

Chinoy

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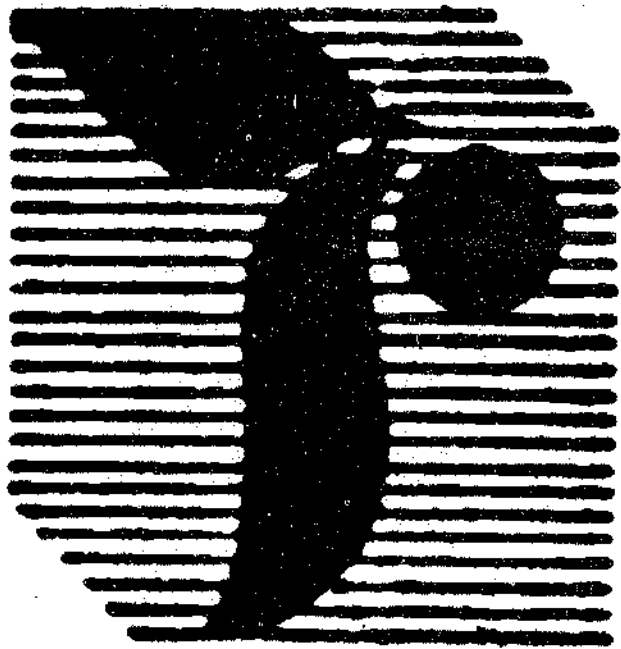
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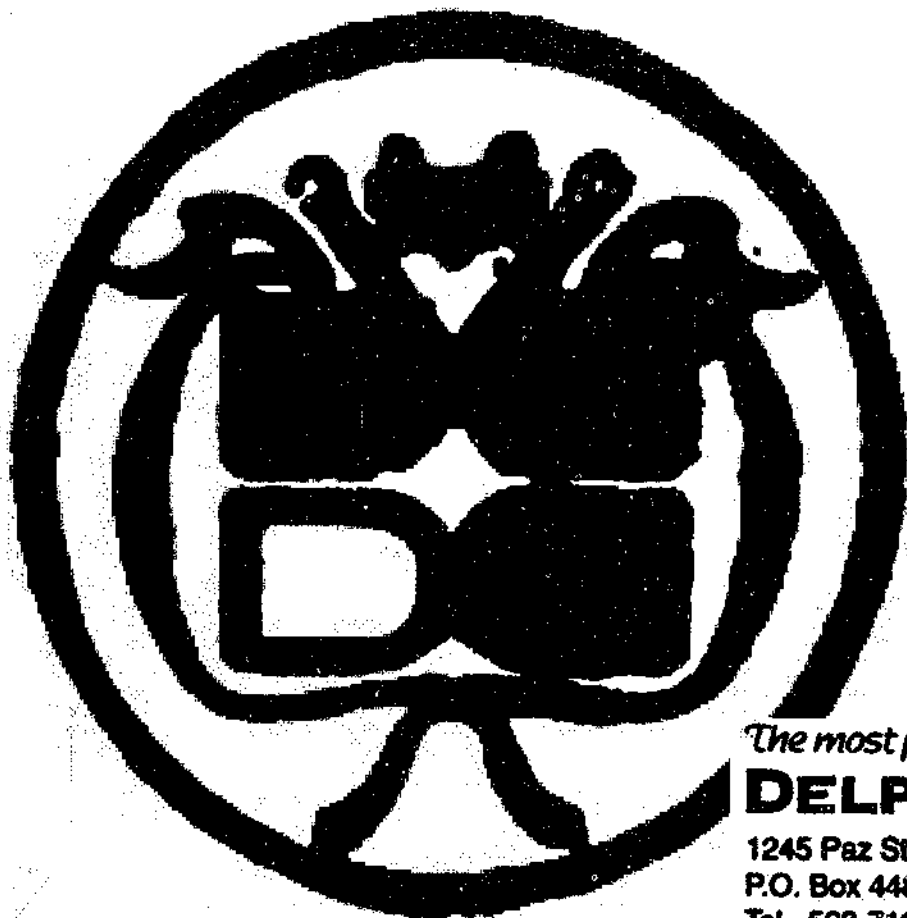
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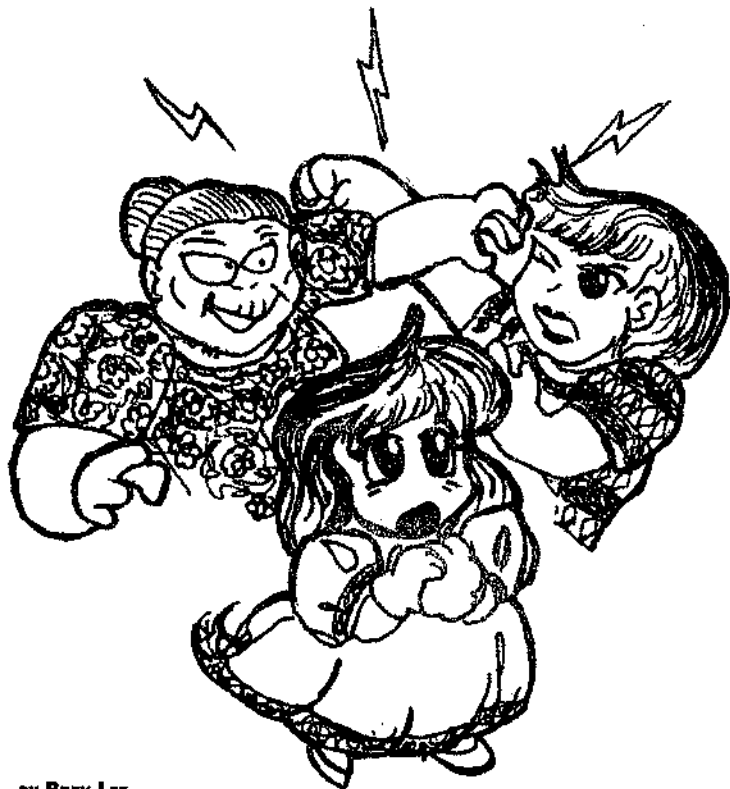
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BY BREY LEE

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Editor's Letter

I was almost gaisiaoed!

I ALMOST HAD A *GAISIAO* EXPERIENCE A FEW MONTHS back. My Grandma was then staying with us and she announced that she had made it her mission to see to it that I marry into a good family. We share the same room, so every night, my grandma would talk me into accompanying her to have tea with her friend and his son. And she would just keep on jabbering until she fell asleep!

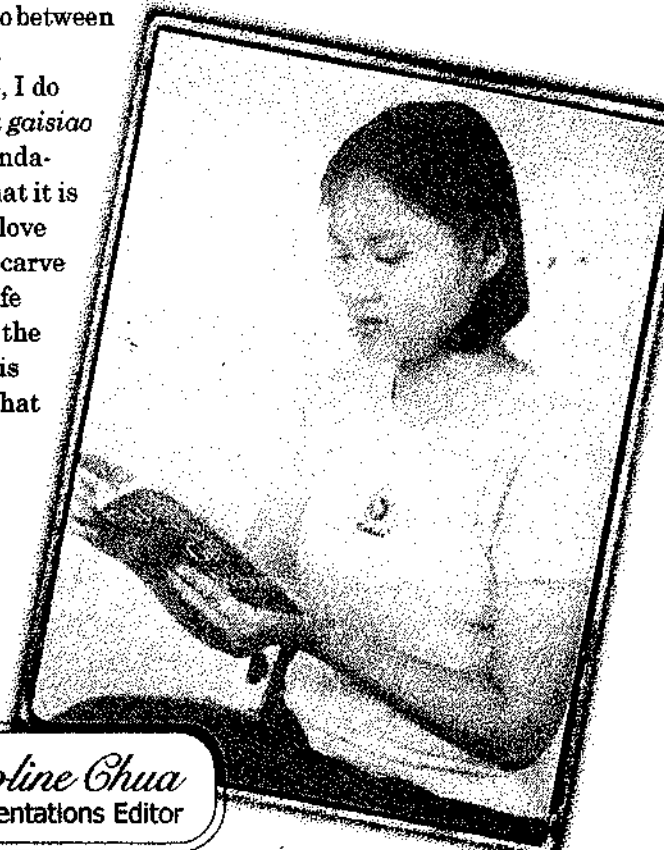
My Grandma first clarified that it was just a meeting, not an arranged marriage. After all, all she asked for was for me to drink tea with her and her friends. If we hit it off, great! If not, I would have made a new friend. I should understand that she is just looking out for me. It is not enough that I find a suitable person to marry because without a good family behind him, our marriage cannot be truly happy and successful.

My Dad had no problem with *gaisiao*. He says there's nothing wrong with meeting a new friend. But my Mom was another story! She did not like the idea of *gaisiao* because I was still studying. She says that I should concentrate on my studies, because after college I would have lots of time to worry about settling down.

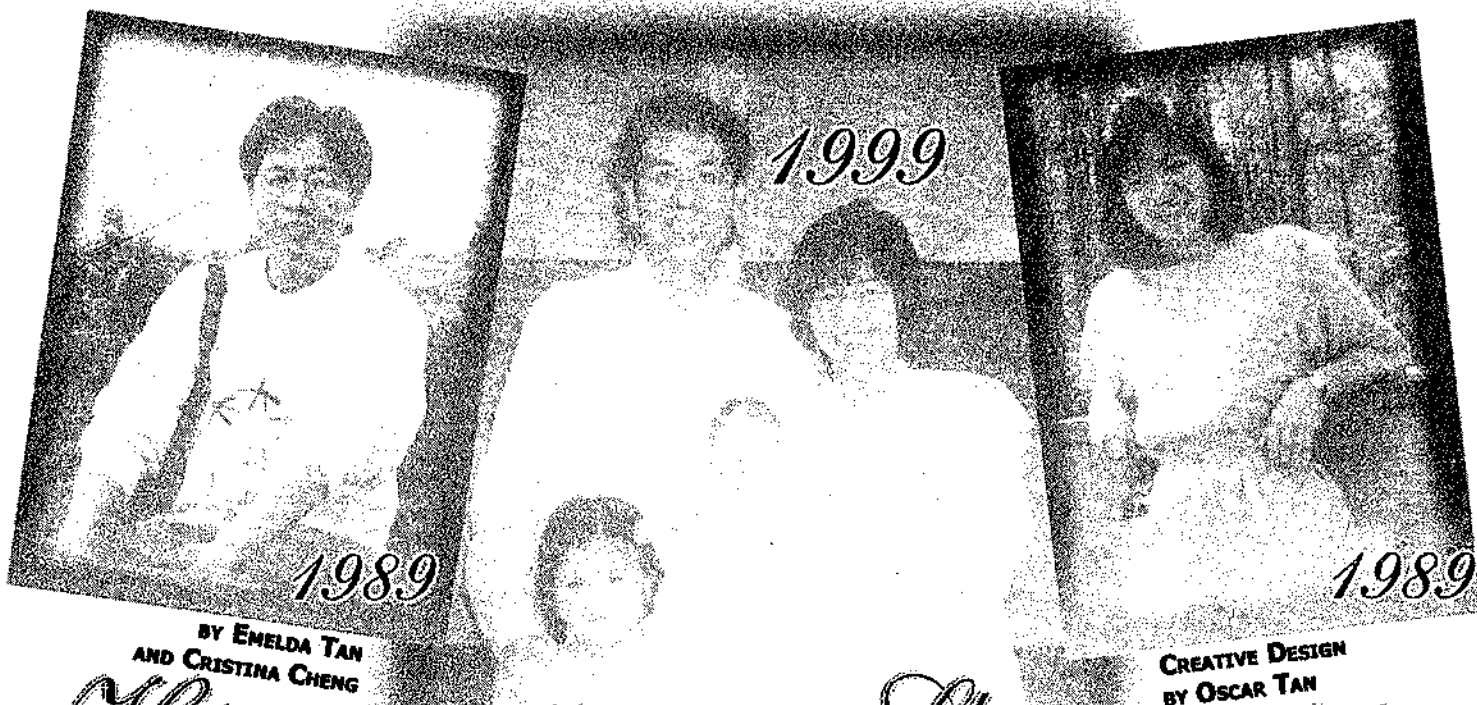
In the end, I didn't go drink tea with Grandma and her friend partly because of my Mom's objections to it and partly because of my prejudices. I told my Grandma that only people of marrying age engage in *gaisiao*, and most of the time, it's because they are desperate to settle down. I didn't want to appear desperate. I didn't want to seem like I was going after a guy, or worse, his family's wealth.

Despite my prejudices against *gaisiao*, I must admit that I am not totally against it. Perhaps if my Mom had not objected, I would have gone, if only out of curiosity. I think the practice has its merits in so far as marriage is not a relationship solely between the two people, but also between their families.

In my case, I do not think that *gaisiao* ignores the fundamental fact that it is two people in love who decide to carve and shape a life together. It is the sincerity of this commitment that overcomes differences in family background and makes for a happy and successful marriage. ☺



Caroline Chua
Documentations Editor



He's from Mars and She's from Venus

They were one of the Ateneo's hottest items. Eighteen years later, they still are.

What four-letter word is a verb¹, an adjective², a noun³, a term of endearment⁴, and faultless explanation⁵ all unto itself? Go ahead, say the answer to yourself, but say it softly as the cynic behind you may laugh out loud when he hears it. Some couples, however, need no definitions of love to understand it; all they need is a little faith in each other and a lot of patience. What follows is the story of a couple for whom love has come to mean accepting each other's quirks.

Prologue: Ateneo, 1981

In 1981, Darwin and Cathy, both Ateneo college students, met by chance while manning the candies and cigarettes booth during that year's Freshman Orientation Seminar. "Funny that neither one of us smokes, and we don't like candies either," they fondly recall.

1983 saw Darwin as the outgoing *Sanggunian* External Vice-President and Cathy as the incoming Internal Vice-President. Working in the *Sanggunian* gave them the chance to share common opinions and ideals regarding the social issues of the time. This drew them close and after Darwin graduated that year, the two officially became a couple. Regarding this chapter of their lives, they emphasize, "We were, and remain, each other's best friend, before we became romantically involved."

Today's Ateneans know Darwin as Mr. Darwin Dy Yu, current chairperson of the

ME Department and Cathy as Dr. Catherine Palisoc Vistro-Yu, current Chairperson of the Math Department. They were married on October 19, 1991 after an eight year courtship and have two children, 5-year old Rebecca and 4-month old Sarah Eliya. Their surnames conjure stereotypes of a relationship tested by family conflicts, but the happy ending suggests otherwise.

The long range lover

"We were both aware that my Chinese heritage might become a problem in our relationship," Sir Darwin recounts. "My parents certainly had expectations that I would marry a Chinese girl someday." He opines that his marrying Ma'am Cathy may not have been a total surprise to his parents. "In my work with the urban poor, or in rallies against the Marcos dictatorship, it was rare for me to find another Filipino-Chinese," he notes.

