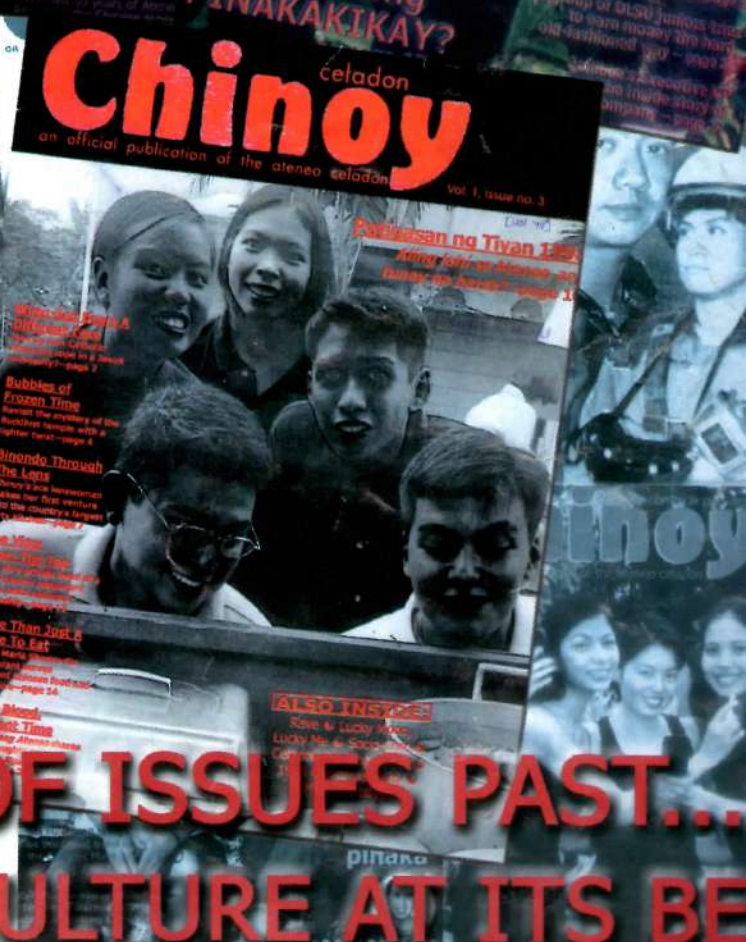


**Volu**  
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# REMEMBRANCE OF ISSUES PAST...

**CELEBRATION OF CULTURE AT ITS BEST**





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## Deep Thought

Li Bai

The moonlight shines before the bed,  
As if the ground is covered in snow.  
I raise my head to view the moon,  
Lower it and think of my home.

夜思

李白

床前明月光  
疑是地上霜  
舉頭望明月  
低頭思故鄉

CHINOY EDITORIAL BOARD FOR SY 2000-2001 (from bottom, L-R):  
Caroline Chua, Jocelyn Chua, Natalie Tarce, Elinore Lim, Armie  
Margaret Lee, Judy Lim and Goodwealth Chu.



## Editor's Letter

### Looking back, moving forward

"The question of my Chinese blood and my Filipino home is more powerful (however). Sometimes, I feel like an ocean trapped between two shores. On one side, there is the Filipino community. I live in it, but am sometimes not sure if I am truly part of it...On the other hand, I am even more of an alien to China than I am to the Philippines. I do not speak good Chinese and I must be light years away in terms of culture." - *The real Chinese*, Goodwealth Chu, Chinoy # 9, March 2000.

For the past three years, we here in Chinoy have dedicated ourselves to examining the mysteries of being Chinese-Filipino. The journey has been long and arduous; old and present staffers would probably look back at their Chinoy days with much fondness, if there ever was such a description for publication work. For the task was never easy - spending sleepless nights writing and rewriting articles, designing and redesigning the magazine to near perfection.

Nine issues later, as we face the crossroads of this journey, we present to you our anniversary issue. This issue features five of the most notable articles ever published in Chinoy. We pay tribute to the noble and forgotten heroes we call our teachers and recall the hardships of our brothers and sisters in Indonesia. We retell the unique practice that is *gaisiao* and examine the lives of non-Catholics in the Ateneo. We look back at how nine individuals remember their era as the world welcomed the new millennium. Lastly, we celebrate the hilarious moments in our regular friendly battles between cultures.

Despite Chinoy's history, we are once again beginning anew, faced with the challenge of continuing the vision set by the last nine issues. It will be another long and difficult journey. More headaches, more learning experiences, more hard work. Nevertheless, this is a work we believe in. So read on. Celebrate with us the vision that is Chinoy. ©

*Elinore Lim*

Editor-in-Chief

written on behalf of Chinoy's editorial  
board

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from Volume 1, Issue # 5 (1999)

# Workers who are paid in dreams

BY ELINORE LIM, CANDY BATA, PAULA  
CELICIOUS AND PERRIN SY

**Our teachers trade fat paychecks for notes,  
cards and that warm feeling deep down**

arrived via a similarly indirect path. "The ComSci department gave me a call and asked if I wanted to become a part-time teacher. And since I was getting bored with my job (in a computer company), I decided to give it a try." He adds that teaching never entered his mind.

For others, teaching came naturally. Christine Bellen's romance with Filipino literature began in her childhood. "[I realized na] *magaling* [ako] *magbasa* ng Filipino stories," she recalls. "During high school, I mastered *Noli Me Tangere* and *El Filibusterismo*... all these plus my intense interest in the Filipino text made me decide to teach Filipino literature." Likewise for Josephine Chua: Math had been her favorite subject ever since she was a child. She shares: "Teaching what I like gives me fulfillment especially when I know that someone has learned something from me."

The prominent Glenn Garfield Ang has been teaching history since 1991 and recalls that he was fond of history in his youth. He shares, "My background in history was very, very strong and history -military history- would appeal to me." It was then a surprise to his parents that he took up BS Math in the Ateneo. He explains that the only reason he did not take history was because the history program was no longer in existence by around 1980.

Despite the setback, he reveals, "Even before, I never envisioned myself as a manager...I saw myself as a teacher."

Howell Ho, a Biology teacher, encountered no pressure from his family

when he chose to teach because teaching was not a foreign concept in his family. Not everyone got off as

**Perks far outweigh  
the downsides in  
the teaching  
profession**

easy. Mike still remembers his friends' many comments. "Some friends became surprised. Someone even asked me, 'What happened to you?' Don't you know teaching sucks? Another asked, '*Hindi ka ba nagsasawa sa Ateneo?*' (Chiong took CS in the Ateneo)."

Gad Lim, an English teacher narrates

**T**hey look in the mirror and see somebody different from the image in their childhood dreams. Gad Lim could have taken the helm as the next president

of the Philippines. Jessica Chan, as UN Secretary-General, could have resolved the Kosovo conflict. Howell Ho could have become the veterinarian who found the cure for the mad cow disease. And Christine Bellen could have become the sixth member of the Voltes Team.

One wonders why such people would hock their childhood aspirations for the stereotyped dreary life of the teacher, the ruler-wielding overlord.

## Try teaching...

Few, certainly, begin their careers as teachers. Jessica Chan, who teaches Finance, went to work in the corporate world but wanted to share the experience she gained. Mike Chiong, a CS teacher,

**SOMETHING NEW**  
Mike Chiong of the CS Department never thought of teaching before.



his own experience. "My grandmother was against it at first because she wanted me to get involved with our family business. Eventually, she became happy for me because she saw my nice accomplishments." Now, Gad says that his grandmother tells her friends that she is proud of his being a teacher.

## Perks and quirks

Aside from the oft-gripped about low salary, what else are teachers sore about? Christine blurts out, half-jokingly, "No social life! No love life! No sex life!" Dennis Ching, an ME computer programming teacher, reacts, "There's a stigma that comes with being a teacher...when they hear you're a teacher, they'll say, 'teacher lang?'" Nobody has ever told him this directly, although he cites his hulking "unteacher-ish" physique as a possible reason.

The perks seem few and yet the job load is as heavy as any other job's. Howell stresses, "Sometimes, you have to take home some work...sometimes, [it's] not just a job thing-- people would go back to you to ask certain things...teaching can be demanding in a personal sense." Marilyn Uy, a management teacher, however, often encounters a different kind of job stress: She always develops a sore throat while teaching.

Nevertheless, these teachers can attest that the perks far outweigh the downsides. Lloyd Tanlu, a former management teacher now studying in Boston, shares, "I get to interact with so many different personalities and make many new friends among the students. Teaching also allows me to somehow keep the inner child in me alive..." Marilyn echoes, "Teaching is fulfilling, enriching...it's only in giving that you feel happy."

Christine, however, voices deeper intangible rewards. "[You become] very respectable...ang taas ng tingin ng tao sa educators especially kung sa Ateneo ka nagtuturo. Magkakaroon ka ng chance na makatrabaho ang mga kilalang tao na nababasa mo." She shares that teaching is her elixir of youth. "Tumatanda ang mga estudyante ko pero feeling ko

pareho pa rin ako, si Ms. Bellen pa rin ako..."

The students themselves are among the perks. Ching relates, "One tends to have an open mind or eventually ends up

---

**"Teaching is fulfilling, enriching... it's only in giving that you feel happy"**

---

with one [when one sees the different ways students think.] Gad is more dramatic, he declares that he loves his students. "In fact, I love them more than they love me," he smiles.

## Chinese background

Most of these teachers feel that their Chinese background makes them unique but has not influenced their teaching. Howell quips, "[My background] does not affect teaching style much but I guess, for students, having a teacher of Chinese descent can be considered a novelty." Dennis, however, thinks otherwise. "It does to a certain extent. Most Chinese tend to think step by step. No choice but to take that influence."

Do they treat students differently? Christine explains, "Because the Filipino language is a complicated subject for non-

Filipino speaking individuals (Chinese, Cebuanos, among others), I empathize with them, so *matiyaga kong tinuturuan ang mga ito.*" Lloyd finds, "I can relate to them (Chinese students) more easily



**ANGEL'S TOUCH** Marilyn Uy was able to show her students that there is life after Accounting.

since I grew up in a Chinese school environment."

Glenn treats Chinese students just like anyone else. "In fact, I'm more comfortable around Filipinos sometimes than I am with ethnic Chinese people," he reflects. "I think I prefer the liveliness, friendliness of the Filipinos over the Chinese." Dennis shares a unique approach to ethnic harmony. "One time, I gave them homework and gave out the



**MR. HEART** Gad Lim says that he loves his students more than they love him.

---

**"A good teacher teaches from the heart"**

---

instructions in English, Filipino and Chinese."

## Keepsakes

No profession that involves over-energetic, hormone-driven adolescents can



**STRONG BACKGROUND** Even before, Glenn Ang saw himself as a teacher.

pass without its fair share of poignant, embarrassing or even hilarious classroom and out-of-the classroom moments. Letters immortalized these. Marilyn shares, "I received a letter from a class. The letter contained this line: 'Thanks Ma'am for showing us that there's life after Accounting.'" She explains, "I was touched to discover that my students became aware of God's presence in an impersonal subject [like Accounting]."

Christine also received letters that left deep imprints on her heart and reinforced her dreams. "I received a letter from a student *na magaling magsulat*," she narrates. "*Pinuri ko at sinabing mag-Heights siya. Pinasalamatan niya ako sa pagtitiwala sa kanyang kakayahan. Sinabi rin niya na sumali na daw siya ng Heights.*"

Gad, however, shares an altogether different experience. "I got two anonymous love letters." It appears that inspiration can go both ways.

## Heartwarming moments

Teachers also

have their share of boo-boos. Hendrich Chiong, a Chemistry teacher, recalls, "There was supposed to be a lab exercise that day. So, I read the exercise, without realizing that it was the wrong one. The lab technician eventually told me in the middle of class and I had to do it all over again. *Deadma na lang mga estudyante, pero may nakita akong natatawa* during class."

Lloyd shares something worse, "I sat on the front-row table in the case study room, not knowing that it was rather loose (Or maybe I was ignorant of the fact that I was a little heavy back then?). One moment, I was sitting on the table. The next I was on the floor with the table on top of me. Students didn't know whether to laugh or to help me up." He ends, "Of course, to salvage my reputation, I stood up and boldly said, '*Kaya niyo yun?*' That was truly one of my most embarrassing moments yet."

