





Editorial

Pardon the temporary submersion into the academic.

Like the chicken or the egg, there is debate amongst scholars regarding what comes first (chicken), identity or nation-state? The two main camps in the debate are thus: the primordialists who believe that identity preceded the nation-state, and the modernists who believe in the opposite.

It seems to me that should identity come first, then it is somewhat static and unchanging, “we are who we are” forever and ever amen. Thus, I subscribe (based on my dabblings in the field of sociology? Anthropology? I’m not even sure) to the theory that the nation-state should come first, the thought process going somewhat like this: We know that nation-states change or are changed by other nation-states, so as a result, identity changes as well. This, for me, makes more sense than the varied personalities or identities shaping a nation, especially now with all these people trotting around the globe and setting up roots in other countries.

(Okay, I expect the professors out there to start sending in letters now, ripping my flimsy analysis)

But this is the point, I guess, that I want to make: as nations change, the identity of its people change, and along with identity, culture changes. Certainly, one can easily make the case that China is changing. In the past decade it has thrown open its doors to things it had previously shunned, becoming a super-power in multiple meanings of that term.

So too have the country’s traditions been opened to people of all nations, as you shall read about in the articles in this issue. China’s wares have been put on display and people have found them appealing, to the point where they are either marveled or homogenized by other countries. They have evolved, keeping their inherent Chinese-ness, and it is an evolution that is fascinating to track.

Enjoy the issue, we enjoyed putting it together for you,

Adrian Dy

Chinoy Editor

(thinks Yi Jianlian should have gone to the Golden State Warriors)

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ILLUSTRATION BY MARGARET KAWSEK

THE GLOBAL REPUBLIC OF TEA

by Charles Chua

A few hundred years ago...

You are served a small cup filled with a clear, brown liquid. You catch a whiff of its interesting aroma. Cradling it in both hands, you take a small sip. It's hot, so you don't grasp the taste at once, but moments later your taste buds tingle at the mildly bitter taste of this beverage. It doesn't stay bitter for long, however. Slowly, a sweetness spreads in your mouth like a blossoming flower. You are astounded by this remarkable beverage. You take another sip, this time admiring the scenery outside your window as the drink soothes your senses and calms your body.

You feel better already. You wave hi to your barkada and plop down in an empty chair at their table. Time to finish up that English project, but not before you've had your day's fill of gossip.

It's served in several ways and goes by different names, but it's generally prepared the same way it has been since it was discovered centuries ago. Tea is a beverage that's prepared by soaking specific herbs in boiling water, creating the brew that's enjoyed by people of all ages and all places.

Known throughout the world, tea has different varieties, such as Jasmine, or Earl Grey for example,

to undergo some processing to be fit for brewing, and it is actually the extent of this processing that determines the classification of the tea. Tea is basically classified into black, oolong, green, and white varieties, in descending order of processing. This includes oxidation, heating, drying, and the addition of other herbs and fruits. The more you ferment the tea leaves, the darker they get. Black tea is created when the leaves are allowed to fully oxidize, and white tea is barely oxidized at all. Some teas even undergo a second oxidation to have a richer (usually meaning more bitter) flavor.

“The more you ferment the tea leaves, the darker they get. Black tea is created when the leaves are allowed to fully oxidize, and white tea is barely oxidized at all.”

A few hundred years later...

Welcome to the Ateneo. It's hot, it's humid, and you're real thirsty. Dropping by the cafeteria, you grab a red-labeled plastic bottle filled with a clear brown liquid. After paying at the cashier, you twist open the cap and take a nice long swig. The sweet liquid cools your body and calms you down.

but the most basic tea, amazingly, comes from a single plant. The *Camellia Sinensis* is an evergreen plant whose flushes, or top leaves, are processed to make tea. It grows best in high altitude tropical areas and is actually a tree, but cultivators keep it pruned to waist height to make picking easier.

After picking, the leaves have

The tea you drink isn't 'pure' tea, though. They're usually blended with other varieties of tea to create a better consistency in taste and flavor. Teas are very susceptible to changes in flavor due to the environment they're in, so how they're stored is very important. However, this also results in an endless degree of variation in the teas that can be made. This, and the addition of other herbs and flavors, resulted in several specially-flavored teas, like vanilla or caramel-flavored teas.

Some 'teas' are called herbal teas, because they hardly contain



TanTEALizing Tastes

by Jacqueline Tanliao

Camellia Sinensis at all. They're generally a mixture of herbs that can be used to make teas as well. An herbal infusion like that though is more appropriately called a tisane.

So, where did tea originate? Legend has it that the celebrated Emperor of China was drinking a bowl of boiling water one day when the wind blew and a leaf fell into his bowl. The water in it then began to change color, and that was how he discovered tea. Indeed, the earliest records of tea-drinking can be traced back to China, whose people have been drinking tea for centuries. Tea-drinking, in fact, has become so deeply rooted into Chinese culture that it can be treated as part of their way of life. Early writings depicted tea as "the froth of liquid jade", which was useful for many things. It was used not only as medicine to stay awake and think better, but also as part of the Chinese diet, and even as a status symbol. The variety of tea you drank reflected your rank in society.

The tea culture didn't only flourish in China, though. Japanese monks brought tea to their home country, and it flourished there as well. It first became popular among the priests, but soon it too became a drink of royalty there. After a while, a Zen priest named Eisai introduced it to the politically-prominent warrior class, and the culture flourished with them as well. The green variety of tea was particularly popular with the Japanese; in fact, tea ceremonies became a large part of Japanese culture.

Europeans also got hold of this 'fad', and they soon began trading for tea with China. Again, it started out as medicine, but soon it became a drink for the aristocracy which soon spread to the masses. With greatly rising popularity, it

C2, the tea that started it all: 3.0

Tangy, definitely tangy. Although C2 has come up with more than 5 different flavors of iced tea, each sip still has that same twist—the one that makes your tongue tingle a bit from the sour, sweet and slightly bitter flavor all mingling into one

taste. It doesn't hurt that the health benefits associated with traditional tea are advertised together with the drink: "natural green tea leaves, brewed gently to retain antioxidants that are good for the body."

One White Tea: 2.5

Zesto Corporation's variation of bottled iced tea came with a unique twist of its own: white tea, instead of the usual black or green tea. One White Tea promotes serenity, tranquility and peace of mind along with its lighter, less

stringent taste. Although the taste is not quite impressionable as the others, it stands out because of the base ingredient, white tea, which is said to be sweeter than its colored counterparts, and superior in terms of health benefits.

Nestea: 4.0

I must confess to having loved the powdered variation of this when I was younger, and even now, because the bottled alternative stays true to its noticeably lemony flavor. Of course, nowadays, it has jumped onto the bandwagon of producing specially-flavored iced teas ranging from orange to peach, and even the Icy-Fresh one, which has

minty to the taste. In contrast with the other brands, however, Nestea does not promote itself through the health benefits which come with natural tea. Rather, advertisements opt to build up on its "bold, thirst-quenching taste" and—who could forget—the age-old "take the plunge!" commercial.

Lipton Iced Tea: 3.5

Here's one brand of bottled iced tea that takes its health benefits seriously. This "naturally decaffeinated", "performance enhancer" and "fighter of free radicals" is distinctive in taste simply because it

is closer to the real thing. Unlike other bottled teas, Lipton moves away from the sweet-and-slightly-sour taste, instead going for the bitter, tea-authentic taste.

Sola Iced Tea: 4.5

Although Sola has been around for quite awhile now (around 1999), it still appears to be a crowd favorite. It came out before any of today's plastic-bottled teas—in fact, Sola is the only one still contained within a glass bottle—but the taste remains to be one of the more delicious flavors. True, this particular brand

of bottled tea is pricier than the rest, but the taste certainly makes up for it. Not too sweet, tangy in all the right places, yet still coming quite close to the taste of tea. You can definitely splurge on it once in awhile and I guarantee, it will be worth it.

spread to Amsterdam, Paris, Russia, and inevitably the British colonies in America and so on. Soon, the whole world knew of tea and its great benefits.

As a health drink, tea contains the amino acid theanine, caffeine, and theobromine, and contains no fat, cholesterol, or proteins. This means that it can provide a soothing effect that increases alertness without the calories, making it a great alternative to coffee. Not only that, several studies have been made on tea and have claimed that it can, with regular consumption, have a positive effect on the overall health of a person. It can help prevent cancer, diabetes, HIV, and bad breath, as well as reduce stress and increase cognitive ability. In fact, one of the only drawbacks to drinking a lot of tea is the possible addiction or insomnia due to caffeine overload.