"My parents expected Darwin to court me in Filipino style," Ma'am Cathy picks up the tale. "He was expected to visit me at home and show to my parents that he is a trustworthy man, deserving of me." She explains, "Of course, that was not so easy for Darwin. I used to live in Las Piñas and he in

Cervini Hall. The public commute took 4 rides and 2 hours then." She adds, "I felt sorry for him but it had to be done that way. So many times I would make it easy for him by asking him to ride with me to Makati where I take just one bus ride home."

(Sir Darwin laughs, though, that perhaps it was the start of a good habit. When the two later took further studies in the States, Sir Darwin went to Yale and Ma'am Cathy to the University of Georgia. "Georgia is in the south and the travel time between the two is 12 hours if you drive," Sir Darwin smiles. "Of course, I usually flew.")

In addition to the geographical challenges, there were initial cultural apprehensions. "My mother warned me of certain flaws in a Chinese man," Ma'am Cathy shares. "At first, her stories of how Chinese husbands would treat their wives made me uneasy but later I realized that Darwin would not be like any of them."

To his credit, Sir Darwin must have made a good impression as, after some time, the only cultural stereotypes left to throw at him were humorous ones. Ma'am Cathy continues, "My mother used to tell me that Chinese men love courting at high noon. I wouldn't believe her, of course, but also

- 1 "Gosh honey, I love you!"
- 2 "I wrote a love letter to Ricky Martin."
- 3 "If music be the food of love, play on."- Twelfth Night, Act I, Scene I
- 4 "Love, hand me a roll of tissue please."
- 5 "I love him, eh."

couldn't help but notice how Darwin would call me up at noon just when everyone is seated to eat lunch. Or when, he arrives on Sunday noon for a visit." She ends, "It was kind of funny. How my brothers loved to tease me!"

Ma'am Cathy also needed to be introduced to Sir Darwin's parents, and he recalls, "I had to find a way to introduce her without startling them." He took advantage of his being an honor graduate and arranged for Ma'am Cathy to escort him from the stage back to his parents during his graduation. During the ceremony Ma'am Cathy was introduced as a friend. "Later on, during our family dinner, I confided to my mother that Cathy was really my girlfriend," he ends.

Mostly smooth road

As their anecdotes show, the two families eventually accepted the cross-cultural match. "By the time we announced our marriage to our families," Sir Darwin explains, "we had already been together for eight years so it didn't come as a surprise to them." Ma'am Cathy adds, "I think my Mom

hoped that I would marry Darwin after having him as my boyfriend for eight years." She elaborates, "She used to tell me that I should have only one boyfriend whom I should eventually marry (very conservative, really!). So that was not difficult."

Considering that they were both in the States pursuing further studies when they decided to get married, Sir Darwin found himself wondering how to ask Ma'am Cathy's parents for their daughter's hand in marriage. This was solved when Ma'am Cathy's mother replied simply that Sir

Darwin should write them a letter asking for Ma'am Cathy's hand in marriage. Ma'am Cathy must have thought that things were going smoothly, and things did. Except for one small hitch, right when she thought it was finally over.

"Whenever Darwin and I attend a wedding, we laughingly recall our own wedding particularly, the pictorial session after the ceremony," Ma'am Cathy laughs. She narrates the incident fondly: "For those who have attended so many weddings or have been married themselves, you know the sequence of photos to be taken: the bride and groom, the bride and groom with their parents, the bride and groom with the principal sponsors, etc."

Perhaps Sir Darwin had not attended enough weddings to prepare him for his own because, as Ma'am Cathy continues, "At our wedding, when the photographer called, 'Bride's family, bride's family,' Darwin started walking away, leaving me alone with my family." She goes on, "I freaked out! How embarrassing! Everyone was laughing,



NEW YORK CITY, 1991

My Ate Annie THE IRON(ing) LADY



DR. CATHY AND BECCA YU

MA'AM CATHY OBSERVES, "IN THE CHINESE FAMILY, the eldest son is certainly treated as a prince. The younger siblings serve him and this attitude is expected to carry over to the eldest son's wife." This made her feel uneasy. "One time, I was overwhelmed to know that my mother-in-law had told my sister-in-law to iron my clothes."

"I objected to it because in the Filipino family, the older children do things for the younger children, not the other way around," she continues, and her experiences with her Ate Annie explain the identity crisis. "I remember when I was a graduate student in the US, my sister Annie came to visit me on a weekend that happened to be my laundry weekend." Ate saw the "tons of clothes" that had to be ironed. "Being a good Ate," she says with a smile, "she volunteered to iron them! How my dorm roommate envied me!"

Ma'am Cathy's ate makes her feel that, in her role as the wife of an eldest son, she should be serving her husband's younger siblings and not the other way around. Ateneans, by the way, know Ate Annie as Mrs. Annie Vistro Capistrano, Operations Research legend of the ME Department, not to mention a former teacher of Sir Darwin. Ma'am Capi grins that Ma'am Cathy plays the role of "good little sister" very well, too.

"In 1981," Ma'am Capi begins. "I had Darwin in my Linear Programming class. Crush na niya (Ma'am Cathy) si Darwin noon pa." That year, Ma'am Capi suddenly found that she needed a lot of things delivered to that specific class. "She was my messenger girl, para masilip niya si Darwin," Ma'am Capi laughs. "Anything I'd need, she'd do, basta para sa LP class ni Darwin."

At present Ma'am Capi works under Sir Darwin, and one can guess that she still occasionally irons out things for the couple. ©

REDEFINING ROMANCE



OCTOBER 19, 1991; (RIGHT) SAN FRANCISCO, 1991



of course."

She ends the tale, "Later, Darwin explained that he had no idea that the photographer meant bride and groom with the bride's family. He thought he was being nice to let me have that last moment with my family recorded on film, without him."

Red po!

The eight-year courtship, it seemed, was still not long enough. The new couple found that they still had to do a lot of adjusting to each other's cultural eccentricities. "Darwin had to learn how to address elders, especially my parents," Ma'am Cathy cites an example, "my aunts and my uncles, using the words *ho, po*, and the use of plural respect, or the words *niyo* and *nila* instead of *mo* and *niya*. Neither Fookien nor the Visayan language pays attention to this."

"At first, my brothers thought he was being disrespectful and arrogant to my father," Ma'am Cathy remembers. "I had to explain where Darwin was coming from. Eventually, he learned to speak that way."

Ma'am Cathy, on the other hand, found that accommodating her mother-in-law's wishes had its fashion perils. "Darwin would tell me after we got married that the safest color to wear in Chinese parties or gatherings is red," she narrates. "Over the eight years that we've been married, I managed to add

to my wardrobe a red blazer, about four red dresses, three red blouses, and a red skirt." The point? She explains, "I never realized how much red I've got among my clothes until one co-faculty of mine asked, 'Is red your favorite color?' I laughed saying, 'No. But, it's my mother-in-law's favorite color.'"

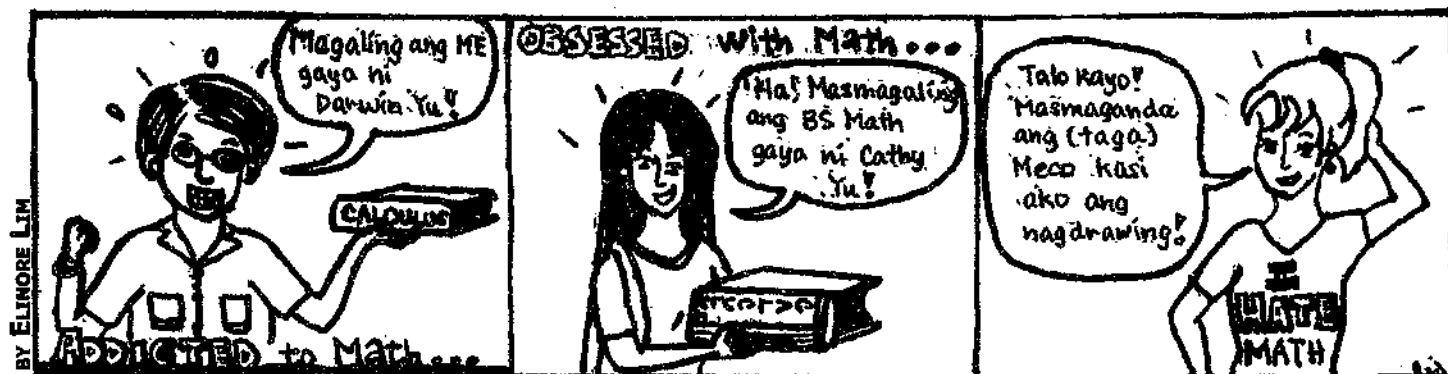
Some incidents were less pleasant than others, but what was important to Ma'am Cathy was that these did not originate from Sir Darwin's family. She recounts one such incident, "During Amah's *gong tiak* (similar to the 40th day *babang luksa* rites, but for the Chinese, performed one year later), an elderly woman from the religious group that was leading the prayers scolded me for not being with Darwin's family in front of the congregation."

Sir Darwin, as the eldest grandson, was expected to lead the rituals. Ma'am Cathy justifies, "I did not know the ritual and it was too late to teach me. And, I had Rebecca to take care of during the whole ceremony." That day, both she and her sister-in-law overheard a number of derogatory remarks, but she did not give these much thought because, as she puts it, "What was important was that Darwin's family understood."

Personalized culture

While the two are proud of their cultures, there are some facets of these that they choose not to appropriate. Ma'am Cathy cites the Chinese tendency to give lavish and expensive gifts. Many hold the value of the gift directly proportional to the importance of the relationship and she reacts, "This really goes against our social values and even until now, I cannot seem to accept such lavish gift-giving preferences." She also adds that their simple lifestyles precludes such extravagance and the couple prefers to give gifts they believe are practical instead of expensive jewelry and imported liquor, which they believe have less utility.

Ma'am Cathy's simple tastes initially made her feel uneasy dealing with her mother-in-law. "My first few visits to Cebu, Darwin's hometown, were quite uncomfortable," she recounts. She had to



smile a lot and her mother in law constantly fussed over her appearance. "At first, it was a novelty having someone fuss over my clothes," she continues. "But eventually, the whole thing got to me. I really don't take to red clothes very well. The only jewelry I wore was my watch and eventually, my engagement and wedding rings. I hate wearing makeup since I have oily skin and hate wearing lipstick." She exclaims, "In other words, I was just a plain Jane and I guess that wasn't acceptable to a Chinese family!"

Eventually, however, she became comfortable with her in-laws and compromised with Sir Darwin that she would make the effort to dress up whenever they were with Sir Darwin's relatives and dress however she wanted at all other times. More importantly, she also realized that her mother-in-law held certain expectations not because of shallow materialism but

because she had become the wife of an eldest son. "In the Chinese family, the eldest son is certainly treated as a prince, and this attitude is expected to carry over to the eldest son's wife," Ma'am Cathy explains.

Some compromises, though, are more easily effected. Sir Darwin's condiment preferences, for example, lean towards catsup and soy sauce while Ma'am Cathy likes *bagoong* in vinegar with smashed hot pepper. "While we're eating the same food, such as *daing na bangus*, we're dipping them in different sauces," Sir Darwin laughs. "However, she has to put her *bagoong* seasoning somewhat away from me since there are times when the smells gets to me." One can visualize the gustatory tug-of-war on the Yus' dining table!

Asked whether a couple coming from the same background would have a smoother relationship, they opine, "Yes, but the married life may not be as rich without the

diversity." However, they do live a life influenced just as much by their own principles as by their cultures. "Our relationship would not have prospered if we didn't share common values, both personal and societal," they assert. "As long as we continue to reaffirm our common values, being Filipino or Chinese doesn't really matter."

The next generation

Sir Darwin and Ma'am Cathy opine that having a cross-cultural marriage is more acceptable now in the 90s society, the crucial factor is the convergence of educational and economic backgrounds. "Earlier, as in early 1900s, marriages tended to involve Chinese husbands who come from a higher economic class compared to their Filipino wives," they share. "This had many economic undertones, with insinuations that the
(continued on page 22)

Two little girls, two huge cultures

It takes just a little creativity to preserve the cultural inheritance of the Yu children.

IN THE MIDDLE OF SIR Darwin and Ma'am Cathy's cultural compromises, one finds 5-year old Rebecca.

"Becca is very aware that she is Filipino-Chinese, and that she has to learn to appreciate both cultures," Sir Darwin shares. "Cathy and I try to buy Chinese storybooks written in English and Chinese-English picture dictionaries for Becca to read and for us to explain to her different aspects of the Chinese culture." The couple also expose Becca to Chinese language lessons. "Last summer, Becca took three weeks of conversational Chinese lessons, mostly in Fookien," Sir Darwin continues. "I try to reinforce her lessons at home."

Asked whether they consider their parenting style more Chinese or more Filipino, Ma'am Cathy responds, "Our way of parenting is more American!" Sir Darwin elaborates, "Cathy and I share child-rearing responsibilities. We don't talk down to our children and try to explain as much as we can why we do things in a certain way."

He also addresses a common fault of Chinese fathers, "They tend to keep a certain distance from their children, maintaining a certain aura of respect, sometimes to the point of aloofness. A Chinese father feels

that as long as the economic needs of the family are provided for, he has already fulfilled his responsibility."

Sir Darwin approaches fatherhood differently. He continues, "I tend to be more bonding and friendly with our children, and even share bottle-feeding duties with Cathy. I even bathe Becca and clean her up after she uses the toilet." He notes, "Very few Chinese fathers share feeding and bathing responsibilities with the mothers."

The Yu couple takes their philosophy to work, too. The ME secretaries say that Sir Darwin is "not a typical boss" and Ms. Lisa Agbay shares, "*Pag may gusto kang sabihin, nakikinig siya. Pag alam niyang tama, okay go ahead.*" Ms. Imelda Natividad adds,

"*Masarap siyang daddy and asawa.*" She calls her boss a "family man" who even skips meetings or going to the department whenever he is needed for a family matter.

Mr. Henry Escudro, acting chair of Math, also opines that Ma'am Cathy places her family above all else. She is also her department's mother figure. "She takes care of each and every one of us, professionally," Mr. Escudro relates. "She's also very supportive and protective of the department."

Sir Darwin and Ma'am Cathy have simple plans for their family's near future. "Right now, we're just preoccupied in finding the right school for Becca since this will be a major factor in our future," Sir Darwin reveals. They would like to enroll Becca in a school no more than 30 minutes' away by car. "We will not sacrifice the time she spends commuting with the time she spends with us," Sir Darwin explains. "Unfortunately, this rules out her attending any Chinese school."

Chinese school or not, Sir Darwin and Ma'am Cathy are looking for a school that has a strong mathematics and science program. Knowing the couple's background, what else would you expect?



Sarah Eliya Rebecca

Making love the GAISIAO way

BY ELINORE LIM
AND CANDY BATA
PHOTOS BY
KIMBERLY PABILONA
CREATIVE DESIGN
BY CHARLENE TAN
AND OSCAR TAN

What does this generation think of matchmaking in its present form?