Students do not spare the smallest quirk. One time, during class, Economics teacher Franz Sia apologized for his (excessive) sweating. Strangely enough, he heard one of his students say, "Sweat some more! Sweat some more, man!" Sia's reaction? "I heard that...She'll pay," he declares jokingly. "I know her face!"

In the end, though, perhaps the

reveals how his past students have affected him. "Half of them taught me to think and see differently."

Howell shares, "I [once] hired a student for my research. Then she told me that her perception of me was different outside the class. She realized that I worry about their personal lives, too." Christine recalls a time when she thought of quitting. Fortunately, she reconsidered after attending the graduation of one of her Fil 14 classes. She shares, "*Noong nakita ko sila, ang sabi ko sa sarili ko, 'Anak ko mga yan!' Naging masaya ako kaya ipinagpatuloy ko ang pagtuturo.*"

## It all boils down to love

Everything else aside, all shadows of insecurity and doubt are banished by only one thing: passion for teaching. Marilyn shares, "Teaching is not '*ka tse*' [literally to teach] *lang*-teaching is a meaningful experience." Gad echoes, "You go to teach not for the salary and the perks but the satisfaction you get out of connecting with other lives. A good teacher teaches from the heart."

Perhaps because she is the literature teacher, it is Christine's declaration that encapsulates the whole experience of teaching in the most perfect, poetic manner. "*Ang pagtuturo ay isang*

"...habang  
dumadaan ka sa  
proseso ng  
pagtuturo ay  
hinuhubog ka  
nito upang  
maging mas  
mabuting  
indibidwal"

strangest experiences are those that remind teachers that while their formal schooling ended many years ago, learning is ongoing. Dennis



**MOTHER FIGURE** Christine Belen sees her students as her children, her inspiration, that strengthen her dream.

*bokasyon mo sa iyong sarili, at h a b a n g dumadaan ka sa proseso ng pagtuturo ay hinuhubog ka nito upang maging mas m a b u t i n g indibidwal. Walang guro na nais magpahirap ng kanilang mga estudyante. Nais lamang ng isang guro na may matututunan ang kanyang mga students sa gayon ay magamit nila ang kaalamang*

*ito sa kani-kanilang buhay."*

Teachers teach because they have simply chosen to be themselves. And far from being ruler-brandishing tormentors, students realize their teachers' lives are just as interesting and unique as theirs. ©



# Making love the Gaisiao way

from Volume 1, Issue # 7 (November 1999)

BY ELINORE LIM AND CANDY BATA ART BY BREY LEE PHOTOS BY KIMBERLY PABILONA

ARRANGED MARRIAGE, BLIND dating, match making – these are what usually comes 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. “*Pagginaisiao 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 on the day of the wedding.

Asay\* also shares the same view: “*Gaisiao* is more liberal nowadays, parents cannot force. *Dati*, whether you liked it or not, you had to follow parents.” She

adds, “People were more conservative since they could not go out with people alone so (they) resort to matchmaking.”

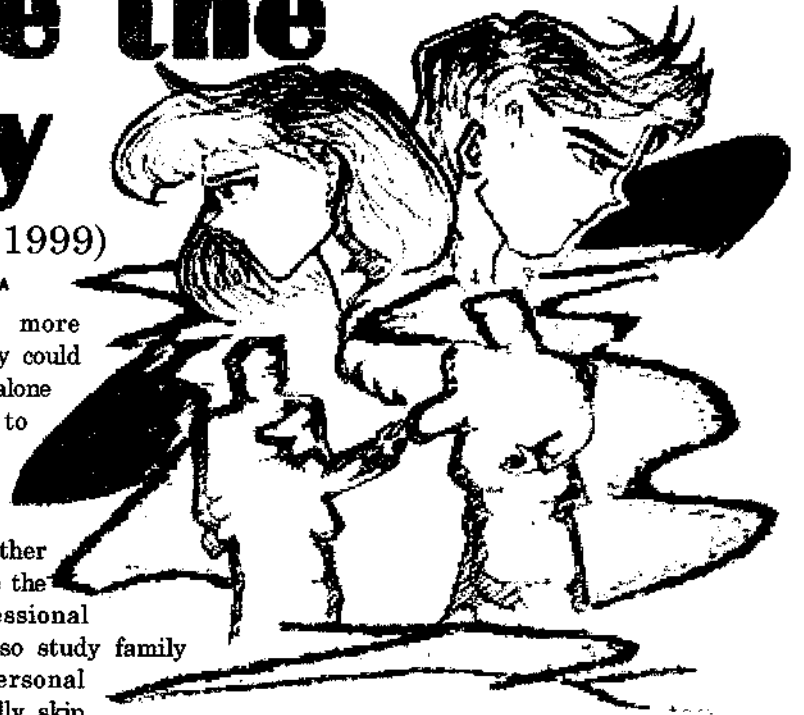
In *gaisiao*'s present form, ‘go-betweens’ who are either parents or friends take the place of the professional matchmaker. They also study family backgrounds and personal information, but usually skip the astrological analysis. The major change is that the boy and girl are given a choice whether or 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 experienced *gaisiao* 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 tui 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

I really didn't want him because he was so *baduy*. The worst thing about him was he didn't like wearing socks. I didn't like everything about him – from his looks, 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 have to shake him in order for him to speak up.”

Others have also encountered similar disappointments. Sheila Huang (III LM) has this experience to share. She recalls, “*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. 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* (grandmother) attempted to *gaisiao* me to this guy early this year. But I refused because *ang dating sa akin ay 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 kahase ako dati, apat silang magkakapatid. Hindi siya gaanong kaganda, baka daw mahirapan maghanap...so 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 siya,*" she shares. 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* for prom date. Nagmeet kami a week before the prom." She continues, "After that, constant date na niya ako...so *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 kamim 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. After that, they went out and their relationship worked. And they got married."

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

Another *gaisiao* experience that ended up at the altar involves Cheriellaine Chao's (III MIS) sister. Here, both hesitant

parties ate their words. Che starts, "*Isang gabi, sinabihan yung ate ko na sa labas sila kakain.*" She confides, "*Naasar talaga yung achi (sister) ko...ayaw niya talaga ng kaisiao.*" 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 kaisiao. 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 ng mom niya, 'O akala ko ba five minutes lang tayo?'*"

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 sides of grandparents *magkapitbahay. May arrangement sila.*" She elaborates. "*Kinasisiao 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 nothing wrong, it's good. *Pero importante na huwag madaliin.*"



## But why?

Gaisiao is usually initiated with the best intentions. Liezl\* shares her insight: "Kung sa kaisiao, 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, 'Nye, corny naman! Noon, tipong love at first sight gusto mo,'" Cheryl Co (II AB Psy) reveals. "Pero ngayon, kung gaisiao, okay na pagnakilala naturally. 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 nagpapakaisiao...torpe mga yan."

Gaisiao also 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 magpapakaisiao ka."

Charles Uy (II MCT) notes: "May awkwardness in having a third party. Kung ano ang mangyayari, malalaman

ng match maker. 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 kaisiao, 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, has this comment: "Okay lang! At least kilala na ang background niya. At tsaka, usually ang kinakaisiao 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, "I think I need gaisiao baka maging spinster 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, for the worse. Patricia is one example. "I don't believe in gaisiao 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 nag gagaisiao and Mom ko tumutulong. Feeling nila nagwowork naman kaya naaliw sila."

No matter what these 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." ©

from Volume 1, Issue 3 (1999)

# When God bears a different face

BY ELINORE LIM AND CANDY BATA

**P**rotestants, Buddhists, Atheists, Muslims: These are the people who make up the religious minority of the Ateneo. One can only imagine the major adjustments they have had to make in order to fit into a Jesuit university that requires 15 units of Theology. For some of them, it was almost like stepping onto an alien world.

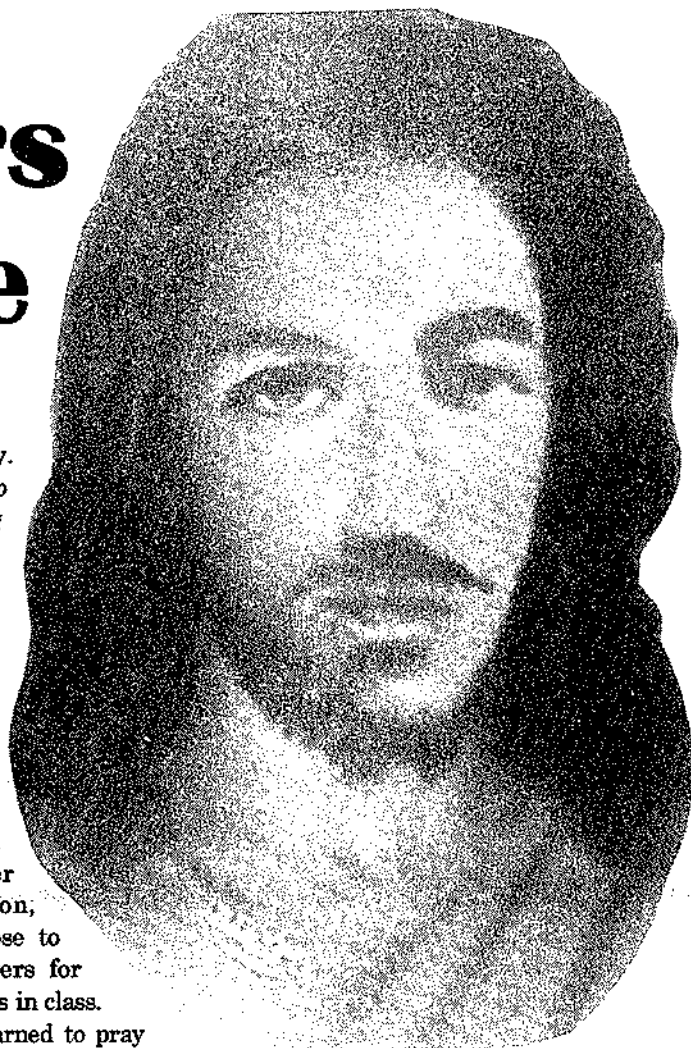
## First Contact

The Sign of the Cross many Ateneans take for granted is enough to make some of the students feel uneasy. For a while, Sheryl Cu (II MIS), a Protestant, began asking herself, "Is there really something wrong about doing the Sign of the Cross?" She asked this since her high school teachers had taught her that doing this was wrong. Most non-Catholics eventually get used to this practice, however. Lesley Ang (III MIS), also a Protestant, recounts the first time she led her class in prayer. "I said out loud, 'in the name of the Father, and of the Son and of the Holy Spirit'... *Baka kasi maguluhan sila.*"

The Sign of the Cross is often just the first of many new Catholic practices the non-Catholic encounters. Even simple prayers can be disturbing. "*Natetense pa*

*rin ako kung nagprapray.* *Minsan nga kung turn ko na, pinapasa ko na lang sa katabi ko,"* shares Clara\* (II MIS). Most Protestants pray their own prayers, minus the formula invocation and the Sign of the Cross, and this sometimes elicits surprised reactions from classmates or teachers. Though there has never been any discrimination, some non-Catholics choose to memorize Catholic prayers for the sake of leading prayers in class. Jennifer\*, a Buddhist, learned to pray the *Hail Mary* from her cousin. She explained, "It was more for convenience as it was a shorter prayer." Another Buddhist, Anna\*, also learned to pray the Catholic way but felt this was hypocritical since she was not a Catholic.

Atheists have a harder time adapting. One of them, Mike\*, remarks, "I felt like the black sheep of the class... They were all Catholics and knew how to pray." Once when he was asked to pray in class,



Mike declined and told the teacher he did not know how. Chris\*, a Protestant turned Atheist, specifically learned the shortest prayer he could find for class, the *Glory Be*.

Catholicism, for non-Catholics, is noticeably incorporated into the Ateneo routine. Sheila Huang (II LM) voices out: "*Nakakaasar minsan yung Angelus. Kung nagmamadali, nafaforce kang mag-stop.*" She and other Catholics, however, have learned to respect this Catholic practice. Going to Mass, however, is something most non-Catholics would not do in the Ateneo. For some, the rituals in the Catholic Mass appear strange. Clara shares one experience: "*Naweirdohan ako, especially noong nag-Ama Namin sa Orsem Mass. Lohat ng tao nag-join hands. Inisip ko, 'Ano iyan?'*" Some non-Catholics even find the blessing of the bread and wine strange. These however, are just the tip of the iceberg.