In today's modern world, tea

has evolved, spring-boarded by its great popularity as a health drink, and has become available in varieties that more appropriately suit today's modern fast-paced lifestyles. For those who don't like it hot, there is iced tea, which is served cold and usually sweetened, an immensely popular refreshment that is available almost everywhere these days. Another concoction

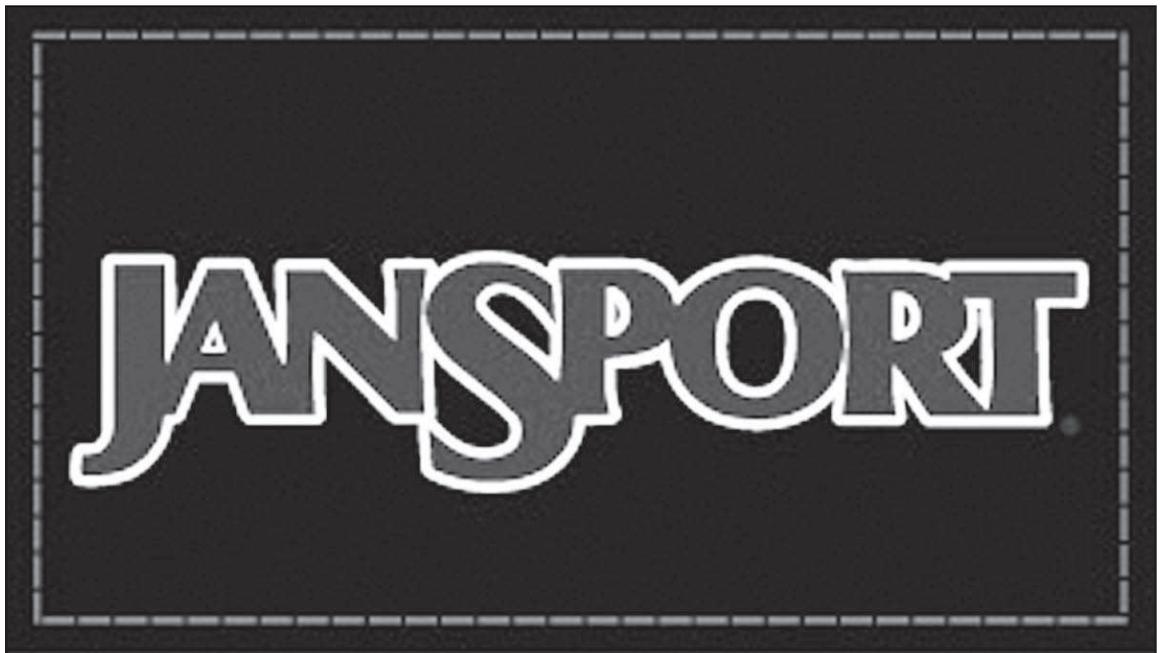
Matcha green tea) and has become a status symbol even in countries it did not originate in.

Tea, in its entirety, is a phenomenon that has swept the entire world and left it in a health-conscious frenzy. Originating from China and then spreading to the entire world, tea is the epitome of the cultural harmony that transcends barriers and leaves

“As a health drink, tea contains the amino acid theanine, caffeine, and theobromine, and contains no fat, cholesterol, or proteins.”

is milk tea, tea mixed with milk usually served with large tapioca pearl balls, available hot or cold. There have even been creations such as tea-flavored ice cream, cakes, and pastries! Whole shops and establishments have been erected just to sell different tea concoctions. In some cases, tea is treated just like coffee (as with

everything united in diversity. In a world torn by misgivings and presumptions, tea has showed us what it all should be: a myriad of flavors to choose from, colors and flavors in ranging from both extremes, but in the end all leaves from the same tea.



BRUSHSTROKES & POTSHARDS

by Erica Valencia

When you hear “Chinese art”, what comes to mind? Calligraphy and Chinese paintings? The ones with mountains in black and gray, or perhaps pink or red flowers attached to green leaves, and then a few Chinese characters at the side? Chinese art stretches back numerous centuries in history, as befits one of the oldest civilizations in the world. While a comprehensive study would take pages and pages, below is a brief look at some of China’s most vibrant art forms.

Pottery and Sculpture

Like many ancient civilizations, pottery was China’s earliest form of art. Painted pottery came in red or black (in Northwestern and central China), or gray or black with distinctive shapes (eastern China). Then as the Chinese experimented in their laboratories, bronze emerged during the Shang dynasty. Bronze vessels, which were excavated in archeological sites, were used mainly for religious rites and were buried with their owners as symbols of status and wealth

The Chinese also applied their careful pottery skills to sculpture making, exemplified by the famous Terra Cotta Warriors, replicas of

Qin Shihuangdi (the first emperor of China)’s army, created to follow and protect him in the afterlife.

Jade was also used to create tools and weapons. Its use was expanded to include ceremonial and ornamental objects as it became associated with morality, grace, dignity and merit. Jade eventually became a symbol of wealth and power as well, so that during the Han dy-



From the Jin-Yuan dynasty (13th century), an example of a (white) jade belt slide worn by members of the imperial family and high-ranking individuals. The loop was used to suspend personal accessories from a belt.





Seated Buddha from Tang dynasty. Dry lacquer with some gilt and paint.

nasty, only the privileged were buried with items made of jade. Some rulers and high officials were even buried in jade armor, believing that jade armor = body will not decay = immortality. Unfortunately, that belief was later proved = false. It was also in the Han dynasty that Buddhism reached China from India and as a result, Chinese artists began painting and sculpting images of Buddha and his holy followers. They weren't carving sculptures of fat Buddha yet though. Most of these Buddhist artworks were very similar to the Indian versions—a man with a calm and quiet face, a slender body, curly hair in a bun right on top of the head, dressed in long garments similar to the Greek toga.

Aside from stone, clay, metal and jade, sculptures were also made of wood and lacquer. Lacquer is the red sap taken from the lac tree, and it was used to create things like dishes, small statues and lightweight boxes. Things made of lacquer were quite expensive because of the long and costly process entailed in creating them. For instance, one particular kind of Buddhist statues was created by first making a rough figure of the Buddha in clay. It was then layered with hemp cloth glued together by powder and raw lacquer. The artist had to wait for each layer to be thoroughly dry before adding the next, and when all the layering was done, he removed the clay core and applied several coatings of pure lacquer, and finally painted the statue.

Papercutting

Before paper was invented, the Chinese were already practicing the art of cutting on leather and gold and silver foils. During the 6th century, men in sacred rituals used these gold and silver foil cuttings, while women pasted them on their hair at temples. They were later used during festivals as gate and window decorations.

Cai Lun's invention of paper during the Han dynasty ushered in the art of papercutting. Some familiar forms of this technique are the Xi or double-happiness

character popular in weddings, Chinese zodiac animals, and Fu or good luck during the New Year. For added luck, these were colored, and continue to be colored, in red.

Requiring only paper and an engraving knife or a pair of scissors, papercutting easily expanded and influenced other forms of art such as leather silhouette, cloth printing, embroidery, porcelainware and lacquerware. Nowadays, papercuts are used mainly for decorations, doors, windows, walls and lanterns, especially during holidays or festivals.

Calligraphy

Shufa ("way of writing"), which we know more as Chinese calligraphy, is considered one of the highest art forms. This abstract art existed even before paper was invented and has undergone several evolutions. One need not know the Chinese language to appreciate it.

The earliest forms of Chinese writing appeared in the Shang dynasty. The jiaguwen is also known as the oracle bone script, and it was carved onto turtle shells and ox scapulae for divination purposes. Jinwen ("metal script") on the other hand refers to the inscriptions found on bronze vessels used for rituals.

Zhuanshu or seal script was developed during the Zhou dynasty

金文	甲骨文	大篆	小篆	隸書	楷書	行書	草書

From left to right: jinwen, jiaguwen, large seal script (dazhuan), small seal script (xiaozhuan), clerical script (lishu), standard script (kaishu), semi-cursive script (xingshu), and cursive script (caoshu)

immediately following the Shang dynasty. Its first type, the large seal script, was developed from the jinwen while Qin Shihuangdi standardized the second type, the small seal script, after his unification of China. Although it is the oldest style that is still used today, many people cannot read zhuanshu. It is mainly used for calligraphy and for seals.

The zhuanshu was eventually simplified to make administrative duties faster and more efficient for the government officials during the Qin and Han dynasties. The brush, which had been in use since the Warring States Period (the chaotic period before the Qin dynasty), together with the invention of the paper, also facilitated this new style of script known as the lishu, or clerical script. You can identify the lishu by its flat (wider than it is tall) appearance.

The next three scripts are more cursive and are the ones often used today. They are compared to a person standing (kaishu), walking (xingshu) and running (caoshu).

The lishu was simplified to the kaishu, or standard or model script.

It is generally the script used today (before the simplified form came along)*, both in writing and in book printing. The strokes are written distinctly from each other, making the character look neat. The characters also have the same size (regardless of the number of strokes) and are written in a square grid, making its style and appearance square.

The current script / running script / semi-cursive script or xingshu is like a cursive version of kaishu and is relatively closer to normal handwriting. Its appearance reflects rapid strokes that occasionally merge together, allowing the calligrapher to write more continuously.

Lastly, the caoshu, grass script or cursive script, is the most cursive style of script. Some strokes are merged into one while others are simply eliminated, often making it completely indistinguishable from the same kaishu or lishu character. Lacking the angular lines of the kaishu and xingshu, its appearance is highly rounded and soft. Interestingly enough, the caoshu is the source of Japanese hiragana



and numerous simplified Chinese characters.

Pottery, sculpture, papercutting and calligraphy are only a handful of the art forms that stem from ancient China but are still alive and thriving today in artifacts, antique shops, museums, discussions, written articles and of course, contemporary creations, among others. Knowing about them is a way of preserving and appreciating their long and rich history.