ARRANGED MARRIAGE, BLIND dates, matchmaking—these are what usually come to mind when one thinks of *gaisiao*. In its present context, the very well-known Chinese phrase which literally translates, “to introduce,” is taken to mean “to introduce to the opposite sex in hopes of forging a long term romantic relationship.” *Gaisiao* used to involve arranged marriages, but the survival and evolution of this traditional practice into modern times makes it all the more interesting.

The ultimate blind date

Gaisiao is not as it used to be, or so many of today's generation think. Mylene*, for one, sees a difference. “*Gaisiao* before, *kunwari* Dad mo may kakilala,” she explains.

“*Pagkinaisiao* ‘yung dalawa, mandatory na *magpakasal* ‘yung dalawa.” Parents made the decision and the services of a professional matchmaker were usually employed. The latter matched clients based on wealth, social standing and even horoscope signs. The feelings of the couple were not among the bases, and some met each other only the day of the wedding.

Asay* continues, “*Gaisiao* is more liberal nowadays; parents cannot force [their children]. *Dati*, whether you liked it or not, you had to follow [your] parents.” She adds, “People were more conservative. They could not go out with people alone so [they] resort to matchmaking.”

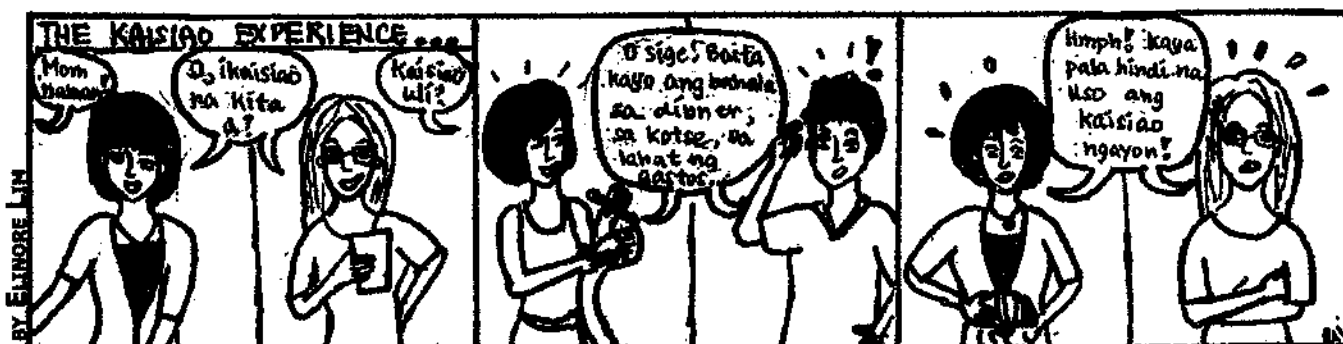
In *gaisiao*'s present form, ‘go-betweens’ who are either parents or friends take the place of the professional matchmaker. They also study family backgrounds and personal

information, but usually skip the astrological analysis. The major change is that the boy and girl are given a choice whether or not to start a relationship. With this, *gaisiao* has been toned down and accepted as simple *pakilala* (introduction).

Trial and blunder

Real-life *gaisiao* experiences can be quite nerve-wracking, even downright disappointing. Patricia*, who has been *gaisiaoed* six times already, attests to this: “There was this guy who was so *lam nua* (untidy) named Mike. The first time I saw him, I wanted to back out already. I said to myself: ‘Oh my God!’ But *gua twi hi ge* *gaisiao lang pai se* (I didn't want to give shame to the go-between).”

“So I had no choice but to meet him,” she recounts. “He was nice but he was so *baduy*.



Gaisiao Illustrated, starring Jojo Pampolina (II Mgt) and Auds Dy (II MCT) with Jom Castro (IV Mgt) and Vangie Gan (IV MgtH)



Stage 1

The worst thing about him was he didn't like wearing socks. I didn't like everything about him from his looks to his height to his wrong grammar." Unfortunately, this was not Patricia's last disappointing encounter. She adds, "There was this other guy named Walter who was too quiet. I consider him the most boring date I ever had. It's like you had to shake him in order for him to speak up."

Others have been similarly disappointed. Sheila Huang (III LM) shares, "Yung aunt ko decided to gaisiao me to the 27-year old son of her friend na galing Taiwan. When she planned to treat the guy out to dinner, ininvite rin niya kami." She remembers her mother making quite a fuss over the event. "Mom told me to dress up, lady-like, pero ayaw ko." She goes on, "Hindi marunong makipag-usap yung guy, hindi makuwento." After that, she got her friend to stay close to her, in order to avoid the guy.

Some had other reasons for disliking the practice. Ana* relates, "My ama (maternal grandmother) attempted to gaisiao me to

this guy early this year. But I refused because ang dating sa akin, parang hinahabol ko siya dahil sa kanyang pera." She adds, "His family is rich kasi so my grandmother wants me to marry that guy so that I will have a secure future."

This is not an uncommon motivation. Mylene reveals: "May kaklase ako dati, apat silang magkapatid. Hindi siya gaanong kaganda, baka daw mahirapan maghanap. The plan is, by the age of 20 plus, her parents will let her work in some place to enable her to meet the kids of their business partners—sure na may mapapangasawa na raw siya." Such are the extremes of parental love.

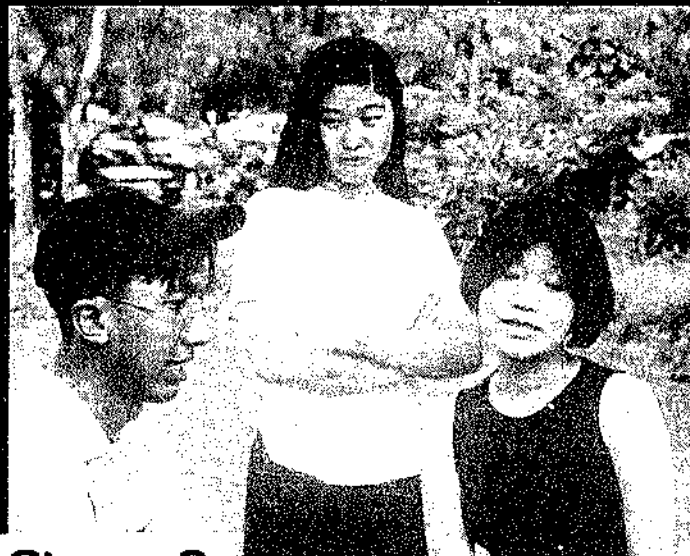
Friends initiate gaisiao also, but these encounters are usually less radical. Shalyn* has good reason to thank gaisiao for her existent love life. She recounts: "Sa high school, guys were abundant but not accessible, so for the prom, may pinakilala 'yung friends ko. Nagmeet kami a week before the prom." She continues, "After that, constant date na niya ako. Naging kami, hanggang ngayon."

Herbert* was subjected to high tech gaisiao. "Yung friend ko, may pinakilala sa akin through text lang. Pinatext sa akin 'yung friend niya,' he shares. "Three weeks later, nagmeet kami in person. Taga-Cebu 'yung girl and she was just stopping over here on her way to Hong Kong. So naging kami, hanggang ngayon." Truth is indeed stranger than fiction.

Almost made in heaven

Gaisiao's ultimate goal, no matter how one perceives it, is finding a lifetime partner. Some who have taken the gaisiao plunge achieved just that. Jeff* cites his parents: "My Dad already knew my Mom before they were introduced to each other by my Mom's ninang. He had courted her earlier but was jilted." He continues, "One year later, my Mom's ninang introduced her to a client, who turned out to be my Dad. They went out and their relationship worked. And they got married."

Mrs. Chua* recounts her own daughter's gaisiao experience. She recalls, "My daughter taught some little children in



Stage 2



Failure

Makati. Seeing that she was very motherly and responsible, the children's parents introduced her to a business partner during a reception." She continues, "My future son-in-law lived in Dagupan so he had to make long-distance calls every night. During weekends, he would come to visit my daughter. He was very faithful to her."

Mrs. Chua was more anxious than her daughter and confides, "I had the habit of asking my daughter this question, 'When are you two going to marry?' One night I asked her this. I was surprised when she kept on laughing." She reveals, "He was beside her when I asked the question." After one and a half years, the two did get married.

Another *gaisiao* experience that ended up at the altar involved Cheriellaine Chao's (III MIS) sister. Here, both hesitant parties ate their words. She starts, "Isang gabi,

sinabihan 'yung ate ko na sa labas sila kakain. Naasar talaga 'yung achi (sister) ko. Ayaw niya talaga ng gaisiao. Feeling niya ang pathetic ng guy, like why can't he find his own girlfriend.' She continues, "Naasar pa siya lalo nang pinansin ng nanay ko ang suot niya...fussy! Talagang nabuwisit siya."

The guy was also an unwilling victim. "Ayaw rin ni Ahia (big brother) Edward ng gaisiao. Sinurprise rin daw siya ng nanay niya," Che goes on. "Sinabi niya, 'Five minutes. We'll stay there for five minutes.' Pero later on, tinanong siya ng Mom niya, 'O akala ko ba five minutes lang tayong?'"

Right after dinner, Edward called up Che's sister and that was the start of their courtship. About two years later, they decided to get married. Cheriellaine shares, "My sister had to eat her words when she met Edward. Now all she sees are advantages with regards to *gaisiao*."

Still, every case is different. Jocelyn Chua (II MCT) has her parents' story to tell: "In my parents' case, more of *talagang*, both sets of grandparents *magkapitbahay*. May arrangement *sila*." She elaborates, "Kinaisiao Mom and Dad ko pero hindi naman pilit. Could choose to pursue or not."

She confides, "Pero hindi rin masyadong nagkasundo. I think what went wrong is *minadali*. Some problems could have been resolved." However, Jocelyn has nothing against *gaisiao*. "Meeting other people is not wrong; it's good. Pero importante na huwag madaliin."

But why?

Gaisiao is usually initiated with the best intentions. Liezi* shares her insight: "Kung sa *gaisiao*, parang 'investigated' na ang background ng guy. He's no longer a total stranger. Parang the matchmaker acts as a guarantor na okay ang guy na ito."

Others stress the possibilities. "Dati siguro, kung nasa high school ka pa, feel mo, 'Nyeek, corny naman!' Noon, tipong love at first sight gusto mo," Cheryl Co (II AB Psy) reveals. "Pero ngayon, kung *gaisiao*, okay. The more na maraming makilala, see different kinds of people." As Patricia* put it: "You can never tell that this guy being introduced to you is the one."

Some people actually feel that they need formal support when courting. Jeff* shares, "In *gaisiao*, guys who are shy are given

a chance to meet girls." Dorky* also maintains the same line of thinking. He confides, "I'm shy when it comes to courting so this (*gaisiao*) is an option." As Mylene's cousin half-jokingly puts it, "Yung mga guys na nagpapagaisiao... torpe mga yan."

Gaisiao has its turn-offs. For one, *gaisiao* encounters can be quite awkward. Sheila reveals, "Siguro, uneasiness. Nakakahiya rin paminsan. Para kang may blind date." *Gaisiao* may also put the people involved in a bad light. As Jane* puts it, "Parang ang dating ay, 'Di hen lao lo bo ho e pa.' (You're already old and still you don't have a girl or boyfriend) So parang desperado ka na talaga kung magpapagaisiao ka."

Charles Uy (II MCT) notes: "May awkwardness in having a third party. Kung ano ang mangyayari, malalaman ng matchmaker. It's not private." There is a good chance that the third party is one's own parents, and while forced marriage is out of style, parents can cause less obvious complications. Dorky reveals, "Sometimes *gaisiao* puts you on the spot. Parents ask, 'Do you like her or not?' which I think should not be the question because *pinapakilala lang kayo*."

Che drives the point home: "Ang problema ng *gaisiao*, according to my sister, lahat ng tao nageexpect na ng anak. Feeling niya masyadong maraming tao ang nakatingin... e sa first meeting pa lang nga, ang dami nang nakatingin sa kanila."

The verdict

Many people still treat *gaisiao* as a possibility, not an outmoded practice. Jane, for one, comments: "Okay lang! At least kilala na ang background niya. At tsaka, usually ang ginagaisiao na guys are 'good boys.'" Kylie* also sees *gaisiao* as an option, but stresses, "I'd like to exhaust my capabilities before I go to that." Marian*, however, thinks it is a necessity. She reveals,



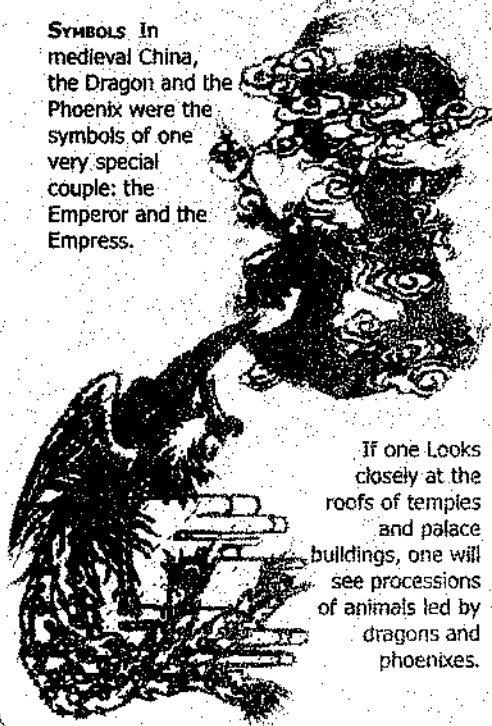
Success

When old becomes new

BY NATS TARCE AND ANNE ONGTECO ART BY BREY LEE
CREATIVE DESIGN BY NATS TARCE

PARENTS LOVE THEIR CHILDREN, AND ANCIENT Chinese parents were no exception. For them, however, their children's marriages were less about couples in love than about the creation of alliances and the continuation of the family line. Thus, Chinese parents of long ago considered marriage too heavy a duty to place on the shoulders of immature youths, and in handing the responsibility to matchmakers, believed that they were ultimately handing their children's fates to Heaven.

SYMBOLS In medieval China, the Dragon and the Phoenix were the symbols of one very special couple: the Emperor and the Empress.



If one looks closely at the roofs of temples and palace buildings, one will see processions of animals led by dragons and phoenixes.

An old, old tradition

The ancient Chinese practiced *gaisiao*, or matchmaking, and arranged marriages for young sons and daughters who had no choice in the matter (and in some cases, had not even learned to walk yet). It all began with a proposal. The boy's parents would send a matchmaker or a go-between to present gifts to the parents of the girl they chose. If the proposal was well received, the go-between would ask for the girl's date and hour of birth and record it on a formal document.

The groom's family would place the document on the ancestral altar for three days. If no unlucky omens such as quarrels between the parents or a loss of property took place within that time, the parents would give the information to an astrological expert to confirm that the girl and their son were a good match. If the horoscopes were deemed favorable, the boy's parents would in turn give their son's date and hour of birth

to the go-between to bring to the girl's family, and the process would be repeated for the boy.

