

Chinoy

The Official Publication of the Ateneo Celadon



celebrating
diversity

FROM LEFT TO RIGHT, TOP TO BOTTOM: HONEY LYNNE SY, EDSON BRYON SY, ANGELO JOSEF JULIAN, TRINA COLEEN ONG, SHENA KRISTEN SY, FRANCIS UYHAM, ELFRIDA TAN, ANGELA ELIZA LIM

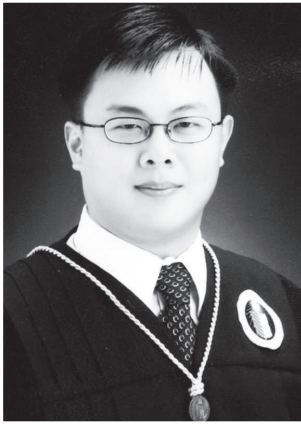
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Editorial

IT'S EASY to make a sweeping gesture and claim that all Chinese-Filipinos are alike; painted by the same brush. It's so easy that I myself made such a claim in my first year, saying that all Chinese-Filipinos in Ate-neo *had* to join Celadon, because that's what that sort of people do, like an unwritten law in our Magna Carta.

That of course meant that I made damn sure that I didn't join; I didn't want to join just because we all shared a common heritage. I didn't want to follow that unwritten law. I didn't want to become "just another" Chinoy in a homogenized group of other Chinoys.

Obviously, somewhere along the way, I got to stick my foot in my mouth, given where these words are appearing. To assume that each and every member of Celadon is the same is like saying that all dimsum are like siomai. The very fact that members come from various schools already introduces a large set of variables. Some members are more fluent in Mandarin, some have been in co-ed schools all their life, and some have had everything handed to them on a silver plate, just to mention a few differences. Then you have to remember that not all of the members are Chinese-Filipino, which adds even more diversity to the mix, sort of like sneaking in a plate of lemon chicken to that dimsum platter, if we were to stretch the metaphor.

On a larger scale, the same thing happens in this country and all over the world. It's easy to lump all the Chinese together into one whole, while forgetting that the vastness of China has resulted in so many different subcultures.

This issue celebrates the diversity that I myself did not see at first. It's but a bucket of water from the ocean of Chinese and Chinese-Filipino culture, but hopefully that bucket will dispel any notions of those cultures fitting into a normal drinking glass. It's also a tip of the hat to the men and women I have worked with in my past two and a half years of membership in this organization (yes, somebody did twist my arm into finally joining mid-way through my second year), most of whom I now count as some of the best people I have ever met.

Thank you, enjoy the issue, and please pass the hakaw.

Adrian Dy
Chinoy Editor-in-Chief

Staff

Editors

VP for Comm&Pub:	Lim, Angela Eliza 3 BS CTM
AVP for Comm&Pub:	Ching, Retcher Hans 5 BS ECE
Editor-in-Chief:	Dy, Adrian 4 BS CTM
Assistant Editor:	Fong, Esme Sheree 2 BS CTM
Writing Staff Heads:	Chua, Anna 2 BS HS Go, Osmond 3 AB COM Lee, Stephanie 3 AB COM Tanliao, Jacqueline 2 BS MGT
Art Editors:	Chuachiaco, Genevieve 3 BS CTM Sy, Sheena Kristen 2 BS MGT
Layout Editor:	Peña, Vince Elly 4 BFA ID
Circulations Manager:	Lim, Nina 4 BS COMM

Contributors

Cover Photographs:	Quijano, Mikhail AB PSY '07
Cover Graphic Design:	Kawsek, Margaret 2 BFA ID Peña, Vince Elly 4 BFA ID
Layout Contributors:	Alcazar, Mike 3 BS MIS Aldaba, Mika 2 BS CS Chan, Kevin Arthur 1 BS CH Kawsek, Margaret 2 BFA ID
Contributing Writers:	Ang, Maxine Maia 1 BS MGT-H Chan, Samantha Lorraine 1 BFA ID Chen, Albert 1 BS CH Chua, Charles Kenrick 2 BS ME De Leon, Don Michael 2 AB COM Du, Dominique 1 BS PSY Dy, Hansel 4 BS ECE Koa, Kathrina 2 BS MGT Lim, Angelica Elise 2 BS MGT Lim, Jeremy Joseph 1 AB IS Lim, Tiffany 1 BS MGT Nocom, Kenrick 2 BS MGT Ong, Tiffany 2 BS MGT Valencia, Erica 2 BS MGT Yap, Hazel 2 BS MGT
Art Contributors:	Chan, Jessika 1 BFA ID Chong, Charles 2 BS MGT Chan, Samantha 1 BFA ID Go, Genevieve 2 BS COMTECH Kawsek, Margaret 2 BFA ID Mariposa, Anne 2 BS CTM Ranises, Tricia 2 BS LM Tornilla, Stephanie 2 BS MGT