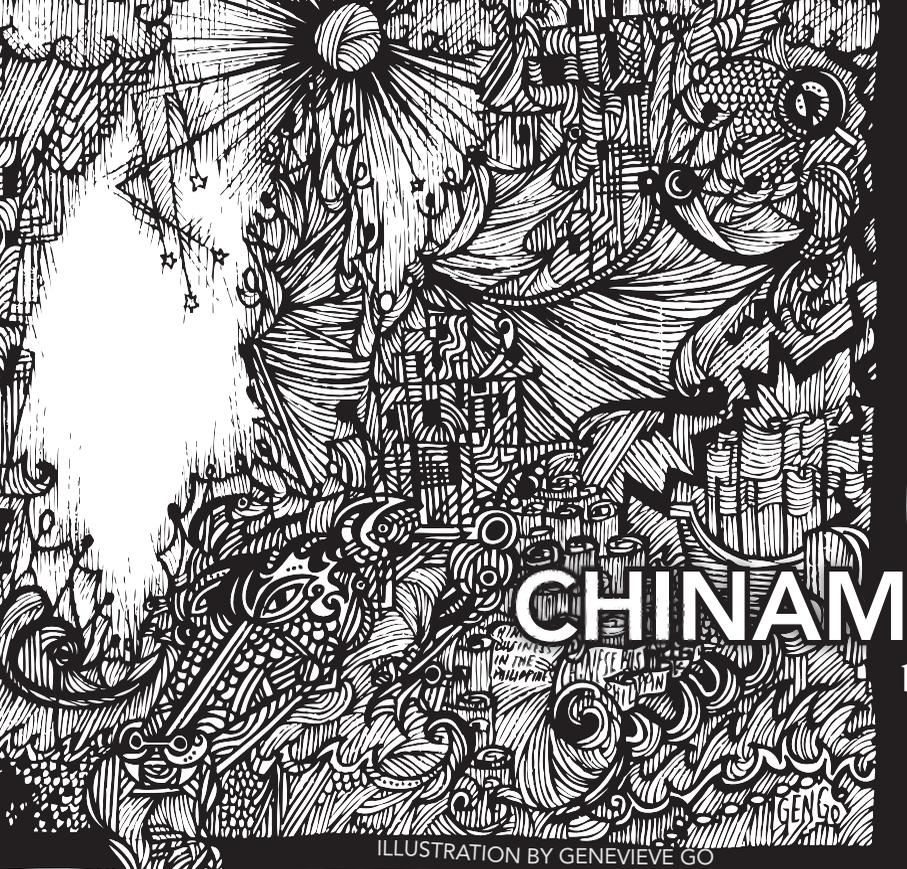


ILLUSTRATION BY GENEVIEVE GO

CHINAMAN CAN

by Tiffany Paredes Ong

The centuries-old image of Chinese in the Philippines working primarily as merchants is still alive and well today. Two facts might explain why this is so. First, although the Chinese constitute less than 2 percent of the country's population, most list retail and trade as their livelihood. Add to this the number of Chinese Filipinos that rank among the wealthiest and most prominent business figures we have, the so-called taipans, and thus the popular belief that the Chinese are born entrepreneurs is easily perpetuated. Some dismiss this stereotype as silly, while some believe it to be irrefutable. Which-ever the case, the unquestionably significant, integral and dynamic role of the Chinese in this coun-

try's economy merits a sojourn into the fascinating, complex, and at times dark history of Chinese business in the Philippines.

Chinese-Filipino trade predates Magellan's arrival by centuries. As early as 960 A.D., Chinese goods reached the country through barter trade of silk, porcelain, farm implements, tortoise shell ornaments, swallow nests, mother of pearl, and other products in northern Philippine islands all the way to the south. Around the year 1100, Chinese colonies were founded along coastal towns. Stories abound of native rajas and princesses receiving gifts from Chinese merchant emissaries. Intermarriages with the native rulers were also not unheard of.

When the Spaniards established

themselves in the country, more Chinese traders, artisans, and laborers, mostly from Fujian, came and settled down. This resulted in flourishing maritime trade and the Chinese becoming practically indispensable to the colonial economy since they held a virtual monopoly of the retail business and artisan work. Recall Jose Rizal's unpleasant yet colorful character Quiroga in his novel *Noli Me Tangere*. Quiroga was an example of a cabecilla, an elite Chinese merchant who knew how to hobnob with the rich and powerful in Spanish colonial society. We can also see from Rizal's novels that the Chinese were invariably depicted as merchants and that Chinese wares were common, especially in mestizo households that had among others, expensive porcelain and Chinese crafted furniture.

Because of their increasing influence and number, the Spanish colonial government attempted to reduce the Chinese hold on the domestic economy by separating them into a district called Parian where they lived, worked and traded their merchandise, and later by requiring conversion

“although the Chinese constitute less than 2 percent of the country's population, most list retail and trade as their livelihood”

to Christianity. Consequently, the Parian, which was built in 1581-1582 became a commercial center where Spaniards, Chinese Catholics, mestizos, and indios conducted their business. As long as the Chinese continued to bring the colony economic prosperity, especially through making Manila an Asian commercial hub, the Spanish officials tolerated their presence. However, the Spanish government's constant fear and distrust still led to their persecution and harassment, which in turn led to massacres.

With the Chinese's conversion to Christianity and their subsequent marriages to local women, Chinese businesses in the Philippines gained more stability and longevity. These couples' children came to be known as Chinese mestizos and enjoyed more privileges than either the Chinese or Filipinos from the Spaniards. Their rising economic and social stature expanded their assets to include large tracts of land or plantations. They usually married other Chinese mestizos or Spanish mestizos and came to make up the *illustrados*. At the end of the 19th century, pioneer businesses like China Bank, Destilleria Limtuaco, Yutivo, and Ma Mon Luk started to appear. Around the same time, Binondo became the commercial center during the latter part of the Spanish rule up until the American period.

From the time of American rule in the Philippines, Chinese business groups have played a pivotal role in protecting the interests not only of Chinese businesses, but also of the various socio-political concerns of the Chinese community itself. That the welfare of their business is inseparable from the welfare of the Chinese people goes to show how much business is more than just a way of life for the

Chinese-Filipinos. The Chinese Chamber of Commerce, and later, the Federation of Filipino-Chinese Chambers of Commerce and Industry or simply "The Federation," would become the most widely recognized Chinese business group.

After independence, The Federation and the Chinese community would receive a hard

this meant losing a vital means of livelihood, for most, the only one they ever knew. The threats of the nationalization laws during the presidencies of Magsaysay and Garcia to the Chinese businesses produced greater support for The Federation since it seemed to be the only means by which the Chinese community could exert considerable pressure on the

“Today there is renewed interest in the role that the Chinese businesses in various countries play in the local and global economy.”

and unexpected blow targeted directly at their businesses. The 1950's and 1960's were times of intense nationalism in the Philippines that resulted in legislative acts that constrained Chinese economic activities. The Retail Trade Nationalization Act of 1954 affected at least 80 percent of all Philippine Chinese businessmen. It restricted retail trade to Filipinos and to exclusively Filipino-owned corporations. Non-Filipinos were either allowed to continue until their death or were required to close down in 10 years. To the Chinese,

government. Despite appeals to the Supreme Court, the Act pushed through and consequently, many Chinese businessmen were forced to go into alternative business ventures such as manufacturing.

In succeeding presidencies, the relationship of the Federation's leaders to Malacañang would be vital to the state of Chinese owned businesses. Marcos recognized the economic and political advantages that could be gotten from the local Chinese community and thus used them for financial and political support. The reason that many



ILLUSTRATION BY GENEVIEVE GO

Chinese weren't quite opposed to Marcos even during martial law was because he put a stop to the crimes and extortion against the Chinese. There were fewer kidnappings and there was temporary relief from nationalist politicians and acts that made their economic life difficult.

Since the end of Martial Law, succeeding presidents have turned to The Federation's leaders to seek the cooperation and assistance of the Chinese Filipino community, particularly with regard to support for election campaigns, donations and aid for natural calamities and emergencies, and the adjustment of prices of certain goods.

Today there is renewed interest in the role that the Chinese businesses in various countries play in the local and global economy. In the Philippines, Chinese businesses have come full circle. They've been through heaven and hell, have changed with the times, transformed, and have been transformed by Philippine culture,

politics and events, and are now more than ever, helping build the Filipino nation. All of these are shared experiences with the Filipino people. How else can one explain the metamorphosis of the Chinese image from pre-colonial maritime trader, to artisan, to Quiroga, to balut or taho vendor, to sari-sari store owner, to hardware store owner, to retail company owner, to business tycoon, to local taipan? These are familiar images in the Filipino's consciousness. With their long history of trade in the country, it really is no wonder that the Chinese-Filipinos are recognized today as key economic factors. One look at Forbes' 40 Wealthiest Filipinos list shows more than a handful of Chinese-Filipinos such as Sy, Tan, Gokongwei and Chinese mestizos like Consunji and Tantoco. Some of the surnames have been prominent for generations, yet some are just recent. Several on the list, as well as a number near the top, are self-

made millionaires and billionaires. Who doesn't know about the story of number six on the list, John Gokongwei, who at age 13 peddled thread, soap and candles during World War II? It seems clearer now that more than genes, it is likely the core values of hard work and perseverance that makes one a good businessman. With the new generation taking over, many Chinese Filipino businesses have become more dynamic than ever, adopting modern concepts and strategies, doing away with blind nepotism and practicing meritocracy. Whether it involves new Filipino flavors of hopia, a Jollibee or SM in Europe, or a totally new idea, the innovations and possibilities are endless. I said earlier that Chinese Filipino businesses have come full circle, but with the way things are looking now, perhaps they've only just begun.



ZHUYIN VS PINYIN

Is the Globalized World Big Enough For Both?

by Tiffany Lim

Reminisce on your nursery or kindergarten days and picture this: you are a wide-eyed youngster sitting among other kids your age, reciting what seems to be a litany of pronunciation drills. The teacher displays a set of flash cards, as you chirp “a, o, e...” in unison. After that, you move on to the tricky part: intonations. You tend to get the second and third tones mixed up, even as you go on to grade school and, eventually, high school. For graduates of Chinese schools, this situation sounds rather familiar – ten or more years of this system is more than enough to get acquainted with it.