If the outcome was again favorable, the two families would meet. Once face-to-face, each couple evaluated the other in terms of appearance, education, character and social standing. If both were satisfied, they would proceed with the betrothal. Though the bride and groom probably had not even met at the time of the betrothal, this agreement was considered binding unless both families agreed to annul it. Betrothals generally lasted for a year or two, although child betrothals would last until the children have reached the marriageable age.

Since the girl's family was giving up their daughter to another lineage, they would demand compensation during the betrothal. The two families usually bargained over the amount of money and goods. These engagement tokens were presented, and the go-between would then ask the bride's family to choose among several favorable wedding dates suggested by the boy's family and to set another date for presenting betrothal gifts. These were sign that the boy's family acknowledged the girl's for their efforts in raising their daughter. In return, by accepting the gifts, the girl's family pledged her to the boy's. Days after the betrothal, a dowry would be sent to the boy's family. This gave the girl's family the opportunity to display both their social status and their love for their daughter.

Traditional preparations

On the day before the wedding, the bride

"I think I need *gaisiao*. *Baka magingspinster pa ako*. There's no opportunity to meet guys because I'm not sociable. I don't like any guys in school."

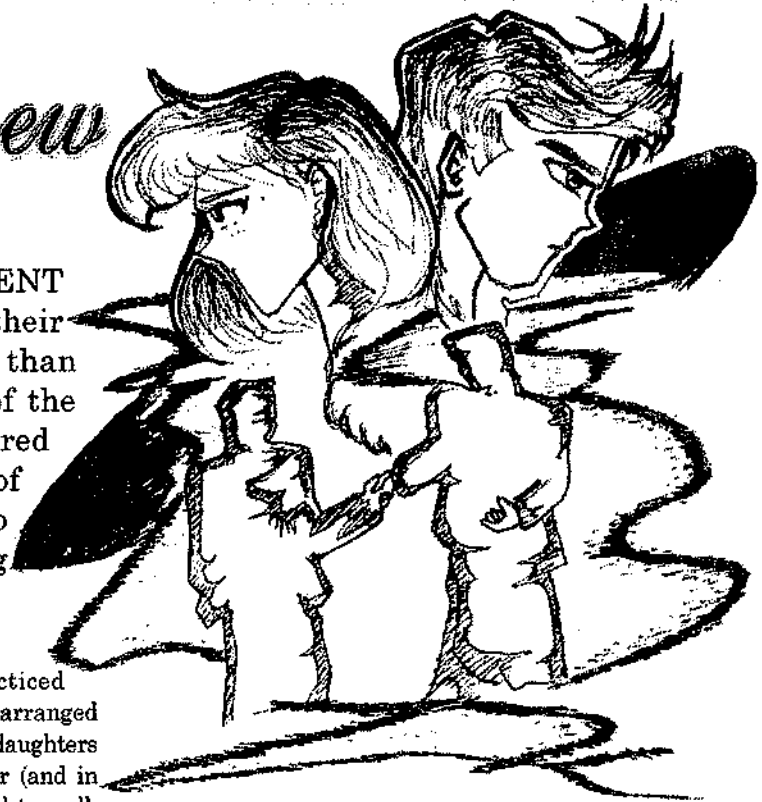
For those who have experienced disappointing encounters, their views have changed, usually for the worse. Patricia is one example. "I don't believe in *kai siao* anymore," she declares. "I think it's more important to know someone first and find out if you're compatible or not. If you are compatible, then get married." Sheila is more neutral, "Okay *lang* for fun!" However, she adds, "Pero kung same guy, *huwag na!*"

Asay gives a frank insight: "Some parents are too eager and think that their children are not sensible enough to find the right partner. They jump the gun. To make their lives simpler, they choose the partner for them (children)." Some mothers, though,

think that the practice makes for a lively pastime. "For my parents, it's for fun," Cheryl confides. "Auntie *ko ang nagagaisiao* and Mom *ko tumutulung*. Feeling *nila nagwork naman kaya naaliw sila*."

No matter what individuals feel about *gaisiao*, it is here to stay, and *gaisiao* also has its counterparts in other cultures. The present generation has come to appreciate *gaisiao* in their own way. As Kylie puts it, "I think it's a great practice *na naisipan ng* Chinese culture. I can't say I'll wait for the right guy. I also have to take action."

Ultimately, though, the present generation and Father Dacanay's Theology 131 class still hold that love is a personal decision. Anyone who finds himself in a *gaisiao* situation should note, as Shalyn cautions, "Parents love you but they can never tell you what makes you happy." ©



would retreat into a separate part of the house with her closest friends. There she lived in seclusion, away from the ordinary routines. The young women sang laments, mourning the bride's separation from her family and cursing the go-between, the groom's family and even the girl's own parents.

On the same day, the groom's family would prepare by installing the bridal bed. An auspicious hour and a "good luck woman" or "good luck man," usually a man and a woman with many children and living mates, were selected to install a newly purchased bed.

On the day of the wedding, amidst firecrackers and the loud beating of gongs and drums, the groom would lead a procession to his bride's home. Upon arrival at the bride's house, the groom's party would be met by the bride's friends. These would refuse to "surrender" the bride until they were satisfied with *ang pao* (red packets containing money) from the groom.

The bride would then be led to the bridal sedan chair, which was used to carry her to the groom's home. Firecrackers would be set off to frighten away evil spirits as the bride departed. This movement would symbolize the start of the bride's journey, away from her family and into the family of the groom.

The traditional ceremony

The main wedding ceremony was simpler than the preparations. The bride and groom would face the family altar to pay homage to the tablets of Heaven and Earth, the family ancestors and the Kitchen God, Tsao-Chün. Tea, generally with two lotus seeds or two red dates in the cup, would be offered to the



THE OLD WAY The traditional wedding ceremony is definitely something to witness, but today's Chinese-Filipinos usually hold their weddings in Catholic churches.

groom's parents. The bride and groom would then bow each other, and this completed the marriage ceremony.

The couple would then be led to the nuptial chamber where they would both sit on the bed. There, they would sip honey and wine and then exchange cups before sipping again. The bedchamber would remain open to visitors who would tease the newlyweds for the next three days.

Transition generation

From the medieval tradition described above, a more modern *gaisiao* evolved here in the Philippines. The essence, however, remained well-preserved. Mrs. Elena Young, a 70-year old housewife and mother to five

children, remembers how she met her husband. "A family friend of my husband came to our house one day and introduced me to him." At this point, she mentions she became aware that she was going to marry the man. "We were given time to be with each other. We went out, first with a chaperon, then after a while, by ourselves. A couple of months after that, the date of our engagement was set. Six months later, we got married."

Mrs. Young was 27 when she got married in 1956, and her *gaisiao* experience is among the more traditional ones. Mrs. Sandra Tan, 54 and a good friend of Mrs. Young, explains that there were variations. "It really depends," she shares. "In Elena's case, her father wanted someone who would agree to live with them in the province to take care of the family business. Mr. Young agreed to do so and Elena had little choice."

In the example, the couple was given a chance to meet before they got married, but they had little or no say in the decision. For Mrs. Young's parents, marriage was not a choice left to the young and rash. "However there are many instances where *gaisiao* does not work out," Mrs. Tan adds. Through the years, couples in their generation gained the freedom to choose their spouses. "I personally have been introduced to many men but I never really saw any of them as a potential husband," she states.

No pressure

Gaisiao literally means, "to introduce." Despite the above story, *gaisiao* was already changing to mean introduction instead of arranged marriage in the generation of the



AS THE BRIDE AND GROOM begin their journey towards their future, their families wish them luck and happiness. The special Chinese character *shuang xi* is used only for wedding celebrations to embody the wishes for the newlyweds to find happiness together. Each half of *shuang-xi* is the standard character for happiness, *xi*. ☺



parents of today's teen-agers. By then, matchmakers were no longer hired and were replaced by almost anyone, from a family relative to a friend. *Gaisiao* by that generation followed no ritual and the preferred venue shifted to restaurants, much like blind dates. The only time the man would visit the home of the woman was if things went well after the *gaisiao* and he desired to court her.

The biggest difference was, of course, that couples were no longer required to marry. "In our generation, there were already a lot of couples who never ended up together after being *gaisiaoed*," Mr. Ben Lim, 57, recalls. "I was informed that I was going to meet this woman. I wasn't really interested so my aunt suggested I take a look at her before I personally meet her. Since she was working in a bank, I pretended to make a deposit there just to see how she looked like." Although they did have the chance to meet formally, they did not end up together. "Things did not work out," he says simply.

Today's parents speak

Can you find love through *gaisiao*? "It's really difficult to find love that way," Mrs. Tan agrees. Many who are subject to *gaisiao* go through it many times before they find the right one, if they do. Often, couples being *gaisiaoed* are in their mid- or late twenties. Some parents worry that at this age, their sons or daughters will not find the right mate, so they ask relatives or friends to act as matchmakers for their children. These parents end up more anxious than their own children about the latter's marriages. Janice Ting (I MIS) quips, "Sa *gaisiao*, at least *bawas ka na ng problema dahil okay na sa parents mo*."

However, it seems that there will still be parents who will stand on tradition. Mr. Ong, a 44-year old businessman comments, "Mas madali nga 'yun (*gaisiao*). At least people could concentrate on their profession or studies in your case. *Wala na kasing mahabang courtship and minus the dating*."

Mrs. Chua, a housewife, agrees, but cautions, "It is really easier, but should never be forced."

Mr. Glenn Garfield Ang of the History and the Chinese Studies Departments elaborates on the above interesting insights. He believes *gaisiao* is no longer perceived as a resented imposition from above, from the parents, as it was in medieval times.

"*Gaisiao* might be initiated from the level of the younger people even before the older people take any action at all," he opines. "Individuals who wish to marry after a significantly distanced period from their graduation from tertiary schooling are preoccupied with work."

He continues, "Several begin consider the assistance that the *gaisiao* system may provide in the difficult search." He concludes,

"This makes the *gaisiao* system more acceptable than before." Mr. Ang, though, smiles that he remains happily single and has not tried *gaisiao* yet.

While the idea of arranged marriage may shock today's teen-agers, sociology explains it very plausibly as a social adaptation to poverty and the difficult life in the medieval agrarian community. With the loosening of the bounds of living in such a society, people were no longer required to conform to its norms and the individual no longer needed to remain a faceless cog in a larger machine.

Studying medieval matchmaking, one is able to cherish the fact that he or she lives in a time when marriage is viewed as a choice and not a necessity and when one is free to explore the fullness of love. ©



ALING LAHI ANG *Pinakakikay?*

STORY, PHOTOS AND DESIGN BY OSCAR TAN

SOPHOMORES impatiently waiting for registration to finish stare at the three ladies in black passing by the Faura Driveway. The last installment of *Chinoy's Aling lahi* series ended in a three-way tie, and each team is spoiling for a victory. The three determined contestants turn up the charm, and the temperature in Eagle's Park soars.

Unlucky enough to be caught in the crossfire, photographer and referee Oscar Tan (III ME) explains the ground rules. Each team will be asked eight questions and will receive a grade for each one from an anonymous panel of ME and MEco female Juniors. These will be used to compute the team KPIs (Kikay Point Indexes). The team with the highest KPI wins. Team Chinoy's cheerleader, ghostwriter and *sabitan ng mga gamit* Alfred Antonio gives his contestant a smile of encouragement.

Round 1: Who am I?

Gail opines that Tisays are thought of as more *kikay* and admits that it is sometimes true. "Come to think of it," she thinks out loud, "we can't leave unless our clothes are perfectly matched and ironed, hair is neatly in place, make-up perfect, nails manicured and..." (B)

Rissa cuts off her lengthy monologue with her own. She begins by defining *kikay* as being concerned with appearance, and points out that ancient Filipinas spent much time "combing through each other's long locks and used *atsute* to redden their lips and *gugu* to nourish their hair." She goes into a round-the-world discourse that begins with the point that Caucasians tan themselves to achieve the *morena* color of the Pinay. "Filipinas are so *kikay* that the word itself was coined by the Pinays!" she finally ends. (B+)

Rissa gets points for effort and her impromptu science-and-herbal-medicine lesson. Meanwhile, Joy realizes it's her turn, flutters her eyelashes, and merely quips, "Well, you know *naman*, it takes extra effort to make our eyes look bigger." (A)

Pinoy: 3.50
Chinoy: 4.00
Tisoy: 3.00

Round 2: National

Rissa begins, "I learned to love the children's section because of my son. With the busy and stress-filled lives we lead today, we have to sometimes escape and indulge ourselves in childhood fantasy..." (B)

This time, it's Gail who cuts her off, "Definitely the health and beauty section!!! You know, where they have the books that gives you step-by-step instructions to the perfect manicure, great hairstyles..." (B+)

Joy parallels, "*Hay naku*, can I just tell you? Hardly anyone goes up to the second floor of National Katipunan 'cuz everyone's too *tamad*. If you're smart, you'll know it's the perfect place to make powder your nose." (B+)

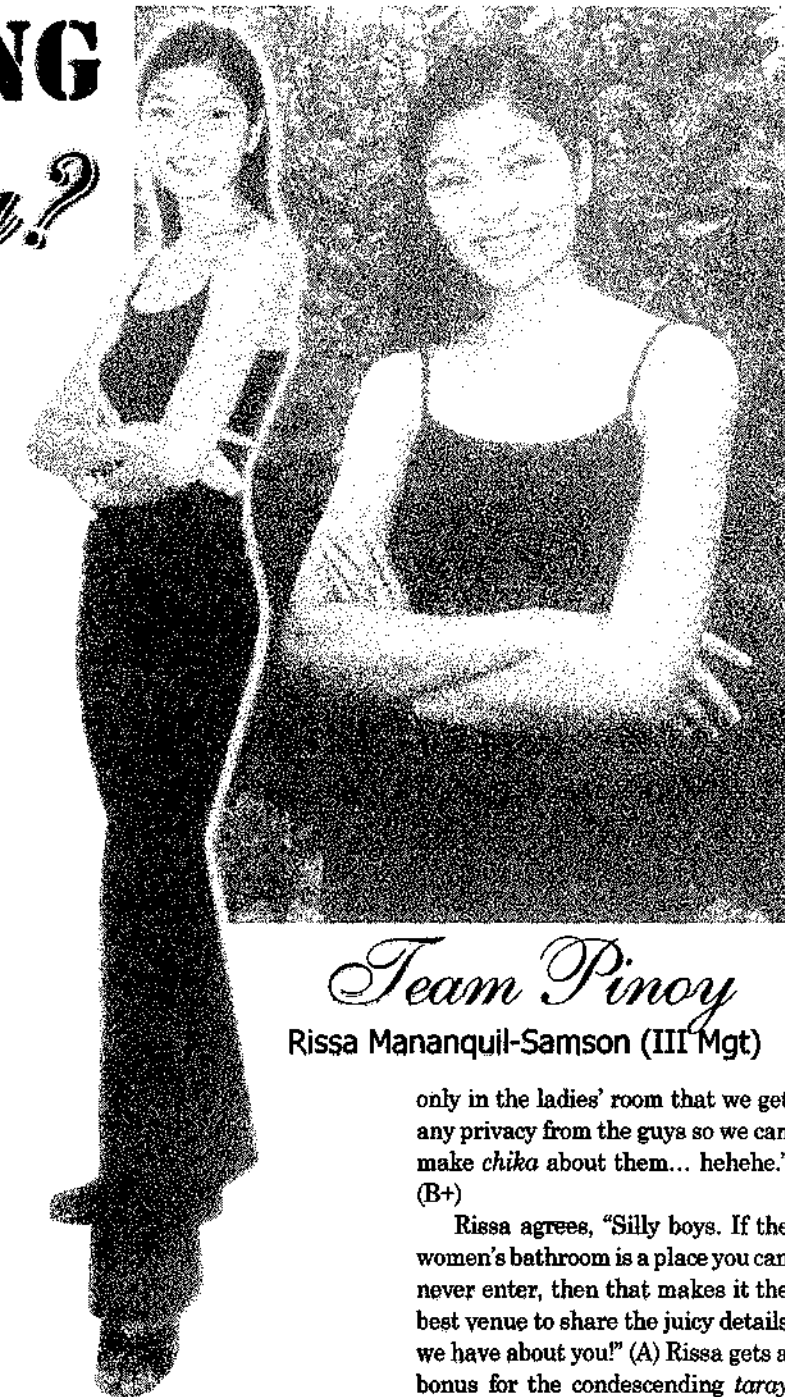
Joy then asks Gail if there's a make-up section in the Rizal Library.