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Senior's

I believe that 5 long years of being in Ateneo Celadon is more than enough (sorry Rod :P) for an ordinary Atenean and I believe that I'm too old for this, but what the heck. First of all, I would like to thank the older people, namely Clarence Lim, Ivan Lee, Enzo Te, Cheson Sy, Joyce Tan, and the entire ExecutEBs, for being very very supportive. I would not be here if it were not for them. I would also like to thank every single Celadonean for giving it their all to make Celadon the best organization it can be. I have been through good and tough times in Celadon and I have grown with it as a person. I know next year is going to be a great year! Keep it up AL! Go Celadon! :) I love you all! :)

Ted Angelo Chua

My stay here in Celadon has been among the most personally and professionally rewarding experiences of my life. Here, I met people who shaped me into the person I am now—friends, enemies, and even frenemies! Kidding aside, I still remember with vivid pleasure how proud and thrilled I was to line up during RecWeek, apply for Celadon, have myself interviewed by that year's Executive Vice President and eventually being a member, being a manager and until I became part of the Executive Board. Nevertheless, the pleasure I have in every role I played in this organization never flagged.

Now it is time to take yet another direction. It is a step about which I am simultaneously excited, frightened, and touched with sorrow at having to leave my friends here, with whom I have so enjoyed working. I guess this is what the word bittersweet is all about.

I owe Celadon a great debt of gratitude in terms of helping me cope with academic stress. Just by hanging out in Celadon room, I get to meet a lot of interesting people and learn something new from them. For this reason I will treasure my memories of this organization—and of each of you—as long as I live *tear*. In the end of the day, I wouldn't be totally leaving Celadon—there's always the alumni dinner I will look forward to... every year *snicker*.

With that said, I won't bid you au revoir, but simply, à demain, for the world will never run out of tomorrows. Yet, I will have all of you guys and gals out there who are reading this right now know that in the four years I've been here until the moment I step out of the Ateneo, I will always be a Celadonean because I don't fit in, I just do; I have my vision 20/20 set on this organization, I'm naturally socio-cultural and I am, by far, a Celadonean inside and out.

xoxo,

Trina Coleen A. Ong,

Letters

Celadon Celadon Celadon.... It makes me wonder how different my college life would be if I didn't become active here. I must admit that I love Celadon, and one way to measure how much one loves an org is whenever one thinks about it at the start and end of the day. Both having its ups and downs, Celadon was able to make me develop my personal relation skills and become an objective person when it comes to handling situations. Moreover, Celadon was able to put meaning in my life. It made proud whenever I see someone step up, it made say that "all the added stress is all worth it" whenever I see people become at home in Celadon. So I give my many thanks to all the members and managers who showed me that Celadon is worth loving. For all the upcoming EBs, managers, Celadon will and can always be fun if one wants it to be, but just make sure that as officers, one have certain responsibilities that one must uphold. Again, I don't just want to thank Celadon as an org, but all the people that I have met & worked with that made my college life filled with fun-filled memories that I can always look back at.

Retcher Hans Ching

It's weird how we used to tease last year's seniors as we saw their graduation pictures and their farewell messages in the last Chinoy issue..... and now we're writing one ourselves. Boohoo.

Celadon has been the only organization we've really worked hard with, within the four years we spent in college. It has taught us much such as patience, discipline, priorities, standing up for what's right, teamwork, and the list just goes on. But most of all it has taught us the value of friendship, the bond that holds people together. Celadon has been an integral part of our college lives and it was worth the time and effort even if it coincided with our academic workload. One can never fully describe what Celadon is, one must be willing to experience it first hand. And for us, it was an experience that was priceless.