Now, fast-forward to 2008. Imagine that you’re in China for the much-awaited Beijing Olympics. You’re trying to find your way around the city, and you come across a road sign with unfamiliar characters. Lucky for you, the sounds of the characters are spelled out using the Roman alphabet – but wait! There seems to be something wrong with the spelling; it sounds kind of funny when you pronounce it. You think to yourself,

“Where is Guoyin when I need it?” Suddenly, it dawns upon you that perhaps, you’ve been learning an obsolete phonetic system all along – or have you?

Written Chinese is ideographic in nature, which means that it is literally filled with symbols. It consists of more than fifty thousand characters, each representing a different word or meaning. Although only five thousand are in use today, that’s still quite a lot – thus, the need for a convenient system of spelling out the pronunciation of characters. Throughout the years, the Chinese have tried to devise different phonetic systems, the two most popular systems being Zhuyin and Pinyin.

Better known to Chinoys as Guoyin, Zhuyin Fuhao – simply referred to as Zhuyin, and nicknamed Bopomofo after its first four characters – is a phonetic system that represents the basic consonant and vowel sounds of the Chinese language. With twenty-one consonant sounds and sixteen vowel sounds, it consists of a total of thirty-seven characters. Its history can be traced all the way back to early Republican China in 1912, when the Commission on the Unification of Pronunciation used an existing shorthand system as a basis for the creation of an entirely new system. Back then, it was known as “Guoyin Zimu” or “Zhuyin Zimu”. After passing a draft, it was

“Written Chinese is ideographic in nature, which means that it is literally filled with symbols. It consists of more than fifty thousand characters, each representing a different word or meaning.”

Classical texts and children’s books in Mandarin often contain small characters printed to the right of the Chinese charac-

ters. Finally approved on November 23, 1918, and was renamed to “Zhuyin Fuhao” in April 1930.

However, after years of wide-

In The Books

By Tiffany Lim

In Mainland China, Pinyin is compulsory in Chinese schools, with students learning it as early as kindergarten, when they are approximately five to six years old. Chinese schools or language programs in America have also adopted Pinyin as a medium for learning Mandarin. In the Philippines, where the Chinese school curriculum closely follows that of Taiwan, Zhuyin is first used to introduce students to the Mandarin language. However, unlike the Mainland Chinese or

Taiwanese, who can get quite heated over the Zhuyin versus Pinyin debate, Chinese seem to have no problem accepting both systems. In fact, some Chinese schools even add Pinyin to the curriculum after the students have attained a sufficient grasp of Zhuyin. We asked some of the country's well-known Chinese schools about their curriculum, and they gave us an idea of the phonetic systems (or system) that they used:

SAINT JUDE CATHOLIC SCHOOL

Zhuyin is used from Prep I to fourth year high school. Sometime during third year, Pinyin is introduced – albeit very briefly – as part

of a series of lessons on the Chinese software CStar, in which Pinyin is necessary for inputting text.

UNO HIGH SCHOOL

Zhuyin is solely used for learning Mandarin.

IMMACULATE CONCEPTION ACADEMY (ICA)

In earlier batches, students made use of Zhuyin until high school, until their sophomore or junior year, when Pinyin is solely used

from that point onwards. However, recent changes brought about the teaching of Pinyin in all levels.

XAVIER SCHOOL

Recent changes in curriculum have resulted in Pinyin being taught from grade school to high school

CHIANG KAI SHEK COLLEGE:

Previously, Pinyin was introduced in high school, but now, Pinyin is taught alongside with Zhuyin in all levels.

GRACE CHRISTIAN HIGH SCHOOL

Zhuyin is taught and applied in all levels.

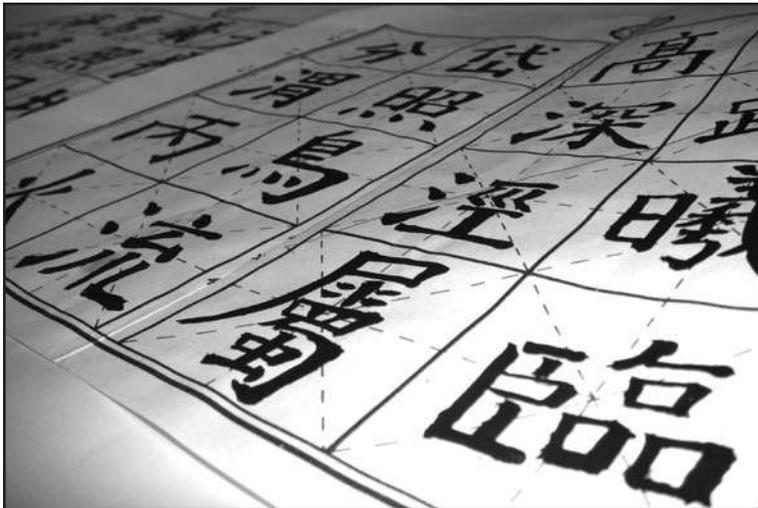
HOPE CHRISTIAN HIGH SCHOOL

The school uses both Zhuyin and Pinyin, but the latter is introduced in first year high school.

spread use in Mainland China, Zhuyin found itself dethroned by another phonetic system, Hanyu Pinyin, or simply Pinyin. Unlike Zhuyin, Pinyin is a romanization system, which means that it uses Roman letters to represent Mandarin sounds. Developed in the late 1950s by the National Script Reform Congress and approved by the communist government in 1958, it was adopted as the official romanization and phonetic instruction system of the People's Republic of China in 1979, thus superseding older romanization systems such as Yale and Wade-Giles. Eventually, the International Organization for Standardization (ISO), as well as other international institutions, followed suit, and accepted Pinyin as the standard romanization system for Chinese.

Today, Pinyin reigns supreme in Mainland China, with its primary purpose of teaching standard Mandarin pronunciation to students. It helps children form an association between characters and spoken words. Aside from serving as a pronunciation and transliteration guide, Pinyin also has its uses in technology. Computers and mobile phones use it to input Chinese text; publications and product packaging targeted to those unable to read Mandarin – such as foreigners or ethnic minorities – make use of it as well. Even outside Mainland China, it exerts its dominance: most foreigners and overseas Chinese learn Mandarin through Pinyin. Here in the Philippines, universities such as Ateneo de Manila University (ADMU), De La Salle University (DLSU) and University of the Philippines (UP) use it to teach Mandarin as a foreign language.

With Pinyin being used not only in China, but also in different parts of the world, it may seem



that Zhuyin has reached the brink of extinction. However, that isn't quite the case.

True, Pinyin may be more widespread than Zhuyin, but that doesn't mean that it's time for the latter to be buried in the recesses of history! In Taiwan and its outlying islands, for instance, Zhuyin is still very much alive. Despite the Taiwan Education Ministry's efforts to replace it with its modified version of Hanyu Pinyin, schools continue to use Zhuyin to teach standard Mandarin pronunciation to children. Textbooks for first graders are entirely in Zhuyin, with the use of Zhuyin gradually lessening until the fourth grade, when it is only used as annotation for unfamiliar characters. It is also used to enter information into computers and mobile phones. Taiwanese aborigines even consider Zhuyin to be their primary writing system.

Not even Mainland China can fully eradicate Zhuyin, as most dictionaries give the pronunciations of words in both Zhuyin and Pinyin. From time to time, advertisements use Zhuyin to write particles, or for added effect.

Chinese schools in the Philippines are testaments to the fact that Zhuyin is not yet dead. Stu-

dents' earliest exposure to Chinese is made possible through Zhuyin, and they rely on it to pronounce unfamiliar words, or to look them up in dictionaries. Although Pinyin is gradually being introduced to keep up with the changing times, Zhuyin is, in the case of most schools, taught and used for a longer period of time.

The battle of the two phonetic systems – of Zhuyin versus Pinyin – has been the topic of much debate. Advocates of Zhuyin say that it is the best device to attain literacy in Mandarin, because the phonetic transcription of a character is placed right beside it, thus resulting in instant recognition. Through the use of Zhuyin, students can recognize and pronounce unfamiliar characters. Since it does not use romanization, the blending of initial and final sounds to form the pronunciation of a character is more straightforward.

Critics of Pinyin point out that the romanization is merely an approximation of the sounds of the Mandarin language. Because there are so many sounds that may seem foreign, it is close to impossible to accurately romanize Mandarin. The best that can be done is to assign Roman letters to a certain sound, thus leading to mispronun-

In The Books con't...

ST. STEPHEN'S HIGH SCHOOL

Students were formerly taught Mandarin using solely Zhuyin, but changes have brought about earlier exposure to Pinyin. Today, Pinyin is taught as early as the elementary level.

JUBILEE CHRISTIAN ACADEMY

Both Zhuyin and Pinyin are used; however, the latter is introduced sometime in high school, usually in the students' freshman year.

PHILIPPINE CULTURAL HIGH SCHOOL ANNEX

Pinyin is used from elementary up to high school.

Celadoneans Speak

By Tiffany Lim

Zhuyin or Pinyin? This was the question that we asked students, as well as some teachers. Here's what they had to say on the Zhuyin-Pinyin debate:

"I think [I prefer] Zhuyin because Pinyin isn't that accurate. How can you substitute them (Chinese characters) with letters whose pronunciation doesn't correspond? Personally, I think it (Pinyin) makes things more complicated."

-Leslie Ching, I-BS BIO, graduate of Saint Jude Catholic School

"I prefer Zhuyin; it's more precise."