## Coping with Theology

Surprisingly, many non-Catholics do not find Theology to be a hard course. Most treat it as something to be memorized and studied just like any other academic



subject. More so, many of them have already become familiar with Catholicism through relatives or friends. Of course, some had difficulty relating to Catholic doctrines and teachings that contradicted their beliefs. For Minette Co (II MEMath), this problem was no surprise. "Okay lang! Expected na rin kasi na magkaiba ang teachings ng dalawang religion. Ang kailangan na lang, discernment."

It is often the Atheists and Buddhists who encounter difficulty. For Anna it was her first time to read the Bible. Though she knew some concepts about God, the Theology lessons were very new to her. Nevertheless, she reacts positively, "[Studying Theology.] maoopen yung world mo...malalaman mo kung paano makitungo sa ibang tao." Chris, on the other hand, found Theology really difficult. "Closed yung pag-iisip ko sa Theology... napakabiased," he confides.

Some non-Catholics have a hard time expressing their own beliefs during class discussions. Richard Chua (III Ps) often experienced minor conflicts with his classmates during group works. "I often found myself alone in my beliefs." Others found doing the exegesis to be the hardest part. Mike could not connect the exegesis to his own experience in life. Fortunately, his group mates were there to save their Atheist friend from failing the subject.

Some non-Catholics, though, see Theology in a different light, sometimes in a more profound manner. Lesley looks at Theology as a challenge. She was made to think critically as the subject questioned her beliefs. Maria\* shares a similar experience, "Napaisip ako. The different concepts about God confused me more than strengthened my beliefs. Hindi na nga ako masyadong active sa church ngayon." Anna judged some Catholic concepts to be better than their Buddhist equivalents. Though she is still closer to Buddhism, she has chosen not to belong to any definite religion since coming to the Ateneo. "Medyo confused ako ngayon," she shares. "Kung isa lang yung God, bakit ang dami nating (mga tao) nakitang God?"

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**"Theology classes address very basic human questions... that any human can relate to."**

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#### **Beware of smorgasbords**

With Theology primarily a Catholic subject, why not just hold special religion classes for non-Catholics? Dr. Christina Astorga, chair of the Theology department, sees no

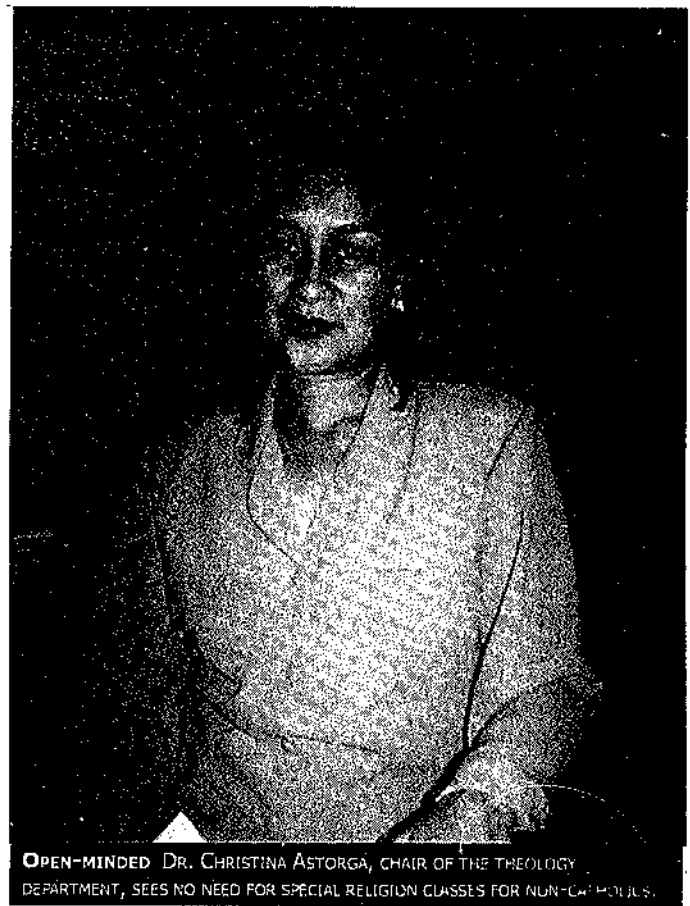
need for these. "First, we don't have the personnel," she points out. "Second, it is

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**Despite constant pressure to Catholicism, conversion rarely crosses the minds of most non-Catholics**

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their (non-Catholic students) choice to come to a Catholic university, so they should already know what to expect. Third, Theology classes address very basic human questions, such as the questions of justice and questions about God - questions that any human can relate to." Dr. Astorga quotes from her department's Statement of Position to further stress her points: "Unless the study of other religions is premised on a serious and thorough academic grounding, one may either commit error due to misjudgment or fall into reductionism...To attempt to integrate the study of other religions...would foster



OPEN-MINDED DR. CHRISTINA ASTORGA, CHAIR OF THE THEOLOGY DEPARTMENT, SEES NO NEED FOR SPECIAL RELIGION CLASSES FOR NON-CATHOLICS.

a relativistic and smorgasbord approach which contradicts the basic goal of college Theology."

In fairness, most non-Catholics are not forced to agree with the lessons. "If they disagree with some of the teachings, that's not taken against them," Dr. Astorga states. "They can express their opinions as long as they understand what they are disagreeing with. All we ask for is a critical understanding of the content." What does she advise, then, to non-Catholics who have yet to take their first Theology class? "Just study," she recommends. "Just think of it as going to a Muslim school and studying Islam."

#### **Aftershocks**

Despite constant exposure to Catholicism, conversion rarely crosses the minds of the majority of Protestants. Some Protestants like Maria have chosen not to adhere to any specific religion, though they still believe in God. Anna says that she will convert only if she gets a chance to attend a retreat for non-believers. Only a few non-Catholics have actually thought of converting. Mike, for one, has seriously thought of converting to Catholicism. "I was inspired, especially after writing my God Question Essay for Theology class," he shares. "It made me

# IMAGES FROM THE PAST



**RELIPERCEPTIONS ABOUT GIOUS DIVERSITY** Nowadays, we could not deny the fact that our religion affects our belief, perceptions and actions in our lives.

find God."

Carl\*, however, had an altogether different experience. He had a Theology teacher, who, in his words, "could not accept people as they are." After the teacher found out that he was not Catholic, the teacher allegedly tried to convert him to Catholicism. At one point, Carl claims, the teacher hinted that he would get a low grade if he did not convert. Carl did not and he did get a low grade. When asked if he felt he deserved the grade, he replied, "Of course not! I even have my test paper grades to back me up." Nevertheless, he did not complain to his teacher. For Carl, he would "more of adapt to Christianity than convert to Christianity."

When Chinoy asked the Theology teacher in question about this incident, he expressed surprise, "I do talk to them (non-Catholic students), yes, but I never proselytize them," he responds. According to him, these students only convert by their own free will and by the grace of God. Regarding the low

grade, the teacher only has this to day: "He probably didn't show a sufficient understanding of the course, or he resisted understanding Theology... I think the student probably misunderstood my efforts..."

## Catholicism...okay lang

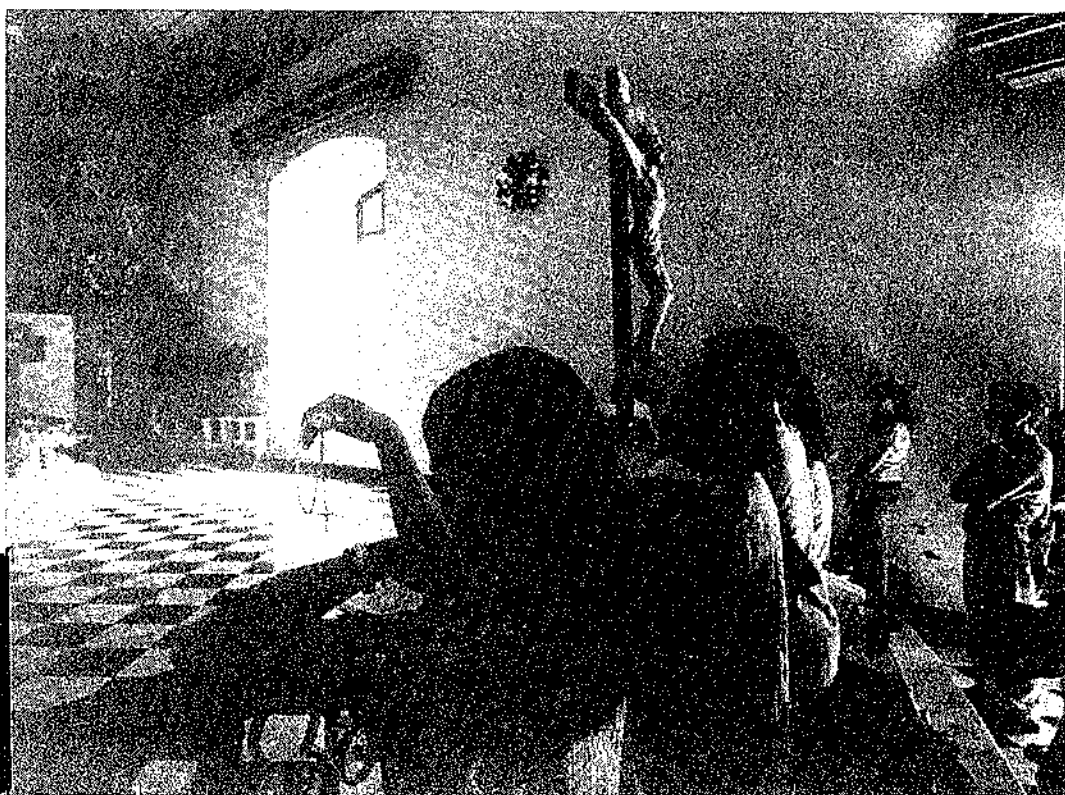
After all their exposure to Catholic practices, are non-Catholic Ateneans fully adjusted to Catholicism? Or is adjust even the right word? Many students insist

that they are already fully adjusted. Some, however, are not so sure. Minette state, "I can never be fully adjusted to or fully comfortable with Catholicism...manageable is more like it." Christ is more blunt, "I can never adjust to religion, but with academics, okay na."

Fortunately, the Ateneo seems to provide an accepting environment for people of different cultural and religious backgrounds. For most non-Catholics, for example, differences in religion are not hindrances in developing strong friendships. "Kung ako, flexible naman ako," shares Sheila. "I just focus on the similar aspects of our religion." Love may be more sensitive and some would rather find a partner with the same beliefs to reduce problems during marriage.

For some though, religion is still not an issue. "I prefer another Buddhist, but it's okay if he's not a Buddhist, as long as he does not force me to convert to his religion," Jennifer expresses.

Non-Catholics cannot deny that studying in the Ateneo has broadened their views, regarding Catholicism, and regarding life in general. They, in turn, have enriched their second home. Some have even realized that "there's nothing really wrong with Catholicism."©



**OPEN ARMS** THE ATENEIO SEEMS TO PROVIDE AN ACCEPTING ENVIRONMENT FOR PEOPLE OF DIFFERENT CULTURAL AND RELIGIOUS BACKGROUNDS, AND HELP STUDENTS BROADEN THEIR VIEWS REGARDING RELIGION AND LIFE IN GENERAL.



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# Aling lahi ang pinaka...

COMPILED BY ARMIE LEE

PHOTOS BY NATALIE TARCE, OSCAR TAN AND JUNI GUTAMCO

For over a year now, the Spanish, Filipinos, and Chinese have been engaging in a slew of fierce, tight battles for racial supremacy. No, this one's not for the headlines. Rather, this is the concept behind Chinoy's long-running Spoof series, where teams *Tisoy*, *Pinoy*, and *Chinoy* field in their big guns, who in turn, try to outdo each other in their bid to bag the elusive titles of being the *pinakabolero*, *pinakakikoy*, *pinakamatinik*, *pinakabarat*, and *pinakaastig* of them all.

Splashed across these pages are the memorable moments in Spoof history.

## ...bolero?

*How can we solve the campus traffic problem?*

**Darwin Yu:** All courses will be conducted over the Internet so that physical presence in the school will not be required anymore.

