

Chinoy

The Official Publication of the Ateneo Celadon



Visionaries

BUILDING THE NATION

REVIEWS

Mano Po 5,
Sound of Music

BUHAY CELADON

Know more about Celadon's
activities and many more!

FEATURES

Seven of today's Chinoy leaders
share their vision for the nation.

Nation Building



ILLUSTRATION BY ANGELA ELIZA LIM



Editorial

Ma. Victoria Hernandez

HAVE YOU EVER tried building a house of cards with an old deck of playing cards? If you have, then you must know that even from the start, it is difficult to build a sturdy foundation for the house. Since the cards are soft, worn and crumpled, it is difficult to pile cards alongside or on top of each other because they immediately collapse.

Nation-building follows the same principle. The nation needs a secure foundation for its social, economic and political systems to be sustainable. A strong foundation, in this sense, necessitates a strong sense of nationalism. Notice that I cited nationalism instead of say, industry, ingenuity or intelligence as the basis for a solid national base. However, I am not undermining the significance of the other attributes. In fact, the country needs a pool of hard-working, innovative and bright citizens to lead the country to prosperity.

Instead, I am emphasizing the need for Filipinos and Chinoys (Chinese-Filipinos) alike to adopt a stronger sense of nationalism, which serves as the driving force of a citizen to pay tribute to his country. Without a sense of gratitude or indebtedness to the nation, we may just as well expect more Filipinos to migrate abroad without any qualms or sense of compensation. If we go back to the analogy of building a house of cards applying this scenario, the problem will no longer be how to obtain a newer deck of cards to construct a sturdy foundation. Rather, it will be how to build a house of cards if there are no more cards to begin with. Similarly, how can we build a strong nation if its people have no commitment to stay?

This issue features seven inspiring Chinoy leaders who display exemplary nationalistic spirit, which springs from a promising vision of everything Filipino. With this note, I leave you with a short poem that I wrote using a beautiful language. Hopefully, you'll play your cards right.

*Namulat ang mga mata ng araw
Sa pagaliwas ng karagatang
Dinuduyan ang Pilipinas
Siyang mahimbing na nananaginip...
Pag-ibig ng Kanyang mga
Ipinalaki, ikinatawan, isinilang
Mula sa kanyang sinapupunan.*

The day opened its eyes
To the brilliance of the sea
Rocking in its embrace the Philippines
She who amidst a deep slumber dreams...
The love from those
She reared, embodied and conceived
From her womb.

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CHINOYS in SOCIAL SERVICE

by Fr. Aristotle C. Dy, S.J.

“There is nothing wrong with going into business, and it is still the place where you find the largest concentration of Chinese. But there are other possibilities now, and we are living in the new springtime for Chinese in the Philippines.”

IT USED TO be that Chinoys, a.k.a. Chinese Filipinos or Filipino-Chinese, were identified only with the world of business. From taipans with malls to tinderas at hardwares and tiangges, local Chinese were simply expected to be involved in one business or another. Look around you, however, and you will find many Chinese who are not confined to the world of business.

Ever since Filipino citizenship was acquired by the majority of the local Chinese, and with the economic success of first and second-generation Chinese, Chinoys now have more options in life. Thanks to the hard work of their elders, especially their investment in the education of their children, Chinoys now have the mobility to pursue careers that may not be financially rewarding.

A growing number of Chinoys are working in education, social work, and even public service. I know of many alums of Chinese schools who have returned to their alma maters as teachers or administrators. Some, like John

Burtkenley Ong and the late Lawrence Ong, have dedicated their lives to social work such as working with the Mangyans of Mindoro. As a Jesuit novice, I served as an orderly at Tala Leprosarium where I met a Chinese-speaking occupational therapist who paid special attention to an abandoned Chinese man who was recovering from Hansen's disease. That therapist is only one of many Chinoys in the medical profession who volunteer their services for the good of society. For many years now, the family of Betty Ngo of St. Jude Parish has been operating a home for the aged. In Manila, Pasay, and Dagupan, there are Chinoys serving in the local government. The Chinoy fire brigades all over the country have a sterling reputation for community service.

And then there are those like myself who have embraced the priestly or religious life. Fr. Danny Huang, Johnny Go, and Bro. Terence Ang are the other Ateneo alumni who have become Jesuits.

There is also Fr. Peterson Tieng who is a priest of the Lorenzo Ruiz Mission Society.

We need not look far for Chinoys who are dedicated to the work of social service and nation-building. Stephanie Limuaco of Ateneo Gawad Kalinga, Harvey Keh and Solvie Nubla of Pathways to Higher Education, and the Chinoy students in the Ateneo Christian Life Community are only some of the ethnic Chinese who are dedicating themselves to improving life for our fellow Filipinos.

There is nothing wrong with going into business, and it is still the place where you find the largest concentration of Chinese. But there are other possibilities now, and we are living in the new springtime for Chinese in the Philippines.

Today it is possible to tell Chinoys, “Follow the desires of your heart. Do not be constrained by social expectations. Live your ideals and you will find your greatest happiness.”



Queena of Hearts

AN INTERVIEW WITH DR. QUEENA LEE CHUA

by Angelica Lim

DR. QUEENA LEE Chua is an associate professor of the Mathematics Department of the Ateneo, and at the same time, a teacher of Psychology. She has won many awards for teaching and writing, such as the prestigious Metrobank Outstanding Teachers Award and the Carlos Palanca Memorial Awards for Literature. It seemed to me that she was one woman who had things going for her, and this made me feel a bit hesitant on how to approach her for the interview.

Fortunately, Ma'am Queena, as she is fondly called, was actually very friendly and full of vibrant energy. As soon as we (Retcher, Celadon's official photographer, and I) entered the room, she asked, with a warm smile, if we were from Chinoy, and immediately offered us seats once we confirmed the purpose of our visit. It was because of those gestures that I realized that there was nothing to be worried about.

Before anything else, I asked about her being an ICAn and an

Atenean, and she said that she was from ICA (Immaculate Conception Academy) batch '83, and Ateneo batch '87. I was curious to know how both schools contributed to her holistic formation to become the outstanding woman she is today. She quickly recited ICA's vision for its students, stressing the part on "women of faith and service", and smiles in fond memory of how ICAns were taught to always keep that vision in mind and heart. Then she explains that since ICA is a Catholic school, you can learn more about faith through two ways: when you read the bible, and when you live it out in the community. While she was still studying in ICA, there were a lot of exposure trips. "At that time, we could go anywhere!" she says. She loved the experience, and did not want her growing love for the Christian faith to stop, so she deliberately chose the Ateneo for college.

There is a sense of being at home at the Ateneo. "The teachers here care for you", she says. "There

is a feeling of closeness, and that is a part of the formation at the Ateneo." She then smiles and takes out a copy of the recently released second volume of the Magis book, of which she is the editor. "I'll just advertise this book. It's written by students."

Going back to the question, Ma'am Queena continues by saying that at the Ateneo, there is a "grounding in Christian faith", and in terms of academics, the Ateneo is "excellent in math, science, and English." Relating this to the concept of nation-building, she points out that there are three components essential to man. "The brains, to have the skills to serve the country, the heart, which the Ateneo has through social action, and faith."

I then move on to the next question, wondering if she has had any teacher who she looks up to. She mentions a few ICA teachers, like Ms. Dominguiano, Ms. Torreliza, and Ms. Sia. She also includes Sr. Teresita, who, to my surprise since I did not think

the ICA nuns were specialized in scientific fields, was actually a physicist. Ma'am Queena says she likes the nuns, and the quality of education in ICA is still good, signified by the institution's jubilee celebration last year. At the Ateneo, she respects Dr. Marasigan, Dr. Quimpo, Fr. Balchand, Fr. Nebres, and Fr. McNamara. She says that she is able to talk about math with Fr. Nebres, and physics with Fr.

the 7th. Therefore, there is a need for dialogue between science and faith.

In the Philippines, she finds that there is an increasing need for dialogue between the government and the people. "We cannot always rely on the government." She adds that sometimes, the middle class must do something. "As a part of the middle class, we must support each other; develop our skills."

...there are three components essential to man.

"The brains, to have the skills to serve the country, the heart, which the Ateneo has through social action, and faith."

McNamara.

It struck me as interesting how she found it fun to talk about technical things with others. It turns out that she has always loved math and English ever since she was younger. She found herself deliberating which course to take in college and upon hearing from a counselor that not having a literary degree will not stop her from enjoying the arts, and that math required mentorship, she decided to take the latter up. She only decided to teach at the Ateneo, originally for only a year before working for a high-paying job, when she received in one day two "invitations from God" to teach. It was a sign!

Ma'am Queena then goes on with saying that for nation-building, we must address certain problems. One problem the world is faced with today is the situation in Iraq, which to her is a conflict in religion. "There is only one God, no matter what He is called." She is also most disturbed with what the United States of America has been doing—questioning evolution. To her, the bible is a metaphor, meaning it does not necessarily say that God really created the world in six days, and rested on

And she stresses that "the division between the Filipinos and the Chinese must be broken down". She remembers that back then, when they started Celadon, they made it a point that the organization should not only be for the Chinese. She smiles and remarks that it makes her happy the members of the org at present are not only Chinese-Filipino students of the Ateneo.

The focus of the interview shifted to her achievements. She says that you don't go looking for awards: "Try to get them, you won't get them. The same way that you won't come into school as a freshman and say that you

never meant to be individually fulfilled. "In high school, I became valedictorian also because of my friends. The five of us were always at the top of the batch, and we would take turns being the highest. Rivalry was friendly, and it helped. "Even now, she says, they are still in touch with each other, even being ninangs of each other's children. It is important to like people, to care for people. "Talk to anyone, and treat all the same way." She adds that aside from loving people, a person must possess confidence, one that comes from knowing that there is a task to perform. She also says, based on experience, that people are more willing to help when they see that nothing will go to personal gain.

Her biggest achievement is being a mom. I have heard of how proud she is of her son Scott, but it was the first time that I actually heard why she was. Talking about her son made her really excited. She begins describing her son as a happy 8-year old boy studying in Xavier school who is doing really well in school. She is proud that "he is not a brat," and remembers that her son preferred a big gift certificate for a bookstore than toys when his ninang asked what gift he'd like for Christmas. He also stands up to bullies, which makes her

...you don't go looking for awards: "Try to get them, you won't get them."

will get a cum laude. It's crazy." The secret to all of the success is simply doing your best everyday. We must be more disciplined, as well as be persevering. "Like my mom says, we make our own luck." She stresses once again the need for discipline, and adds that it would be nice if there were people to support us, just as how her parents had supported her, which is why she owes her achievements to them. Also, achievements were

slightly worried because of what they might do to him. And he draws really well, as commended by his art teacher. He is a strong, confident child who is not afraid of falling from a bike three times, and he can even create his own Christmas song.

Moving on to the next topic of the interview, I asked what she does about trials. She says that we must "grit our teeth, and go through it. After all, it is not the end of the

world.” It is also important to pray. Ma’am Queena recalls of a time when she questioned God. She wanted to give her mom a grandchild, but unfortunately, her mom passed away when she was still single. It was a good thing that there were people to support her. “Makes you value more what you have.” She adds, “You can complain but make sure to do something about it.”

“The best way to start serving the country is to do well in studies now. The Filipinos are all heart, and we need brains.”

To students who seem to be giving up, she says that there is always hope. “The hardest students to motivate are those who have lost hope.” To her, a person who has lost hope has lost his soul. “Some students say that their high school background in math is bad, but after tutoring one-on-one, they get it. And you can see it on their faces that they understand the lesson—they relax.” She tries to teach Math in the best way she can, and is patient with those who are slow to learn. She also challenges those who learn fast so that they can meet their full potential. This shows that she truly cares for others, and that teaching is truly her passion, to be able to spend so much time helping students understand a subject as

complicated as Math.