-Marie Yu-Alberto, teacher, UNO High School

"Zhuyin is better, because Pinyin results in mispronunciation. The only benefit that Pinyin gave me is to type Chinese characters into the computer."

-Jonnecker Kingsu, I-BS Health Sciences, graduate of Xavier School

"I prefer Pinyin, because it can be used for international affairs, and it's easier for people who know English."

-Keith Yap, II-BS COMTECH, graduate of Xavier School

"Zhuyin, because Pinyin is a bit unclear; it's more for the new generation. Also, I learned Zhuyin first, and I've been using it for a long time."

-Raiza Corral, II-BS Psychology, graduate of Immaculate Conception Academy

"Pinyin, because it's easier to learn and use."

-Katrina Tecson, I-BS MGT, graduate of Jubilee Christian Academy

"Pinyin is easier to learn, and it's readable."

-Christopher Yae, II-AB MECO, graduate of Xavier School

"I prefer any of them; I'm familiar with both Zhuyin and Pinyin."

-Willy Lee, I-BS MGT, graduate of UNO High School

"I prefer Pinyin, because that's what I learned in elementary. Aside from that, I type much faster on the keyboard with letters than with Zhuyin."

-Retcher Ching, V-BS ECE, graduate of Philippine Cultural High School Annex

"I prefer Pinyin, because it is used by the globalized world, and I believe that we should use it, to go with the flow. It's easier to learn because the alphabet is familiar, as opposed to Zhuyin, wherein one must learn a whole new alphabet altogether. The most obvious weakness of Pinyin that I can think of is linguistic interference, in which people make the mistake of pronouncing the letters the way they are pronounced in the English language, instead of learning that the letters correspond to sounds not necessarily similar to those in English. But, if that can be overcome, then learning Pinyin will be no problem."

-Clark Lim Alejandrino, professor of Basic Chinese and Advanced Chinese, Ateneo de Manila University

ciation. For instance, the Chinese character for "eight" would be rendered as "ba" in Pinyin, when it is actually pronounced as pa. Non-native speakers often make the mistake of pronouncing Pinyin as it is spelled, which is why those against Pinyin worry that learning Mandarin through Pinyin will result to awkwardly accented Mandarin. Also, Pinyin is more of a pronunciation guide than an actual writing system. Thus, it is difficult to determine the context of a word written in Pinyin, especially considering that the Mandarin language is filled with words which sound alike but have different meanings, and words that have the same transliteration in Pinyin but different intonations.

On the other hand, those in favor of Pinyin assert that it is used by most of the globalized world; therefore, people must learn it in order to gain leverage with the rest of the world. They say that Pinyin makes it easier for foreigners to learn Mandarin, because it uses the Latin alphabet, which has been useful in bridging learners of languages. It's fastest and easiest for dictionary look-up, and for entering text and information into computers.

Criticism of Zhuyin stems from its being regarded as difficult and time-consuming to learn and master, especially for foreigners. According to critics, if Pinyin doesn't solve the problem of homophones, Zhuyin doesn't, either. They also believe that Zhuyin is not worth studying, considering that not many countries use it, as opposed to Pinyin.

And so the battle wages on. It appears that Zhuyin is still putting up a brave fight in the midst of globalization and the popularity of Pinyin – clearly, it does not intend to go down so easily. But one

can't help but wonder if Zhuyin is really "endangered", if there truly exists a threat that it will one day become obsolete. Will things really boil down to a matter of survival of only one, and should Pinyin be the only one left standing? Can the world not make any room for Zhuyin? Despite much ado over

which phonetic system is better, it seems that both Pinyin and Zhuyin are functionally equivalent, that they can coexist, as Chinese schools in the Philippines have shown. Perhaps the world might be big enough for these two to exist, after all.



Celadoneans Speak con't...

"I choose both. Pronunciation-wise, Zhuyin is more accurate, but it's harder to learn. Pinyin, on the other hand, allows anyone who knows the English alphabet to read Chinese. But, there's a big difference between the way Chinese characters are supposed to sound and the way they are spelled in Pinyin."

-Lalaine Lim, I-BFA ID, graduate of Chiang Kai Shek College

"Zhuyin is better, because it is more accurate."

-Charmaine Chong, I-BS MGT-H, graduate of St. Stephen's High School

"I find Zhuyin more accurate. Besides, it's what I've grown used to, so it's what I prefer."

-Rachelle Uy, I-BS MGT-H, graduate of Saint Jude Catholic School

NEXT WAVE: Chinese Studies

by Don Michael de Leon

In today's virtually borderless global environment, our generation now meets numerous opportunities for political and economic growth. Through constant interchange with nations slowly emerging as world powers, the Filipino people gain knowledge and the skills necessary to apply them in working toward national development.

Among the numerous countries engaging in a mutual relationship with the Philippines, China significantly stands out, with the culture, traditions, and values of its people closely knitted with our own. With China's growing presence in the international arena, it now inspires Filipinos to increase their knowledge of China in order to promote a strong relationship with the Philippines.

To further empower young Filipinos in engaging with China from different dimensions and perspectives, the Chinese Studies program of the Ateneo De Manila University now opens a new avenue for a deeper and broader understanding of China—the Bachelor of Arts in Chinese Studies degree.



Chinese Studies. Currently in its 20th year in the Ateneo, the Chinese Studies program now launches the AB Chinese Studies undergraduate degree, which offers a comprehensive knowledge of Mandarin Chinese (18 units) and an understanding of Chinese history, culture, and government, among others (15 units). In so doing, the degree aims to equip the

has three specific tracks: 1.) the business track, which covers the fundamentals of business in a Chinese context; 2.) the humanities track, which focuses on aesthetic theories and the literature and arts of China; and 3.) the social sciences track, which provides a broad treatment of the social realities in China and the frameworks for analyzing them.

Aside from enabling its students to access substantial resources in Chinese Studies through the Confucius Institute and the Ricardo Leong Center for Chinese Studies, the AB Chinese Studies degree also provides venues for learning Chinese Studies firsthand. "The AB Chinese Studies [degree] has the unique feature of allowing its student to spend a junior year

“The AB Chinese Studies [degree] has the unique feature of allowing its student to spend a junior year abroad in China”

Since its establishment in 1987, the Chinese Studies program has facilitated the teaching of Mandarin and other courses in Chinese Studies, including the offering of a Minor in

student with a continuing interest in developing relations between the Philippines and China and an appreciation of positive Chinese values.

The AB Chinese Studies degree

udies

SE STUDIES

Sciences
University



abroad in China,” said Clark Lim Alejandrino, a full-time faculty member of the Chinese Studies department.

AB Chinese Studies undergraduates have the option of taking the equivalent of certain courses in their curriculum at the Jesuit Beijing Center for Chinese Studies and the Sun Yat-Sen University, the official partner of the Ateneo for the Confucius Institute, among others. “We have several partners in China like Jesuit Beijing Center and Zhongshan University. Others partners can be found in Hong Kong, Taiwan and Macau,” Alejandrino added.

Contrary to some expectations that only Chinese-Filipino students would take interest in AB Chinese Studies, Alejandrino

pointed out that the first two students who expressed their interest to double major are not ethnic Chinese. “There are actually more non-Chinese students taking our Chinese language classes than ethnic Chinese students...there is so much interest in China now amongst Filipinos,” Alejandrino explained.

Anina Mendoza (III-AB IS), a Filipino student, sees the AB Chinese Studies degree as an opening for both Chinese and

non-Chinese students to explore new fields of learning. “If you want to succeed in life, it’s important to step out of your comfort zone and explore new cultures,” Mendoza said.

As a bridge of understanding between the Philippines and China, the AB Chinese Studies degree gives its undergraduates a wide variety of career opportunities in the Philippines and abroad. “A degree in Chinese Studies opens the graduate to careers in

“There are actually more non-Chinese students taking our Chinese language classes than ethnic Chinese students...there is so much interest in China now amongst Filipinos.”

Summary of Chinese Studies Major Curriculum

Ateneo de Manila University Courses

<p>Core Chinese Studies Courses to be taken by All AB Chinese Studies Majors</p> <p>Core Courses: 33 units</p>	<ul style="list-style-type: none"> ·Mandarin Chinese Levels 1-5 ·History of China ·Chinese Philosophy ·Government and Politics of China ·Cross Cultural Communication in the Chinese Context ·Research Methods ·Research in Chinese Studies
<p>Business Track</p> <p>Business Courses: 18 units</p>	<ul style="list-style-type: none"> ·Fundamentals of Accounting ·Fundamentals of Finance ·Practical Chinese for Business ·Principles of Marketing ·Doing Business in China ·Modern Chinese Economy
<p>Humanities Track</p> <p>Humanities Courses: 18 units</p>	<ul style="list-style-type: none"> ·Introduction to Aesthetics ·Interdisciplinary Approaches to the Arts ·Introduction to Chinese Literature ·Chinese Language Elective (e.g. Classical Chinese, Practical Chinese for Business) ·Chinese Studies Humanities Electives (e.g. Modern Chinese Philosophy, Chinese Art and Society)
<p>Social Sciences Track</p> <p>Social Sciences Courses: 18 units</p>	<ul style="list-style-type: none"> ·Survey of Social Theories ·Basic Statistics for Social Sciences ·Modern Chinese Economy ·Chinese Language Elective (e.g. Classical Chinese, Practical Chinese for Business) ·Chinese Studies Social Sciences Electives (e.g. China's Foreign Policy, History and Culture in Chinese Films)

business, tourism, foreign service, research, teaching, writing, all in relation to China's great and growing influence in the world," Alejandrino said.