*How do you see Ateneo in the new millennium?*

**Tony Lambino:** It will be the penultimate center of love, hope and charity. It will be the haven of good will and will hold the promise of prosperity for all...it will also continue selling sweet corn.



## ...makapal?

*Pretend you are each other's prom date. Rushing out from her house, your date is still stuffing things in her purse. She holds an unused pad in her hand but her tiny purse is already full. She turns to you, saying, "Doesn't that coat have really big pockets?" Later in the night, you and your date are chosen as the King and Queen of the Prom. As you are receiving your crowns onstage - and being filmed, photographed and generally stared at - the pad falls out of your coat. Ano ang gagawin mo?*

**Marco Lobregat:** (Squealing in a totally bading voice with matching gestures) Ahahaay!!

*You are running to your next class when, as you race through the door of the classroom, you suddenly collide with someone. Together, the two of you roll on the ground. When you finally stop, you stand up and offer your hand to the person. You are greeted by the blushing face of the most attractive girl in your*

*class. The eyes of your entire block are fixed on the two of you. Ano ang gagawin mo?*

**Mark Dizon and Bianca Africa** stand motionless, staring at each other. As if by magic, they hear the music and...

**Mark Dizon:** All right!

**Bianca Africa:** (sings and gyrates) Upside...inside...out...she's livin' la vida loca!

*You are on your way to the SS Building to retrieve a bag a friend left behind. You see a group of unattached bags in the foyer. Moving closer, you realize that your friend's bag could be any one of them. To check for ownership, you decide to open one. Suddenly, "huli ka!" Turning around, you see members of the Sanggunian Watch Against Theft and Ateneo security guards surrounding you. Ano ang gagawin mo?*

**Mark Dizon:** Ay! 'Sus ginoo, ano ang ginagawa mo?

**Bianca Africa:** Tut-tut, tut-tut. Hindi mo ba naririnig 'yun? Tut-tut, tut-tut. Kasi 'yung cellphone. Hindi ako maka-aral. Hinahanap ko lang para mapatay 'yung cellphone. Tut-tut, tut-tut.

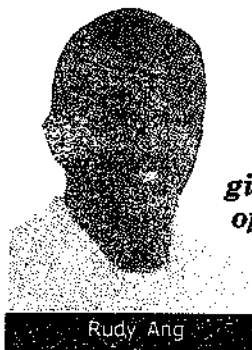


Pat  
Munlosquren  
and  
Marco  
Lobregat



Mark Dizon  
and Bianca  
Africa





Rudy Ang

## ...astig?

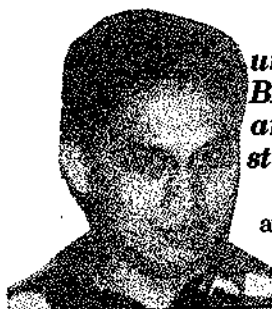
*After the bell, your entire class leaves the room, all except one student. The prettiest girl in your class approaches you and asks for a private consultation. The two of you sit down together. Suddenly, she leans over to you and whispers seductively, "Sir, I have this very big crush on you." What will you do?*

**Mr. Rudy Ang:** I'll hold her hand, lean over and whisper back to her, "But I'm gay."

**Mr. John Holdsworth:** But I'm old enough to be your father.



John Holdsworth



Jo-ed Tirol

*You are proctoring a midterm exam for about 200 students in the SEC building late one evening. Suddenly, you feel an overwhelming urge to go to the bathroom. You want to go...You have to go.. REAL BAD. However, you are the only teacher in the building and there are no janitors. There is nobody in the building except the students and yourself. What will you do?*

**Mr. Jo-ed Tirol:** You go around the room several times...so *parang* the students are already used to the fact that you go around. *Tapos*, on one of your passes, as soon as you get to the door...you run like hell, hope to God that you can hold it, and then run back in except by the time you get to the door you're slowing down and when you regain your composure, start pacing again. Then, you sit down as if nothing happened.

## ...matigas ang tiyan?

*Mark Arreza drives to Katipunan and comes back with two thermoses of hot water and a very, very large bowl. Julie Hudtohan sits in the Sanggu Room, waiting with two cups of Maggi Me and My Mug.*

**Mark Arreza:** Lots of water *para* sulit ang seasonings.

*Says Bambam Aquino to his teammate as the final score was being tallied:*

**Bambam Aquino:** *Pare, hindi pala tayo bagay maging Tisoy.*



(Clockwise from top): Karen Cheng, Mark Arreza, VJ Genato, Bambam Aquino and Julie Hudtohan

## ...kikay?

*Why do females always go to the CR in packs?*

**Gail Watts:** We dislike walking around alone. Besides, it's only in the ladies' room that we can get any privacy from the guys so we can make *chika* about them.

**Rissa Mananquil-Samson:** 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.

**Joy dela Rosa:** Obvious *ba*? The lighting in 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.



Rissa Mananquil-Samson, Joy dela Rosa and Gail Watts.

### Dream wedding

**Joy dela Rosa:** The perfect church, the perfect dress, the perfect choir... my family and friends will all be there to witness my perfect wedding! And as I look deeply into the clear eyes of my perfect husband-to-be, I'll need to double-check my reflection to make sure my face isn't oily. ☺

# The millennium in the eyes of the Atenean

BY ELINORE LIM AND NATALIE TARCE

PHOTOS FROM AEGIS '59

CHINOY'S MILLENNIUM ISSUE (Volume 1, Issue # 8) featured the life and times of three generations of Ateneans. Through the interesting perspectives of eight unique personalities, the past was brought to life anew to the Ateneo population. Again, Chinoy offers you a glimpse of the last millennium

**T**he turn of the 20<sup>th</sup> century was a period of constant struggle for sovereignty for the Filipinos. For US\$20 million, the Philippines was now the property of the United States. Many changes began to take place with the onslaught of American colonization. Filipinos slowly began to immerse themselves in the American way of life.

It was also during this period that the Ateneo Municipal de Manila dropped the word "municipal" from its name since the school was no longer government subsidized. The Ateneo administration was now in the hands of the American Jesuits. English became the medium of instruction, with lessons in American history, literature and democracy.

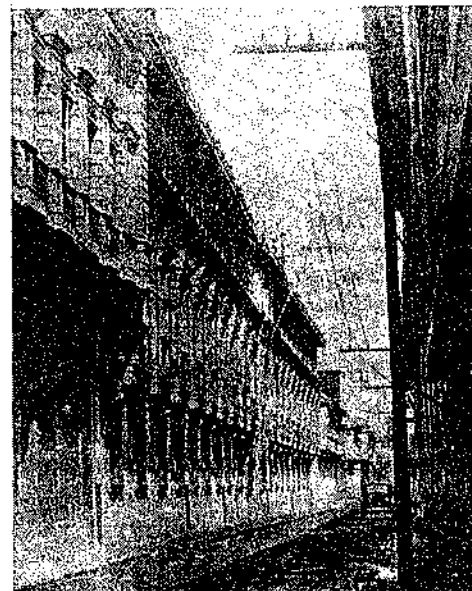
## Fr. Bulatao recalls the early years

"The Grade School then was still quite like the Grade School now. Perhaps one thing they do not have today is Sergeant Henry Jones. Every morning, Sergeant Jones would gather the children outside the school and

begin shouting: "Breathing exercises! We'll make your lungs as tough as leather!" He was a sergeant in the US army, 41, and never promoted. He wanted to be a sergeant all his life, but he was made a lieutenant when the Japanese invaded. I know that he went to Bataan, but I never heard about what happened to him after that."

Since 1859 when it was first established, the Ateneo never moved from where it was 73 years ago. It stood firmly on the corner of Anda and Arzobispo streets in Intramuros. But on the night of August 13, 1932, a store at the corner of Real and General Luna streets in Intramuros caught fire. It quickly spread across the rest of the buildings and the Ateneo, having no protective firewall, was caught in the flames.

"One night that year, I was coming from Mass when I met a neighbor who said, "Hey, your school is burning!" At first I didn't believe the news. The next morning, my parents took me to see the fire. It was a big fire and the Ateneo was still burning when I arrived. I watched from a distance, very sad because I had left my schoolbooks in my locker... We



**FIRST HOME** A picture of the Ateneo fronting Arzobispo Street in Intramuros.

were forced to take a long vacation and one month later, we were transplanted – Sergeant Jones and all – to Padre Faura."

As Aegis '59 recalls, "Never daunted by such a simple thing as a conflagration, someone started the first bar of 'Hail Ateneo', and a lusty chorus picked up the battle song as their school crumbled to the flames. Singing, they motored away into the night."

"I believed that our generation of Ateneans was far more inclined towards science and nature because we grew up in a place like Padre Faura. That was where the observatory was located then, and I believe the Jesuits were able to track the typhoons then more accurately than we can today.

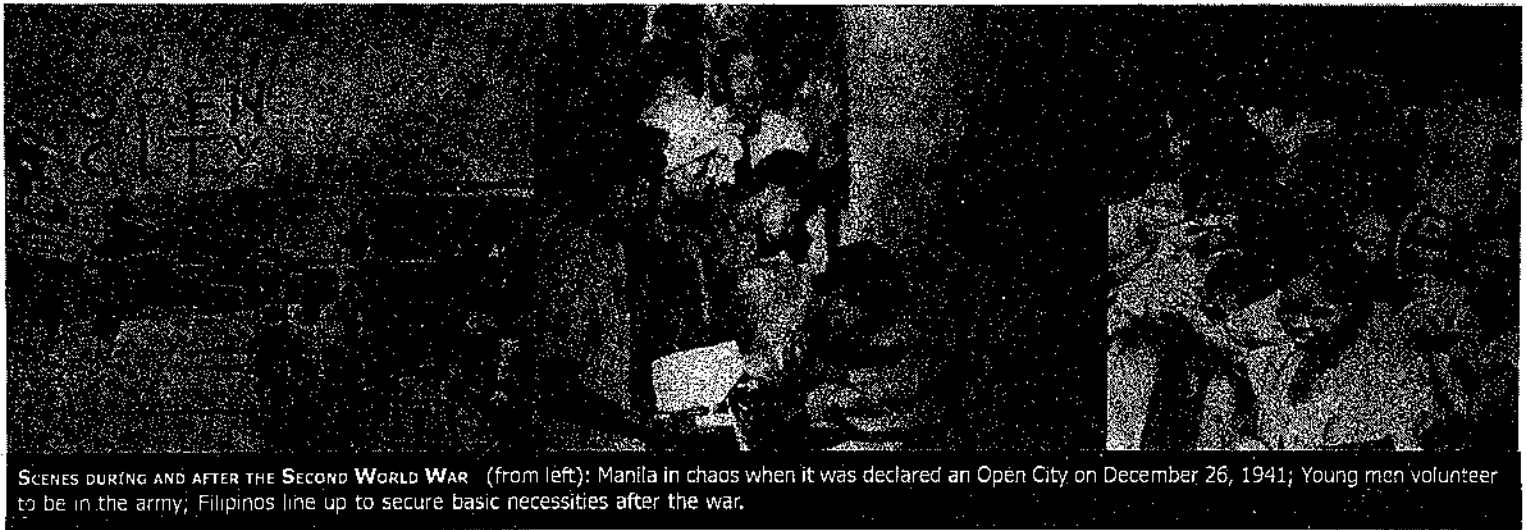
In high school, I was not able to join the cadets because you had to be at least five feet to join. Each year, Sergeant Jones would get his tape measure; make me stand still and then say, "Too short!" In those days, you were either a cadet or a scout, so I joined the Boy Scouts. I have always believed that we scouts had more fun. Half a century later, I can still remember the Boy Scout's Pledge.

Those were the memories of the Thirty-Niners, as we call ourselves. We were a small batch with only sections A, B and C and there were only 27 of us in A. When the last day came, we pledged to meet



Chinoy's Millennium issue was a showcase of the collective experiences of three generations of Ateneans. The following essays were carefully selected to represent the past eight decades.