Ma’am Queena thinks that Ateneans are leaders of the future, and to be able to lead well, they need to be able to think, which is why Math and Psychology are important. The country needs people who can think. She says that even if a student were to leave the country to study abroad, he must come back. She remembers giving a recommendation letter

to a student who studied abroad. She heard from this student 4 years later that she was already working in a company in New York, and this saddened Ma’am Queena. She was hoping that the students she teaches have mind, skills, and heart—all to give back to the Philippines.

After that, I asked if she wanted to change anything in her life, given the chance that she could. She jokingly said that she wanted to be thinner. She laughs, and mentions that her dad was big in structure so she could not become smaller in size even with the exercising and dieting she has done in the past. “After giving birth, it was harder to lose weight.” She smiles when she says that her husband loves her the way she is, and that her son

once said that “mothers who are very payat look stricter”.

However, on a more serious level, she said that if she could change what had happened before, she would have gone to see a gynecologist before she became pregnant. She found out too late that there were 15 tumors in her uterus; it would be a miracle if her child would come out healthy. They had to take out her uterus so now she could not have a second child, which she wanted very much to have. This is why she advises the women in her Psychology class to get themselves checked first. To her, not doing so was a stupid thing to do.

We wrapped up the interview session with a few words of wisdom from her. Ma’am Queena advises students to take their studies seriously. She quotes Fr. Nebres: “The best way to start serving the country is to do well in studies now. The Filipinos are all heart, and we need brains.” In Singapore, they develop the brain, which is why the country is doing well. “The more you want to make a difference, the more you should study.” She comments that some of her former students are bored with their jobs at present. “Nakakabobo.” They say that working is easier compared to studying. She adds that “anything that’s worth doing is worth doing well”. This is why, for her, cramming is an insult, not only to do the teacher, but to the student, too. Also, it is important not to do well in any subject just because of the teacher. Students perform excellently in any subject. After all, we will not always get a good boss, yet we will have to do well in our jobs. As final words before the hour ended, Ma’am Queena said: “Do what you can. Don’t lose hope. And if you can live a comfortable life, stay in the country, especially us Filipino-Chinese.”



Dr. Queena Lee-Chua (right) flashes a smile while being interviewed by Angelica Lim (left).



GIVING BACK

AN INTERVIEW WITH CARMELEA SEE

by Osmond Go

I'M PRETTY sure you guys have stepped into the halls of Bahay Tsinoy, perhaps for a field trip back in elementary? Back then you might not have had noticed that the building's name was Kaisa-Angelo King Heritage Center, or what the organization was all about. So join me as I interview one of the most inspiring Chinoys of our time, the vice president of Kaisa Para Sa Kaunlaran, Carmelea See.

I enter her office (which was very neat and organized) and I see her on a glass table typing away on her laptop. She warmly invites me to have a seat and we begin.

To start off, what was your course back in college?

She leans on her chair and says, "I studied in Ateneo, graduated in Communication Arts about ten years ago then Leslie University in Boston, in Cambridge, Massachusetts. Their courses are mainly in Education and Psychology. I took a major in Education."

How did you get into Kaisa?

A smile breaks from her face as she explains, "I've been a member here... Well my mom is Teresita Ang See so I've been here all my life; ever since Kaisa Para Sa Kaunlaran began. Then we started conceptualizing Bahay Tsinoy in 1995. And I have been here since the beginning, which is why I'm in charge of Bahay Tsinoy. I'm one of the more knowledgeable people about what the museum is,

and everything in and around the museum."

What is Kaisa about?

She responds quickly. "Unity for progress. Uniting Pinoy and Chinoys, uniting the Chinoys with the Filipino culture, uniting the Chinoy generationally between the older ones and the younger ones. Kaisa is unity for progress, progress for the Philippines. Kaisa Para Sa Kaunlaran is the only organization, well it used to be, now it's not, we used to be the only one that is purely Philippine-based. There is no China faction, there is no Taiwan faction, and there is no pro this pro that, it's always pro-Philippines. The philosophy behind it is that whatever is good for the Philippine country is good for the Chinoys. The Chinoys cannot be small, it cannot be concerned only with Chinoy community

concerns, because you live in the Philippine society as a whole, it cannot be self-serving, yung ikaw lang ang magbebenefit. We do not agree with that." She says with conviction.

How does Bahay Tsinoy contribute to nation building?

"With identity, like you can be both Pinoy and Chinese and there's no war in between the two." She pauses to collect her thoughts. "You wouldn't be Tsinoy if there weren't any Pinoy in you, you wouldn't be Tsinoy if there weren't any Chinese in you. That's a combination that Bahay Tsinoy is able to explain. Where you came from, why you are like this right now. Why are your parents like this, why are your grandparents like this. It gives an explanation to the students and the youth. You are

the one who contributes to nation building, not the museum itself. The museum is just a tool for you. If your self-identity is clear, then you are able to do more, you are more productive, to be able to help the country.”

Were you forced to work at Kaisa? How did you start?

“No.” Her tone is reminiscent; she continues smilingly, “When I was a kid, I just kept coming here with my mom. My brother used to come when he was a child and he had no choice. But we weren’t forced. My brother doesn’t come here anymore. He isn’t a member of Kaisa because he doesn’t want to be. We don’t force him. This is something that you join freely. He has other concerns; he has school and other interests. When I was in college I barely had the time to volunteer for Kaisa. So when I have free time I’m here, like right now, we are missing two staff members who are both wanted somewhere but are sick. I come here when there’s no one

for example we have an exhibit right now, from October until the end of the month, on traditional Chinese medicine. I don’t have to come here to set it. I was abroad when it was set-up. So everything to prepare for it, like doing the research and text, I did at home. Most are curatorial work kasi. For setting things up, I can leave it to the staff. A lot of things with museums can be done at home, like when I drafted the policies for the museum. That’s just computer work. When I’m here it’s mainly office work. And also for Tulay (our Chinese Newsletter), which I’m the assistant editor of, when it’s production time, I do editing, writing, cutting stories. Layout, we don’t usually argue with our designer. You don’t do that unless it’s something major.” She jokes. “Ayun, it’s not really glamorous, when you say kasi it’s volunteer work, you’re somewhere sacrificing yourself blah blah blah, it doesn’t have to be like that, because there are a lot of little things that need to be done. Like doing research

Kulturang Pinoy, they fund our activities here and they are the ones who collect books around the country to build libraries here. These are all Pinoys in the US. When I came home I became a volunteer trainer for them. So we go all around the country training day-care workers on a reading program. The reading program that we use is called The Concentrated Language Encounter. It’s a research-based reading program created by members of Rotary International. From time to time we get grants from Rotary. Like last year we had a grant to train in Sorsogon and Bicol region, except that Milenyo and Reming and Chenyang came, so we weren’t able to go. Nobody cared about an educational plan when there’s nothing to eat and nowhere to live diba? This year we will get a grant from Rotary International to train the day-care workers in Romblon.”

Chinese people don’t usually do volunteer work (she nods her head), how do you deal with pressure? Like you should get married or go work in a big company?

“I’m married already,” She laughs then continues, “My family isn’t typical, a lot of families who end up joining Kaisa are not typical. You join here because you have a purpose, and you want to go into nation building. Quite a few people joined here before because they thought it would be a socialization org, like in college.” She eyes me accusingly and laughs. “One of the primary purposes in a college org is to make friends. Here, you make friends, a lot of people who are like-minded, but that isn’t your primary goal for coming here. We have a lot of volunteers here who just show up. They don’t socialize with other people because they have their own social lives. But eventually if

“If your self-identity is clear, then you are able to do more, you are more productive, to be able to help the country.”

here. When I have free time; I help out. Purely volunteer work. A lot of other volunteers are like that as well. One of our members, he is abroad right now, but when his car was coding so he couldn’t go anywhere, he’d be here. He answers phones, does research for Bahay Tsinoy.”

How would you describe a routine day in your life?

“Regular office work, unless there is an appointment I have to attend to or for example if someone were to ask me to guide them; also, with interviews like these. Pero it’s really just...” She thinks about it for a while. “The curatorial work here in Bahay Tsinoy...

on the local Chinese in the Philippines; it’s been an ongoing project for the past 10 years. Like when there are local Chinese in Samar, we’d copy that, summarize then put it in file, it’s the specialty of the library.” She laughs as she continues, “It’s not all glamour and sacrifice, where you have to be in danger to volunteer.”

You’ve also been known to train day-care workers, how does that program work?

“It is totally separate from Kaisa, it’s a personal project and it’s not mine either. I met these people when I was doing my grad studies in the US, and they introduced me to this group called the Bagong

you volunteer for a certain project that you really like, then the people who volunteer with you become your friends and eventually you go to movies, go out to eat becomes friends. But that isn't your main goal." She reiterates. "When you join Kaisa it is a given that you will be volunteering, that you will be doing something good wherever your interests lie. We have a regular pool of volunteers here who go to PGH; also a group of volunteers who handle our partnership with GK. I have a regular pool of people who can give tours. I have someone who is super super busy so I ask her to work from home like can you redesign the museum shop, do inventory. Stuff like that. There's always something for someone. You only have to show the willingness to do something. If you aren't willing then we won't ask you to do anything. If you aren't proactive then we won't ask you. Diba it's diyahé? We're not going to make utos.

What do you think about your being Chinoy has contributed to your work/nature?

"Well all the members of the organization are Chinoy. Its one of the criteria, it is a Chinoy organization." She says firmly. "Everyone contributes; I can't say that one person's contribution is more or better. Ideally, you are holistic, you join a lot of projects but it's not realistic because you have work and your own life. There is only so much that you can give."

What quality of the Chinoys makes us able to help so much?

"Let's be realistic about it." She says a matter-of-factly, "We can afford to. We are middle class. Generally speaking, the Chinoys are in the middle class. You can

afford to give your time and donations. You are educated. I'm not saying that Pinoys who are in the middle class and educated cannot volunteer. I mean they have to. It's a philosophy that my friends and I carry, that if you are educated and middle class, you have no right not to give back to the country. I mean you wouldn't be who you are if it weren't for the country anyway. If you are middle class here and then you go to the US, you are a second class citizen; they may give you more money but you're still a second class citizen. When you're abroad, you don't have time for yourself because you are focused with making a living; but when you are home you are comfortable, I'm comfortable. I'm not ashamed to say that. I live a comfortable life. The country has given me so much, what excuse do I have no to give back. I see Kaisa as a way. I also train day-care workers. I'm also a convener for RockEd Philippines. You see the idea, if you are Chinoy, Pinoy, Spanish, Indian, it doesn't matter what race you are, that's our tagline in RockEd, 'no more excuses' you have to give back."

Personal philosophies?

"Hm... 'Every man is guilty of all the good he didn't do,' as said by Voltaire. That's my guiding principle in life, basically."

You're involved in a lot of projects?

"I am," she says with a broad grin, and you can feel the happiness and fulfillment behind those words.

How do you do it?

"Because I am in the middle class I have no worries about earning money. It really is family support. Before I was married, I told my husband-to-be that I would be in a career that wouldn't give me money, therefore he has to make

money for the both of us, and he agreed. Before I got married I talked it over with my mother and brother, if I don't get married, it means I will be palamunin for life. Are you amenable to that, I asked? They said yes. So family support... And not everyone can say the same thing. I am able to do this because I do not have to worry about making money. Everyone else is not the same; people have worked to worry about, families to worry about. So you cannot demand the same thing with the rest of the world, each person can only give so much."

What were you doing for Kaisa when you were still a child?

"Child laborer!" She jokingly says. "I learned how to type here. Tulay started in 1988, I was 11, and they'd give me articles to type into the computer. Can you imagine windows 3.1 pa lang noon! On weekends, tambay lang—file some papers, clean up desks, address some envelopes... clerical work."

What are Kaisa's future plans for the year?

"Kaisa Para Sa Kaunlaran will be celebrating its 20th anniversary this year. We'll have a series of year long activities leading up to August when there will be an anniversary show at the PICC. Details are still on the drawing board, but it looks like nation building will be our theme—as it has been for the past 5 years. "Kaisa" means unity and Kaisa feels that we have achieved that (maybe not 100% but a good headway nonetheless). So it's about time that we focus on the "kaunlaran" part. Besides, the more we do kaunlaran (development work), the more we are kaisha with the nation."