Pinoy: 3.25
Chinoy: 3.75
Tisoy: 3.25

Round 3: Filofax

Gail opens her bursting fillo and shouts: "Pictures! Lots and lots of pictures of me, myself and I!" (B+)

Not to be outdone, Rissa opens her fillo and reads the post-it in front: (1) photo of me and my husband in a foto-me booth five years ago, (1) photo of my son when he was newly born, (1) kindergarten photo of me and my siblings dressed as Batman, Batgirl



Team Pinoy

Rissa Mananquil-Samson (III Mgt)

only in the ladies' room that we get any privacy from the guys so we can make *chika* about them... hehehe." (B+)

Rissa agrees, "Silly boys. If the women's bathroom is a place you can never enter, then that makes it the best venue to share the juicy details we have about you!" (A) Rissa gets a bonus for the condescending *taray* tone!

Joy, the only available contestant, is not thinking of boys. She pouts, "Obvious *ba*? The lighting inside the bathroom isn't the same as outside. So even if you think your hair looks perfect *na*, you'll still need your girlfriends to look you over *ulit* when you step outside the bathroom." (A)

and Supergirl, (1) stampita of St. Theresa, (1) dried rose petal and (1) Band-aid. *Ang kikay talaga!* May inventory *pa!* (A)

Strangely, Joy doesn't have a fillo. "As if? *Grabe*, you're so low-tech *ha*," she lectures her opponents. "You know, I'd die *talaga* if I lose my Palmpilot!" (A)

Pinoy: 3.50
Chinoy: 3.83
Tisoy: 3.33

Round 4: Ladies' room

Why do females always go to the CR in packs? Gail reacts, "We dislike walking around alone. Besides, it's

Pinoy: 3.63
Chinoy: 3.87
Tisoy: 3.37

Round 5: Dream wedding

Joy begins, "(sigh!) The perfect church, the perfect dress, the perfect choir... my family and friends will



Team Chinoy
Joy de la Rosa (III Mgt)

hunny and I will be taking our closest friends with us for a cozy overnight party at the beach for the weekend." (B+) Hmmm... The friends will join the honeymoon?

Rissa, though, pooh-poohs the amateurs. "My wedding was held in Santuario de San Antonio at Forbes Park. All the gowns were created by Pepito Albert. Monique Wilson and Audie Gemora sang during the mass. The reception was held at Shangri-la Makati with our cake by Henry Sison. My idol Lisa Macuja gave a toast and my high school friends sang for us. My whole barkada was there, and I got to marry the man I love!" (A)

No contest.

Pinoy: 3.70

Chinoy: 3.67

Tisoy: 3.40

Round 6: Telebabad

Rissa describes, "When you're married, nothing seems trivial anymore. My friends and I often talk about career choices, family life, diet



Team Tisoy
Gail Watts (II MIS)

other people consider a seemingly trivial topic. First, one will bemoan the fate that has befallen her. After 30 minutes to an hour of doing so, one proceeds to tell the story of how she broke her nail in the first place. Then, girls will spend 30 to 45 more minutes figuring out how to fast-fix the problem." (A)

Whew!

Pinoy: 3.58

Chinoy: 3.64

Tisoy: 3.50

Round 7: Soap & shampoo

Rissa shares, "If my son can't use it, I wouldn't either. Products that contain harsh chemicals, artificial colors and strong fragrance are a big no-no. And, if I run out of soap and shampoo, I can easily share my son's Johnson's and Johnson's products." (B) Wow! *Ang tipid ni Mommy!*

Joy looks around first and breathes again when she sees that Dr. Henry Totanes is not within earshot. "When my tita sends (continued on page 22)

and exercise, love life (theirs, not mine!) and the stress college life gives." (B)

Joy is in her element, "When you see a girl making *telebabad* with her best friend, it's about something super-duper important. If you see her on the verge of tears, for example, she's probably having a really big dilemma on whether to have her hair dyed or highlighted." (B+)

Alfred, though knows his stuff better, "Nothing we talk about is at all trivial!!! All phone calls are emergencies, otherwise, it can see till we see our friend the next day. A BROKEN NAIL may fall under what

all be there to witness my perfect wedding! And as I look deeply into the clear eyes of my perfect husband-to-be, *syempre*, I'll need to double-check my reflection to make sure my face isn't oily." (B) Cute, but a little vague. This cuts Team Chinoy's commanding lead.

Gail, after lengthy consultation with Alfred, finally answers, "Hmmm... It's definitely got to be a HUGE affair!" She lists everyone special to her for "the most special day of my life" and continues, "I already have this beautiful gown in mind for the ceremonies and another hot little number for the dancing." She then adds a big church and 5-star hotel to the list. She ends, "It's got to be on a Friday, though, 'coz my



STORY, PHOTOS AND
DESIGN BY OSCAR TAN

Out young

Setting up your own business is difficult enough; doing it while still in college is even tougher.

EVERY AMERICAN COMIC STRIP HAS, AT LEAST once, featured a child putting up a lemonade stand. Along with the paper route, this has been stereotyped as the American child's best bet for earning some ice cream and video game money for the summer. Last September 1, four juniors from De La Salle opened their own little stall, and it was not just for spare change.

The search for pocket money

Mark Pabilona, James Moa, Kenneth Jao and Lisa Salvador opened Sago Shakes, a modest but popular stall in Poveda Learning Center's canteen. "We were sitting one day in our canteen at La Salle," recalls Mark, an electrical engineering major. "We were trying to figure out ways to earn money, since gimmicks and personal accessories are rather expensive. One day, we passed a Zagu outlet at A. Mabini Street near my uncle's house, and we opted to open a business, just like that."

The Sago Shakes setup is quite simple. In exchange for a sizeable percentage of gross sales, the fledgling company is allotted a meter-wide stretch of the canteen's counter. Here, lone employee Raquel de la Cruz stands behind three osterizers and a stack of glasses. She scoops sago into cups, and then, when a Povedan comes over, adds powdered mix, ice and water and pours the contents into an osterizer. She pours back the thick shake that is produced, snaps on a McFlurry-like lid, puts in an oversized straw and hands the glass to the waiting girl. Raquel has her technique down pat and it takes less than a minute to serve a group of customers. "Pinakamalakas pag lunch," she notes. "Mas bumibili ang high school kaysa sa elementary."

The students see only Raquel behind the counter, but Mark smiles, "They don't see us cooking the sago, don't see us doing

the inventory before and after operating hours and don't see us preparing the syrup and powder mix." He explains that while they buy all their ingredients from suppliers, they do some additional mixing themselves. For example, they buy sugar and some other items and mix syrup. They mix this with their tapioca, which is an imported, higher-quality variety, to turn it chocolate-colored.

"We also meet to mix new flavors from the existing powders," Mark adds. "We basically experiment. Sometimes, we add Quick (powdered drink) just to change the taste." The key to keeping their market is the variety of powder mixes, and Sago Shakes sells buco-pandan, mocca, melon and vanilla as their regular flavors with others such as "Strawberry Blast" rotated as weekly specials. Mark reveals that his supplier even has flavors as exotic as taro. He has become very particular about the flavored powder, and the group has even looked for a cheaper supplier.

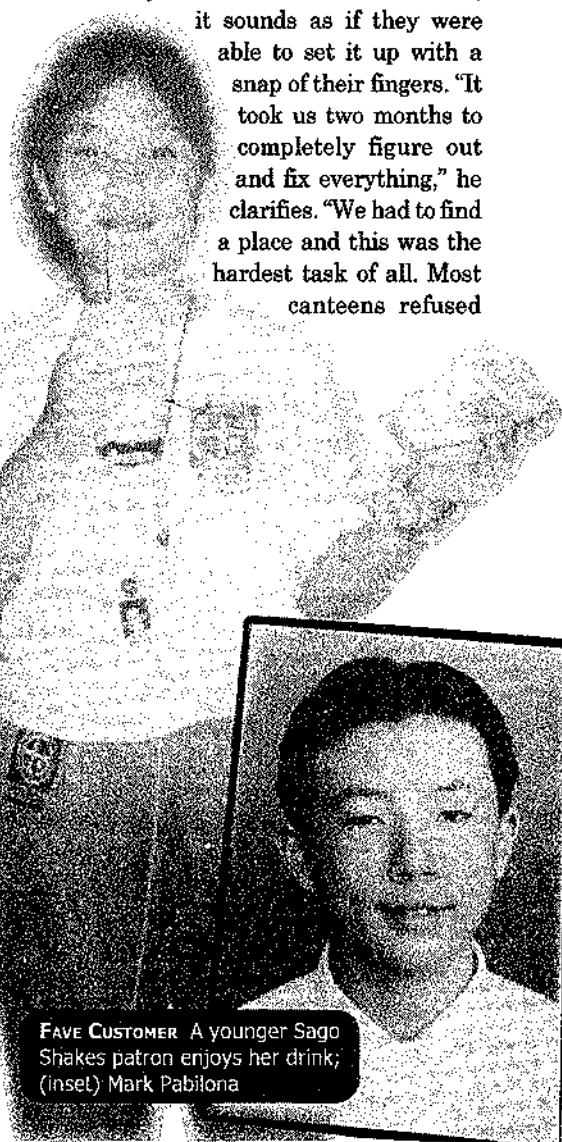
The Sago Shakes management must also tackle the logistics of their business. They begin each week with an inventory of supplies. Lisa takes charge of the purified water and ice and pays someone to deliver these everyday. James and Mark check the supplies at the end of each week, purchase the following week's stocks and

deliver these straight to Poveda. Kenneth picks up the check at the end of each week and deposits this in the bank.

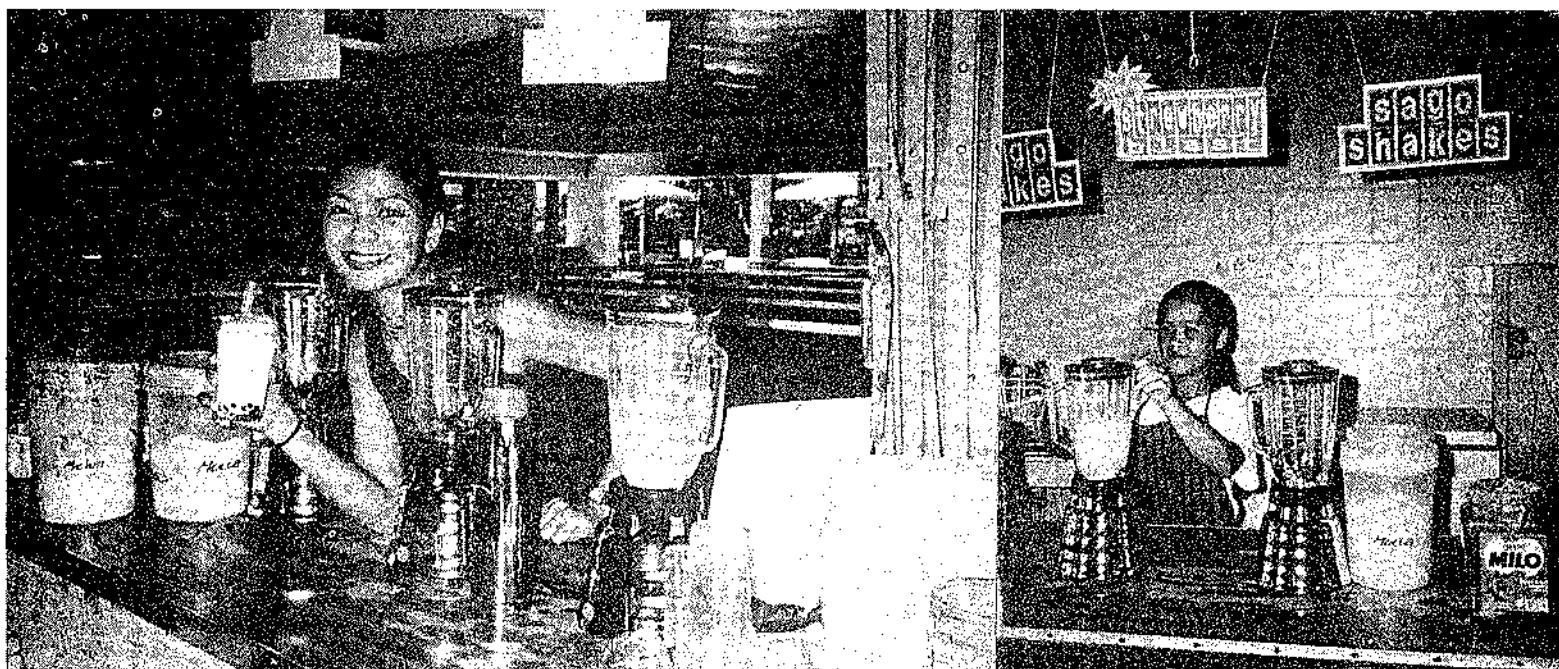
This all sounds tedious and the occasional argument does break out, but the group actually enjoys it. "The sago is different and very unique," Mark beams. "It's very chewy and colored chocolate. Plus, the presentation of the shake itself is so far out that you'd really want to try it." He is so proud of their taste that he has even told a few high school classmates to visit Poveda so he can treat them to free samples of each flavor.

Pwesto hunting

The way Mark describes their venture, it sounds as if they were able to set it up with a snap of their fingers. "It took us two months to completely figure out and fix everything," he clarifies. "We had to find a place and this was the hardest task of all. Most canteens refused



FAVE CUSTOMER A younger Sago Shakes patron enjoys her drink; (inset) Mark Pabilona



us; instead, they wanted to get the product for themselves." Inquiries took a long time, and they even scouted the Ateneo. Fortunately, they were able to make arrangements to supply the Poveda canteen. "Then, had to begin computing the cost of each cup and how to deal with everything else," Mark goes on.