Fr. Jaime Bulatao, SJ (born 1922)  
Dr. Benilda Santos (born 1945)  
Fr. Adolfo Bacanay, SJ (born 1953)  
Mr. Glenn Ang (born 1964)  
Dr. Quenna Lee-Chus (born 1966)  
Mr. Rodolfo Manzano (born 1972)  
Ms. Marilyn Uy (born 1975)  
Mr. Oscar Tan (born 1979)



SCENES DURING AND AFTER THE SECOND WORLD WAR (from left): Manila in chaos when it was declared an Open City on December 26, 1941; Young men volunteer to be in the army; Filipinos line up to secure basic necessities after the war.

again after fifteen years. Little did we know that a war would interfere with our plans."

It was the year 1941, "Asia heard the sounds of the guns, felt the rumbling of the ground, saw the grim portents of a rising Japan and prepared" (Aegis '59). On August 25, 1941, some 50 Ateneans took off from classes to join the Philippine Army Cadres. Four months later, Pearl Harbor was bombed. The Second World War had begun.

"On December 8, 1941, the Japanese bombed Pearl Harbor. The Philippines was next, and we were taken completely by surprise. I was already a Jesuit then, but many of my old classmates went to Bataan. It was Christmas Day of 1941 when they disbanded the mobilized ROTC formations, but most of the Ateneans refused to go home. We endured, until, in January 1945, we heard that the Americans had landed in Lingayen. The people of

Ermita, hearing heavy machine gun fire on the north side of the Pasig River, flocked to the Ateneo with their foodstuffs, their clothes, and their pots and pans. Our walls were thick, our grounds were broad against fire and our Religious habits seemed to be the best protection for them against the fury of the vengeful Japs. The first shells fell within the Ateneo grounds shortly after dinner on February 9. On Ash Wednesday, February 14, the main building of the Ateneo was burned to ashes in the midst of horrible shelling. (On February 18, 1945), the guerillas and the American main forces arrived at the Ateneo. That night, there was a huge battle and I was awakened by a piece of shrapnel grazing my knee. We crept into

the laundry. A man with a pistol stepped inside as we hid in the darkness. He waited, then stepped out and fired again. The American machine guns roared, there was a fall, groans and then silence.

The next morning, there was fifteen or sixteen dead Japs all over the grounds. We received orders to proceed to our Novitiate at La Ignacia in Pasig, but as we were leaving, Brother Duffy and I said to each other: "We shall return!" I promised myself then that, god willing,

importantly, the country's own attempts at self-sufficiency, self-reliance and self-discovery.

On July 4, 1946, the Philippines was granted political independence by the U.S. However, the closing of schools, fear of starvation and constant struggles for survival due to inflation and shortages of goods somewhat blinded and distorted the values of the people. Attempts to rise from the ravages of war began.

#### Lapis, aklat at papel ayon kay Dr. Benilda Santos

"Nang isinilang ako noong ika-13 ng Hunyo, taong 1948, nakadalawang taon pa lamang ng pagdiriwang ng paglaya ng Pilipinas mula sa Amerika...Isa ako sa maraming kabataan noon na nagnais makabangon sa pagkagupiling. At ayon sa matatanda, iisa lamang ang paraang magagamit: ang pag-aaral. Natatandaan ko

kung paanong isiniksik sa isip ko ng aking lolo ang pangangailangang mag-aral nang mabuti, at hindi lamang basta pag-aaral kundi pag-aaral na nasa wikang Ingles. Naroon ang pag-unlad, wika niya...

Ang aming henerasyon ang mahilig mag-aral at magbasa. Kami ang kumapit nang mahigpit sa sistema ng edukasyong pampubliko na iniwan ng Amerikano...umasa kami sa bisa ng karunungan sa pagpapatalas ng isip na gagamitin naman sa pagpraktis ng isang tiyak na propesyon. Isa pa, tunay na may kapayakan ang mundong aming nilakhan, at tumiim sa aming isip na mababago lamang namin ang kapayakan ng mundong ito sa pamamagitan ng pag-

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**"We who were born  
between two world wars  
fought for the country in  
war. However, we served  
our country better in  
peace than in war."**

---

the fortress from its ashes would one day rise again.

Men of my generation died for the country. We who were born between two world wars fought for the country in war, however we served our country better in peace than in war. The Ateneo has indeed risen again just like the country has and we remain true to both, even as we enjoy the pleasure of witnessing new generations of Ateneans and Filipinos occupy the places in the scheme of things that we once filled."

By February of 1945, the end of the Japanese occupation was in sight. Many of the survivors now look back at an era characterized not only by vivid memories of hardships and struggle but more





1971 Student activists gather together to protest against Marcos (top); picket signs and fliers show the outrage of the Filipino public (left).

aaral, sa pamamagitan ng lapis, papel, at aklat.

Kay payak nga ng aking kabataan. Malaking bagay noon ang pagdating ng mga trak ng Purico (mantikang gamit sa paghuluto) na nagpapalabas ng libreng cartoons sa mga bata...Singko lamang noon ang bote ng Sarsaparilla at Cosmos Orange, at dyes naman ang Coca Cola. Isang boteng malamig at isang supot ng popcorn, lunod na kami sa tuwa. Kay simple at kay saya ng buhay....Sa kagamitan naman, simple ang tuntunin: gamitin ang lahat ng magagamit pa, kumpunihin ang sira, at itapon sa basurahan iyong wala nang silbi. Wala kaming kamalay-malay noon sa konsumerismo, palibhasa walang gaanong produktong mahibili, at, walang gaanong pambili."

*Even after the war, the Americanization of Pepe and Pilar was still evident as seen by the preference for US products or anything imported. This reoriented Filipino aspirations towards the American way of life.*

"...Ang dekadang sisenta ang panahon ng aming Amerikanisasyon at Westernisasyon, mula sa mga akdang klasikal ng panitikan ng Kanluran na nasusulat at nasasalin sa Ingles, patungo sa mga pelikula ng Hollywood, at hanggang sa song hits....Narito ang malaking balintuna...tunindi ang aking paghanga sa mga bagay na galing Amerika: tsokolate, karne norte, tuwalyang hindi madaling manisnis, toothpaste... Naunawaan ko kung bakit ang mga pinsan kong matanda sa akin

ay nangarap maging sundalo ng Amerika, o kaya, magtrabaho sa Amerika, manirahan dito, maging green-card holder, at pagkaraan, maging mamamayan ng Tate. Nawala ang pang-akit ng Maynila sa tabi ng The Big Apple."

*1965 saw the entrance of Ferdinand Marcos as the sixth president of the Republic. Strong, charming and highly intelligent, Marcos seemed to be the leader Filipinos needed at the time. After a satisfactory first term, he won his bid for re-election. "We have just begun the task of nation building," Marcos admitted. "The dream; that vision is still far, far away. There is a price for the past achievements and that price the Filipinos shall begin to pay now."*

"Mag-aaral ako noon ng Ateneo Graduate School, at isang araw, nang walang paunang sinabi, inanyayahan kami ni Padre Horacio de la Costa na maghapunan sa Palasyo ng mga Marcos sa Malakanyang. Pagkaraan ng mahahabang seremonya na kinagigiliwan ng mga inutil na maharlika sa Europa noon pang unang panahon, isa-isang nilapitan ni G. Marcos ang mga panauhin upang kamayan. Pagdating niya sa akin, hindi ko naatim na abutin ang kanyang makapangyarihang palad. Ipinahayag ko sa kanya nang personal ang aking pagtangg. Inilahad niyang muli ang kanyang kamay, at tinanggihan ko ito sa ikalawang pagkakataon sa pamamagitan ng paglalagay ng aking dalawang kamay sa aking likod.... Kinagabihan, pinagisipan ko ang nangyari, at nakita ko kung gaano kahina ang kapangyarihang ipinangalandakan ni Marcos. Nag-iisa lamang siya, kung tutuusin. Kung

itinulak ko siya nang malakas noon, tiyak na matutumba siya. Ipakulong man ako pagkaraan, hindi pa rin maitatatwa ang katotohanang maitumba siya ng isang tao lamang."

*Eventually, a "climate of uncertainty" began to spread throughout the nation, heightened by threats of sectors discontented with the Marcos administration. Lawlessness and violence prevailed all over the country. It seems that the ills that plagued society for decades were turning from bad to worse. The New People's Army (NPA) gained strength as well as student activism.*

## Fr. Adolfo Dacanay and his era

"My predominant memory of that time is that it was a highly politicized society, not just the campus but all of Manila. ...We had an English teacher, Fr. Joseph Landy.... He was not very acceptable to many of the campus activists. I think there was a time when they rejected his books...and they even had a book burning ceremony where they hung his effigy from one of the Acacia trees in the Quad and burned his books. And every so often, classes would be called off. Groups would meet in front of the classrooms, in the corridors, to make it impossible for teachers to teach. It was a very disorderly world."

*The politicization and radicalization of university students was the result of several intellectual currents summed up in the 1960s slogan of 'opposition to imperialism, feudalism and fascism.' Marxist thought and membership in communist-led organizations spread rapidly through universities and colleges. Its most influential instrument*

for recruitment was the *Kabataan Makabayan*, which became the principal organizer of numerous anti-government and anti-American demonstrators.

## Dr. Benilda Santos at ang KM

"Dumating ang Kulay Pula bilang alternatibo...Ibinigay sa amin ni Mao (Tse Tung) ang kanyang Red Book, at ito ang batayang inspirasyon ng pagkilos na patungo sa radikal na pagbabago. Natatandaan ko pa kung paano ako sumali sa isang training session ng KM o Kabataang Makabayan kung saan kami tinuruan ng paggawa ng molotov cocktail. ...Hindi na ako nagbalik sa radikal na solusyon sa problemang pulitikal (at kahit pa personal). Nasa akin pala ag espirito ni Ibarra at hindi ang kay Elias. Ngunit hindi ko na nakalimutan ang mga kasamang KM at pati na ang ilang kaibigang namundok pagkaraan. Hindi mabakbak sa aking alaala ang kanilang masidhing pagnanais na makagawa ng pagbabago.

Marami sa aming henerasyon ang pumili sa landas ng payapa at nagpapatuloy sa pagbabago sa larangan ng pagmumulat ng kamalayan. Hindi madaling gawain, kung tutuusin, at hindi rin ikabibigat ng aming bulsa, subalit masarap isipin na kahit paano, nakaugat kami sa kasaysayan at pananampalataya."

*The worsening peace and order situation reached its peak at the Plaza Miranda bombing on August 21, 1971 where a bomb blast in the miting de avance of the Liberal Party senatorial candidates killed eight persons and injured 120 others. As more rallies, demonstrations, communist atrocities, bombings and bomb threats loomed*



across the nation; President Marcos issued Proclamation 1081 on September 21, 1972.

## Ang buhay ni Dax Manacsa bilang isang Martial Law baby...

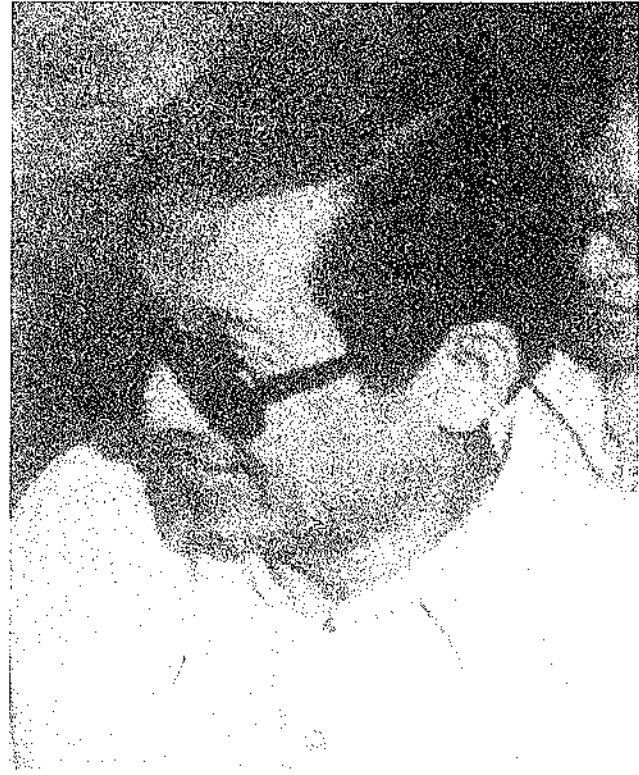
"Ang pinakamalaking isyu ng aking pagkabata ay ang pagtigil ni Marcos sa pagpapalabas ng Voltes V sa Channel 7 tuwing 5:30. Gigil na gigil ako kay Marcos noon. Naisip ko na lamang na Komunista si Prince Zardoz...Nahahagip nito ang buong kasaysayan ng aking pagkabata. Alas-siyete ng gabi ay balita ang palabas sa lahat ng mga channel.