To CEBO, see you during the Alumni Dinner 2009! (O ano, bahay nanaman ni Za? GAME!)

To the next Executive Board, the cliché goes that no man is an island. Although each of you has your responsibilities to your corresponding departments, always remember that you are still working together for the good of the whole organization. Be in love with the organization, stay in love with the organization, and it will decide everything.

To our dear HR Managers, THANKYOU. Thank you for making work easier and fun for us and we hope you somehow enjoyed the school year like we did. We'd also like to apologize for our shortcomings and really appreciate learning from you guys as well.

To our HR Members, thanks for your time and company. We hope we were able to welcome you into the organization and inspired you to become future leaders of Celadon as well. Kudos!

To Gelo and Pkaw..... See you at the Celadon Ball Show Down! BRING IT ON!!

Vani & Zaza

We cannot believe that we will be forced to leave Celadon in a few months. Being members of the organization for four years have made us quite attached to this brilliant group of people. We have learned so many things during our Celadon journey-how to handle projects, how to balance our academics with our extra-curricular work, and most importantly, how to handle relationships. The best things that Celadon offers are the friends and the mentors that one can meet along the way. One can never forget the Celadoneans' innate skill of being able to put a smile on anyone's face even on the worst possible day. You can never meet any group of people in the Ateneo who is as passionate, as dynamic and as exceptional as them. It's no surprise why they are the ones who we consider family. Our lives will surely have far less meaning without this Celadon Experience.

As members of the executive board, we've tried to somehow pass on the culture of Celadon to the younger ones. We tried our best to develop capable and responsible leaders and at the same time pass on that culture of "family" to them, for these are what make our organization so uniquely special. We will never forget the intensely hardworking Celadon managers and members who have made our breakthrough projects in the Culturals Department a success. Without them, the organization will be nothing. If there's one thing that we would miss in the Ateneo, it's none other than this amazing group. Letting go is one of the hardest things that we have yet to do.

Nice & Da

Senior year is about to come to a close for us. Four years in Celadon has given us many lessons and realizations, namely, the following...

1. relationships and teamwork makes everything come together
2. juggling academics, org work and a social life is possible
3. we are the reason why Unlimitext and Sun Cellular are so popular
4. somewhere out there is a Celadonean always willing to join and help out
5. hardwork and dedication totally pays off in the end
6. having fun is a must!
7. one must never leave food unattended at the Celadon Room
8. ideas should always be considered
9. the fulfillment of seeing a well done project makes everything worth it
10. EXTrated and cEBo are the best :-)

No drama, just good memories. :-)

We will miss Celadon. No doubt about that!

xoxo,

Aidz and Je

Dear Celadoneans,

The warmest “hello” I send to you all.

The year went by too fast and as all good things come to an end, so will this year and college life. Most of the people I met and have come to love, things I’m passionate was reignited by this org. There are lots of things classrooms and books can teach you. But they can’t possibly teach you the art of having fun. :) It’s something that I nearly forgot while being immersed in books, but heck, how can one possibly live without it?

So much to thank about and so many people, too. This will sound like an Oscar award speech.. hahahaha!

To all Celadoneans who comprise this school year: THANK YOU VERY MUCH! Each and every one of you, whether active or no; has still led this org to reach its fullest with your interest, time and efforts.

To the managers of this organization from CNP-HR (special mention to Gen, Tokeb, Uyham, Sheena, P-kaw, Gelo): To have great people working for an org, it is a luxury. To have great potential leaders, the org is beyond luxurious. You guys have been wonderful, a pleasure and an asset to this org.

To my managers (Ben, Chris, Ange, Trish, Kim Go, Jeff, Sher, Keith, James, Catricia, Gin, Lor, Aldo, Myreign, Peter, Richo, Eug, Miguel, Grace, Letty, Jenny, Mich, Van, Kim Lim, Allan, and Anne): The best days of the org, heck months, were spent during the formsems and the meetings. There are a lot of things that I haven’t done well enough; for that I am sorry. The hard work you invested your year into is very much appreciated. You guys are the best people I have come to know over the year, even if I have known you abruptly/suddenly/shortly; every experience I had with each one of you is something I definitely will remember most fondly. Hopefully, you guys learned as much as I did and I can’t say enough, you guys are the bomb of the bomb! A job well done!