"One needs skills to engage with an entity as complex as China and Chinese culture," he added. "A degree in Chinese Studies can provide preparation and tools for doing so. Groups and organizations are looking for people who understand China and have the tools for engaging it. This is the advantage of taking Chinese Studies as your major."

While the AB Chinese Studies is a newly offered degree, Marvin Ong (II-AB Com) and Trish Torres (III-AB IS) recognize the advantages that it can provide to students. "I think it's good to learn about other cultures, especially so that you will be a global person," Ong said. "[The AB Chinese Studies degree] will help more on people who want to put up their own businesses, kasi most people [in business] speak Chinese. And more than knowing and understanding language, people could understand culture, [especially] non-Chinese people," Torres added.

Beyond the promise of career opportunities and global interactions with China and the world, the AB Chinese Studies degree underscores the importance of the Ateneo's vision of persons for others through intercultural understanding and exchange. "What is important in our work is how we make people more aware of other cultures and promote understanding amongst different people. A person for others has to understand what makes other people different but at the same time similar. It is here that one can relate to others and become 'person for others,'" Alejandrino said.

HOMEBREWED

Uncommon Cures For Common Ailments



by Jeremy Lim

Medicine will always be an important part of human life. Before its discovery, people fell prey to even the least fatal of diseases, and even more people became too weak to do any relevant work for society. The arrival of knowledge of medicines turned the tables in our favor, and one of the earliest civilizations to enjoy its fruits was the Chinese.

Since the dawn of civilization, the evolution of Chinese medicine has yet to come to a halt. Millennia ago, these medicines were believed to give the most powerful effects, from improving eyesight to granting better health, as multivitamins do now. In fact, these wondrous medicines were even believed to bestow immortality upon an individual. Of course, time and unsuccessful trials have made us all come to know that such medicines do not grant anyone the power to live longer than the land we stand on – not even close.

Traditional Chinese medicines

do, however, help you in reaching a longer human life span by giving you a much healthier and more powerful body. How to get your hands on them if you're not Chinese, or don't live in China? Availability isn't a problem, since these medicines are so widespread and can be found in many places.

Perhaps the easiest places to find Chinese medicine are in Chinatowns. Whether in the Philippines or in any other country, these small communities contain most medicinal sources that are related to traditional Chinese medicines. These Chinese drug stores all typically look the same, having a simple entrance and a slightly cramped area that houses shelves and glass containers – displaying roots and herbs of all kinds.

The roots and herbs aren't simply crammed into any which jar at random, nor are prescriptions merely haphazardly put together concoctions. All Chinese herbal

medicines are classified using three methods. These methods are the Four Natures, the Five Tastes, and the Meridians.

The Four Natures classify these herbs using Yin and Yang, the two extremes. These four are the cold, cool, warm, and hot, with Yin being the coldest and Yang being the hottest. Chinese herbal doctors check the inner harmony of the person's Yin and Yang to see if there is an imbalance, and then give the appropriate medicines to even a person out.

The Five Tastes refer to pungent, sweet, sour, bitter, and salty. All of these have their own characteristics and traits, and are used to treat different kinds of ailments. Pungent herbs are believed to restore the balance and strength of the person's energy streaming through his veins. Bitter medicines are used to eliminate excess heat from the body. Salty medicines are similar to the bitter ones in that they both help the physical aspects

of the body. These particular herbs aid in cleaning the bowels of the person, to ease metabolism. Sweet medicines usually exhibit a strange quality that allows them to fix the harmony of various functions of the body. Sour herbs are usually used as acids to help the body in its various functions.

The Meridians classify the herbs according to the organs which they aid. These can be anywhere from your lungs to your heart and to any other organ you have, and is important in harmonizing the functions of your bodily systems appropriately.

There are probably hundreds of different kinds of Chinese remedies and herbs, and even more different powerful combinations. One of the most famous and most widely used medicines of the Chinese would probably be Ginseng. This extraordinary herb's most useful part is its root, which vaguely resembles the shape of a person. It is believed that when consumed, the person who took it will be less subject to illnesses by having his immunities and his general health boosted. The quality of the Ginseng is vital to its effectiveness. It is said that these are best when in very thin slices and worst when the opposite is employed. Used only by some areas back then, this plant is now being used by people all over the world. In fact, it had such a profound impact on society that people from as far west as America have started using it.

Similar to the Ginseng would be what many people call the Swallow's Nest. Other people call this Korean Ginseng, since it pretty much does the same thing as the former medicine with the similar name – to increase health and to render you less vulnerable to diseases. However, what many people don't know is

that Korean Ginseng is not made from Ginseng at all. In fact, it is, quite literally, a swallow's nest. But how does a swallow's nest help in regulating body functions? It is in the construction of the nest that enables it to work. First, a swallow takes all the materials it needs, eats them up, and regurgitates them all to start as construction materials for its home. This regurgitated mold

“Contrary to popular belief, the Swallow's Nest would actually taste better than most other Chinese medicines.”

is then used as the only material for the nest. Without the chemical reaction of the materials with the swallow's enzymes, this medicine would probably have a much weaker effect. Contrary to popular belief, the Swallow's Nest would actually taste better than most other Chinese medicines. It has a sweet taste, and its texture is similar to that of jelly. As long as you think of it as something other than bird regurgitation, it would be easy to keep eating it every day. However, there is one distinct disadvantage to this miracle product – it is said that it works best only when

“Other Chinese medicines include deer antlers, tiger whiskers, dried insects, and many more strange and exotic materials.”

consumed early in the morning, usually around 3 A.M. That would surely disrupt a comfortable rest.

Now that we're through with bird saliva, let's move on to snake bile, just as effective and no less daunting. This liquid, when drunk, is known to dissolve whatever phlegm you have within your throat and helps you to spit it out effortlessly. Today, these can be found in most Chinese drug stores,

sold in tiny bottles, packed within a neat orange box.

Another famous herb would be the Tienchi, which is usually, in modern times, ground up into a fine powder and placed into capsules. When swallowed, the Tienchi is believed to increase the person's growth rate. The disadvantage though is that Tienchi in its uncapsuled glory is horribly

disgusting to eat, and, if by some reason the capsule is punctured, don't try to lick the powder pouring from the hole – you will soon come to regret it. The process in how it aids in continual growth is unknown even to most learned people, but several suggest some messing around with the hormones released by the pituitary gland.

Not all Chinese medicines need to be related to health and growth. Take the pearl, for example. When crushed and eaten, it is believed that these ivory-colored beads will help in giving the person a whiter complexion and smoother

skin. Another use of this expensive oyster refuse would be as a cream, which is then applied to the skin. Whatever the application, it more or less has the same effect.

Other Chinese medicines include deer antlers, tiger whiskers, dried insects, and many more strange and exotic materials. Though expensive, many of these more exotic goods are not quite as effective as you want them to

be. Most of these have little to no physical effect but instead, point to a psychological nature, the way placebos work. In addition to their utter rarity, most of these “medicinal artifacts” help in endangering many of the already decreasing species of animals.

Today, most of these medicines come as tablets, capsules, and syrups (however, Chinatowns

mostly still sell them as herbs and roots). Though they don’t carry with them the same horrid taste and appalling appearances, they are generally made from the same materials.

It’s such a wonder how an ancient tradition such as this – the usage of Chinese medicine – has survived until the modern times. Its ability to cure ailments of all kinds

proves to be effective in all areas of the world, and nothing seems to be stopping its rapid spread. So the next time you’re told to eat those old disgusting roots, don’t even think of refusing. Take it like your father, like your ancestors, and like the most powerful emperors in Chinese history, because past or present, that’s just what Chinese medicine is – a modern tradition.



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PUT YOUR MAHJONG FACE ON!

In the 1920's, a Chinese tile game made its way to America, and with it came the exotic romance of an ancient, far-away culture. One Joseph Babcock, a representative of the Standard Oil Company who was based in Shanghai, began importing mahjong sets to the US around that time, and, in attempt to increase the game's popularity and accessibility, even published a manual of revised and simplified rules. To sell tile sets, the proprietors of the game publicized mahjong as an ancient scholar's past time, dating back to the days of Confucius, invented by the great philosopher himself.

by Dominique Du



ILLUSTRATION BY
MIKA ALDABA

However, Confucius lived over 2500 years ago and there is, in fact, no evidence that suggests the existence of mahjong before the mid to late 1800's. Theories vary as to the manner of its conception but games involving cards and tiles have existed in China for quite some time and it is possible that mahjong is simply an evolution of an older, preexisting game.

The name "Mah Jong" roughly translates to "sparrow game" or "chattering sparrows." Sparrows are traditional symbols of happiness in much of East Asia. One reason perhaps, why Confucius is often linked to mahjong is because Confucius liked sparrows, using them to illustrate many of his teachings, and thus named the game after them. The name could also refer to the chattering sound tiles make when being shuffled. You'll often find sparrows painted or carved on tiles for decorative

purposes.

Mahjong tiles, in themselves, are works of art, and well-made sets are often highly prized. Vintage ivory sets with intricate artwork can cost a fortune. Some older generations still have them locked away, to be passed on to children along with the rules and spirit of the game. A worldwide trade embargo imposed on ivory in the 1970's has since prevented ivory's further use. Tiles today are mostly made of ceramic, and sometimes wood and plastic. Aesthetics, however, remain a significant factor. A tile-maker is free to design within the limits of necessary symbols and as a result, tiles can range from almost plain to ornate, from the classic to the modern.