Walang pagkakaiba ang mga balita nila. Iba-iba lamang ang mga announcer. Walang pagkakaiba sa mga balita sa diyaryo. Lahat pala sila ay press release ng Malacanang...

Subalit noong isang Marso ay nilipol kaming mga elementarya at dinala lahat sa Los Banos, Laguna...Doon ipinakilala sa amin ang ilang mga anak ng Pangulo at tinuruan ng ilang mga awit at islogan ng Bagong Lipunan...Pagkatapos noon, mayroong isang field trip sa Malacanang. Parang maganda ang Martial Law: puro kainan at kantahan. Walang problema."

*Inequities, corruption and social injustice characterized the state of the country under Martial Law. The forming of left-wing student groups and guerillas was growing out of hand. Hope for the Filipinos came only with the emergence of Benigno Aquino, the main opposition rival of Marcos. But Aquino was assassinated on 1983, transforming the struggle against the Marcos regime into a truly national one.*

"...Noong pagpunta ko sa may eskinita ng bahay namin ay nakarinig ako ng isang aleng paulit-ulit na sinasabi na, 'Pinatay nila si Ninoy, pinatay nila si Ninoy?'...Halong takot, gulo, inis, tanong, bigla at galit ang mararamdaman mo sa aming kalye. At kailangan kong tanungin kay Tatay kung sino si Ninoy Aquino. Naisip ko, bakit nila inaaway



**NINYO** His assassination initiated the turning point in the country's struggle for change.

si Marcos? Masarap naman siyang magpakain. Naaalala ko na pagkatapos ng taong iyon ay naging napakahirap ng aming buhay. Lalo na ang 1984, ang unang Pasko namin na nagdaang parang isang ordinaryong araw. Marami raw kasing nag-hohording. Sabi ko tuloy, bakit hindi hulihin ang mga taong iyan? Nagtinginan sina Tatay at Nanay. 'Paano mo huhulihin ang Presidente?'"

*The struggle against the Marcos regime culminated in the 1986 EDSA Revolution. It was the climactic and final chapter of the fierce rivalry between Ferdinand Marcos and Ninoy Aquino which saw widow Corazon Aquino rising triumphant on a wave of people power. The revolution was considered to be the most peaceful revolution of all time, serving as an ideal example of the people's power to reshape their future.*

"Ang aking pagkabata ay panahon ng tunggalian ng mga ideyang nangangailangan ng pagpanig dahil napakabigat ng pinaglalaman: ang direksyong patutunguhan ng ating bansa... Kaya ang dekada otsenta ay parang pelikula ng Star Wars: Mayroong puti. Mayroong itim. Kung sino ang ano ay depende sa tumitingin. Gayunpaman, malinaw kung sino ang kalaban."

## Glenn Ang's time

"Two events marked 1986 as

(continued on page 21)

# Right Next Door

from Volume 1, Issue # 2  
(1998)

BY CANDY BATA, AILEESA LIM, ELINORE LIM, JASPER SO AND OSCAR TAN

PHOTOS TAKEN FROM TIME MAGAZINE

**The goal of this reprint is not so far as to relive the possibly intense emotions that accompanied the article's first printing. Rather, it aims to make the reader aware of those events, and hopefully pick up some insights from the incident.**

PEOPLE SAID THAT THE FILIPINO people had been too busy with their own elections last May to take note of the news slowly trickling out of Indonesia. The violence mainly against the Chinese-Indonesians took place last May, but the first word of the rapes was heard perhaps only a month later, and *Asiaweek* published its detailed expose still another month afterwards. CELADON President Christine Ong initiated the org's awareness campaign only in the middle of midterms last August and Chinese-Filipino groups staged public shows of outrage only last August 17, the Indonesian Independence day. Despite the news' delay in reaching the Philippines, it still provoked a good deal of outrage.

## The Story

*Asiaweek* traced the events back to May 12 this year. Three students were shot dead as policemen and soldiers dispersed demonstrating students of the prestigious Trisakti University. The bullet lodged in the back of student Hery Hartanto's exhumed body had been fired from a Steyr AUG- military issue.

The crowd that attended the funeral service the following day turned into a mob, and violence spread throughout west Jakarta and then beyond. Mr. Peter Chua, an MA Comm. student and guiding force behind the CELADON campaign, opines that elements in the Suharto government intervened at this point to sow confusion amidst the pro-democracy rallies. He notes that these rioting students were not the ones behind the rape and violence against the Chinese: "They would demonstrate in public places, not in the Chinese neighborhoods. Who would

listen to them there?"

*Asiaweek* reported what one student saw that day, May 13: "Susisaw a car burned with passengers inside. She heard shouts of 'Banish the Chinese.' Across the highway, she saw a huddled group of girls who had been stripped naked." Another witness reported men inciting a crowd to loot a warehouse, and another, a young gangster,

and fire units were told to stay put and do nothing.

The worst, however, was described by Dr. Rosita Noer in *Asiaweek*: "Throughout the day, up to 468 women were attacked by groups of men in over 15 places. They were attacked in their shops, homes and cars. Sometimes men were made to undress and watch. And rape their neighbors. Most

women were Chinese, the others may have been mistaken for Chinese or working for Chinese families. At least 20 were killed or died after being raped; others killed themselves." *Asiaweek* related her examinations of girls attacked in their homes. "They were all between the ages of 14 to 20; four of them had been raped by seven men. Their entire genital areas for vagina to anus, had been torn open."

*Asiaweek* discussed the rivalry between armed forces chief Gen. Wiranto and elite Army Strategic Reserves (Kostrad) Suharto son-in-law



INDONESIA IN CHAOS Images of pain and suffering

said he was ordered to put on a school uniform, travel with a group to another area, and start a fight there. Calls to the military and police went unanswered.

The following day, May 14, gangsters allegedly recruited by Prabowo's Kopassus (Special Forces) were brought into Jakarta. Patterns began to emerge from the eyewitness accounts. Men wearing high school uniforms but obviously not students were dropped off by minibuses in different areas of Jakarta. They incited crowds to loot shopping malls and then they set these ablaze. Inside the Yogya Plaza, about a hundred people were burned. Military, police

Lt. Gen. Prabowo Subianto. On the afternoon of May 13, when the riots broke out, Wiranto ordered the Jakarta military commander to control the violence. The commander, A Prabowo supporter, issued vague orders and did not deploy troops to where they were really needed. A senior officer opined: "Prabowo wanted to create such chaos that his rival Wiranto would be unable to restore order...Others say he wanted to impress Suharto by sowing chaos- then proving he could control it."

Whatever the true motivations behind the violence, what happened afterwards is undisputed. Suharto, who had just returned



from Cairo, stepped down in favor of his Vice President, BJ Habibie, as new student demonstrations were being planned. Prabowo, who had tried to persuade Habibie to give him Wiranto's post, was transferred to head an army staff college and is facing a probe regarding the kidnapping of pro-democracy activists this year. The *Jakarta Post* reported the exodus of thousands of Chinese-Indonesians, to which Habibie commented to *The Washington Post*, "Their place will be taken by others."

## Systematic Terror

Taiwan's foreign minister filed a formal complaint and China's issued a statement of "deep concern." Public outrage was demonstrated in the more liberal Taiwan, Hong Kong and Diaoyu islands in Japan. Despite the mounting international outrage, the Indonesian government has yet to show the world that it is taking concrete steps to bring justice to the victims. Habibie did not issue any statement on the violence until July 15. He formed a committee to probe the riots; however, it included generals but not a single Chinese-Indonesian. The government even initially denied that women were raped. The *Jakarta Post* quoted a member of a women's group: "I am disappointed that the minister [Habibie's Minister of Women's Affairs] has not shown a sense of crisis in these rape cases and other forms of violence against women during the riot."

A Jakarta sociologist examined in the *Post* that "mass rapes and sexual torture of women in times of crisis were nothing new. Women and children are the most vulnerable group in a society." A human rights group, The Volunteers Team for Humanity, was able to document the patterns of the violence despite the threats against them. Their data showed that while riots erupted all over Jakarta, the rapes occurred exclusively in areas where Chinese-Indonesians lived and worked. The incidents, though they occurred in different parts of Jakarta, bore many similarities and were perpetrated by strangers who did not live in the area. In many cases, it was the victims' neighbors who saved them from these strangers.

There were fears of a new round of rioting before August 17, Indonesian Independence Day. Columnist Herman Tiu Laurel printed a message from Chinese-Filipino leader Teresita Ang See last July 5: "Apparently,

all the homes of the Chinese were marked with either blue paint or red paint. According to the locals, the blue marking means that the looters will rob the house. Red means the looters will rob it and then burn it down. My friend's family has just come back to Singapore because their home was marked red."

## Filipino Response

Chinese-Filipino community leaders organized a peaceful protest outside the

appealed for an end to the "racist bigotry and senseless neglect of...rights." Senator Nikki Coseteng attacked the acts of racism and "ethnic cleansing." Senator Juan Flavio went so far as to file a resolution that "condemned [the atrocities] in the strongest possible terms."

Here in the Ateneo, perhaps the first to react to the issue were the few Indonesian Ateneans themselves. These included Fr. Ferry Wijaya, an Indonesian diocesan priest who recently finished his

MA in Pastoral Studies at the EAPI. Fr. Ferry compiled reports on the violence and wrote down his insights, which were discussed by *Today's* Herman Tiu Laurel in his column.

Though the violence took place a sea away, it holds lessons for us who are fortunate to have the luxury of being able to take basic rights for granted.

## CELADON

President Christine Ong held dialogues with resource persons ranging from Indonesian activists to Chinese-Filipino leaders and contacted other Alliance of Filipino-Chinese Students org presidents. As she and some *Chinoy* members painstakingly compiled e-mail messages, newspaper clippings, testimonies and shocking photographs regarding the events in Jakarta, the awareness campaign "Right Next Door" took form.

The information phase of the campaign began with the distribution of 1,000 primers last August 10 in cooperation with Blue Aldridge and the Central Board's Department of External Affairs. Also that week, Adviser Mr. Chua discussed the issue at length with the CELADON core group of managers.

Indonesian embassy in Makati last August 17. About a thousand participated, including students of Chinese schools and members of religious groups.

The embassy was closed in celebration of Indonesian Independence Day. Security officers unsuccessfully tried to stop the demonstrators, who were burning pictures of Indonesian president Habibie and former president Suharto, whom they dubbed "The Hitler of Asia." Protest organizers issued a statement demanding justice for the victims and the perpetrators and the abolition of discriminatory structure in Indonesia.

The issue was seemingly ignored in the media, though it was discussed by a number of columnists. However, several prominent figures expressed condemnation of the violence. Archbishop Jaime Cardinal Sin

WHAT'S  
NEXT  
May 1998  
witnessed  
the fall of  
Suharto,  
but the  
question  
still  
remains: is  
it all over  
or is this  
just the  
beginning?



Copies of CELADON's manifesto with attached signature sheets were distributed the following week to the officers and to the various departments of the college. The initial response to the signature was very encouraging. Management Engineering Chair Mr. Darwin Yu, for example, added a brief but emphatic commentary after the CELADON manifesto was read in front of one of his classes.

Yellow ribbons, the adopted symbol of human rights activists, were distributed by CELADON members as signatures were being collected. The Promotions Department filled the campus with ribbons, which they put up with red and white Indonesian flags last August 17, Indonesian Independence Day. A giant yellow ribbon and an enlarged copy of the manifest were also placed on a mini-exhibit put up in the Quad.

The campaign culminated in the forum "What's Happening Next Door?" last August 21 held at the SEC Lecture Room 2. The room, was packed, thanks in no small part to the SecGen Core communications network. Operations Department members who set up the venue noted that the audience included Indonesians and Filipino students who had been studying in Indonesia when the violence broke out and are now enrolled in the Ateneo.