The sago stall is actually just a downsized version of what they envisioned. Mark describes, "We were planning to integrate nachos with the sago-shakes, but since negotiations for the place were rather complicated, we decided to stick with sago shakes." He emphasizes that they have not given up these plans. "At present, we are working on deals with other schools," he says optimistically. "Hopefully, we can get them by next year."

Mark personally wishes that making arrangements with canteens could be easier and still gripes that a good part of their present profits go to the canteen. There are

other problems. "Our space is quite small compared to what we requested," he complains. "Also, parking is hell! We don't have our own parking space and have to park in the tow-away zone when we make our deliveries!" Still, the modest operation gives each of the young entrepreneurs a small amount of pocket money each week. Mark only smiles when asked how much they make, and only says that they were able to recover their investment in osterizers and utensils in their first month.

Sacrifices and lessons

"You have to get up early," Mark describes, "even if your first class is still at 2:30 PM. You have to carry all those heavy supplies without the help of 'boys.' You know you have to get up to do something for your business, and that if you don't act, you won't have any sales at all." Though the four are still studying, they must set aside time to make preparations for the business and

visit Poveda at least once a week each. How does Mark view this? "I have no regrets at all," he asserts.

"I believe it's good training and develops one's sense of responsibility," Mark continues. "At this age, I'm trying to become someone, trying to make my Mom and Dad proud of me. I'm not perfect, but when I plan on doing something, I really go for it." He adds, "We can't forever rely on our parents and there's a time in our lives when we realize that we have to be responsible."

These are not empty words, as Mark and James have taken part in other businesses as well, from running christmas bazaar stalls to computer rentals to selling CDs. "Si James ang nag-aayos pero sa November 27, magbubukas kami sa tiangge sa The Fort," Mark confides. "Magbabayad nga kami ng 65,000 [pesos]. Mag-iimport kami ng mga overrun galing Japan at Hong Kong para mura. Pero branded din, mga RL, ganoon." Mark adds that a lot of his



The one woman workforce

She's just one of those people you see everyday but don't pay attention to...

WHEN POVEDANS PATRONIZE the Sago Shakes stall, many of them probably do not realize that the lady serving them is barely older than some of them.

17-year old Maria Raquelyn de la Cruz has been the Sago Shakes workforce for three months, and could think of worse places to make a living than her cozy spot in a canteen full of smiling young faces. "Maganda dito," she confides. "Hindi mahirap at saka masaya."

"Galing ako ng probinsya," her story begins. "Katatapos ko lang ng high school. Dinala ako ng papa ko rito." From the family gulayan in Cebu, she found employment with Lisa Salvador of Sago Shakes.

Raquel expresses admiration for her bosses, who are themselves scarcely older than her. "Bilib talaga ako," she reveals. "Responsble sila. Kahit bata lang sila, may business na sila. Di na nga sila araw-araw pumupunta dahil nag-aaral pa sila."

Like her managers, she also sees the modest stall as a stepping stone to something larger for the future. She has her own dreams. "Mag-aaral ako ng college," she asserts. "Iniipon ko 'yung sweldo ko tapos 'yung iba, pinapadala ko sa Mommy ko." What she would really like to go into is



EXPERT Raquel demonstrates how to prepare a sago shake

nursing, but she says, "Pero baka di namin kaya, kaya baka 2-year course nalang ako gaya ng computer."

For now, though, the shy and quiet girl is content to diligently man her stall each day and watch the girls in the yellow-checked uniforms run past. "Class sila," she says of the Povedans.

"Yung mga dala nilang gamit, di tulad ng sa amin," she describes. Tapos very formal sila pag bumibili. At very gentle sita

kumuha ng baso, di gaya ng ibang tao. Very friendly sila." Almost expectedly, she also comments, "Kokonti lang ang nagsasalita ng Tagalog dito."

Most parents would praise Mark, James, Lisa and Kenneth for putting up a business and earning their own money at an early age. Less people, perhaps, notice the equally admirable fact that out of a simple desire to earn a little extra money, they, at age 20, are able to generate livelihood for another. ☺

fellow La Sallians are into sidelines that range from CDs, clothes, perfumes and even air conditioner cleaning. "Most of the do this because they want more money to set up their cars or to use for gimmicks," he states.

One must note, though, that the biggest sacrifice is the burden of having to operate in a roomful of young girls. "It's a dream come true, all those beautiful girls staring at you!" Mark exclaims. More seriously, he adds, "I'm happy that at this point in my life, I see people who are kind to me and are

sincere. Povedans are kind, friendly and they smile a lot. Seeing a smile simply brightens my day." He concludes grandly, "I believe Povedans are the best among all those from the girl schools!"

Preparing for the future

"The most rewarding thing about running the business is the experience," Mark opines. "It's doesn't really matter if I profit or not. I learned that customer satisfaction is far more important than

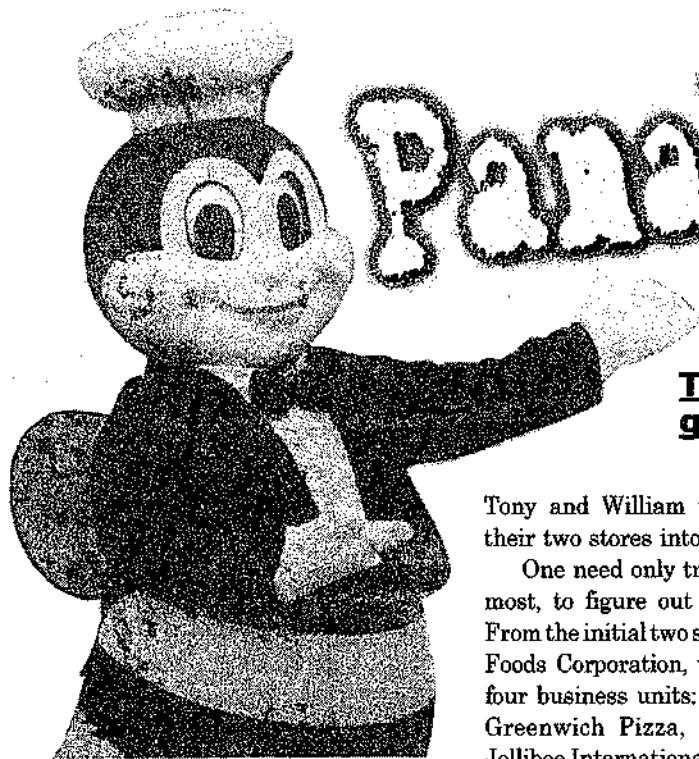
profit. When I get a customer happy and satisfied, I also become happy and satisfied." He also believes that Chinese people are born businessmen, and thinks that his relatives and Chinese friends influenced him to seek his own business.

Mark plans to finish his engineering course in DLSU and then plans to go to the States for further studies. He says he might even consider migrating there. For now, though, he says, "There's a time in our lives when we realize that we have to be responsible and start being self-reliant. For all those people out there, I think they should give it a shot."

He gamely offers to share his advice and experiences with other budding entrepreneurs and notes, "It's great to share your success with everyone, hoping they'd be like you or even be better."

As he sums up what began as a desire for a little pocket money: "You can't get everything the easy way. If you want something badly, then you have to sweat for it." ☺





Panalo ang Pinoy

BY MIGGY ESCANO

PHOTOS BY KIMBERLY PABILONA AND COURTESY OF JOLLIBEE

CREATIVE DESIGN BY CHARLENE TAN AND OSCAR TAN

This fastfood giant's Executive VP shares two goals: To be No. 1 and to be 100% Filipino.

IN 1998, JOLLIBEE SURpassed all of its previous achievements. It achieved preeminence in the *Far Eastern Economic Review* of Asia's 200 leading companies. For the sixth year running, it was recognized as one of the top 10 companies in the Philippines, garnering the top position for that year. Moreover, Jollibee was recognized as the leader in Overall Leadership, the leader in being a Company Others Try to Emulate, and the leader in being Innovative in Responding to Customer's Needs.

All these aside, though, the company's success can be gauged simply by the fact that the ubiquitous bee with the chef's hat has long since become a fixture in Philippine society.

The start of something big

In 1975, Jollibee began by selling not hamburgers but ice cream. At that time, the company was a concessionaire of Magnolia Corporation. In 1976, its two branches in Quiapo and Cubao began selling "hot food" in the form of sandwiches. Mr. Ernesto Tanmantiong, the present Executive Vice-President and Chief Operation Officer, relates, "We noticed that people, especially Filipinos, don't eat cold food into a hungry stomach..."

This realization fueled the venture's initial success. "When we started serving sandwiches," Mr. Tanmantiong continues, "we noticed that people came back not only for ice cream, but also for the burgers." In late 1977, Mr. Tanmantiong and his brothers

Tony and William thought of converting their two stores into hamburger joints.

One need only travel several blocks, at most, to figure out how the story ended. From the initial two stores arose the Jollibee Foods Corporation, which has, at present, four business units: Jollibee (Philippines), Greenwich Pizza, Mary's Chicken and Jollibee International. Jollibee now has 339 stores nationwide, with 60% of these owned by franchises. A Jollibee outlet can be found in almost every major Philippine city, from Tuguegarao and Baguio to Palawan to Zamboanga. 60% of these stores, however, are found in Metro Manila, and this area forms three out of six of the company's operating regions (with the rest of Luzon divided into two regions and Visayas and Mindanao making up the last).

Including the franchisees, there are approximately 70,000 crew members working for Jollibee at any one time. All this from what began as an ice cream parlor two decades ago.

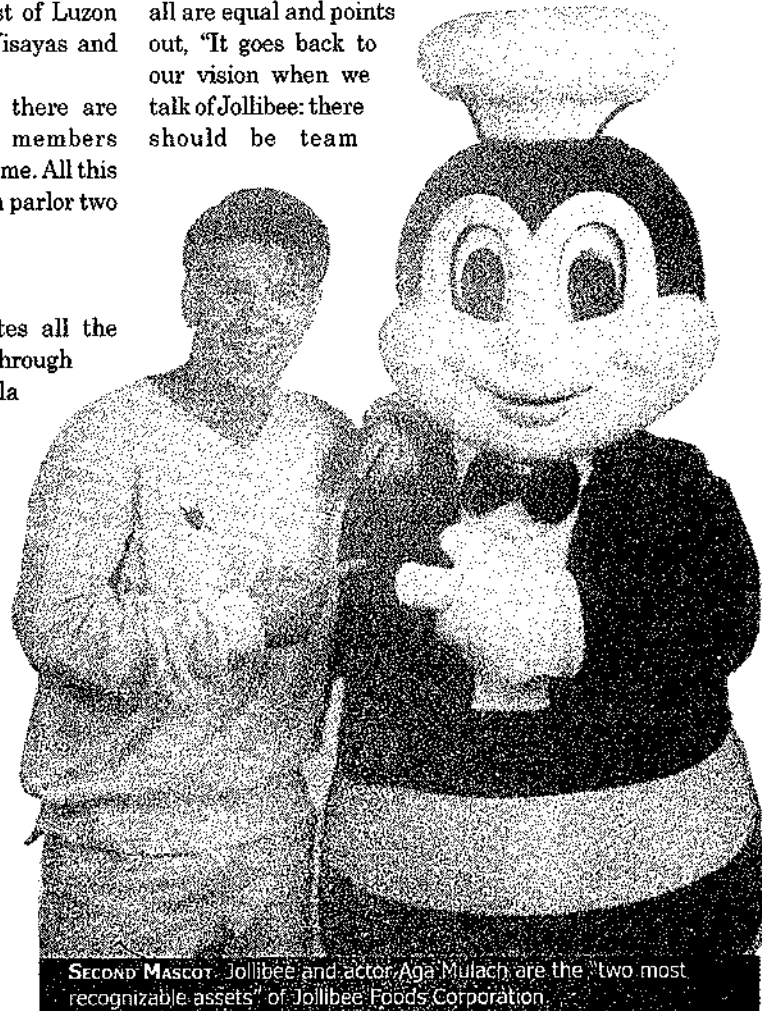
Corporate culture

Mr. Tanmantiong, attributes all the success Jollibee has enjoyed through the years to a simple formula represented in the company's smiling mascot. "The name Jollibee is a coin-up of two words," he elaborates. "When we first started out, we wanted to be composed of hardworking people. We decided that a bee was the best symbol. Not only should the people be hardworking, but they should have teamwork. Also, if they're hardworking, they should also be happy." To achieve these, Jollibee motivates its work force by extending certain benefits.

Mr. Tanmantiong states as an example that the company encourages store crew to become part-time students as

well. This increases their chances for promotion to higher positions, and actually benefits both the company and the employee. "In fact, we have a lot of managers now who come from the ranks," Mr. Tanmantiong says proudly. "And, we continue to encourage this." He cites an example, "The head of our Hong Kong [operations] used to be the head of our Philippine operations. She joined our management training about 18 years ago."

Mr. Tanmantiong describes the management style within Jollibee as participative management. Communication is free-flowing on all levels. Ranks exist within the company only for organization purposes. Mr. Tanmantiong explains that all are equal and points out, "It goes back to our vision when we talk of Jollibee: there should be team



SECOND MASCOT: Jollibee and actor Aga Muhlach are the "two most recognizable assets" of Jollibee Foods Corporation.

FOOD FOR THOUGHT



Fastfood in a crisis

THE FASTFOOD GIANT FACED A tough challenge in the economic crisis that hit the region two years ago. The fastfood industry was actually spared from the worst effects. Jollibee was affected mainly because it had a number of foreign-denominated loans, and the extreme depreciation of the peso cost the company about P300M.

Jollibee only began feeling a sales crunch late last year. Many patrons from the C bracket, the company's target market, began frequenting the stores less often, and this could not be offset by diners from the AB brackets shifting down to Jollibee.

Where did these regular customers go? Mr. Tanmantiong notes the "Mom and Pop's" type operations that started appearing all over the country. "The problem is there is more supply than demand because people shifted to food business, thinking it's easier to make money," he explains. Although these eateries targeted different segments, they indirectly competed with each other. He adds, "This year, this is the first time we experienced what you call deflation. Supply is greater than demand, and we have to lower prices."

Jollibee responded with its Value Meals and just about every other food chain came up with an equivalent gimmick. Even in—or perhaps especially in—times of economic difficulty, however, businessmen keep in mind a line from another industry: Quality never goes out of style. ☉

PHILIPPINES		
(2) (2) Jollibee Foods		6.10
(1) (3) Ayala Corp.		5.97
(4) (5) ABS-CBN Broadcasting		5.95
(5) (4) Shoemart		5.87
(6) (6) Bank of the Philippine Islands		5.68
(3) (1) San Miguel Corp.		5.39
(7) (7) Metropolitan Bank & Trust Co.		5.32
(1) (1) Manila Electric Co.		5.24
(6) (1) Smart Communications		5.18
(8) (8) Pure Foods Corp.		5.12

Now On Top: *Far Eastern Economic Review* listed Jollibee as the number one company in the Philippines last year.

work, there should be trust with one another... we should excel in whatever we do."