To the girls: AL, trins, aidz, je, da, nice, zazoo; and boys: retch and vani; of CEBO: HAHAHAAAA! TAPOS NA TAYO! :P Ibang klaseng pagod, ibang klaseng saya. Cheers! Laking salamat! Sabaw moments will be missed! Buffet tayo! Wahoo!

To Edson and Bea: You are the two people that made things a lot easier, made stress a lot lighter and made days a whole lot brighter. Drama! Hahaha! But seriously, it was too much of a pleasure working with both of you and I’ll miss bugging you surely. Mwah!

The academic life is certainly a priority, one that we cannot possibly just ignore. But trust me when I say, that once in a while it helps to have fun. We forget along the way what we used to love doing and the simple joys we used to enjoy with people. Celadon, if not, orgs give room for exactly these. To find what you are meant for, to deal with everything both good and bad so that we can outweigh all stress with one thing that we all deserve: fun.

Have a good year ahead!
Kennelyn Ng

CHINESE MUSIC NO BARRIERS

by Jeremy Lim



MUSIC IS perhaps the one thing that almost everyone appreciates. In whatever culture and whatever continent, people share the same love for music. The Chinese, in most forms of music, are very talented individuals indeed. Ranging from the earliest of civilizations (Zhou Dynasty; 1122 BC) until recent times, the Chinese have dominated a large part of the music industry (even if music was not an industry back then).

IN ANCIENT times, the Chinese had their own unique instruments. These instruments were divided into five groups mainly: the lutes, the zithers, the harps, the huqin, and the yangqin.

The lutes, zithers, and harps all

share a similar quality; that is, they are all stringed instruments that produce music when plucked.

The huqin are more closely related to the violins, in the aspect that they are played when the bow is run along the strings. However, they do have a significant difference – they have only two strings.

The yangqin are stringed instruments that are played with two bamboo sticks, not unlike the modern day drums. Upon hearing these instruments played, most people would immediately associate the music with China, as they bear a unique sound that only the Chinese can create.

Today, the Chinese use whatever instrument they need for their music. Fairly modern Chinese pop artists like Zhang Xue You's (Jacky Cheung) and Andy Lau's songs are usually accompanied by modern instruments like the guitar, piano, and drum sets, very much like how the Westerners play their music. This shows that the Chinese are extremely adaptable – easily balancing the traditional plucking of the zither to the modern distortions of the electric guitar.

More recent than the two artists mentioned above – and certainly more addictive – are some of the Chinese soap operas that have made it into the Philippines. Many of these have modern Chinese songs as part of their score, and some even have English lyrics within them. That alone shows how much Chinese music can evolve with the rest of the world, doing what it must to stay on top. (Have you ever heard of a Western song with Chinese lyrics in them?

Probably not.)

Even more recent than these soap operas in the realm of music is the unexpected Jackie Chan. The very well-known Chinese actor/stuntman is now taking up singing. The Hollywood stuntman has recently taken to singing many of his movies' theme song numbers, adding more than just a little spice and surprise to the lives of many people around the world.

Today, it isn't just Jackie Chan who has made a stamp in music. There are dozens of different Chinese musicians around the world, singing and playing to their own styles of music. Such artists include Jay Chou, the so-called King of Pop in Asia, Cui Jian, an artist who specializes in rock music, Li Yundi, an extremely good pianist, and even Jin, who focuses mostly in rap music for his career. Despite their differences in music styles, one thing is certain for all of them – they are talented individuals who all share the same kind of blood – Chinese, that is.

Though modern Western and Chinese music bear many similarities, there are some changes as to how they are called and played. What is called "pop" by many people, is sometimes called "canto-pop" (as in Cantonese pop; also C-pop for a shorter name), which is the pop music that originated from Hong Kong, or "mando-pop" (Mandarin pop), which originated from Mainland China. They, however, do not have much differences besides the latter two being of Chinese creation.

Not only are the Chinese good in singing, but in playing music as

"From traditional music, to the different kinds of Chinese pop, to rock and heavy metal, all the way until rap music, the Chinese have accomplished them all."

well. A good example for this would be Jerry Chang. More commonly known as JerryC by many guitarists, he performed the rock version of the Canon symphony using an electric guitar. Ever since "Canon Rock" was aired in YouTube, it has garnered thousands of hits and is now among the top ten in the Ultimate Guitar Archives Top-100 Tabs. Another excellent Chinese musician would be Liu Fang, who is a renown pipa player, and has even played for Queen Elizabeth. They are only two, among dozens of world-class Chinese musicians.