The speakers each added a personal touch to the discussion: Fr. Ferry brought his pride in his batik; Mr. Mugiyanto shared his imprisonment by the Suharto administration, and Prof. Roxas-Lim made a warning in jest that protest did not mean going to Indonesia and taking up arms. Teresita Ang-See had come from a meeting at Malacanang and arrived at 6:00 PM. After she spoke, Mr. Johnny Chang asked to give an impromptu speech. During the open forum that followed, members of the audience added

their own remarks, some quite emphatic and emotional, and the forum lasted until 7:00 PM. Despite the extension, individual students approached the speakers after the forum ended.

Immediately after the forum, Christine Ong, accompanied by Pol Alcazar and Oscar Tan, proceeded to a meeting of the Central Board. They, sponsored by Blue Aldridge, presented a resolution condemning the violations of human rights. OSA Director Mr. Leland de la Cruz commended the CELADON delegation, noting that their resolution was the first authored by a party outside the CB.

## Aftermath

With the CB resolution, the issue officially became an issue of the Ateneo studentry and not just an issue of CELADON. However, CELADON believes that students must be made aware of the real issue: government-sponsored violence against

women and minorities and the international apathy that condones it. As a message from KAISA Para sa Kaunlaran put it: "They [elements of Indonesian military] are making a calculated ploy to sow racial unrest...with the uninformed, emotional and irrational form the public outrage is taking, what the military has failed to do may unwittingly happen."

The events in Indonesia have yet to be fully resolved. Mrs. Ang-See remarked during the forum that it took the Philippines twenty years to bring down Marcos, and one does not expect Indonesia's struggle for reform to be a brief one.

The final clause of the CELADON stand presented to the CB did not talk of Indonesia, but asked each Atenean to look at himself. Though the violence took place a sea away, it holds lessons for young people who were still babies during the Martial Law era and who are fortunate to have the luxury of being able to take basic rights for granted. ©

## The last straw

BY GOODWEALTH CHU ART BY KEEFE DELA CRUZ

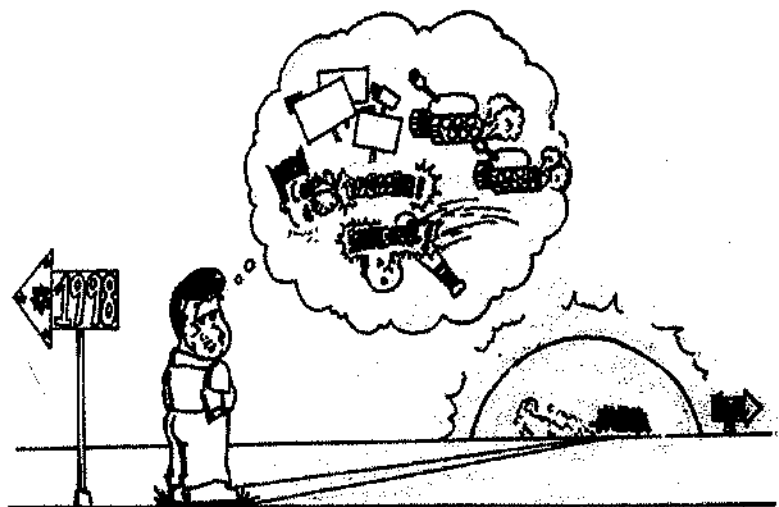
IT WAS MAY 1998, MY SENIOR YEAR IN HIGH school. News of the Indonesian atrocities was grabbing headlines everywhere practically everyday. Photos of huge tanks and armed soldiers pacifying (or was it attacking?) civilians sold like hotcakes even on the usually nonchalant tabloids. Newspaper columnists and trusty correspondents all had something important to say about the whole matter. Like most of my classmates however, I was annoyed by all the feverish media attack and opted to stay out of the issue, knowing that sooner or later it would go away like any seven-day wonder.

One lazy afternoon, our white-haired Chinese History teacher had a surprise for the whole class. Her thick eyeglasses could not conceal the beady tears trickling down her pained face. It was quite a spectacle for us, the first time anyone had seen her like that.

She slowly held up two large boards filled with about twenty neatly lined pictures of inhuman brutality. A photo showed one of the raging fires that ate up Chinese stores all over Jakarta. Another revealed a man's charred body.

The man was probably locked up to burn along with his own home. Nearby, a red apartment gate was scrawled with the words, "Kill the Chinese pigs!" Finally came the picture of woman who was obviously raped and tortured before being beaten to death by a mob. A stick was driven right into her lower genitals, and her naked body had unreadable characters written all over using a red marking pen. Seeing all this brutality, I could not help but feel awful. This was the last straw.

Indonesia's economy bore the brunt of its citizens' mistakes. The economy fell with the emigration of the Chinese merchants. With these events, the intense racial prejudice in Indonesia finally came to light, but it came at a costly price. ©



(continued from page 17)---

extremely significant year for me: the People's Power "Revolution" in February and my graduation from Ateneo in May...Because of the unique events which preceded the final month of school year 1985-1986, no final examinations were formally administered in the College of Arts and Sciences of the Ateneo de Manila University and our graduating batch has been quite naturally identified as the batch of the EDSA Revolution."

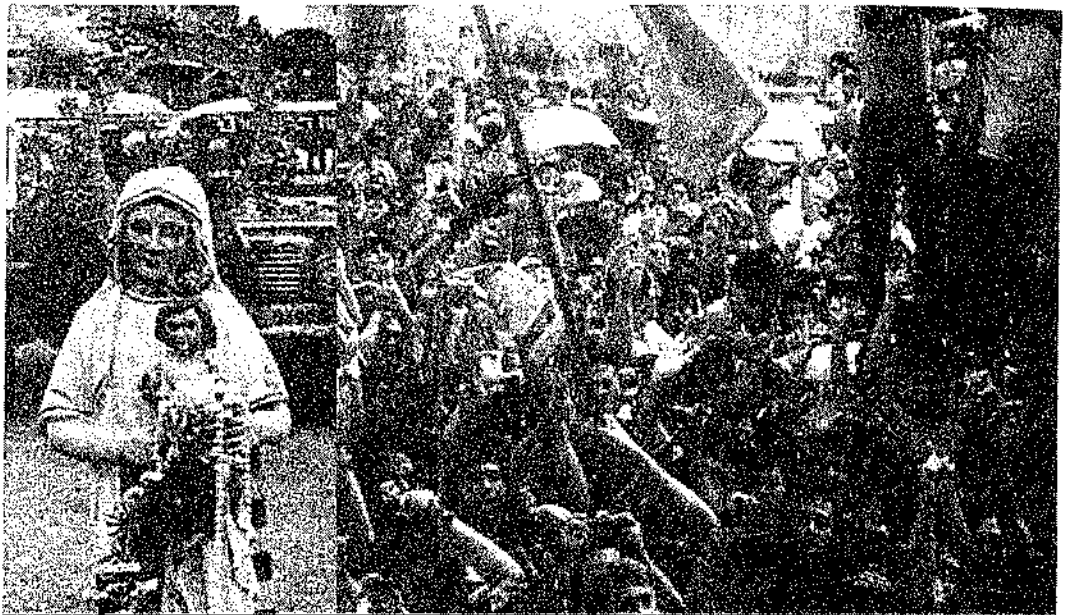
## Dr. Queena Lee-Chua and her generation

"My batch was in third year college when the EDSA Revolution broke out. I remember that we were so scared about what would happen. It was a scary time back then, yet there seemed to be a carnival-like atmosphere in the streets...We were so proud when we graduated the following year: many of us went into non-profit industries like teaching and NGO work...It was like having a fresh start. We were starting over again, and we were the 'pioneers' who would be guiding the others who would come after us.

My generation was born in the right time, it seemed. We were born before the declaration of Martial Law. We grew up in one of the most trying periods of Philippine history, and my generation knows what hard work and sweat means. Yet, our entry into adulthood coincided with the entry of Philippine society into a brighter, prouder future. Those of my generation are not young enough to forget the past and yet are not old enough to be left behind by the future. Even our identity reflects this balance, because unlike the previous generations of Filipino-Chinese, we were able to feel pride yet not alienation because of our Chinese heritage.

Perhaps the most important characteristic of my generation, however, is that we are the parents of the youth of this new millenium. It falls to us to show them what was beautiful from the past and to guide them as they explore the ever-changing future. Though the years have lent us wisdom, the vigor of youth still surges within our veins, and the greatest gift we can bequeath our children is simply the adolescent feeling that touched us over a decade ago in 1986, the feeling of having realized that the future is bright and that so much good can yet be done in the world."

*The EDSA Revolution gave Filipinos renewed hope and finally, a direction for the future. Under the governments of*



IMAGES OF THE EDSA REVOLUTION The Virgin Mary (left) served as a sign of hope to the protesters who wanted the Marcoses ousted.

*Aquino and Ramos, the country rebuilt its foundation of democracy. Whereas the past generations experienced much uncertainty and turmoil, the present generation did not have to go through any radical changes. Comfort, high technology and peace more or less characterize their present state. In the case of the Chinese-Filipinos, some things never change.*

## Judenite Marilyn Uy

"St. Jude (Catholic School) provided us with a very good Chinese education. We were immersed in that side of our culture: calligraphy, contests, composition and painting...Once, we even spent one summer vacation learning Chinese dance and we still have our cassette collection of the dance music. Medyo baduy, but how many people know this kind of dance steps? Thanks to our parents and Chinese teachers, we grew up able to appreciate Chinese movies on cable and Chinese novels."

## Ang Xavier sa panahon ni Oscar Tan

"May mga kakaibang gawain sa paaralang Intsik. Noong Grade 1, ipinadala kami ng mga putahe ng aming guro sa Instik para sa Chinese New Year. Tinuruan kami paano gumamit ng chopsticks at nag-ensayo kami na sinisipit ang Chippy. Kung maisusubo mo ito gamit ng chopsticks, iyon na ang iyong premyo. Iba ang lasa at higit na masarap ang Chippy noon, ngunit nahalata ko na tinangay ng mga guro ang aming dalang kikiam at iba pa, at sila ang nakalamang.

Noong Grade 1 ako, palaging nangunguna sa aking survey sa mga kaklase na ang kinamumuhiang asignatura ay ang Mandarin, ngunit pinagtitiyagaan namin ang pagmememorya ng mga salita nang walang naintindihan dahil sa Mooncake game. Isang araw sa bawat taon, wala kaming klase sa Mandarin para maglalaro ng dice at manalo ng hopia. Nag-iingay ang buong baitang noon sa pagkawili at nalungkot lami ng itigil ang dice noong nasa high school na kam at namigay na lamang ang mga guro ng mooncake."

*The last decade may be considered the era of globalization, with the country's continuing progress in the field of technology and all things foreign. Yet, despite the relative ease most people in this generation live their lives, they have not forgotten the past, most especially the past 100 years that have shaped their country's history.*

"Lumaki kami na ang tanging imahe ng mundo ang siyang puno ng mga magaganda sa buhay. Ngunit, ito na rin ang aming lakas at hindi ang aming kahinaan dahil ihuhugis namin ang mundo batay sa ganitong imahe, at isusulong namin ang bansa nang walang hapdi ng dating pagdudusa. Kami ang mga magtatapos nang 2000, 2001, 2002 at 2003 at hindi pa namin ipingadiriwang ang bagong milenyo dahil kami ay nagsisimula pa lamang. Kami ay dakila, kami na tumatanaw sa kahapon, umaangkin sa kasalukuyan at umaari sa kinabukasan. Ito ang aking henerasyon."©



# A unique welcome to the Freshmen

BY ARMIE MARGARET LEE

PHOTOS BY NATALIE TARCE



Miss Universe-ity winner Eleanor Co

ELEANOR COO (IV ME, HR Mgr) was crowned Miss Universe-ity last June 10 at the SEC 3 lobby, as Celadon welcomed Ateneo's newest faces.

Ellen's answer to the make-or-break final question clinched for her the much-coveted title. The question was "What is the essence of being a Celadon member?" To which Ellen confidently replied, "It is not in the eyes. The essence of

being a Celadon member lies in the appreciation of our values and also that of others."

This was the concept for Celadon's org tours project - a beauty pageant with Miss Celadon winning the crown. With the question-and-answer portion handled by Francis Tan (II PoS, HR) and Oliver Chong (II MIS, Cult Mgr), the freshmen were oriented with the organization's mission/vision and objectives, as well as with some of its upcoming projects and activities.

During the "commercial", Buddha beads were given to several lucky freshmen.