FIREFLY FLAME

AN INTERVIEW WITH CLARK ALEJANDRINO

by Patricia Lee

THERE IS A proverb, somewhere in the ancient books, that speaks about dreaming different dreams while sleeping in the same bed. Every night is another prelude to a different day where life must be lived, and lived in a grand way. Clark Alejandrino is one such man. Growing up in a Chinese family, he knew, early on, what he was meant to be. He discovered what he loved, how much he loved, and pursued with his heart. He is in the Ateneo as a professor, but if you meet him and read what he has to say, you will understand, suddenly and clearly, why this school can offer you the world.

How long have you been teaching?

I have been teaching since 2002. I taught part-time in Ateneo, full-time in Xavier School, and part-time in the University of Sydney. This is my second year of full-time teaching in Ateneo.

Did you grow up wanting to become a teacher?

I first thought of becoming a teacher as a student in Ateneo. Getting exposed to profound professors and critical thinkers like Fr. Roche and Eddieboy Calasanz made me want to emulate them.

Do you still feel like you can do this forever?

I don't think I can imagine doing anything else full-time other than teaching for the rest of my life.

Why did you decide to teach in the Ateneo?

My main objective is to develop Chinese Studies in the Philippines

and I believe that Ateneo is the only school that is really serious about it. Hence, I want to teach here. I have also loved the school's culture and environment ever since I was an undergraduate and firmly believe in the core curriculum.

How has the journey been; the fellow teachers, the students, the classes?

I used to hang out in the Chinese Studies Program when I was an undergraduate. I even ate lunch with the faculty and they were always talking to me about things Chinese. So the transition to the workplace was very easy. As a History major, I was also very familiar with the faculty of the History department where I presently have a teaching load as well. I love discovering students who have a love for learning Chinese and students who can see the complexity of History and its applications in life. May I say that I have met a number of these

students in Ateneo.

What is the perfect student?

For Chinese, I am looking for students who love learning, willing to practice language on a daily basis, and wish to further their language level. For History, I hope for students who know the value of reading, can look at things from many perspectives, are willing to question accepted truths and acquire the skills to do so.

Why did you choose to teach Chinese? How long did it take for you to become completely familiar with the language?

I love the language and would like to share the joys of understanding this language to others. I also want to help Filipinos engage with China and knowing their language is the best way of doing so. By high school I was practically fluent. In fact, when I was doing my Master's in Chinese

Studies at the University of Sydney, my language level was assessed as native-speaker.

You graduated with a degree in History, what made you love studying the past so much? How long have you been interested in this

“Understanding another language and another culture never hurt anyone and can only open more doors.”

subject?

I got interested first in the exciting political and military battles in Western History. Thanks to my mother, who supplied me with books, videos and teleseries about Chinese history, my interest switched to China. It was in the University of Sydney that my mentor Helen Dunstan moved me in the direction of Chinese social and cultural history. My interest in History is a life-long thing just like my love for Chinese.

How can these subjects, Chinese language and Asian History, contribute to building a brighter future for our country?

China is the present and future power of Asia and most probably the world. Knowing Chinese language will help our country deal with China. Even at present, China is very important in the Philippine economy and has great potential in assisting us in our development. You can ask my boss, Dr. Palanca, about these things. I notice that Filipinos, in general, have little sense of history. We lack historical memory and correspondingly, a cohesive identity. Lack of this hinders efforts to move people to identify with and work for the betterment of the country. We are also overly exposed to Western culture and Asian history is a way of addressing this imbalance

especially since we live in Asia.

What is the hardest thing about teaching these subjects in the Ateneo, in the Philippines? The easiest thing?

Teaching Chinese is quite easy for me. My problem comes after



Mr. Alejandrino poses in his office at the Chinese Studies Department.

I finish a semester. Promising students often stop at Chinese 1. I believe that after a solid start, they should persevere to become fluent in the language. Why do they just seek to fulfill their foreign language requirement? The hardest thing for me is getting students to continue their language learning. It is something I constantly think about. For History, there are two things I find difficult and, at times, frustrating: One, students who refuse to read and read carefully. Two, students who think a good History class is only like watching a funny movie or listening to a funny story. They only want to hear what the teacher says and do not practice their own critical thinking.

What is the most interesting thing about Chinese culture, or Asian history, for that matter?

People often see China, the oldest continuous civilization, as this unchanging monolith. If you look at Chinese culture and history, it is true that you will find things that have lasted for centuries. However, these things did not go unchanged and it is a wonder for me to see those things we take for granted and label as ‘Chinese’ adapt and suit themselves to the ever-changing historical context. I am especially fascinated by language, society, and culture.

If you were asked, in one of your language classes, which Chinese character you relate to the most, which would it be and why?

It would be zhong (read in 1st tone). It means loyalty. I have always been loyal to my vocation, my family and, my friends. I am also loyal to the idea that I need to keep studying.

What is the best advice you can give to the Filipino-Chinese community in the Ateneo, to the entire student body, and to the youth in general?

If you mean best in relation to China, then I hope more students and people will take Chinese and strive to become fluent. Understanding another language and another culture never hurt anyone and can only open more doors.



LEADER of LEADERS

AN INTERVIEW WITH CHARLES YEUNG

by Victoria Solano

STANDING AT THE doorway of room 205 of the Manuel V. Pangilinan Center for Student Leadership, I hesitate to knock and intrude upon an intense discussion between two people inside the room. One of them notices me, and I blurt out that I'm there to talk to Charles Yeung. "Ah, ok! I'm Charles," and he motions for me to come in and sit down.

I'm not sure what to make of this guy who wields power over almost all of the organizations of the Ateneo. After all, he IS the president of the Council of Organizations of the Ateneo, or COA for short. So I ask him to introduce himself first in order to form a better picture.

"Well, I'm in fourth year double majoring in BS Management Engineering and AB Economics. Hobbies? I'm usually too busy with orgwork to do anything else but when I have free time, I play basketball or the piano". Hmm... so he's smart, hardworking, athletic, and musically inclined!

I then ask him about the organization that takes up most of his time. "The COA is an umbrella organization of all the other

accredited organizations of the Ateneo. We are peer administrators who assist OSA (Office of Student Affairs) and provide a system for other orgs to follow like formats for project proposals. We are also co-formators since we try to help in the wholistic development of the Atenean student through projects like RecWeek and Blue Christmas. Lastly, we are the representatives of the orgs since we act as a liaison between them and the administration".

As he explains the vision and purpose of COA, I can see eagerness and passion lighting his eyes. This is someone who loves where he is and what he's doing. I become curious as to how he reached this part of his life. What was he before he became COA president?

"I was Ateneo COMELEC chief commissioner in my 2nd year and near the end of that school year, I felt the calling to run for COA secretary general. Then I ran for president." Asked if he ever thought he was going to become COA president when he first entered the Ateneo, he responds frankly but without arrogance. "Honestly,

yes. I was also very active in orgs during my Ateneo high school days where I was COMELEC chief commissioner so I also planned on being an officer in an org during college. I didn't really think I was going to become COA president but I knew I was going to be in a leadership position in an org".

Now that I finally knew how he started out, I began to wonder about the present. What exactly does he do as president of COA? "Well, I speak on behalf of the council during meetings with the administration. Because of this, I have to know all the orgs by heart – like their mission and objectives. I'm also tasked with steering the organizations of the Ateneo towards a common vision while trying to develop a spirit of cooperation and collaboration among them."

Whew! Well, that sounds like a lot of work for one person. I jokingly asked him about the headaches he encountered as COA president. Creases form on his forehead as he recounts the problems. "Staffing was a nightmare this year! Since the COA had a lot of projects, we needed a lot of manpower.

Unfortunately, we were a little short on members and volunteers. On a more abstract scale, it was a challenge for me to be more open to the call of the times. It was difficult to adapt and figure out what to do in different kinds of situations because of the many events that were happening around us.”

So how does he keep his sanity through all these problems? What are the silliest and most fun memories he has of COA? “Um... I can’t think of any concrete events but I love hanging out here in the COA room. This is where the bonds and the friendships have formed.”

I then ask him about his greatest accomplishment as COA president. His tone is confident, yet humble. “I think that my greatest contribution (notice that he doesn’t call it an achievement) is starting a counterculture among the different organizations of the Ateneo. I’d like to think that I helped in developing a spirit of camaraderie and collaboration among all the orgs, where no one org is confined to a certain classification. For example, social involvement is not just for the SOA (socially-oriented organizations of the Ateneo) orgs but for all.” I begin to think that I am figuring out this person already. His kind of leadership is one that has been developed from experience. He leads by motivating others to follow his example and convinces them to initiate the changes that have to be done by themselves. His brand of leadership lasts not just for a year, but for a lifetime.

On a lighter note, I ask him which project is his favorite. “I’d have to say it was RecWeek. I poured everything into this project. This was where I was most active and the completion of the project really gave me a sense of fulfillment. I also loved this one



When he’s not busy being the boss, COA President Charles Yeung loves to jam!

because it was the perfect example of how much we can do if all the orgs just pull together like they did in the Org Parade. Even if only a few members from each org help out in the activity, they can already create something grand and spectacular.”

I wonder about what kind of upbringing could produce such a leader. I ask him if being a Chinoy helped him in running COA. “Yes, in a way it helped. My upbringing gave me a nuanced view of situations. I knew enough about both the Filipino and Chinese cultures to be able to see from each perspective. It also helped because I also knew enough to avoid offending anyone from each culture. It enabled me to connect with people easily and relate to people better. Aside from that, my family taught me the value of money so I was able to apply that to budgeting for COA.”

If any of you are wondering how this busy student manages to juggle everything he has to do, then here’s your answer. “Over time, I’ve learned to work under pressure. I always have a list of things to do that I carry around with me everyday. I have to follow the schedule there that I’ve set for myself exactly or else I won’t be

able to do everything that I have to do. Basically, I have to have the discipline to follow my schedule since it’s so easy to get distracted or side-tracked with other concerns.”

This student leader also has dreams for his future. “In 10 years’ time, I’d want to have a family. Hopefully, I would have also saved enough money to start my own business. But if that doesn’t happen, I’ll probably be a CEO or something in a corporation.” But does he have any plans of entering politics? “Maybe in a couple more years, when I’m already 40 years old and above. If I’m called to serve by leading the people again, why not?” Rest assured we’ll be watching your rise to the top Charles!

Lastly, here’s his message to all Ateneans and to the future leaders of COA. “For the future officers of COA, I can only tell you to love what you’re doing. It sounds cheesy, I know. But your love and passion for what you’re doing will be the ones which will sustain you when you encounter any problems or difficulties. For the Ateneans, please don’t forget that we’ve all been so blessed in our education and most of us are also blessed financially. It is our duty therefore, to look for a place where you can give back to the community and share your blessings with others, especially the ones in most need of our help.”

Truly, this is a leader worth following. Let his words and actions be examples for all of us to emulate. May others like him also continue to set a good example for the rest of the Ateneo community.



IN THE EYES OF SHERMAINE

AN INTERVIEW WITH SHERMAINE CHING

by Esme Sheree Yu Fong

WEARING A COLLARED top, jeans and sneakers, you are subject to think that she is just like any other typical Chinoy; but she's not. She's Shermaine Ching, a Chinoy who goes the extra mile to be of service to others.

Shermaine is a fresh graduate of De La Salle University. While she was taking up Business Management, she was also quite active in extracurricular activities such as the Student Council Legislative Assembly and Business Management Society. And because she was active back in her high school days in UNO where she held some positions in the organizations she joined, being an active student leader was not such a big deal for her. But there's something more interesting about Shermaine when compared to other student leaders. She's a dedicated member of an organization founded in Taiwan called Tzu Chi.

After she ordered for a drink in the shop where we met, we formally introduced ourselves to each other. When I asked her introductory questions, the tone of

our conversation was quite subdued at first. But when we came to talk about the organization closest to her heart, she began to sound more enthusiastic.