Even until now, the speed at which Chinese music grows is truly at a fantastic rate. In whatever genre of music, the Chinese truly are some of the most endowed people in the world. From traditional music, to the different kinds of Chinese pop, to rock and heavy metal, all the way until rap music, the Chinese have accomplished them all. It's no wonder that they are respected by many musicians all over the world.

If you haven't heard any Chinese songs and music compositions, now would be the best time to start.

"There are dozens of different Chinese musicians around the world, singing and playing to their own styles of music."



AN INSIDE LOOK

by Tricia Ranises & Erica Valencia

“Fashion design is sometimes complicated, it’s much better when you study it with teachers are who are also fashion designers. You’ll gain strength when you fail. You’ll learn from your mistakes. Remember that when you don’t focus on what you’re doing, your work will end up a huge disaster.”

FROM ELEGANT gowns to every girl’s favorite little black dress, fashion designer Margarita Diorella Cua’s unique style never fails to shine through. She has gone against the usual stereotype, a difficulty still faced by a number of Chinese people interested in making it big in the fashion world, and has emerged victorious. She is one of this country’s budding new talents. Read on as Chinoy sits with Diorella, to get an in depth glimpse into the life of a modern day Chinese-Filipino designer.

Diorella who is a recent graduate of La Salle College International, shares that she first became interested in becoming a designer way back when she was still an elementary school student. Annoyance surged as she found that the zipper on the clothes she bought was clearly visible against the cloth. This was when an idea popped into her head: Why not become a designer and make clothes whose zippers don’t show? From then on,

she got into sketching clothes, hoping against all hope that they could be made to materialize someday. Soon, she began buying magazines and spending hours in front of the computer just to check out the latest trends [which she doesn’t follow]. This went on and on until her friends in high school discovered that she designed clothes. They encouraged her to pursue her dream and helped on her self-confidence by asking her to design them some gowns for a certain special occasion.

But then, things weren’t always so easy for Diorella. At the beginning, her traditional father was adverse to the idea of his daughter becoming a fashion designer. Arguing that countless designers have made it big in the fashion world, and that this was something very important to her, Diorella managed to convince her father to let her study fashion design. This just goes to show what perseverance and a little luck can do.

After graduation, one would think it's about time for the glitz and the glamour that one associates with the fashion industry, but that is not the case. After all, the fashion world is a highly competitive industry where designers scramble to come up with unique and of course profitable creations. According to Diorella, on the one hand, fashion as an art is a perfect combination to exceed the limits of what is usual and come up with an unusual design that's still wearable. Fashion as a business, on the other hand, is profitable but only if one knows the market well and can handle money properly.

To get started after graduation, first of all, one must develop a unique individual style, an important requirement for becoming a successful designer. Diorella describes her style as always having a lot of dramatic touches and can be sometimes romantic or funky. She has a flair for designing unusual clothes, great for catching one's attention, yet practical and wearable. She started out with plain dresses and gowns, which gradually became more elaborate as she tried her hand with lines, drapes and volume. Now, her favorite patterns [formal and casual] are those for mermaid, fishtail, trumpet and tent dresses along with hooded dresses and jackets though designs with drapes remain a constant favorite. Drapes, according to her are a lot of fun to work with, as it is something different that you can mold into whatever you wish. Even without a sketch as her guide, it's easy to stick the fabric to the dress form and play with the fabric, then voila: the finished garment. As for her favorite color scheme, she puts the color black in every design; rose designs are also always present as embellishments. Some of her favorite color tandems are black

DESIGNER PROFILE: KAT SY

by Tricia Ranises & Erica Valencia



Flourishing artist Kat Sy gives us a glimpse into her life as one of the Philippines' top fashion designers of today.

Name: Katrina Lee Sy a.k.a. Kat Sy of Sy-Kat Couture

Age: 25

Fashion School: Canadian Fashion School in the Philippines

How did you start out? What kindled your interest in fashion?