On assessing this year's org tours, project head Ellen notes, "It was



Also the Project Head, Eleanor (center) poses with hosts Oliver Chong (left) and Francis Tan.

successful. Nothing happened that was unplanned." Judging from the outcome of this activity, Celadon, indeed, is off to a good start. ☺

## Recruitment week

# Celadon gains 150 new members

BY ARMIE MARGARET LEE AND ANNE CHRISTINE ONGTECO



HR Manager Adrienne Uy looks on as a student signs up to be a member of Celadon.

THREE WEEKS INTO the school year and the annual recruitment week was on its way. Held at the Gonzaga Exhibit Hall and later at the Edsawalk, the event was quite fruitful, with Celadon expanding its membership to about 240 people.

In the previous years, Recruitment Week was held at the Rizal Study Foyer. For this year, the venue was initially planned at the Quad but for fear of rains, the Gonzaga Exhibit Hall was used instead.

However, the latter venue proved to be an obstacle for effective recruitment as the Gonzaga was not very accessible to students. For this reason, recruitment week was given a 2-day extension at the Edsawalk.

The Human Resources Department led by Eliza Hao Chin (III Psy, Proj Head) expressed satisfaction with this year's turnout. Around 150 freshmen and new applicants signed up, while about 100 old members renewed their membership. This is the department's second project for the year, a follow-up to the Orgtours. "While I feel that the Recruitment Week could still be improved, they were still able to do their job," Cheriellaine Chao commented (IV MIS, President). ☺

### FIGURES: MEMBER BREAKDOWN

Freshmen	91
Sophomores	87
Juniors	88
Seniors	54

# Celadon holds first GA

By IAN CUYEGKENG  
PHOTOS BY NATALIE TARCE

DESPITE THE TORRENTIAL downpour, over 140 members and officers braved the floods to attend Celadon's first General Assembly held last July 9 at the Faura AVR. In fact, several members arrived as early as 7:30, a sign that even heavy rains could not dampen the members' enthusiasm.

## Grand Entrance

The G.A. started off with Catherine Soriano (III Comm, Ext Mgr) leading the opening prayer, highlighted by her rendition of the "Our Father" in Mandarin. After Sorsi's enthusiastic welcome, a video presentation featuring clips from popular movies - with the Celadon Executive Board as the unexpected cast - delighted the crowd. The EB then entered the Faura AVR in grand entrance fashion.

Cherielaine Chao (IV MIS, President) gave her welcoming speech to the members, stressing the year's slogan of "member involvement". She expressed her hopes for a fruitful year ahead and a repeat of last year's feat of garnering the best organization award.

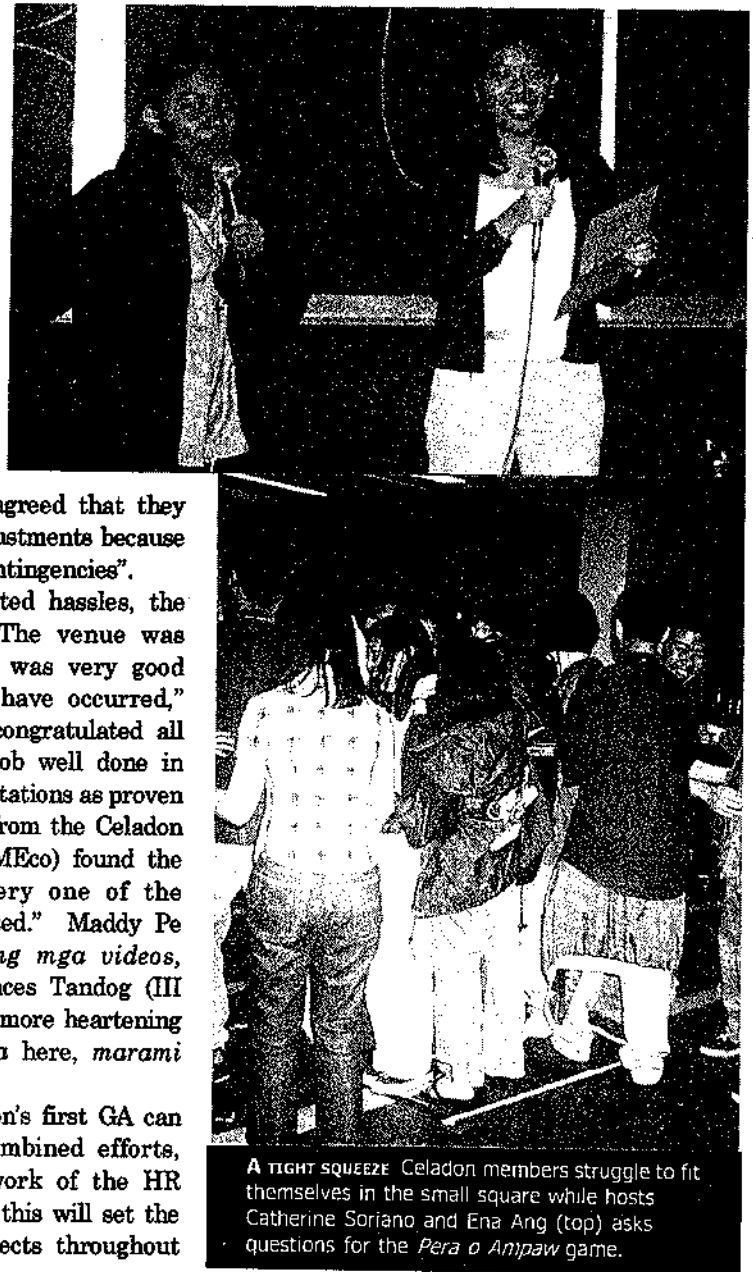
For the rest of the morning, group dynamics in the form of a modified newspaper dance and *angpao o bayong* were held. Each department was then given time to present their projects to the members. Much creativity and innovation was put into each presentation, as evidenced by the humorous video presentations and games featured. As a final activity, the members proceeded to the Faura classrooms for departmental talks.

## Behind the scenes

Planning for the G.A. started as early as late May. According to Dionne Chao (III Meco, Co-Project Head), "the flow of events was considerably smooth during the event itself". However, due to time constraints, they had to shorten some of the activities. Katrina Cheung (III MIS, Co-Project Head) likewise agreed that they "had to make a lot of adjustments because of some last minute contingencies".

Despite the unexpected hassles, the GA turned out well. "The venue was perfect and attendance was very good despite the rains that have occurred," Che commended. She congratulated all the departments for a job well done in preparing for their presentations as proven by the positive reaction from the Celadon members. Jan Lim (I MEco) found the G.A. informative. "Every one of the members was well-oriented." Maddy Pe (I Psy) opines, "OK ang mga videos, nakakatawa sila." Frances Tandog (III Mgt), however, offers far more heartening comments. "It's fun pala here, marami palang kalog dito."

The success of Celadon's first GA can be attributed to the combined efforts, coordination and teamwork of the HR department. Hopefully, this will set the precedent for other projects throughout the year. ☺



A TIGHT SQUEEZE Celadon members struggle to fit themselves in the small square while hosts Catherine Soriano and Ena Ang (top) asks questions for the *Pera o Ampaw* game.

# First Celadon marketing talk launched

By DIANA JEAN MORALEDA

To help the managers gain more insight on marketing for their projects, Celadon hosted a marketing talk last July 7 at the Kotska AVR.

Bad weather prevented the event from starting on time. Yet, despite the slight deferment, the talk turned out well. The guest speaker was Ryan Siy from the Agency Operations for Chinese Markets at Philamlife. He spoke in behalf of former Celadon president Larry Cleto, the senior AVP for Agency Operations at the same company. Incidentally, Mr. Cleto also held a leadership and marketing seminar

for Celadon last February 16.

First, Mr. Siy discussed how an organization should work. He explained the different planning, organizing, documenting, and leadership techniques, stressing that success in marketing is dependent not only on promotional strategies but also on the solid understanding of the internal workings of the organization. Later, he expounded on marketing tactics and emphasized on the importance of acknowledging sponsors in order to cultivate relationships that will make it easier for the organization to foster alliances with them again in the

future.

According to Cherielaine Chao (IV MIS, President), the idea of holding a marketing talk stemmed from the need of equipping all Celadon officers with the basic marketing skills to accomplish this year's work. Because the Finance department had a hard time last year handling all the marketing activities, it has been decided that each department will have its own marketing committee for better delegation of work and faster implementation of projects. As Che puts it, "money concerns everybody so we decided to organize the affair." ☺

# Same Blood, Same Country

BY LINDSAY JENNIE GO AND JENNIFER JANE TAN

ART BY ELINORE LIM

JUST PASS BY THE EDSA WALK OR visit the cafeteria and one will surely be drawn to the numerous, shiny beads wrapped around people's wrists. The Philippines is just one of the countries hit by the Buddha bead fashion. Yet to call this merely the latest trend is an understatement.

## Unveiling the mysterious beads

The second millennium saw a fresh surge of New Age trinkets and paraphernalia. Some of these claim to possess esoteric healing powers such as curing cancer; Others are believed channel mystical energies from another dimension that heighten their normal abilities. Perhaps the most popular among these are the Buddha bead bracelets, more known as *mala* or power bead bracelets.

Buddhist *Mala* beads, as the real Buddha beads are called, have origins deeply rooted in Chinese culture. Long supplied by Buddhist temples in China and India, these fortune charms have been in existence for over 25 centuries in the Orient. These are used as rosaries by Buddhist followers, quite similar to how Catholic rosaries are used. These beads can also serve as talismans, to insure success in love, career, or to provide good luck as well as spiritual guidance and protection.

More than just possessing special names like *Boddhisattva* or *Sutra*, each kind of Buddha bead has a powerful quality that enhances one's attitude and outlook in life. For example, amber, apricot or green-jaded beads are for those

who desire a peaceful mind. On the other hand, people who desire to increase their wealth use yellow, gold, or even pink-jaded bracelets. Rosy red bracelets are for those seeking true love. There are just some of the Buddha beads that possess unique qualities.

## Buddha Buy

Vendors in more than a dozen stalls in Virra Mall attest that ever since the craze for Buddha beads started about two years ago, they have had customers from ages six to even really old people. Yet, making these beads does not come cheap. "The various stones used in making Buddha beads that are sold locally usually come from China, India, or Nepal," Hainee Batua, a jeweler and gemologist, confides. These stones are bought from suppliers either by gross weight or by strands. Wood and plastic beads are currently sold at a price range of fifteen to three hundred pesos, while semi-precious and precious stones can be bought at a more expensive price of four hundred pesos or above, depending on the quality and the kind of stones chosen.

## Beads old and new

One cannot deny the popularity of Buddha beads in this generation. It has transcended both time and even age. Yet, why are people drawn to these ornaments? For 15-year old Charlene Go, wearing Buddha beads is more of a fad. "I don't really believe in the power of the Buddha bead. It's just a thing. It can't do any magical powers. I've been wearing it since it came out as a fad and nothing has

## From Fad to Improving One's Karma to Uniting One's Culture: The Power of the Buddha Bead



happened to me." On the other hand, older people tend to believe in the beads' unique powers. "I always wear the (real) Buddha bead because I believe it protects me. It can also heal people. It's up to the person if they will believe in it or not. Buddhists like me do believe in their power," Lee Chin Chu reveals.

This phenomenal trend becomes relevant to us because it is a symbol that we are becoming more and more united in one culture. As the Chinese population grows faster by the minute, so is our culture — from fashion statements to our philosophy and religion (just look at how Ateneo supports the Chinese culture through Taichi and Chinese language classes). Hopefully, beads and bracelets will only be a starting point of a much deeper understanding of Chinese tradition. Buddha beads are more than just a fad. These are part of the bridge to understanding Chinese-Filipino culture. As the Chinese-Filipino population continues to expand, so will the culture. Ornaments like these beads used to be confined within the Chinese culture. Yet, these have transcended over time. And like a group of beads all strunged together, so are the different people brought together in one harmonious culture. ☉

## Celadon projects coming up in September:



Outreach Program (September 9)

Baby Photo Contest (September 11-29)

Mooncake Festival (September 15)

Teachers' Appreciation Week (September 25-29)



FRIENDS



D A V I D B I T T O N

CUTE  
Ka ba...

...noong  
BABY  
Ka?

**Watch out for**  
Celadon's Baby Photo Contest  
**September 11 - 29, 2000**

Koska Extension