Tzu Chi was first introduced to Shermaine when she was a college freshman by her aunt who pushed her into joining the summer camp of the said organization. The theme of the camp that year was Xiao Shun Fu Mu or filial piety to parents. Shermaine found this theme very striking because it was something she really wanted to do but couldn't because she didn't know how to. She said that the camp, together with its theme, guided and changed her into a different person, a better person.

She said that one thing that sets Tzu Chi apart from the other organizations she joined is its nurturing environment. Unlike in school organizations, where there is a "man-eat-man" reality, Tzu Chi gives her a feeling that everyone is equal. It is where everybody greets each other with smiling faces.

During the interview, I noticed how interested she was in Tzu Chi.

Although I had little background about Tzu Chi, Shermaine's interest in the organization aroused my curiosity so I asked her what exactly Tzu Chi was.

Tzu Chi was founded by a Buddhist monk called Master Cheng Yen. Her story began when she visited a friend in the hospital. There, she noticed a patch of blood on the floor. When she asked the nurse about it, the nurse said that an aborigine woman is about to give birth to a child. But it is an eight-hour walk from her home uphill to the hospital below. Since they didn't have any sort of transportation except by foot, four men carried her on a stretcher. When they arrived at the hospital, they were asked to pay 7,000 pesos worth of deposit. In the end, both the mother and the child in her womb died because they couldn't afford to pay. Master Cheng Yen then questions the hospital's policy. In her eyes, 7,000 pesos is less than the worth of two lives. From there, she decided to build a hospital that will not ask any deposit from the patients. She begins with a single

hospital in Taiwan. Today, there are four hospitals of which she built.

From the hospital, she also sets up a medical school. The corpses being studied in this school are donated by other people. To these people, the human body becomes useless to a dead person since s/he may not bring it to heaven.

According to Shermaine, this was just one of the unique principles that Tzu Chi preached. She described ideologies like these

“Tzu Chi is where everybody greets each other
with smiling faces.”

as a “complete turn around.” From here, segued to another example of these unique principles.

Tzu Chi went to Infanta, Quezon on an outreach, which Shermaine joined, after a landslide occurred. They were told that whenever they go on an outreach and help other people, they should be the ones to say thank you. The reason behind this is that if these unfortunate people were not around, they would not have been given an opportunity to do good deeds.

After learning all those teachings, Shermaine began to realize that she was changing internally. She was becoming a better person. She also shared the stories of other people who dramatically changed through Tzu Chi.

Most of the people in Tzu Chi force their children to join the organization. And these children usually end up liking their stay in Tzu Chi no matter how much they hesitate at first. Making new friends is usually the first reason that convinces them to stay.

Personally, Shermaine joined Tzu Chi for the camaraderie of friends. On the more practical side, she joined Tzu Chi thinking that she will make a lot of connections in the Chinese community. But when she was asked again what her purpose of joining the

organization was, she realized that it was not anymore about hanging out with friends. She now joins some outreach groups even when she doesn't know anyone there. It is now about the desire of helping others.

When her coffee was ready, she excused herself for a few seconds as she stood up to get the coffee from the counter. When Shermaine left, I realized that Shermaine was really sincere about being in this

organization.

When she hurriedly came back with her cup of coffee, she continued to explain what Tzu Chi was all about.

To her, it is really difficult to describe Tzu Chi because it is about a lot of things. Another example she gives is the story of a married couple who often argues about a lot of things. A wife asks Shang Ren (Master Cheng Yen) how she will change the negative attitudes and characteristics of her husband. Master Cheng Yen responds with an unexpected answer. She asks the wife why she wishes to change her husband and tells her that “you be the change.” In this way, when the husband sees his wife change, he will begin to change as well. “It has to start within yourself.”

She began to give an unnecessary apology because of her answer. I smiled and told her that the stories were quite lengthy but I found them very interesting because they reflect how life-changing Tzu Chi is. She responded with laughter which complemented her cheery yellow top.

I was about to ask her if the members of the organization, having different religions, had conflicts with one another. She must've been psychic (kidding!) because she answered me before I told her the question.

Recently, a lot of Filipinos have wished to join the organization after being told the idea of Tzu Chi. But they often hesitate, asking questions about religion since the full name of Tzu Chi includes “Buddhist Compassion Relief”. To Tzu Chi, being a Buddhist is not a requirement; it simply suggests “Buddhism in action” since all religions point out to one thing: do good deeds. Shermaine adds that you will not find any of their activities, even at the least, a brainwashing aimed towards Buddhism. The only Buddhist ritual she could think of that they practice is the manner of praying for the dead, but it is more of a sign of respect rather than conversion of religion. Another thing that proves that religion has nothing to do with the cause of the organization is the fact that the head of their branch in Turkey is a Muslim.

Anyway, let's go back to the real topic of this article that is Shermaine. In an attempt to ask if her parents supported her in this kind of organization, she confessed about her beginnings in Tzu Chi.

She joined the camp because she couldn't say no to her aunt's persuasion. Initially, Shermaine was really “pissed off” during the three-day camp because she was not used to the environment. Upon riding the bus going to Tagaytay, she was happy telling herself that she could finally rest during the journey. But the people she was with did not stop talking to her. For three days, they had activities that ended late in the evening and then they had to get up as early as four or five o'clock in the morning.

Despite the lack of sleep, she was awake during classes because she found the lessons interesting. A lesson about vegetarianism showed a film about how animals are killed. After seeing the film, she actually cried realizing how mean people are.

Recounting this reminds her of another Tzu Chi member who once told his story about his old life. He and his mother lived in Cebu. He used to smoke and drink a lot so his mother would prepare coffee to help him with his hangover or warm his stomach. But he would always refuse, giving excuses like “the coffee is too sweet.” He would even shout at his mother, telling her not to wait for him whenever he comes home late. His mother didn’t give up and prepared noodles for him instead. Despite her efforts, he would still refuse, saying “it’s [the coffee] too salty.” After he moved to Manila, he received a phone call that brought him the unfortunate news that his mother has passed away. It was only then when he realized his mistakes. In front of hundreds of people, he cried, saying that it didn’t matter how many cups of sweet coffee he had to drink or how much salty noodles he had to consume as long as it brought his mother back to life.

This story is what influenced Shermaine the most. She told herself that she will never allow such a thing to happen to her because it will be the thing she will regret the most. Master Sheng Yen teaches them that “there are two things in this world that cannot wait: filial piety which is xiao shun fu mu and doing good things”. The man who lost his mother also lost his chance of xiao shun fu mu; doing good deeds is the only thing he can do to make up for it somehow. His whole family is now a member of Tzu Chi.

Since the majority of Tzu Chi members are Chinese, I then asked her if being a member of the Chinese community makes it easier for her to work in the organization. And with no hesitation, she answers with affirmation.

Coming from UNO which is known for discipline, being in a

Chinese community lessens the culture shock. When she entered college, she felt that culture shock seeing couples holding hands and kissing in public. She also comments that it is easy to be friends with Tzu Chi members of the same age group but it is a little more difficult with uncles and aunts (older members of Tzu Chi). They tend to be more mature and sometimes there comes the language barrier. At times, they are scolded by their elders when they do not understand the directions given to them in Chinese. But nevertheless, Shermaine doesn’t blame them. But in general, she finds it easier working with fellow Chinoyos.

I began to wonder how she balances her school work and duties in Tzu Chi at the same time since it is not a school organization.

Their activities are usually done on Sundays. At first, Shermaine only attended when she was free. But now, she really exerts an effort to make time for Tzu Chi. There are times when she goes to Tzu Chi everyday after school. She feels at home being in Tzu Chi. She is leaving the country soon to continue her studies in Australia; she feels too attached to Tzu Chi, not knowing how to let go.

Most people would tend to think that joining organizations such as Tzu Chi is impractical and a waste of time. Shermaine experienced this first hand.

Once a month, they collect garbage around Binondo. Her friends would laugh at her saying that Tzu Chi members are garbage men. Sometimes, she gets offended and simply tells them that at least she is “doing something to make the world a better place”.

She then laughs at her idealistic yet heartfelt line.

And whenever her friends continue to tease her, she would share her thoughts about death.

She said that if she is to die at any moment, it is okay with her because she is already contented with what she has. To her, the life of an average youth revolves around school, going on gimmicks and home and that is something she doesn’t want her life to be. “[It’s not] worth living”.

Her dedication does not stop with herself. She highly encourages her friends to join Tzu Chi and even forces them to join some outreaches. She was somewhat emotional when she told me that I will not feel what she does until I am there.

What touches her on an outreach is when the lolas would hold them and ask them to stay because they seldom get visits. She finds it touching how much love these old abandoned women have for them just by visiting.

I asked her if her parents are totally okay with what she does, with all her dedication in the organization.

Her parents were proud when Shermaine joined Tzu Chi. But as she comes home later and later in the evening, they begin to worry. She then assures her father that he need not worry about her. Since she is doing good deeds, it is definite that nothing wrong will happen to her.

And with that she adds another story to this, saying that she really wants to give a clear background on this.

On the way home from their outreach in Infanta Quezon, they came head-on with a truck. Their vehicle almost went off the cliff. When they came out of the car, the wheel was very close to the edge but they came home without a scratch.

I asked quite an intriguing question: “What would she do if she were Master Cheng Yen?” She just beams a big smile and answers.

She says that no one can compare to Master Cheng Yen. She humbly says that she cannot live like her and do what she does.

It is needless to say how strongly she felt about being in Tzu Chi. After she had answered the last question, I thanked her for sharing her time and deep insights. Soon, Kira (Chinoy editor and close

friend of Shermaine's) came and I left the place with so much to ponder on.

For me, it is amazing how people like Shermaine are capable of giving their time to other people. To some, her beliefs may be idealistic, but I believe she can be considered as an example to young Chinoy.

COMMENTS?
SUGGESTIONS?
VIOLENT REACTIONS?
JUST WANNA SAY HI?

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TRANSFORMING LIVES THROUGH VOLUNTEERISM

by Hannah Varilla



MAHATMA GANDHI'S POLITICAL standpoint on a revolutionary society is one wherein "good government is no substitute for self-government." As much as the global society at present thrives in the throes of technological pursuits despite economic odds and political limitations, there is one constant factor that keeps the stream of progression alive, and that is an open mindedness with regard to service. No matter how bankrupt the Filipinos get, or how many times embezzlement and corruption abound in multinational companies or the government, the buoyancy effect of this "lifesaver" keeps the population, especially the marginalized, on their toes, always breathing in a fresh air of hope.

In each society, there must always be a go-between in terms of the

individual interacting with the government. A facilitator of good government management, NGO's and socially oriented organizations continue to fulfill their duties as active correspondents to society, seeking to fill the gap left by preoccupied public administration and constantly innovating new changes — stepping outside the borders of conventional government allocation and provision.

Generally NGO's have 4 characteristics: "they are voluntary, independent, nonprofit, and aim to improve the circumstances of disadvantaged people." They also act on issues of "public interest", rather than "social interest." Developmental NGO's are concerned with mobilizing the government to act on

infrastructural and social services. Advocacy-oriented NGO's are, meanwhile, concerned with the development of community organizing, focusing on "self-help and mobilization". Service-oriented NGO's, coming from a literal perspective, are mainly involved in "provision of services" and making them more available to all categories of society.

Humble Beginnings and Magnificent Endings

Each NGO has its distinctive trademark and influence on each individual. As Ateneans, we have been exposed to their nature and self-propagating ideals. It is highly encouraged by our system of "being men and women for others," and it is a decided factor in bringing about social harmony



Celadoneans spend a morning with Musmos.

and considerable change.

Gawad Kalinga, started through the initiative of Couple for Christ who were sparked by a desire to regenerate or reform “juvenile gang members” and out-of-school youth in Bagong Silang, Caloocan City. This used to be the biggest squatters’ relocation area in the Philippines. The main goal of this community is to build 700,000 homes in 7,000 in 7 years. A major NGO unit in developing countries, its foreign benefactors also believe in the importance of developing homes or a decent shelter in order to “transform humanity” – in a million other ways. Numerous ways to enjoin Gawad Kalinga’s humanitarian goals can come in very different forms. Alyssabeth Reyes, a 9 year old who established her own GK project – Mission S.S.S., (Mission Sibol School Supplies) has been a great source of educational materials and resource for the schools in the south.