Just as mahjong perhaps evolved initially from other games, different forms of Mahjong evolved from the original version. There is now at least one version in every

country where mahjong is found. That includes such variations as Filipino mahjong, Taiwanese, Japanese, American, Vietnamese and Malaysian. China itself plays host to many regional versions: Cantonese (Hong Kong), Szechan and Fukien, among others. And while all versions stemmed from a single traditional Chinese style of play, the original is now rarely played, except by some very loyal followers, especially in the east, where the Cantonese version, the most similar, dominates.

Generally, to win, you need a set of five triplets and a pair. Each of the four players starts with a "wall" of 16 tiles. All the other tiles are left face down between the four walls. The starting player picks from the center, and has the option of throwing it back down face-up, or keeping the chosen tile and throwing down another one from his wall. The same goes for

“Di naman gambling pag walang pera (It’s not gambling if there’s no money involved),” - Gelo Julian (2 AB MEC).

all succeeding players. This goes on until someone comes up with a winning set.

Tiles are either suits, honor tiles, or flowers. Mahjong is money-suited, meaning each suit represents a sum of money. Dots represent copper coins; they range from one to nine dots a tile. Bamboos range from one “stick” to nine to a tile; each stick represents a hundred coins strung together. Characters have the actual numerals painted on them; they range from one to nine, each representing ten thousand coins. Honor tiles are either Wind tiles or Dragon tiles. Wind tiles have the characters for each of the four wind directions (North, South, East and West) on them, whereas there are three Dragon tiles, the red, the green and the white. On the red tile is a red character for “middle” or “center”, on the green is a green character for “prosperity”. The white tile is simply a white tile, although it is customary to draw a blue patterned border around it to distinguish it from the blank white replacement tile included in most sets. Flowers either represent each of the four seasons, spring, summer, fall and winter, or one of four flowers: the plume, the orchid, the chrysanthemum, or bamboo.

Filipino Mahjong features a Joker tile, which can basically take the place of anything else when necessary. When the player whose turn comes before yours throws away a tile, you can pick it up to form a meld. A triplet meld, or simply a set of three matching tiles, is a Pong. A quadruplet meld is a



Kong. A three-tile sequence meld (for example, one dot, two dots, three dots) is a Chow. A Yan, or a Eye, is a matching pair. The first person to build a pair-and-five-triplet hand wins.

Rules, as said, vary. Frankly, you don’t have to understand the twists and turns of Mahjong to play the game, and have a good time do-

the other way around. Along with heirloom sets, it is the game itself that is passed on from generation to generation, as well as between friends. You do not, of course, have to be Chinese to appreciate it. It is a time-honored tradition gaining popularity and inevitably, status. Today, among Asia’s youth, the game is becoming more and more

“Mahjong in its finest form is a complex amalgamation of experience, skill, recreation, tradition and luck.”

ing it. If you are, however, serious about mastering it, know that it is a game of reason and intelligence. Mahjong in its finest form is a complex amalgamation of experience, skill, recreation, tradition and luck. Mahjong is, in more ways than one, a legacy. The evolution and spread of mahjong mirrors that of Chinese culture itself. In places like the Philippines, where Chinese culture exists in semi-exclusive interrelated pockets, the game is typically an excuse for a family or friends’ reunion, and

cool (for lack of a better word). In Japan it’s an arcade game. In Hong Kong, Mahjong figures greatly in Cantonese pop culture entertainment. The Mahjong movie is a legitimate sub-genre. Mahjong heroes have joined the ranks of such romanticized figures as the West’s card mavericks and ancient China’s martial artists. And just like Chinese culture will never fade, neither will this tradition so eagerly being preserved by generations of players.

BUHAY Celadon

FlockNights

by Kathrina Koa with contributions by Osmond Go

Celadon's Flock Nights was really memorable this year! Each department deserves a pat on the back for really dressing up! But before we dissect the themes of each department, allow me tell you what department night is all about. Basically, it is a "general assembly" that concentrates on department members getting to know co-department people; it also acquaints them with their numerous projects. Another defining characteristic of the department nights is that each department has a theme designed to make their new members more outspoken and outgoing! Now that you know what it's all about, let's start with each department's themes!



The **COMMUNICATION AND PUBLICATION DEPARTMENT** headed by Christa Uymatiao had a "cosplay" theme. For all the anime-fanatics out there, this was their chance to see their favorite Anime characters up close and personal! Better yet, be them!

The **CULTURAL DEPARTMENT** countered CnP's costume party with "pirates"! "Welcome aboard ze Ghost Ship!! Captain Richard Koa has given orders to hoist the anchor and set sail to attain the 'sunken treasure'. Aye lads ye hear me right, its ze treasure we seek!" Surely, there isn't any inter-department competition but then, the Cultural Department really did a superb job in this year's flock night.



The Cultural department's brave pirates were matched by the **EXTERNALS DEPARTMENT'S** extremely "fear-free" theme: pajama party! Simple as it may sound, only the courageous and adventurous ones can ever pass this challenge – especially in front of strangers and in public.

“It was a very enlightening experience for a new manager like me. I wouldn’t say it was perfect, there were a lot of good and bad experiences, but they all led me to new realizations” - Christa Uymatiao, 2 AB EU

Speaking of courage, do you have what it takes to gamble big time? The **CORPORATE & FINANCIAL AFFAIRS DEPARTMENT**, headed by Keith Villanueva, dared people to aim big. Can anyone guess what it is? The theme is “Casino Royale: Las Vegas – bring in the money” and the place was changed into a real-life casino with the roulettes, slot machines and the like! Just kidding, but if we did, we would have been an even more smashing hit than we already are!



There you have it, the five departments of Celadon with their unique themes and ideas, all held at the Walter Hogan Conference Rooms last July 27 and August 10. All in all, each department was dressed to impress and were too memorable to forget. And, for all who weren’t able to attend, you missed out on a lot of fun! But, what did it take to make these ideas become a reality?

To begin with, it most definitely requires a lot of careful planning and dedication. The actual

planning took place during the April planning seminar while most people were already in vacation modes. Next is trying to find theme that best suits their department. At the same time it had to be something fun enough to make the new members come out of their shy shells. Planning, purchasing, and preparing for the decorations while squeezing it within the budget!

After decorating the venues, they have to make sure that the department nights would be a

In line with the work they are providing, the **HUMAN RESOURCE DEPARTMENT** under Alexis Ventura, came up with the theme: meet the flockers. The managers came dressed up in farmer costumes and played all sorts of barn games (e.g.. Animal Act Bingo and Animal Sounds). It was fun to see the managers and the members cluck like chickens, moo like cows and even snort like pigs!

success by adding Group Dynamics here and there. To enumerate a few, there were Sagady-Sagady-Sapopo, Barnyard Sounds, Secret Messages, I Like and many more! Lastly, after cleaning up, the Comm and Pub department organized an impromptu party/dance session featuring music from the Spice Girls, Backstreet Boys, etc.

Based on the success and involvement of the members and managers in the department nights, we are bound to expect good things from Celadon this year.

First General Assembly

by Ryan Chung with contributions by Esme Fong



Last July 20, Friday, at 4:30–7:00pm, Celadon kick-started the school year with its much-awaited First General Assembly held at MVP Center for Student Leadership Roofdeck (MVP Roofdeck). Despite the fickle monsoon weather pouring down its rains that afternoon, everyone still congregated at the said venue to meet and greet fellow Celadoneans for the first time this year. Moreover, everyone was in for an exciting sneak peak of what Celadon had in store for them!

The event began the Atenean way – with a prayer led by this year's Executive Vice President Trina Coleen Ong (IV AB EU, Minor in French Studies). The microphone was then passed on to Ted Angelo Chua (V BS ECE), Celadon's President for the school year, who gave the opening remarks. Fr. Aristotle Dy, S.J., Celadon's moderator, also

gave an inspiring talk that definitely sparked up the Celadonean-spirit. Afterwards, hosts Madel Ching (II AB POS) and Kathleen Go (II AB COM) took over the floor for the rest of the evening and kept the crowd awake and full of energy despite the gloomy weather.

A series of video presentations entertained everyone who attended the general assembly. Each of the five departments: Cultural Affairs (Culto), Human Resources (HR), External Affairs (Externals), Communications and Publications (C&P), and Corporate and Financial Affairs (CFA), premiered their special video productions which

showcased their respective upcoming projects; starring, of course, the managers with their own VPs and AVPs.

To keep the ball rolling, models Maxine Ang (I BS MGT-H), Joanna Darlene Haw (I BS PSY), Claudine Avery Jao (I BS BIO), Kathleen Lee (I AB COMM), Mary Clare Pineda (I AB PSY), Shantelle Tan (I BS COMTECH), Sheree Chua (II AB LIT-ENG), Genevieve Go (II BS COMTECH), Honey Sy (II BS CS), Christa Uymatiao (II AB EU) and Genevieve Chuachiaco (III BS COMTECH) wowed the audience during the fashion show as they strutted their stuff wearing



Tomato apparel loud and proud on the catwalk.

And when everyone thought Celadon's First General Assembly was coming down from its climax, the engaging video presentation of the Executive Board got everyone's eyes teary with laughter and excitement!

Towards the end of the night, everyone got to mingle with each other as they filled their stomachs with delicious snacks. Finally, First General Assembly project heads Kimberly Yu (II BS MIS), Patricia Palmero (II BS MGT) and Isabelle Yap (II BS ME) gave the closing remarks and thanked everyone who came and turned the event into a success.