Kat Sy: I guess being an artist has been in my blood since my younger years. I would excel in all art related matters in school. It was only during my high school days [when] I realized I wanted to express my creativity through fashion. I was amazed with how a designer gets to make unique and fabulous creations out of simple basic fabrics. I then decided to start formal schooling in fashion for college. After graduation, I was determined to practice my craft,

what I've learned and my art.

What is the definition of your style?

Kat Sy: Modern yet classic, feminine but infused with a touch of edginess... balanced with a twist of detail.

What is your inspiration?

Kat Sy: The icons in the fashion world like Coco Chanel, Karl Lagerfeld, etc. I look up to Coco Chanel because she was able to establish a fashion empire, [and] her designs are timeless.

Does being Chinese influence your designs?

Kat Sy: Not really. It's more of everyday experiences—what I see, the people I get to interact with, my moods, emotions, the daily surprises of life; simple things surrounding me and what I encounter.

Do people have expectations of you because you're Chinese?

Kat Sy: People expect my designs to be fresh and modern for the only reason that I'm a young designer. My clients know what to expect from me somehow.

Were your parents supportive of your career from the start?

Kat Sy: I have been fortunate to have very supportive parents. Though they let me grow on my own, they're always there to lend a helping hand and be present during affairs when I need them.

What is the process involved in your business?

Kat Sy: There are two aspects

involved in my business: one is retail [and] the other is made-to-order. For the made-to-order, I meet up with my client to finalize the design [and] have the dress patterned then sewn. Then I have the client fit it, and if it's ok, she may get it already. If not, we have the alterations done, then [she can] have it picked up after.

What are your future plans for your career?

Kat Sy: To eventually expand, reach a wider market through retail and have a store in the mall, [but] I want to make sure I've honed my craft first before making any huge step.

Any words to aspiring designers out there?

Kat Sy: Never give up on one's passion. Learn and improve one's craft through practice and research before doing it professionally. Treat each day as a learning experience even as we grow old.



For inquiries and appointments, Kat Sy can be reached at 8904280 or sy_kat_couture@yahoo.com. You may also visit her store SY_KAT COUTURE at G/F Dona Consolacion Bldg, 122 Jupiter St., Makati and her site <http://sykat.multiply.com>.



with red, black with red and plum, black with fuchsia, black with gold, black with silver and black with bronze.

So now that one has a special look in mind, next comes the designing, also known as the money-making step. Diorella and a friend, her business partner and fellow fashion designer, have a number of clients, some of which are their mom's friends or their own friends. Usually, they visit Diorella and her co-designer or a date and place is set for the meeting. The clients describe what they need the dress for, what kind of ensemble they want, and what their budget is. Next, measurements are taken down. Then, three or more possible designs for the clients are sketched and they are asked to choose while explanations are given for each; after which the fabric is chosen. When everything is approved, a down payment is given and the dress is started on.

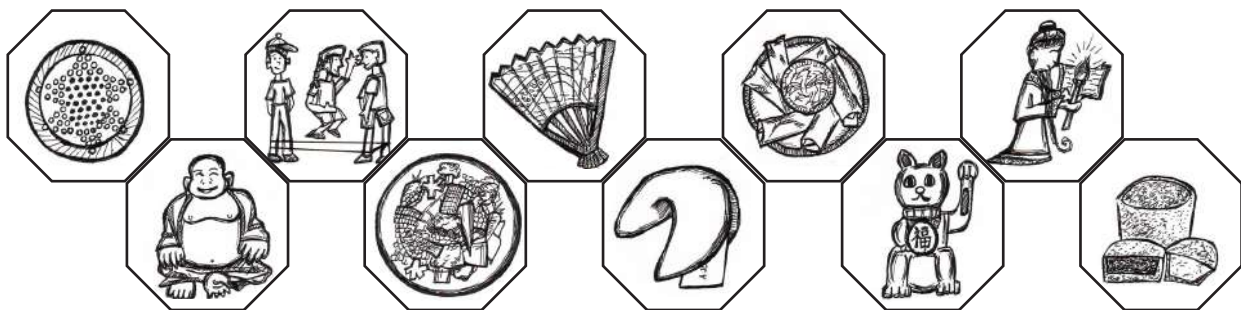
During an ordinary day, Diorella can be found relaxing or searching for inspiration. Some of the things that inspire her are roses, gothic photography and the places she gets to see while traveling. She sketches when she's inspired and

creates some prototypes before the actual garment. This schedule, of course, quite depends on what the other plans for the day are.