As she was eating in a restaurant one day with her mom, she noticed the crayons that were given by the

pack and wondered what kids like her would do with them, who usually resort to buying colored pencils or watercolor anywhere placed on bookstore displays. After seeing the scattered pack of crayons that lay on the tables after the kiddie party, her desire for “resourcefulness” sparked a revolution. In 2004, she started collecting crayons for schools in GK Seco, Batangas, and Gravahan, in Davao City.

This year, she continues to collect “gallon size Ziploc bags containing 6 pencils, a pack of 24 Crayola crayons, 24 pieces of construction paper, 30 pieces of wide ruled paper, 1 pair of scissors, a pencil sharpener, erasers, 2 glue sticks, a toothbrush, a photo of the child donor, and \$1 for shipping.” Who would have thought that what we normally neglect and take for granted – such as school supplies, are the only things needed to keep young school children in far flung areas going in their work, with wide smiles on their faces? As CFC Couples for Christ, SFC

Singles for Christ, Handmaids of the Lord, and her friends family continued to help her, she eventually came up with 884 kits, about 15 balikbayan boxes. At present, GK’s little hero has been able to supply 7 GK communities with valuable supplies: Baseco – 3 boxes/180 kits; Davao City – 3 boxes/180 kits; Butuan – 2 boxes/120 kits; Batangas – 2 boxes/120 kits; Mindoro – 2 boxes/120 kits; Tacurong, Sultan Kudarat – 2 boxes/ 104 kits; Bacolod – 1 boxes/60 kits.

Another way that GK has inspired a revolution is through the death of a United States Navy Commander and talented astronaut, Willie McCool. He inspired the building of the Legacy Village in Moncada, Tarlac. Highly gifted in mastering technical information and quick processing, he became the test pilot for Columbia Mission STS-107.

The Columbia Space Shuttle was launched in January 2003, with a crew of seven members and were able to accomplish 80 experiments while in orbit. However, as it was

landing back in the Kennedy Space Center in Florida, the shuttle disintegrated upon re-entry into the Earth's atmosphere. McCool died at 42.

Although he was not present to further establish a Gawad Kalinga village, or make a concrete effort to support his ideologies, he did leave a fairly influential ideology that sprouted roots in the efforts of building homes for humanity. Before leaving, he was quoted saying: "From our orbital vantage point, we observe an Earth without borders, full of peace, beauty and magnificence, and we pray that humanity as a whole can imagine a borderless world as we see it, and strive to live as one in peace."

Married to a Filipina, Lani Rambayon, his "verbal contribution" was highly taken advantage of by his mother-in-law Atilana, a Gawad Kalinga volunteer who donated 1 hectare of land in Moncada, Tarlac. She also plans to set-up a mini-Science Museum in his GK village to teach Filipino children further science and math. A man of technology, his aim was to propagate this technological advantage into children's futures, and the best part to him is seeing their eyes light up upon the word "experiments". In a turn of events, the Legacy village's benefactor, Tony Pascua who sponsored 50 GK homes in that same area, did not know that his earlier conception and construction of the Columbia Space Shuttle was the source of inspiration for this village – especially McCool who instigated a change in the line of thinking of building homes.

Unconventional means spark a revolutionary spirit in everyone, but somehow, conventional means also bring back a sense of reality in one's social endeavors as they inform you of the inherent limitations of a project, or the need for more volunteerism among

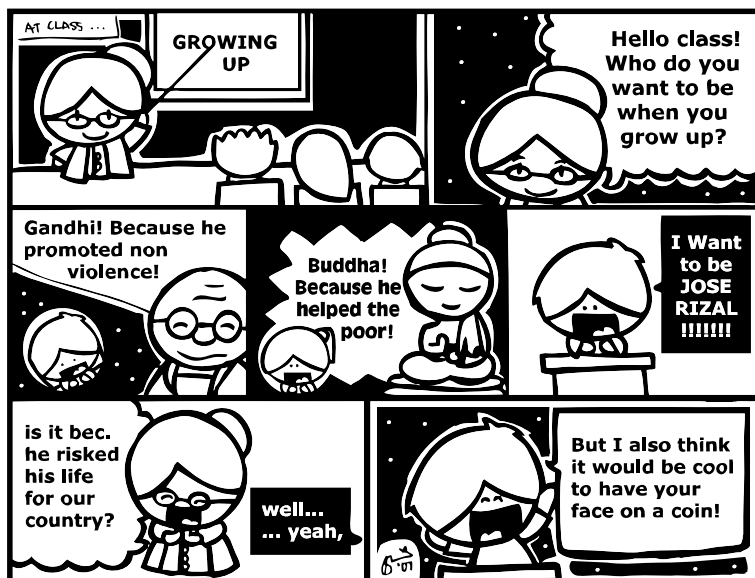
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Philippine Volunteerism in Our Hands

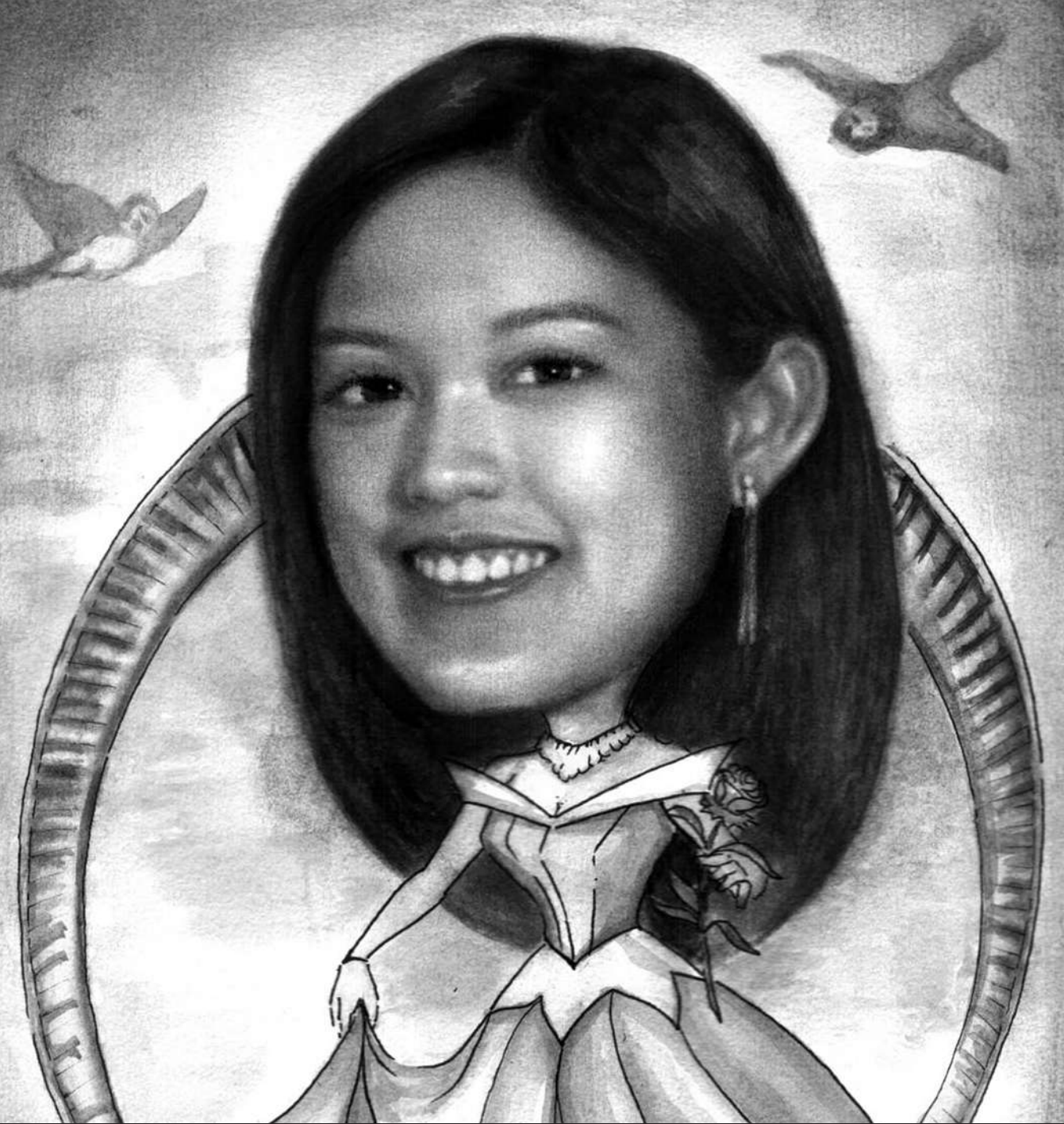
"We can never judge the lives of others, because each person knows only their own pain and renunciation. It's one thing to feel that you are on the right path, but it's another to think that yours is the only path." – In the many forms that the application of this quote by Paulo Coelho took, it has indeed inspired much action and can be seen as the only way to view a hunger stricken society in need of equal opportunity and justification.

It is better to place things in

better focus, no matter how young we are. With the little theories and principles instilled in is, or whatever little knowledge we gain from our classes, a little shallow know-how never hurt nation building. A large scale continuity in terms of a drive to succeed, instill and cooperate can get Philippine volunteerism very far. From the concrete funding of money to NGO's to the simple "cast-off shavings" of jail inmates who eagerly volunteered to help mop up the oil spilling due to a tanker sinking and yielding off bunker oil in the Guimaras islands, there is so much to be done for the plight of social issues – even in the littlest of actions.



COMIC BY SHEENA KRISTEN SY



A PRINCESS OF PARADOX: DAPHNE UY

by Anna Chua

IT IS HALF past one in the Celadon room and everyone's princess busily taps away at her laptop. Two steps from the door is all it takes before some disconcerting intuition makes her spin around and greet me with a smile, proclaiming almost immediately – half-jokingly and, disturbingly, half-not – that the questions I gave her to look over the night before were difficult to answer. She makes space for me beside her, tucks her laptop away and faces me. She beams widely again and we begin.

A princess. That's how Daphne Uy, an AB Psychology senior and current president of the Ateneo-Celadon, good-naturedly describes herself. Not a princess who needs servants attending her head to foot, but one who serves her people while at the same time being someone they can look up to. Why a princess and not a queen? "Because a queen needs a king," someone banters, and this busy princess might not have the time to squeeze in a prince.

How busy, you ask? I took a peek into her life and came out with frizzy hair and eye bags. That particular Monday began at 9 in the morning for her. The first order of business? Cram a thesis report and while printing, check her e-mail and reply to all sorts of messages seeking an audience with her highness. The ride to school was tantamount to catching a few much-needed winks before it was off to the Celadon room to work on a year-end report. Right before lunch was a class; afterwards, the interview with me. As she continued to map her day out to me, her phone buzzed with yet another message, this one filling up her Wednesday with a meeting. She had another class after the interview, then a meeting for Celadon Week from 4:30-6:00. Then she grinned as she decided whether to watch a basketball game or not. Home was for studying Philosophy and struggling with the year-end report until 2AM again. She finishes with a slightly surprised look, as if not realizing how busy she truly was.

With all this on her hands, I presume something must be driving her to go through this everyday, and willingly at that. I start with the obvious – Celadon. From occasionally hanging out at the org room and joining projects here and there to being the face that encourages others to

be more socio-cultural in a way that appreciation and relevance of culture go together, Daphne is as much a part of Celadon as it is of her. She says it herself: faced with schoolwork and orgwork, she would first do whatever is more urgent (but, just between us, she usually prioritizes the org). Why choose the added responsibility? Because it's more fun. She can relate to so many people excellent at so many things working towards one goal, nation-building.

Nation-building is such a vague word but she immediately clarifies, her eyes sparkling with excitement. "It's encouraging

find meaning from Celadon will bring about more than just the possibility of making an impact. It will make a difference.