This vision is also drilled into the company's 1,005 store managers. "We encourage our managers to motivate the employees properly," he stresses. "If there are problems, there are solutions." He sums up, "We always tell our employees that we started out as a small family. Now, we're just a bigger family."

Staying at the top

While Jollibee's mission has changed

through the years, its thrust has always remained the same. Mr. Tanmantiong shares, "At the onset, our mission was to become no.1. Now, that we're no.1, we want to become the dominant fastfood chain in the country. Being dominant does not mean a market share of more than 50%. We want our stores to be filled with customers at all times."

Jollibee has always projected itself as a fastfood chain for the family and for the Filipino. Mr. Tanmantiong explains that, even from the very beginning, he wanted an all-Filipino image for the

company despite the availability of franchises from foreign sources. "We are Filipinos and we know what Filipinos want," he reasons. "We want to be superior in taste and we want to be in the hearts of every Filipino family. So we came up with Filipino values [to ground our corporate identity]"

This priority initially created problems. Mr. Tanmantiong recalls, "At that time [when we opened], there was very strong colonial mentality...in the early 80s, that was very strong." However, after the EDSA revolution and subsequent events, this liability was transformed into an advantage. A newfound nationalist fervor drove people into Jollibee outlets. "It worked to our advantage because in '84, we

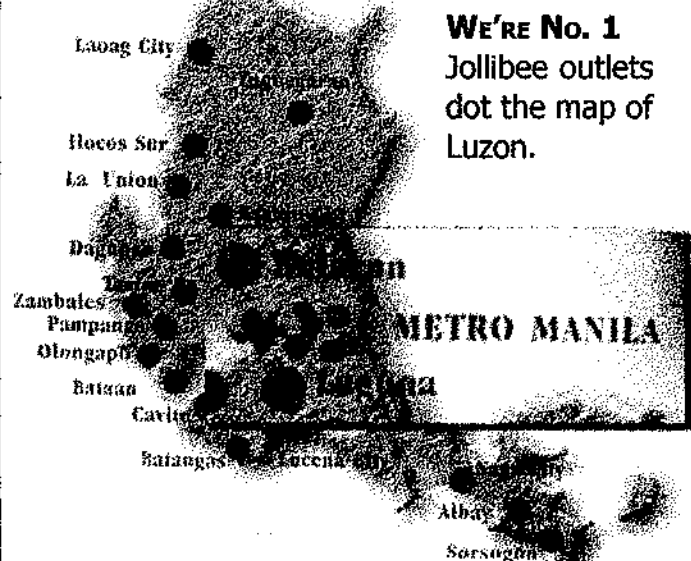
started saying that we are Filipinos," Mr. Tanmantiong continues. "This was the distinction between ourselves and the Americans; that was where we made our stand." Since then, "Jollibee" has been synonymous to "Filipino."

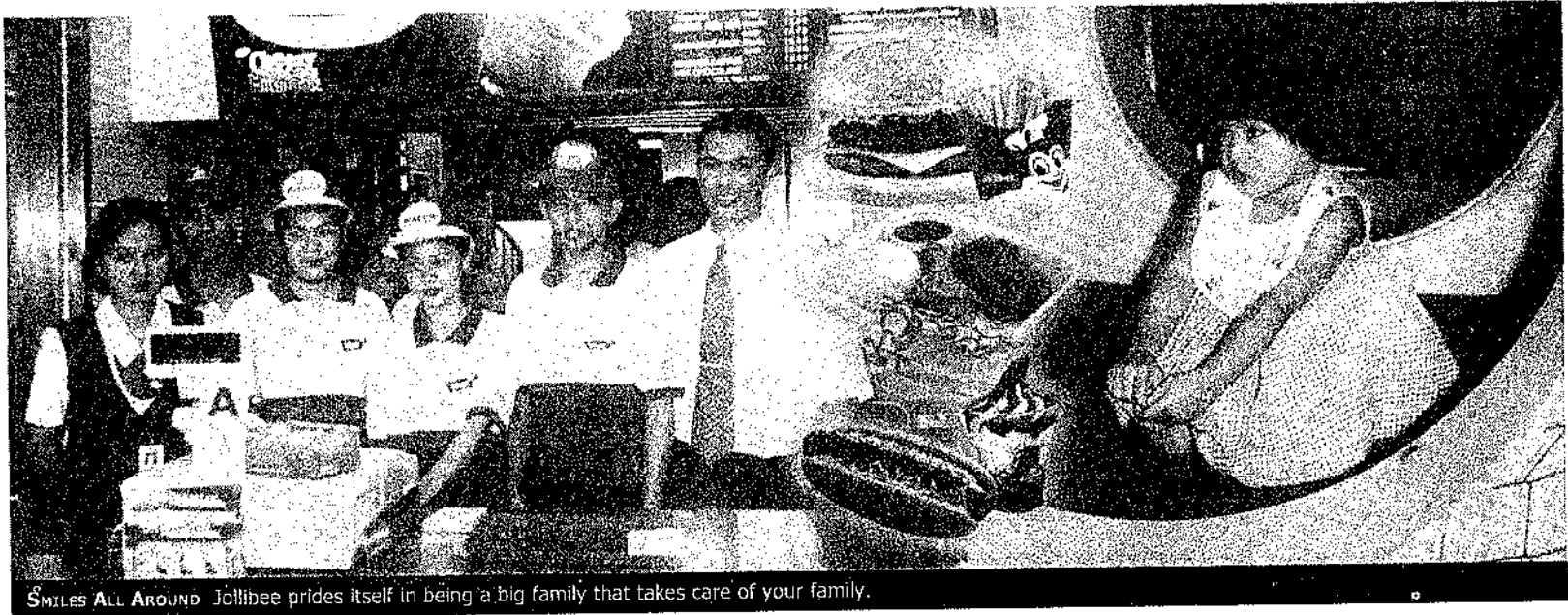
Customer is always right

Jollibee considers innovative marketing and customer sensitivity as its two main competitive advantages. The menus of Jollibee outlets both here and abroad have been influenced by the latter advantage. Most noticeably, the Jollibee burger patty caters to the Filipino preference to sweet-spicy food and contrasts with the blander-tasting burgers of foreign fastfoods.

Moreover, for certain locations, Jollibee takes the ethnicity of its customers into consideration. Its palabok, for example, has

WE'RE NO. 1
Jollibee outlets
dot the map of
Luzon.





SMILES ALL AROUND Jollibee prides itself in being a big family that takes care of your family.

been retained in areas with large concentrations of ethnic Chinese such as Binondo and San Juan. Tuna and chicken sandwiches are also very popular in these areas. This kind of thinking also works branches abroad. In outlets located in or near Muslim communities, the word "ham" is stricken from the menus due to its connotation to pork. "Hamburgers" are instead called "beef-burgers." Similarly, pork is absent in Jollibee's spaghetti sauce.

Mr. Tanmantonio notes that not only is his company sensitive to its customers, it is alert to its competitors as well. He reveals, "When you notice them selling this product, you start to ask, 'Maybe this is what consumers want.' Just recently, we launched our Cheesy Bacon and Mushroom. (*Parang Wendys 'yan a*)." He points to feedback from customers that showed a demand for a product similar to that of Wendy's. He concludes, "So our aim now is how to develop the same product content but taste different. Our mission is always product superiority, so you have to taste better... *hindi puwede yung 'puwede na*."

Other competitors have in turn patterned their products after Jollibee. "In fact, in the Philippines, we are being copied e," Mr. Tanmantonio grins. "Like McDonalds.

They don't serve spaghetti except in the Philippines. They don't serve fried chicken except in the Philippines. They even change their hamburger taste now." Implied is the cliché, "Imitation is the best form of flattery."

Exporting *langhap sarap*

With a firm hold on the fastfood market here in the Philippines, the company set its eye on foreign shores. In 1984, Jollibee International made its first move in Singapore. Mr. Tanmantonio recounts the hasty venture, "On the inauguration of the store, our partners were already arguing with each other. They were already talking of closing down the store." He adds, "That's an expensive lesson to go through but we really learned a lot from there."

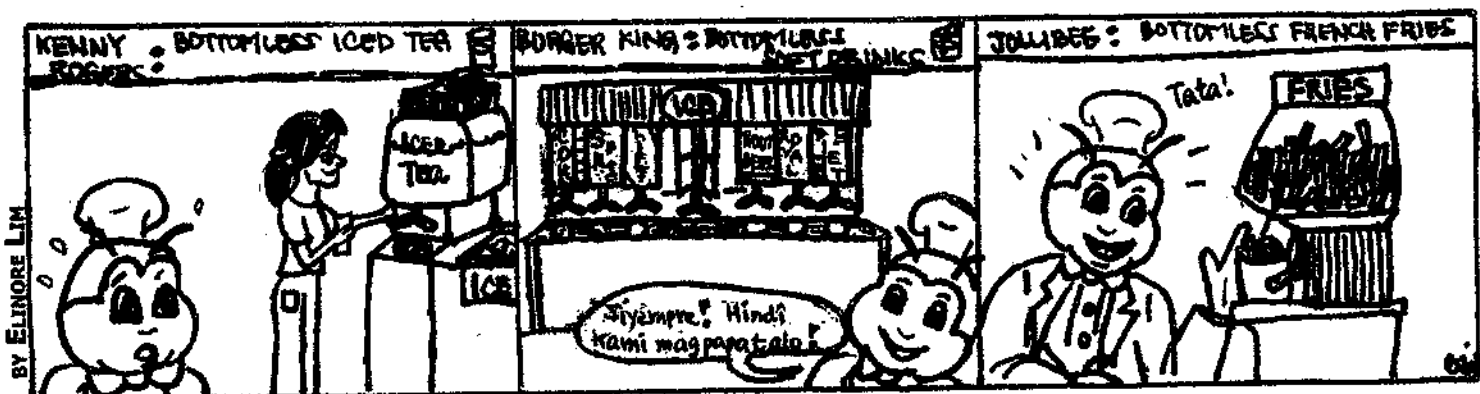
Jollibee International's subsequent ventures proved to be more successful. In 1987, stores were opened in Brunei and Taiwan. Jollibee International stayed in Taiwan for five years until high rental rates convinced the company to leave. On the other hand, it was successful in Brunei and has opened four more branches since then. Jollibee International then reached further across the globe, opening stores in places such as Guam and the Middle East. At present, there are 37 Jollibee stores located outside

the Philippines.

Last year, Jollibee opened an outlet in Daly City in the United States, and Mr. Tanmantonio explains that the popularity of that branch prompted the company to reposition itself in the international scene. "Rather than spread throughout the globe," he states, "focusing on large markets like the US would be a better move."

Jollibee, however, has yet to achieve dominance in the international scene. Each market has its own set of rules wholly different from those of the Philippines. However Mr. Tanmantonio explains that Jollibee's approach in these countries will still employ the distinctive Filipino touch—and taste—they are known for.

Pinoy. Langhap sarap, lasang pangmasa. Jollibee's success through the years has ridden on these and similar words. If Mr. Tanmantonio has his way, these words will carry Jollibee beyond the next millennium. Such sentiments are very touching and admirable, and the company's thrust is made all the more unique when one pays attention to the origin of the surname "Tanmantonio." Clearly, Chinese blood runs through this executive's veins, but his heart has long since embraced his country and his home. ©



Book on Chinese in Phil. Economy launched

STORY AND PHOTO BY NATHANIEL GO

THE ATENEO PRESS RECENTLY launched a book entitled *The Chinese in the Philippine Economy, 1898-1941* by Dr. Wong Kwok-Chu at its Bellarmine office last October 18.

The launching was an informal tea party of sorts attended by Ms. Teresita Ang-See, head of the Citizen's Crime Watch; fellow author Dr. Bon Juan; faculty members Dr. Antoinette Angeles, Dr. Soledad Reyes, Dr. Rainier Ibanez, Mr. Rudy Ang and Mr. Darwin Yu; and Ms. Ruth Franch of the Institution of Philippine Culture.

Dr. Wong is an honor graduate of Business Administration of the University

of Hong Kong. As introduced in his book:

"After several years of teaching, he joined the Hong Kong office of a Singapore-based multinational publishing corporation as publishing manager. He later ran his own typesetting and publishing business before migrating to Australia in the early 1990s. Between 1992 and 1994, he did a doctorate at the Australian National University, specializing on the entrepreneurial activities of the Southeast Asian Chinese in modern times. He is now the chief executive of a large school and teaches modern Chinese history part time at the Open University of Hong Kong." ©



Mooncake Magic works its magic

BY KATHERINE ANG

SHOUTS OF GLEE AND DICE CLANGING against bowls could be heard from the Calf Upstairs as Celadon held Mooncake Magic, its annual Mooncake Festival celebration, last September 24, 1999 from 4:30 to 6 PM.

Chinoy antics

About a hundred guests gathered to play the traditional Chinese dice game, or *pua-tiong-chiu*, and were divided among ten prize-filled tables. The affair was hosted by Brian Sy (III ME, VP-Cult) who was sporting an eye-catching Dilbert tie. At regular intervals, Brian raffled away five *ang pao*s each containing P1,000 and twenty pints of Magnolia's *Choco Pecan Invasion*.

The Comm and Pub department members again stood out as the strangest dice rollers. Elinore Lim (III MEco, AVP-Comm) walked out with P1,500 after winning the first prize at her table and P1,000 from the raffle. Her boss Oscar Tan (III ME, VP-Comm), as usual, proved too lazy to sell the two tickets required of each officer and simply rolled the dice twice when the bowl with dice passed him.

The organizers were also happy to see a large number of freshman members in attendance. "It's fun *kasi nanalo ako*," reacted Geoffrey Yu (I Mgt). "*Masaya at maraming nakilala*." Even ever-present Chinoy videoman Roget Callueng (I MIS, Comm) echoed, "*Masayang-masaya!*" Roget videotaped the event instead of playing, but received a bag of prizes that Evan Chua (IV MEco, President) and Oscar set aside for him. "OK! *Naluto kami ng table 1*," added Emil Tan (III Euro).

Good promo, marketing

Project head Henrik Chua (IV BS CS,

Cult Mgr) cited the improved promotion for this year's event. The main addition was the car promotion, where members parked their cars side by side with large letters placed on each windshield to form the words "MOONCAKE FESTIVAL."

A free simulation of the dice game was also held in a booth at the Kostka Extension. Passers-by were able to experience the thrill of the real game, but the rules were simplified so that prizes were awarded only to those who rolled a specific combination for the day. More promotion material was put up at the Social Science Building Foyer and outside the Gonzaga Cafeteria.

Jonas Khaw (III ME, AVP-Fin) declared that, from the fund-raising side, Mooncake Magic had worked its Magic. "*Maganda ang turnout this year*," he said proudly. "*Humataw talaga si Aimee!* [Li, (III Mgt, Fin Mgr)]"

The only problem encountered by Finance was a small procedural delay with SMART Telecom, the major sponsor, but this was reported solved shortly after Jonas and the SMART representative exchanged calling cards. Jonas is also the designer of this year's Celadon calling card, and he confided that what he actually handed was the draft copy of the design.