MORE THAN JUST A MARKETING CLASS

by Hansel Dy

You don't need to be a Management student in order to learn marketing! All it takes is to be a Celadonean to learn its basics! In fact, last August 11, members and managers made their way to the Faura Audio-Visual Room to attend this year's marketing seminar dubbed: "Celadon's Marketing Training Division: Going Beyond The Classroom".

According to project managers Myreign Heart Sua (4 BS MGT-H) and Kimberly Go (3 BS LM), the activity was organized for the betterment and growth of Celadon. This seminar teaches its members how to attract more companies to fund projects for the organization. It also trains members to become

future leaders by boosting their communication, presentation, and negotiation skills.

Celadon alumni Birdie Salva (BS MIS '05), Joanne Tan (BS LM '07), Charlotte Chua (BS MGT '07), and Brian Dy (BS MGT '07) shared their expertise on how to attract sponsors. They also related to the participants what companies are looking for in a project.

Group dynamics such as Paint a Picture from the movie Shrek and Pinoy Henyo were conducted to boost their confidence in their activities.

To be able to apply what the members learned from the speakers, they participated in some activities prepared for them after

each lecture. First, the participants were formed into smaller groups. These groups then received a project concept in order for them to formulate a project proposal. Similar to the Office of Student Activities' (OSA) concept of creating a project proposal, the groups discussed what the project was all about, its objectives and target market, and how the project would go in order for it to become successful. Afterwards, groups were assigned to contact a "company" using the "phone booths" provided by approaching one of the judges for the day. Since a key factor of a successful project is a company that's willing to sponsor it, each group needed to propose good deals to the "company" in an active, confident, polite, and eagerly manner, so that the "company" would be willing to sponsor their project.

Finally, before the seminar ended, the groups geared up for a mock presentation. Each group prepared a slideshow presentation of the project for the "company" they were assigned to. A panel of judges, composed of Terry Ang (BS LM '07), speakers Charlotte Chua



and Joanne Tan, Elfrida Tan (4 AB MEC), Zaza Chiusinco (4 BS MGT), and Celadon President Ted Chua (5 BS ECE), evaluated the groups' performance to determine the best group of marketers.

Ted said that despite the low turnout of attendees, the seminar was a success. He believed that the speakers' expertise and focus in marketing would undoubtedly instill in the attendees all that they needed to be excellent marketers. One of the speakers, Charlotte



Chua, remarked, "It was fun and I think it was very enriching since the participants had opportunities to learn from talks and practice what they learned."

"It was fun and informative," affirms Zhandra Tan (1 AB EU), a participant of the seminar. She adds, "...and the people who were involved [sic] were great!" Teegee Go (4 BS MGT-H) likewise gives thumbs up to the event by saying "quality beats quantity."



mid autumn gratia



2007 Confucius Awards

SEPTEMBER 21, 2007

4:30-8:00 PM

MVP-CSL ROOFDECK



Midautumn Gratia is Here!

by Don Michael De Leon

Heads up, Celadonean! Are you eager to cap off your first semester with fun and games, selfless outreach to those in need, and sincere appreciation for your beloved teachers? Then sit still and read on, as Chinoy takes you to a crisp preview of Ateneo Celadon's MidAutumn Gratia 2007! But first, here are some tidbits to answer those questions floating in your mind:

What is the MidAutumn Gratia?

A combination of two annual Celadon projects (Faculty Appreciation Week or "Gratia" and the MidAutumn Celebration), the MidAutumn Gratia aims to both honor Ateneo educators and celebrate the summer harvest in a celebration of gratitude, be it for education or for personal blessings. In doing so, the MidAutumn Gratia aims to instill the value of gratefulness and help bridge the cultural gaps in our society.

What happens during the MidAutumn Gratia?

Ateneans look forward to two main events in the MidAutumn Gratia: the MidAutumn Dice Game, an easy-to-learn tradition to celebrate the full moon and the summer harvest that is still widely practiced by many Chinese Filipino families; and the annual Faculty Appreciation Week celebration, where students are allowed to nominate or vote for teachers in several categories such as "Funniest Teacher," "Akala Ko Terror" and "The Legend," among many others. Faculty trading cards are also sold during the week.

What's new in this year's MidAutumn Gratia Celebration?

In line with the theme "Oscar Awards," this year's MidAutumn Gratia Celebration marks the launch of the "Confucius Awards" to be given to Loyola Schools Faculty members on September 21 at the MVP roofdeck. During the celebration, teachers and students

will be invited to be involved in an outreach activity following the MidAutumn Gratia.

"We want to have a bigger and longer sustainable area this year by choosing one area and addressing its needs," said Elfrida Tan, Ateneo Celadon Vice President for Culturals. "Unlike the past outreaches, this outreach is not a one-time-big-time event; instead, it will be done on a series of around 4-5 weeks," Tan added.

How can I help?

Be involved! Join the dice game, make new friends as you play, vote for your favorite teachers and collect their trading cards, eat mooncakes that will be sold during the week, and most importantly, attend the September 21 celebration and participate in the upcoming outreach programs! With your presence, we can make this year's MidAutumn Gratia an unforgettable celebration of gratitude for all!

See you on MidAutumn Gratia Week!

artpages

Sheena Sketches

In line with this issue's theme, co-art editor Sheena Sy has interpreted several Chinese men and women who have made it big globally in her own unique style. Enjoy!



Jet Li and Zhang Ziyi, stars of "Hero" and many other films



Center Yao Ming of the Houston Rockets

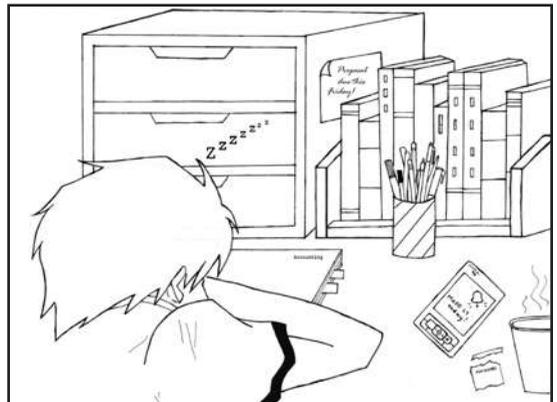
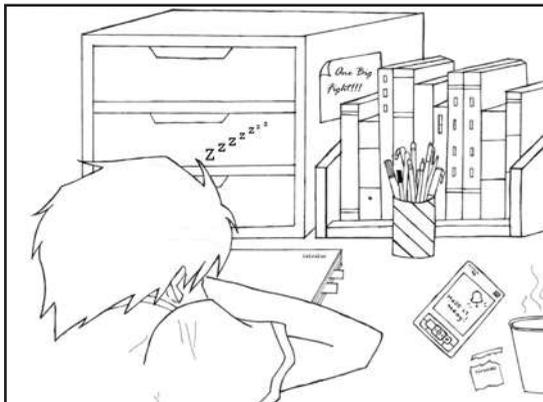


The one and only Jackie Chan

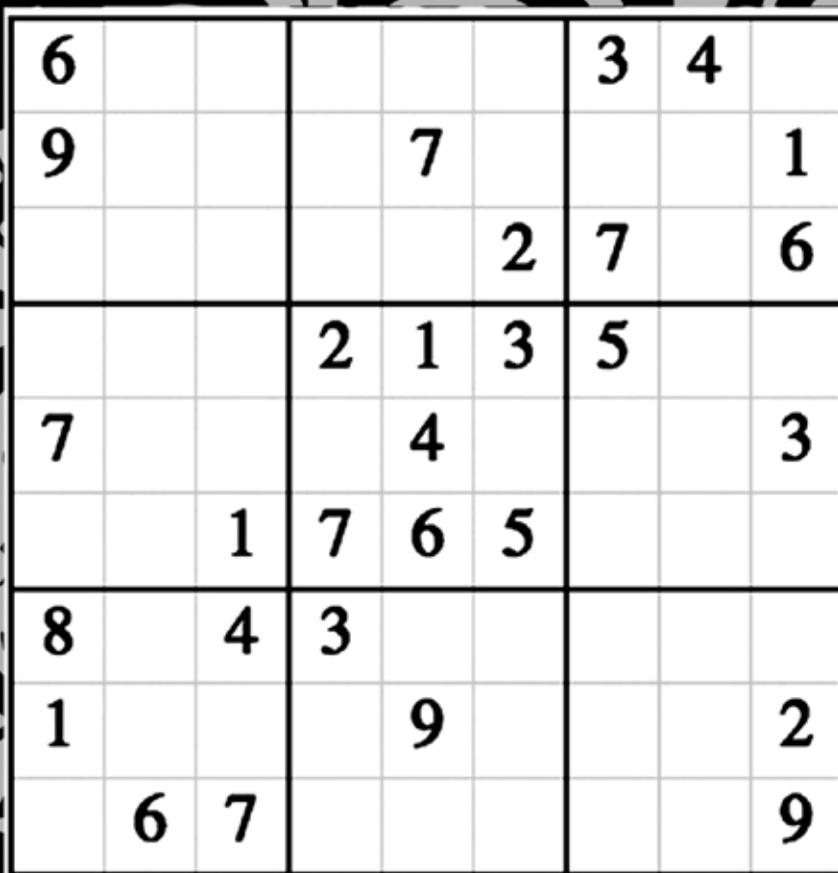


Stephen Chow, director and star of "Kung-Fu Hustle"

spot the difference



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SNOWSTORM

SAVORY

Hedgren

bags & travelgear



ibarra

Faculty Trading Cards

2007

coming soon

Chinoy

The Official Publication of the Ateneo Celadon

China Evolving