She aims her efforts at her beloved org, hoping to make a long and lasting difference. This Psych major puts what she has learned these four years to good use. They are revealed in the systems implemented in the org, in the application process for managers (where a psych test is involved), in theories concerning organizational behavior, particularly the reward/encourage system. She loses me as she delves into even more technical terms, but I realize she

"Once, there was a little girl who truly believed she was a princess, truly believed her grandfather's stories about their line being descended from the first emperor of China."

people to be less apathetic, and it doesn't stop with just awareness. It's making people do something about it." Her personal motto, which she borrowed from her mother is simple, "No regrets." To make her decisions, she asks herself two questions: Would she regret something if she did or didn't do it? What if everyone did it, would that help? True enough, her actions reflect her beliefs. Daphne's required every single member of the Celadon Executive Board and all the managers to participate in the Reg2vote project.

To answer why nation-building is so important to her, Daphne goes on to describe how being Chinese-Filipino has helped her. In her terms, she's got "the best of both worlds" despite not having a particularly traditional Chinese family. On one side, she has learned ethics, values and discipline. On the other, a cheerful approach to life. She puts them both together and finds belongingness. Culture is the backbone of a nation. Getting even a handful of individuals to

knows exactly what she is talking about and what she is doing for Celadon.

Once, there was a little girl who truly believed she was a princess, truly believed her grandfather's stories about their line being descended from the first emperor of China. From her supportive parents, she learned to fight for her principles and beliefs, setting high but realistic expectations for others that she ensures she can do herself. From Father Dacanay, she learned to respect others, gaining intelligent insight and universal values she applies to life. From the Ateneo, she learned the importance of uniqueness, unafraid to be successful and to make a difference in society whichever field she may enter. Maybe we should all take a page from her book and start making a difference ourselves, like she did from these people whom she says are her biggest influences.



HOPE PERSONIFIED

AN INTERVIEW WITH MELISSA YEUNG

by Jacqueline Tanliao

MEET MELISSA YEUNG. She's Chinoy, a senior at the Ateneo de Manila University and —I must say— loving it. It was a sunny Wednesday afternoon when I walked into the second floor of the Matteo Ricci study hall, ready to meet and get to know this dynamic girl who has built homes with her own two hands. (You'll find out why, later...) I find her sitting at the end of the room and approach her. "Hi! I'm Jackie," I say, extending a hand. "Oh, hello!" she beams back at me, and I immediately find myself liking this open, cheerful girl very much. We take a seat, and begin the interview.

So why don't we start with an introduction? Tell us your name, your course, extra-curricular activities and anything else you'd like to add about yourself.

"Alright," she nods serenely as she begins to speak. "I'm Melissa Yeung, 4th year Development Studies, and..." she pauses, a content smile lighting up her face, "a member of Gawad Kalinga." I nod back, adding, "President, right?" "We don't really have 'titles' in GK Ateneo... we're all just called happy crazy GK workers."

How about other orgs; or do you devote yourself to Gawad Kalinga?

"Oh, no... Just GK."

What kind of org is Gawad Kalinga? What does it aim
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to do?

She reaches up to tuck her hair behind her ear as she ponders the answer to the question, one she's probably been asked numerous times already. "It's about nation-building". She finally says. "People think that GK is just house building but it's really about the holistic and sustainable development of communities so it also has programs for health, education, livelihood/ productivity and environment. It's really about empowering Filipinos to rebuild our country because we're all capable of making the Philippines a great country." She stops for awhile, looking thoughtful with a determined light in her eyes. "There's the concept of 'bayanihan', which we put to use in all of our projects, and of course, a concrete love of God and country."

How did you get into the org? What attracted you to it? Were you in a similar org in high school, or did you just join when you entered college?

"Well, I attended high school in ICA, and back then, my barkada and I just organize C3 - Concerts and parties for Charitable Causes to fund the education of the street children at Sta. Mesa. You know, the railroad tracks there? Their living condition is really terrible! The approximate area for a family of 8 is only this big—" she stretched her arms in emphasis, covering an area of only about 2 tables, and sighed. "We also organize book drives and toy drives with the help of the Kinder pupils in ICA. We—my class, that is—had all sorts of reach-outs, but these were just marginalized efforts... not

big enough to even just slightly alleviate the poverty in our country. I was really depressed at the state of our country. Everything seemed hopeless despite everything that we've been doing! At that time, I was actually thinking of studying in another country." And then she stopped, as if to remember something significant that had happened. "But then I entered Ateneo, and, first year second semester, joined GK," she laughs. "And instantly fell in love with it when I saw that it wasn't just another dole-out project. In GK, everyone works together, and in the process, the whole community is empowered."

Did you find it hard juggling GK with schoolwork?

"No, not at all," she admits smiling. "I shifted to development studies because of GK. I was so into what I was doing and felt that I needed the proper developmental tools to really be able to help out. My course is very much related to my work in GK. I get to apply the different frameworks and strategies that I learn in my DS classes when I do my fieldwork. My grades even went up, maybe because everything I study now has a meaning and a purpose for me."

Give us an idea of what the typical GK day is like.

"Well, everything's special." She says as-a-matter-of-factly. "There's always something new and exciting. Like in Payatas and Gabaldon, we're really barkadas with the youth. Each village is very unique and they all treat us like family..." talking about all these things makes her entire face light up in contained excitement, as if she can't wait for the next time she's going to see these people again. "Mindanao, especially. It's my favorite place to visit! People say it's not safe there but I think the

news just sensationalizes it. There are so many beautiful places in Mindanao, especially those under the care of the indigenous peoples. Right now, there are approximately 900 GK villages—more than 10 are supported by ADMU—and a whole lot more internationally; in countries like Indonesia."

What are the projects that you have undertaken so far, this year?

She takes a moment to think about everything she's accomplished so far, and replies, "This year, I focused mostly on the indigenous peoples and the youth in Payatas—they're all very talented and very inspiring!"

Among all the projects, which would you say gave you the greatest sense of fulfillment and why?

"Mmmm..." she makes a small indecisive noise before replying with firm resolution, "All of them." And then she laughs and admits, "but my favorite story is the youth in Payatas 13, also called the Blue Eagle Village. At first, we just really wanted to help them out but we had no idea on what to do. When we asked them about their dreams, we were surprised to find that most of them didn't have any. Mostly they just shrugged indifferently. I guess, when you're living in poverty," she adds sadly, "dreams just don't seem to matter that much. But after we had talks with them, they slowly started opening up, and we realized that they had dreams much the same as ours, but the difference is that they feel that it's useless to dream because they have no means to achieve them. We told them, libre lang mangarap kaya taas taasan niyo na, baka magkatotoo pa! They told us that they wanted to develop their talents so we enlisted the help of different orgs to help them

in their different talents and skills; Blue Rep performed for them, which encouraged a lot of them to try acting. AMP held music classes, Heights taught poetry, CADS taught dance classes, some varsity and IAC players held sports workshops, some volunteers had art workshops, etc. It was really bayanihan on our part.

Aside from being able to showcase their talents in a major production, most of the out-of-school youth, gang members and drug addicts were once again motivated to study and are now in college! They even started to build their own youth center and inspire other youth groups in other GK villages to dream. They even went to the railroad tracks at Sta. Mesa to help in organizing their youth group. It's so amazing. They are," she told me in utmost sincerity, "manifestations of hope."

What about your family? How do they feel about your being active in Gawad Kalinga?

"They're ok about it. They're very supportive, although at first they weren't" she adds, creasing her brow in thought. "But it's also our job to explain what we're doing to our families and what they can do, too. It's understandable if they're hesitant, at first. As Filipino-Chinese, we're very..." she pauses, trying to look for the right word, and laughs despite herself while making quotation marks in the air. "...Kidnappable," she finishes. She then continues looking cheerful, "So I brought them to a GK village and now they're all involved! My brother, and other young professionals train jobless folks in Antipolo, my mom tutors kids in Payatas while my dad helps me out whenever there are Chinese visitors who come here to visit GK villages. It wasn't easy convincing them, but it happened



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and that's what's important," she cracks a grin as she adds, "I guess we have to make our families understand that if we really want to be secure, the solution is not hiding and having bodyguards, building high walls and having bullet proof cars, but attacking the root of the problem...poverty."

As a Chinoy, you are exposed to both cultures; Chinese culture at home, and Filipino culture in school and in your orgs. Do you think this sort of exposure gives you an advantage (an edge, so to speak) over other people? Why/ why not?

"It's an advantage, definitely. I'm half-Chinese, you see..." she nods thoughtfully in affirmation. "By being exposed to diverse cultures, you get to have an open mind, and you begin to see that there is something special in each culture. I guess that's why I love being with indigenous peoples."

One of our themes for this issue is "Filipino-Chinese making a difference". Do you feel, in what you have done so far, that you have made a difference?

"Well," she begins awkwardly, almost shyly. "I really want to. What we're doing is still not enough. You can make a big difference just telling people concrete stories of hope. It's a big motivator!" her voice grows stronger, more confident as she goes on, "I really think the Philippines is a great country. But if there is a problem, then we have to something about it! It's really about counting on us, the youth, to do something. If you turn down opportunities to make a difference—if you turn down that chance to help—then hope ends with you. We have to make hope alive..." she stops to think of an example. "Like registering to

vote! We can't complain about our political situation if we don't even do our part."

Is GK something you can see yourself doing for a long time into the future?

She answers this without difficulty, almost immediately after the question ended. "YES; because GK is not an org...it's now a lifestyle, a movement for nation-building. GK work is my way of concretizing my love for God and country."

Lastly, what advice can you give to others who are also striving to "make a difference" in today's society?

"Just find your passion." She emphasizes on the word passion by making a gesture with her hands, and continues, "Use your talents, find your niche and be very good at it so you'll have something concrete to contribute. NGO work is not the only option if you really want to help...if you're a businessman, you can get into fair trade, social marketing and social entrepreneurship. If you're a doctor or a chemist, be very good in your field and share your expertise. Never compromise your values. In whatever what field you are in, always find a way to contribute."

"Thanks Melissa! I really enjoyed our interview!" I told her. Talking to this vibrant, caring girl (who would no doubt change the country one day!) had certainly given me a whole new perspective on things. "No problem!" she replied, before turning to leave. So, yes, the Philippines isn't exactly in the best shape. But with people like Melissa, who knows? After all, hope comes in many ways; especially in the form of an animated, enigmatic girl with a vision.



Mano Po

Gua Ai Di

by Anna Chua

5

A RICH GIRL falls in love with a common boy to the utter dismay and condemnation of her manic mother. The forbidden love affair goes through the challenges, comedy and drama of meetings with the parents, a lopsided love triangle, and constant sabotage, all to end happily ever after when the collective third party realizes that nothing should get in the way of true love. This is roughly the template for the fifth installment of the Mano Po franchise. Of course, the entire plot has a Chinese-Filipino theme presented through the ethnicity of the characters, Fookien dialogues, traditional costumes, classical Chinese instrumentals, and Charity (Angel Locsin) breaking into educational tidbits on Chinese culture. These moments conspicuously and unfailingly begin with “Kasi sa Chinese...” which is reminiscent of previous Mano Po movies. According to Regal executive producer Lily Monteverde, this teen romance continues the Mano Po tradition, but at the same time offers something new. “If previous ‘Mano Po’ movies focused on Chinoys, this latest installment features the marriage of Chinese and Filipino cultures.” Another difference among the movies is their genres. The first three could

be classified as dramas with somber storylines on racist kidnapping, dysfunctional families and marital infidelity. The fourth, “Ako Legal Wife,” is quite seriously a joke, while the latest is a quintessential Filipino style romantic comedy.