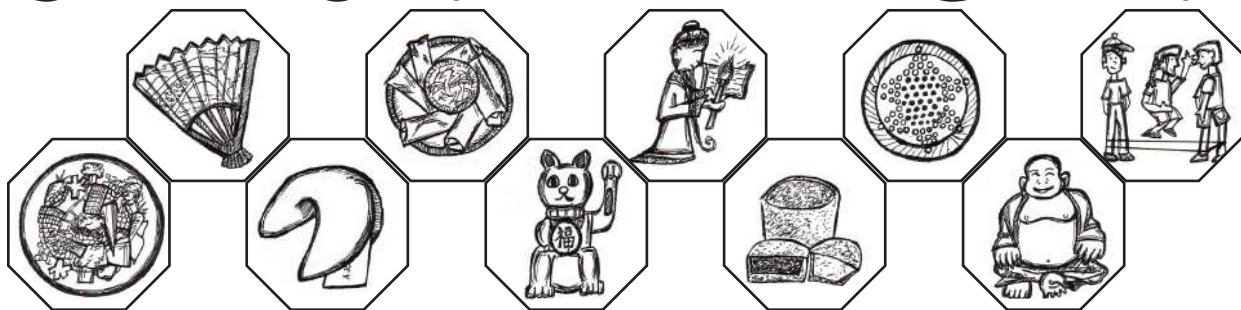
Some plans that intrude on what would be an ordinary day are runway shows. Preparing for the show itself takes over six months or so. Within that time, there is a search for sponsors and a budget set for the location, stage, lights, chairs, décor, and for the salaries of the models, host and director of the show. Even after the clothes are finished, the work isn't over yet. The models must practice walking in the clothes, and many last minute alterations are usually given. The backstage during the show can be described as a madhouse at best while models, stylists and designers rush around to get the models ready for the runway.

To other young designers: "Fashion design is sometimes complicated, it's much better when you study it with teachers who are also fashion designers. You'll gain strength when you fail. You'll learn from your mistakes. Remember that when you don't focus on what you're doing, your work will end up a huge disaster. You should experiment with fabrics, don't be afraid to mix fabrics, don't be afraid to do something that you know that other people will not appreciate, but at least will stand out. Fashion is a learning process. And don't be afraid to ask questions, because that's how you learn. Believe in yourself, and don't lose hope when things don't go your way."

Now, Diorella and a co-partner are accepting made-to-order wear and will be consigning clothes to other stores. Her future plans also include opening a boutique with other friends and fellow designers.



CHINESE? THINK AGAIN!



By Hansel Dy, Tiffany Lim & Erica Valencia

The fact that China is in the Far East makes it often associated with all things exotic and unusual, as is the case with other Asian countries, which are not spared from the notion that Asia is the land of the quirky and the mystic. There are certain things—from food to cultural icons—that have been thought of as Chinese, despite being as Chinese as French Fries are French. In other words, not everything we think of as Chinese culture is Chinese in origin. Here are some of them:

GAMES

Chinese Checkers

Be careful not to confuse this game with Chinese chess (xiangqi)! Chinese checkers is a board game for two to six people. Players move their pieces around a star-shaped board until they occupy a space opposite to the place where they started.

Names can be misleading as Chinese checkers has nothing to do with China at all, nor is it a modified game of checkers. The game was simply named such because “Chinese” had a more exotic appeal to it. However, its origins can be traced to Germany, because it is a variation of an 1892 game called Stern-Halma, which in turn evolved from an older game, Hal-

ma. Ironically, it was the Japanese who did most of the introducing of this game to the Chinese.

Chinese Garter

Most people have childhood memories of playing Chinese garter, which involves jumping over a piece of “garter.” Two children stand inside the loop of garter and stand far away enough to make it taut around their ankles. Another person then performs a series of jumps sometimes accompanied by rhymes. As the game progresses, the garter is placed higher and higher, until the person has to jump over the garter, instead of doing a series of jumps. If he fails to complete that level, another

player comes in, or swaps places with one of the people holding the garter, who tries to outdo the previous player.

Again, Chinese garter is another case of a misnomer. How it came to be called Chinese garter is unclear, but one thing is for sure: it is a game commonly played by Filipino children, though in other parts of the world, such as the United States and England, it is called “French skipping.”