The other sponsors included Tomco Press, Toyota Quezon Ave. Branch, Eng Bee Tin, IBM Philippines, Grasmere Mds., Lion-Tiger Gold, Evan Chua, Dominic Albert,

(continued from page 22)



(Editor's Note:
Using the proceeds from Mooncake Magic, Celadon purchased several dozen mugs. These were given as gifts to the faculty the following week in celebration of the birthday of Confucius. On behalf of Celadon, Chinoy would like to tell Ma'am Munoz, her hand-colored dinosaur and her colleagues, "You're welcome!"
—Oscar Tan, Editor-in-Chief)

TO CELADON

Thank you very much for the mug. You couldn't have chosen a better time to bring some sunshine into my currently stressed state of being.

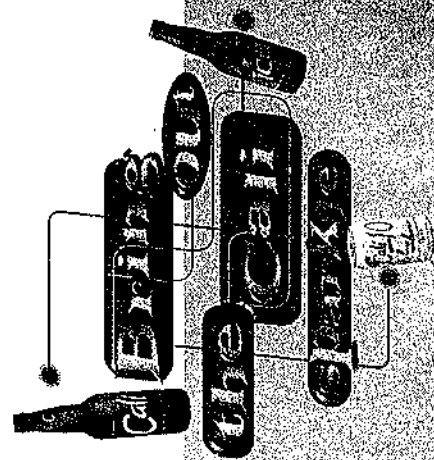
Mate Munoz
Psychology Department

NON-ALCOHOLIC

YES, YOU CAN SPARKLE. EVEN WITHOUT THE SPIKE.

LIGHT AND BUBBLY *Cal.* ALL SPARKLE. PURE SPIRIT. ABSOLUTELY NON-ALCOHOLIC.

LIFE. IF YOU SHINE IT, IT WILL SPARKLE.



REDEFINING ROMANCE



HAZARDOUS DUTY To relieve stress, the girls picked on the defenseless guys, Alfred (left) and Oscar. The two soon learned not to suggest, "Look *kikay*!"

(continued from page 13)—*pasalubong* from the States," she whispers, "I tell her to send me soap and shampoo *na rin*, even if we have it here already. It's different *pa rin* if it's from the States." (B+)

Gail, being Chinese-American, is not impressed. She counters, "As long as it's really expensive, smells good and measures up to the sensitivity of my skin after a few tries, I'll use it." (A)

Pinoy: 3.50

Chinoy: 3.62

Tisoy: 3.57

Round 8: Ideal guy

Gail exclaims, "This is easy! Alfred Antonio!" Oscar takes the

opportunity to get his advisement, and Joy fills him in on the monologue that included the words sweet, charming, gentlemanly—twice—smart, and good looks, among others. He arrives in time for the second monologue about Alfred's achievements. As the sun sets, Gail ends, "I can truly say that I am proud of him. If I enumerate some more, it would seem like I'm putting up a shrine for him *na* so I'll stop here.. his head is getting big *na*." (B)

Joy has no one to brag about, so she just says, "*Basta* me, I'm a very simple girl, as in super duper easy to please. As long as the guy is super *gwapo*, super smart, filthy rich, sends flowers to me all the time, worships the

ground I walk on and is willing to do anything for 'me... he's okay *na*, I guess." (B+) Apparently, she forgot to mention religious, because *pinako na sa krus 'yung guy na iyon*.

The other teams, though, cower before Rissa's expertise. She describes, smugly, "My ideal guy is cute yet sexy, friendly, down to earth, comical (one you can laugh with and laugh at!), streetsmart, a wide reader, loving, affectionate, hardworking has no vices in life, love being with children and has a heart for the poor."

She then turns to her opponents and stares haughtily, "He goes by the name Marzo and he's mine already! Beat

THAT!" (A)

Pinoy: 3.56

Chinoy: 3.61

Tisoy: 3.50

So, despite stiff competition, Joy de la Rosa wins the title "*Pinakakikay*" and Team Chinoy regains the lead. Watch out for the next issue of *Chinoy*, where the guys will vie for the title "*Pinakamatink*." (DISCLAIMER: The contestants and Alfred would like to stress that the events that have been reported are works of fiction and have no relation to any person living or dead. In addition, Joy emphasizes that she does not talk this way... not all the time, at least.)

(continued from page 5)—husbands set up their unsuspecting wives as fronts for owning land and engaging in retail trade, both of which had been limited only to Filipino nationals."

"We're certainly glad to see more cross-cultural marriages," they continue. "It signals the growing understanding of each other's culture, not just for the couple, but for the clans that each half of the couple brings into the relationship. Marriages, after all, are really marriages between families, and not just between two people."

To couples who find

themselves facing the same situation as Sir Darwin and Ma'am Cathy faced almost two decades ago, they suggest to:

1. Never underestimate the impact of your cultural background s.
2. Make sure that you share common values to serve as bedrock of your relationship. You have to be best friends first before you get married.
3. Listen to your relatives, but in the end, you have to choose a balanced solution. You don't want to alienate members of your family, because they're still your family. In times of trouble, they are the ones you will most

likely run to.

Love, a four-letter word with seemingly infinite meanings ultimately has just one purpose: to unite two people. The cliché "love conquers all" may suggest to one a young lover's careless whispers about bottomless chasms and boundless oceans. However, true love, it seems, bares its power when faced with soy sauce and *bagoong* and a growing pile of red clothes. (continued from page 20)—

Magnolia Nestle, and Universal Robina Corporation.

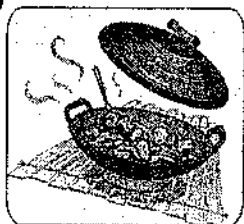
On a lighter note, Jonas also reported another financial breakthrough: "*Sulit ang bayad*

ko!" He was among those impressed by the nachos and sandwiches that came with the use of the Calf Upstairs room.

The history of the Mooncake Festival can be traced back to China. One story tells of Chu Yuan Chang's plans of uniting the Han people in revolt against the Yuan dynasty. To avoid discovery of their plans, Chu distributed mooncakes among the masses bearing a hidden message inside: 'Revolt during the Fifteenth of the Eighth moon.'

A number of participants did comment that, strangely, the prizes were wonderful but no mooncake was given away.

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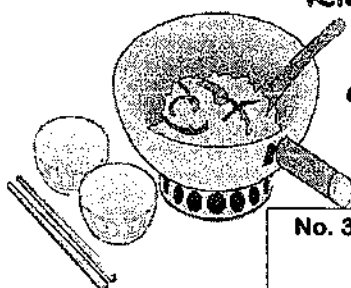
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Same Blood, Different Taste

The owner of newly-opened Hokyen Deli reveals the secrets of Chinese cooking.

BY MIGGY ESCANO
CREATIVE DESIGN BY CHARLENE TAN

CHINESE COOKS PERFORM superhuman feats with astounding ease.

Place pots filled with rice in front of them. Surround them with bowls filled with beef, chicken and pork. Thrust cinnamon, nutmeg and ginger into their hands. Then, glance away for a moment.

When you return your gaze, the pots are empty; pieces of meat grease the hands of the cooks; pepper and onion moisten their eyes.

Instead, rows and rows of dumplings greet you and lead your eyes towards even more dumplings stretching across the table.

Surprisingly, with foreheads free of sweat, the cooks do not look tired at all.

Easy does it

"If there's one thing easy in Chinese cooking, it's the technique," reveals Grace de la Cruz, who has practiced the Chinese culinary arts since adolescence. She and her



EATING ON THE JOB The author treats his boss, Kimberly Pabilona, to Hokyen Deli before she can ask why the November issue of *Chinoy* is late. As of press time, the editorial board of *The GUIDON* was still investigating who he took to Prospero's for his previous food review article.

husband, Ray, own Hokyen Deli, a newly-opened Chinese restaurant along Katipunan Avenue.

Grace reveals that most Chinese dishes are easy to make. The steps are straightforward and do not require certain culinary procedures such as marinating or blanching ingredients beforehand. "Basically, you just gather all the ingredients together," she adds. "Then, you sauté them on a skillet or a wok."

The essence of Chinese cooking

Chinese dishes share a salty taste with those of neighboring countries such as Korea and Thailand. Noodles, stir-fried or cooked,

drawn into thin wires or coiled like snakes, are staple fare among countries in Southeast Asia. However, what distinguishes Chinese cooking from its neighbors lies not in the final product. Rather, the ingredients are responsible for the special tang of Chinese cooking.

"For Filipino food, soy sauce is mostly used. Chinese dishes require a variety of special ingredients," explains Grace. For example, century eggs (similar to the salted egg of the *Filipinos*) give congee a certain piquancy absent in *lugaw*, even with ginger. Along with the different kinds of meat, spices provide different varieties to a single dish such as dumplings.

In Metro Manila, most Chinese restaurants used to obtain the necessary ingredients solely at Arrangue, Binondo. Its wet and dry market supplied the oyster sauce and black mushrooms currently available in supermarkets such as Unimart and Cherry Fooderama.

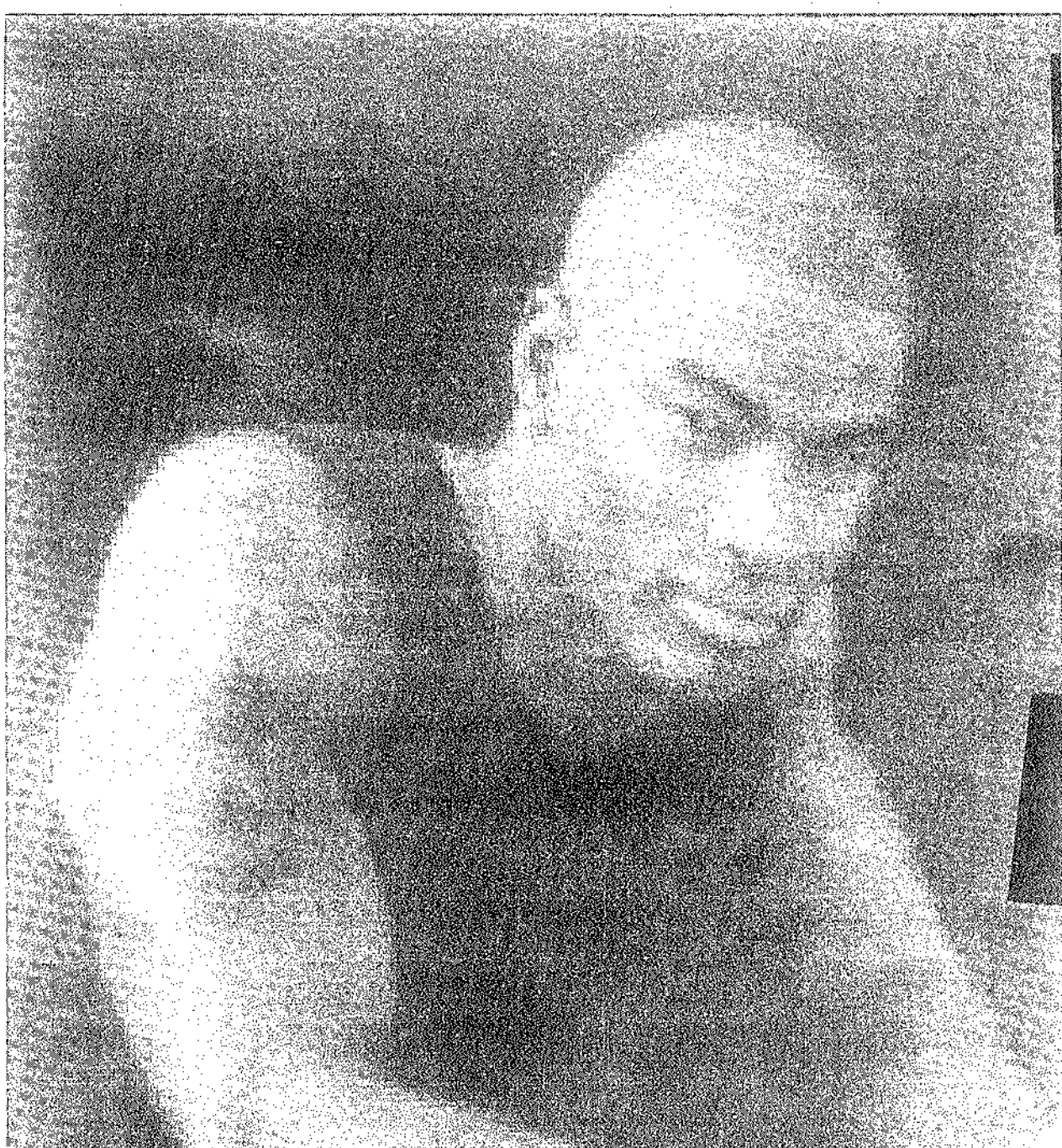
"Some ingredients, such as bird's nest and shark's fin, are quite expensive," states Grace. High-end restaurants can afford to directly import ingredients such as scallops from foreign countries. Middle-class and low-end restaurants, on the other hand, rely on sources inside Metro Manila. To cut costs, some restaurants substitute expensive ingredients with cheaper similar ingredients. For example, some fastfood chains substitute the meat of the *loro* fish for the *lapu-lapu* fish. (The two have similar tastes, although *lapu-lapu* tastes better.)

As a restaurant owner, Grace understands the practice of substitution of ingredients of Chinese dishes. (Costs are involved.) As a cook, however, she expresses her distaste, "Chinese cooking is very much like a tradition. I wouldn't dirty it by cheating on a dish." ☉



Editor's NOTEBOOK

BY OSCAR TAN AND POCHOLO PASICOLAN
THOUGH THE LAST ISSUE OF *CHI-NOY* was unofficially called "The Brey Vaughn-Lee Art Gallery," the versatile artist overdid it this issue and told Oscar that he fell into bed, sick, at 9:30 PM on the eve of press day. A person always ready to help crack a Math problem wide open, this versatile artist recently made it into Physics:CE (the editors immediately sent their condolences). When not tinkering with numbers, he is usually filling the empty areas of his notebook with sketches. Shy by nature, he is nevertheless well-loved by those he chooses to call his friends. His strong senses of dedication and justice are matched only by his occasional displays of false humility. Brey is also a member of *The GUIDON* Graphic Design staff. ☉



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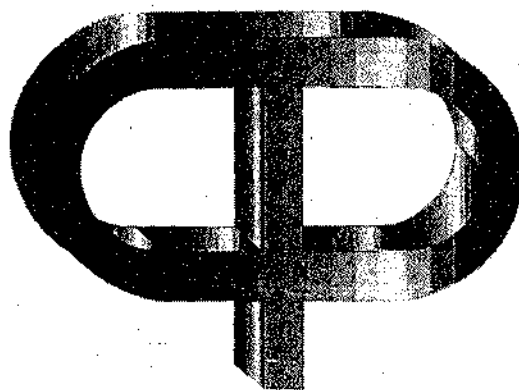
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