If you’ve been watching movies or TV, there’s a fine chance you’ll be slapping yourself on the forehead throughout the movie thinking “I’ve seen that from somewhere.” You might even become preoccupied with trying to remember from which Hollywood movies or song lyrics “Mano Po” borrowed its myriad winning scenes and punch lines from. Here are a few which were impossible for at least this movie watcher to ignore. The close-up shots of food and cooking along with the culinary inspired quotes were patterned after Ang Lee’s “Eat Drink Man Woman.” Nathan’s (Richard Gutierrez) food allergy mishap reminds us of “Hitch,” and the script is similar to oh just every other Filipino love story. Basically, the film is a hodgepodge of tried and tested plots, scenarios, characters and actors guaranteed to thrill its target market (celebrity obsessed peeps with little or no expectations) and generate as much income as possible. Picture this: love at first sight when Angel

and Richard share an umbrella in the pouring rain. They stare spellbound into each other’s eyes to the music of Christian Bautista as the camera circles around them in whimsical slow motion. Shrieks of delight erupt from fans in the audience. “Why present unabashed unoriginality in what is supposed to be a promotion of high quality Philippine cinema?” one would venture to ask, but then the bottom line even in the Metro Manila Film Festival is still ticket sales and commercial viability. Can’t argue with figures.

Another thing critics can’t argue with is the stellar performance of this film’s cast of actors and actresses. Following a cheesy script is one thing, to deliver cheesy lines and make them sound perfectly natural however, is one heck of a feat. Angel Locsin impressed in her portrayal of Charity. She nailed the bright, nice girl part but could switch to aggressive, humorous or dejected in a snap without losing the subtleties. Christian Bautista also merits a special mention for his onscreen debut. He was a perfect fit for the role of childhood sweetheart turned Asian superstar and tragic lover, the type of villain that audiences could fall in love with. The only annoying thing is that his songs get

stuck in your head forever. Lorna Tolentino more than succeeded in aggravating audiences as ultra vain, semi-psychotic, domineering mom, Yolanda. Few others can pull off the character as gracefully and as effectively. One can imagine the difficulty of speaking in broken Filipino, a foreign dialect and acting crazy with perfect comic timing and dramatic effect.

Speaking of the foreign dialect,

but have been injected anyway for entertainment value and to increase the sort of mystery and foreign flavor that viewers expect and look for in the series. It's sad because unaware and uneducated viewers believe they're receiving an informal education whereas they're actually being led to believe a load of crap. It's also seriously damaging since the cost of entertainment comes at the price of reinforcing

cultural tradition. Prejudice is not a traditional Chinese practice handed down to younger generations; it is a social tradition that exists in any and all cultures of the world. Duh. It's true that situations like Charity's and Nathan's exist, but one should not confuse Chinese culture with individual and social mentalities the way the movie does. In hindsight, the characteristics of Chinese tradition as presented in the film were essentially funny to the point of ridiculousness, oppressive, prejudiced, and let's not forget, quaint and a little weird with all those lucky symbols and rituals.

On the other hand, production in general was decent. The dream sequences added something new and interesting to the mix though the special effects weren't quite mind-blowing. Also, quick transitions helped maintain the flow and keep it from getting dragging but could get awkward and distracting for drastically different scenes when singing and music abruptly begin and end. In the end, technical aspect plays an important role but it's still the heart of the movie, the story, which defines it.

2 out of 5.

“Another thing critics can't argue with is the stellar performance of this film's cast of actors and actresses.”

it was significantly less bastardized in “Mano Po 5” compared to the earlier installments. The actors' Fookien was acceptable except for a few mispronunciations which were understandable but nevertheless cringe-worthy for those who know the dialect. Considering that “Mano Po” is supposedly based on real Chinese Filipino culture and the fact that a Chinoy produced it, one would hope that the movies would attempt to be as accurate as possible not just in the matter of language. A handful of inconsistencies and outright fallacies in the film however, were disappointing. Many of the “Chinese” qualities and practices shown are outdated and bizarre

misconceptions, ignorance, insult and far-reaching social repercussions in what has been described by some critics as “racist ridicule” and “a self-inflicted ethnic joke.” The trivial examples come first: contrary to the entire series, Fil-Chi's do not wear cheongsams and qipaos everyday, especially not in their own homes. Another is that Chinoy's of Yolanda's generation don't speak broken Filipino with an accent. Almost all speak Filipino fluently and some even better than their children. There are several more relevant examples but one of the most striking and consequential for me is the way the film labeled discrimination based on racial prejudice as a distinctly Chinese

SPOT THE DIFFERENCE

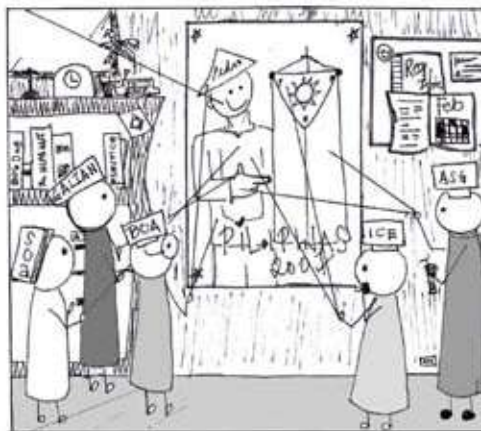
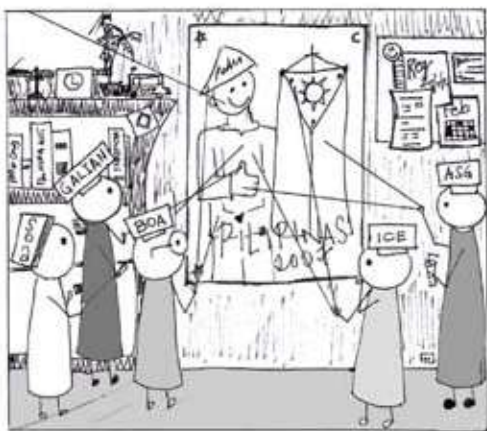


ILLUSTRATION BY ERICA VALENCIA

THE SOUND OF MUSIC... AGAIN!

by Julius Barcelona

"THE HILLS ARE ali-ive, with the sound of mu-usic!" Oh yes, who can ever forget those overused words in the opening of Richard Rodgers' and Oscar Hammerstein's musical, the Sound of Music? Not me, that's for sure.

I do not exaggerate when I say overused. The Sound of Music is one of the most staged productions I know of. It has been produced, bent, torn up, tortured and manhandled nearly all over the world in all kinds of languages into, well, basically the same thing, with extras (and some things taken away).

So, excluding the said extra little bits that have the uncanny tendency to seduce the proud director, the Sound of Music tells the story of Maria Rainer, a postulant, otherwise known as a nun-in-training, at the Nonnberg Abbey. Maria is a carefree, spirited girl who loves nothing more than singing and dancing and having fun, i.e. everything a nun should try to avoid. Quite obviously, she is deemed unsuited for the disciplined and well-ordered life of the abbey, and so the Mother Abbess sends her away to become a governess for the 7 children of Captain George von Trapp.

She arrives at the von Trapp household to something she considers a disaster; the Captain is unsmiling, uncompromising and pretty much everything that begins with an "un". So Maria, being the incarnation of song and cheer that she is, sits the children down and attempts to turn this right. She succeeds, and in the process, the



Celadon hosts a night of music.

Captain falls in love with her. They get married just as Hitler decides that Austria's been free too long, and soon the Nazis are running all over the place, demanding that the Captain join their navy in the Third Reich. Clearly not wanting to do so, they slip away during a local festival and escape with the help of the Nonnberg nuns. But then you probably know that already. Thank you Walt Disney.

There's nothing to be done about the musical score; it's a tried and true mix of favorites that almost anyone, or at the very least anyone with a VHS player, will instantaneously and most likely unconsciously begin humming or even singing to as soon as they hear it.

Well, nothing is perfect in the world. While the musical was faithful enough to the original production (as if they had a choice), the direction was, for me, a little iffy. People just seemed to

be flitting on and off the stage for absolutely no purpose whatsoever in a way reminiscent of a jack-in-a-box. They just pop in to say something or to sing a song, then leave. Perhaps they have an incredibly powerful auditory ability that allows them to hear someone calling offstage whom they must attend to each time they finish a song. Perhaps.

Still, despite the problems with the direction, the audience went with it rather well. Of course, it's an old favorite; who wouldn't love to see or hear something that holds many long forgotten memories for them again? Well, maybe not everyone (myself included), but more or less. Nostalgia like disco, only without the funky clothes.

3 out of 5.

BUHAY Celadon

GRATIA ON D'ICE: A COOL COMBINATION

by Anson Ng

AFTER BEING HELD off twice by typhoons and once by a sudden holiday, the Gratia on d'ICE finally pushed through on December 15, 2006 at the College Cafeteria.

Gratia on d'ICE was a combination of Celadon's Mid-Autumn Festival and Teacher's Day celebrations. The former is traditionally held to celebrate the abundance of summer's harvest, while the latter commemorates the birth of Confucius as well as honors our teachers.

In line with this, Celadon created numerous awards like the "Akala ko Terror Hindi Pala", "Teacher-Student look-a-like," and the "Teacher-Celebrity look-a-like." Students got to nominate and vote for their favorite teachers at the Doghouse weeks before the actual event.

The teachers who garnered the most votes won the title. The program's highlight was the much-awaited dice game, a game of pure luck which is traditionally played on the 15th day of the eight month of the lunar calendar or the Mid-Autumn Festival. Everyone enjoyed it and got prizes for themselves.

Fr. Bienvenido Nebres, the University President, gave a very warm speech to remind us of the importance of our teachers in our lives. Tanghalang Ateneo gave a spirited presentation, while the Celadon choir sang some Christmas songs to liven up the night.



Fr. Nebres delivers a heart-warming speech at the Gratia on d'ICE.



At the latter part of the program was the raffle. Peter Mancao, CnP AVP, won the iPod Shuffle. The Mid-Autumn showcase went to Musmos and Kythe, two socially-oriented student organizations of Ateneo.

The Gratia on d'ICE not only showed the Celadonean way of showing gratitude to teachers but also provided a means of sharing the Chinese-Filipino culture and tradition with fellow Ateneans, as well as sharing a little of what we have with others.

Gratia on d'ICE, lead by Armstrong Lee (4 BS ME), Magnolia Tan (3 BS LM), Angela Lee (2 BS CH-MSE), Jerrold Ong (6 MS CS), Malerie Dy (4 BS AMF), Carl Chua (3 BS MIS), John Pineda (4 BS MGT), Flanice Uong (4 AB SOS) and Eunice Tsai (3 BS MIS), was truly a cool combination!



FACULTY TRADING CARDS

by Joanne Christine Tan

IN LINE WITH the celebration of the Midautumn Gratia, the Corporate and Financial Affairs launched a new fund-raising project – the Trading Cards Sale. It is similar to the concept of the basketball cards, however instead of basketball players on the face of the card, it will be Ateneo professors who have been past Gratia nominees and winners. Aside from raising funds as its objective, the project also aims to hone the creative and selling skills of the managers and members. This project was headed by Kenelynn Ng (3 BS MGT) and Regine So (3 BS AMF).

During the initial phase of the project, the project managers first

sought out the permission and approval of the professors from each department. After getting the list of Ateneo professors who wanted to participate, a date was set for their pictorial. During the pictorial, we would also ask a few trivia about the teachers, which will be put at the back of the trading card. This part serves as a challenge for the organizers as they had to adjust to the different schedules of the teachers and gather the required information about them just in time for the printing of the cards. A week before the printing of the trading cards, we showed the participating professors a sample layout of the card and most of them

gave good comments.

The actual trading card sale commenced during the second week of the Mid-Autumn Gratia ticket-selling period at the Doghouse from September 25-29. However, due to the typhoon, the ticket-selling period was cut down to three days and this affected our sales. The Trading Cards Sale may have incurred a loss; however, we think that this project can still be developed in the future. Many teachers gave good feedbacks on their cards. At the same time, students were happy and found the cards amusing.



Arete in LDP

by Ma. Victoria Hernandez, Christa Uymatiao, Favian Pua and Wilson Ng

THE ANNUAL LEADERSHIP Development Program (LDP) trains members who aspire to become Celadon's next batch of leaders. It usually consists of a two-day overnight seminar where participants engage in fun group dynamics, play the Amazing Race, listen to Celadon alumni talk about their experiences in Celadon and to speakers about leadership, and mingle with new friends. The seminar will be followed by a series of reinforcement tasks that gives participants a chance to apply

the skills that they have learned.

This year's LDP which occurred on November 18-19, 2006, enabled Celadoneans to harness their leadership skills through challenging yet fun-filled training tasks. The 66 participants were formed into groups to take part in Ateneo's own Amazing Race. The participants were assigned to look for clues in the Ateneo campus that would lead them to a final destination. Though only one group won, the other groups still retained their positive spirits because they were

able to gain new friends while learning new strategies for directing group efforts. The participants of LDP also took part in the shooting range challenge, which tested their sense of accuracy, a key trait needed by any aspiring leader. The eating challenge, on the other hand, was arguably the most difficult challenge for the participants. Though most people wanted to withdraw from eating abhorrent food like chicken brain, they relented because they did not want to abandon their team.

Three participants, Christa Uymatiao, Favian Pua and Wilson Ng, share their experiences and insights on this year's LDP seminar entitled "Mark It Up!". They talk about their reactions on other LDP activities, specifically the talk with Christine Ong, the ball throwing activity, the trust fall and the puzzle activity.

Christa vividly recalls Christine Ong's talk, which proved to be something very useful and eye-opening for her. Christa remembers how Christine reminisced her college days and how she admitted to joining practically all the organizations that she could. Christine explained how she searched for the organization that was like a puzzle piece fitting into her life. "Celadon," she said, "was one of the organizations that I found which fitted my puzzle piece life here in Ateneo." Christa realized and hoped as Christine did that Celadon may be the organization

that fitted into her life even after she graduated from Ateneo.

Favian recalls a simple game involving throwing a ball and mentioning the name of the person you should throw the ball to. Even for a simple game like this, he found it notable that everything was still a learning process. Favian says that the simplest matters had been a hindrance that they did not expect. According to Favian, "We may take things too lightly and fail to focus on the matter at hand. It is not bad to imagine the turnout of winning, but we must realize that there is a task that must be finished, otherwise, that vision of achievement will go down to pieces." He added that we should take every step of the road as a rewarding process and we will feel even more fulfilled when we reach the proverbial finish line.

Wilson shares his insights on the "trust fall" activity where he was blindfolded and then led

to a table by a mysterious person who asked him for his trust. After that, the mysterious person gently pushed Wilson away from the table, and a few people caught him from below. He learned the true meaning of trust from this fun activity. He also learned a very important lesson from the puzzle activity they had. According to Wilson, "Nametags given to us were actually puzzle pieces. Everyone gave their nametags to help complete the puzzle that formed the word Celadon and a dreagle beside it." From this activity, he learned another very important lesson: Just as every piece of the puzzle counts, every member is important to Celadon!

Truly, "Mark It Up!" was a project that marked up the Ateneo ideal of arete (excellence).

Tzu Chi Foundation Brings Hope

by Talizta Tara Ang and Nikko Tolentino

The Tzu Chi Foundation is one of the three not-for-profit organizations that graced the Celadon Week, along with the KAISA Foundation and the Chinese Filipino Business Club, Inc.

"Giving is not the sole right of the rich but of anyone with a sincere and loving heart."

—Master Chen-Yeng

DHARMA MASTER SHIH Cheng Yen was a legendary figure even outside her Chinese community. She lived in a grand house with thirty housewives. Every day, she encouraged them to put aside and save even a small portion of their money in case they'll have a good use for it someday. The legend was an inspiration for the building of a non-government organization called Buddhist Compassion Relief Tzu Chi Foundation in 1966. The

organization currently has 30,000 members globally, including those in Taiwan and Philippines.

The Tzu Chi Foundation was present during the Celadon Week event, Celadon's biggest project in preparation for Chinese New Year: The Year of the Pig. The organization brought with them colorfully designed coin banks to give away to students to brighten up with decorations and Chinese sayings. Posters were also put up for the

cause. They were shown to raise awareness of what the foundation can do. Tzu Chi has been involved in providing charity work, medical services, and education, among other things. They provide medicine and help to those who need them but are financially incapable of supporting these needs. They also put up free clinics and facilitate organ donations from families.

CELADON ROSE SALE 2007: MR. YU'S GARDEN

by Christopher Yu



WITH THE SPIRIT of love and passion in our midst this February, many ladies and gentlemen have a difficult time deciding on a special gift for their valentine. After many weeks of preparation, Celadon held its annual rose sale from February 8 to 14, just in time for the much awaited Valentine's Day. The heads of the venture, Aldo Tong (2 BS AMF), Regine So (2 BS AMF), Bea Yao (2 AB EU), Maan Yu (2 BS MGT), Gretch Santos (4 BS CS) and Mark King (4 BS MGT-H), together with their committee members, volunteers and the rest of the Celadon family were able to make this year's rose sale a resounding success. A booth was positioned at the dog house for the project. Creatively named Mr. Yu's garden, a pun playing on the statement "mysterious garden" and the predominantly Chinese surnamed members of Celadon, the venue served as the place for customers to place orders for their valentine's treat.

Although it is labeled a rose sale, customers are not limited to simply giving roses. There are a variety of stuffed toys and services to choose from. The customer can then choose to have the presents prepared for pickup, or hand delivered by a messenger accompanied

with a touching message from the sender. If desired, the sender can send along personal gifts with the flowers or even retain his anonymity. The present could also be accompanied by a performance by our own Celadon Chorale, who had been religiously rehearsing for the event since the beginning of the year.

Truly, the event has been an accomplishment for Celadon. Not only has it served its purpose of propagating the spirit of Valentine's Day, it has also fostered closer bonds within the Celadon family.

Strokes of Our Culture

by Alfred Lao II

CELADON CONTINUES TO uphold and remember the Chinese culture, most recently with the just concluded “Strokes” calligraphy and art competition.

“There are only few who do mo-pit (calligraphy) nowadays. This contest is for us to preserve (our) culture,” says Strokes 2007 project head Malerie Dy (4 BS AMF). Thirty four contestants proved that Chinese calligraphy and that traditional art still lives in the hearts of the Chinese-Filipinos. Deborah Sze of Chang Kai Shek College and Juan Paolo Chua of Saint Jude Catholic School won in the calligraphy contests while Kevin Ang of Saint Jude Catholic School won in the art division.

Celadon also offered contestants some more encouragement for their ability in art with the appearance of calligrapher-enthusiast Ms. Rita Sy and artist Mrs. Janice Liuson Young



Kevin Ang of Saint Jude Catholic School with his winning artwork.

as judges. Ms. Sy has been an excellent calligrapher and Chinese art buff for so long now while Mrs. Young is the chairperson of the Feati University School of Fine Arts. When the program ended, Mrs. Young inspired them more with her breathtaking and magnificent masterpieces. She thus showed the contestants that they can be like her with hard

work, dedication and love for our culture.

Before the program ended, President Daphne Uy expressed further emphasis on the importance of our culture. She called on the members of Celadon and the contestants to never stop loving our roots for we need it to help our nation someday.

Kythe & Musmos Kids Get Lucky at Dice Game

by Julius Barcelona

CELADONEANS MERRILY greeted the little patients of the Philippine Orthopedic Center on Banawe Street, Quezon City last January 13.

Fifteen volunteers, together with project heads Stephen Co (2 BS BIO), MM Co (3 AB IS), Valline Go (3 BS APsACS), and Joyce Lim (2 BS MAC), played the first SOA Mid-Autumn dice game with the cancer-stricken kids from 1:00 PM to 4:30 PM.

A joint project of Celadon and



Kythe, “Mid-Autumn with SOA” serves as another opportunity for Celadoneans to get in touch with the less privileged, particularly children.

The project aims to enable Celadoneans to take another step towards fulfilling their social

responsibility as well as to share the Chinese culture to those they reach out to, in sync with Celadon’s socio-cultural focus for this year.

The second game was held last February 3, 2007 in cooperation with Musmos.

SyncIT!

Celadon Week 2007



by Charles Chua

CELADON WEEK 2007 entitled SyncIT! was truly in sync with the crowd of Celadoneans who participated in this event, which was held from February 12 to 16 at the SEC field.

The food booths that were set up for this event provided a breath of fresh air from the food that is regularly served at the cafeteria and the SOM mall. Among the food stalls were Rodic's Diner, Red Brick Pizza, Mushroomburger and various student-owned concessionaires like Soybetes and Ice Cream and Butterbeer, which provided their own unique delicacies.

Along with these food booths, there were stalls set up by KAISA and Tzu Chi, NGOs that

allowed students to design their own bookmarks and coin banks. More importantly, they allowed interested students to join their cause. Adjacent to a stand that sold Celadon shirts was a voting booth that facilitated the election of next year's Celadon officers. For the trendy crowd, henna and glitter tattoos were available and came in a variety of designs, including the animals of the Chinese zodiac. Speaking of zodiacs, a fortune teller was also available for cosmic consultation.

A "shoebox dragon," decorated shoeboxes formed into a shape of a dragon, stood as the centerpiece of the affair. This was the result of the Dragon Shoebox project prepared especially for the

week. In this project, each Celadon manager was assigned to decorate a shoebox and fill it with school supplies. Afterwards, all the boxes were gathered to form a cardboard dragon. At the end of Celadon Week, the shoeboxes will be donated to children who needed school supplies.

The part of the SEC field was used to stage the cultural show which featured festive lion and dragon dances on the event's culmination day. Congratulations to Adrienne Gopoco (3 BS COMTECH) and Hector Ivan Chan (3 BS MIS) who spearheaded this spectacular, fun-filled Celadon Week.

IN FOCUS: **AFICS**

Ateneo Celadon is part of the Alliance of Filipino & Chinese Students (AFICS). In line with building a Chinese Filipino community, Celadon has several activities that foster interaction with the other member organizations.

AFICS is composed of the Ateneo Celadon, De La Salle University Englicom, UP Diliman Chinese Student Association, University of Asia & Pacific FU and UST Community of Achievers.



Celadoneans enjoying during the AFICS Officer's Party



Celadonean Aldo Tong (second from left) models during FUSION, a party hosted by AFICS.

IN FOCUS: **Celadon Online Systems**



www.ateneo-celadon.com

Officially launched in 1999, ateneo-celadon.com continually serves as the online tambayan not only to Celadoneans but to the outside community as well. Having undergone various structure and design revisions, the website seeks to satisfy the members' virtual appetite and to improve Celadon connectivity. This year's webteam is headed by Alvin Laddaran (3 BS MIS) and Angela Eliza Lim (2 BS COMTECH).



Celadon Bridge

www.ateneo-celadon.com/bridge

Launched in 2006, Celadon Bridge was initiated by CNP AVP Peter Ian Mancao (4 BS MIS). Together with Athena Yao (4 BS CS) who heads programming and assisted by Alvin Laddaran (3 BS MIS), Celadon Bridge positions itself as the information repository of Celadon -- by integrating the project database and member report system into one system.

CONGRATULATIONS

Seniors!

Thank you Celadon for teaching me...

Daph: the meaning of hope
Terry: how to have confidence in myself and in others
Vincent: that I can enjoy the work that I do
Carol: how to laugh at and learn from my mistakes
Peter: how to effectively multitask
Joanne: how to take on responsibilities and challenges
Charlotte: how to go beyond my limitations
Eric: how to enjoy college life
Michael: how to make friends
BJ: how to look at the bigger picture along with the little details
Gretch: to love Valentines even more
BD: tinuruan ako ng pakapalan ng mukha!
Mikes: that everyone is family!
Annika: the value of friends and camaraderie
Armstrong: patience and dedication
Malerie: the importance of setting higher goals
Flanice: to grow as a person
Sally: working with lots of fun.
Neal: the true essence of being a Chinese-Filipino
Ely: people skills
Sherwin: how to live through the bad times and enjoy the good times
Ro: how to be patient
Lynds: friendliness
Wes: how to feel stressed and happy at the same time
Rdee: the importance of my Chinese Filipino heritage
Kaye: that not all Chinese are cliquish