FOOD

Hopia

Usually filled with ube paste or mung beans, this flaky pastry sells like hotcakes in Chinatown. But

here's the shocking truth: it is a Filipino-Chinese invention, so a search for hopia in Mainland China will prove to be futile.

The name "hopia" is said to be derived from the Fujian words "ho" and "pia," the former meaning "good" or "delicious," while the latter's meaning approximating to "pastry" or "biscuit". Fujianese immigrants, probably inspired by the mooncake, came up with hopia in the 1800s. Back then, hopia varieties included hopiang munggo, which contained mung bean paste, and hopiang baboy, with pork and green onions as filling.

Years later, it was Eng Bee Tin that revived the popularity of hopia, making it a household name and a popular treat. It was sometime in the 1990s when Gerry Chua of Eng Bee Tin decided to add a new variety of hopia, in order to make business boom. He used ube (purple yam) paste as filling, and an instant hit was born. Today, Eng Bee Tin remains famous for its hopia, especially ube hopia, which is now being exported overseas. More hopia businesses—such as Holland and Polland—have surfaced, and even better, hopia now comes in more flavors such as pandan.

Chop Suey

Chop Suey – a mixture of meat, mushrooms, soy sauce and vegetables, usually celery and bean sprouts – is a favorite item on several Chinese restaurant menus. However, it is worth mentioning that not everything on a Chinese restaurant menu is actually Chinese in origin. Chop suey is not Chinese, but a Chinese-American dish that originated from the mid to late 19th century.

The story behind chop suey is quite legendary: some claim that Chinese ambassador Li Hung Chang's chefs invented the dish at a dinner party on August 29, 1896 to satisfy both Chinese and American tastes. This tale, though, is unlikely, as the Oxford English Dictionary traces the use of the term "chop suey" back as early as 1888.

Yet another account claims that Li Hung Chang often suffered from indigestion due to the lavish banquets he attended. His aide suggested that he should eat something blander, something with a more subtle taste, and thus, chop suey was born.

Still, there is another story about an irate Chinese cook in San Francisco who, after having to deal with fussy customers, whipped up a dish made of the day's leftovers and presented them as "chopped sewage". Ironically, his patrons loved the dish, and, mishearing the cook's words, dubbed it "chop suey".

All of these stories are interesting, but they have a fanciful air to them. The most plausible theory about the origin of chop suey is that it was concocted by early Chinese laborers—mostly Cantonese immigrants—working on the U.S. transcontinental railroad. They would whip up dishes out of whatever food they have—meat, vegetables and soy sauce—and dubbed their invention "chop suey", which sounds like "shap sui", the Cantonese term for "mixed bits", or "odds and ends".

If you still aren't convinced that chop suey isn't a Chinese invention, here's an anecdote that might change your mind: on a trip to post-WWII Shanghai, Chinese-American cookbook author Grace Chu saw a neon sign that advertised "genuine American chop suey."

Lumpia Shanghai

Chinese-Americans are not the only immigrants to have created a dish well associated with the Chinese, as Filipinos have long enjoyed their very own lumpia shanghai. Derived from the Fujian term "lunpia", lumpia is considered a version of the Chinese spring roll and has been enjoyed in many countries such as Indonesia, Vietnam and even the Netherlands. Many kinds of lumpia are cooked every day, but lumpia shanghai is definitely a local creation.

About the size of a finger, lumpia shanghai is usually filled with ground pork and chopped vegetables held together by eggs and lumpia wrapper, then deep fried. Usually served with sweet and sour sauce, its popularity can be attested to by its inclusion in menus all across the Philippines – from sidewalk vendors to restaurants and fast food chains – and even abroad, where they have been introduced by our kababayans.

Fortune Cookies

Have you ever wished for good luck or some pearls of wisdom? Why not try fortune cookies? Served alongside main dishes in Chinese restaurants and eaten as a dessert, a fortune cookie is a crisp cookie made from flour, sugar, butter, vanilla, and milk. It is baked around a "fortune", a piece of paper with words of faux wisdom or vague prophecy, and can also include a set of lucky numbers.

But did you know that the fortune cookie did not originate from the Chinese? There are three possible origins of the fortune cookie:

1. David Jung, a Chinese immigrant in Los Angeles who founded the Hong Kong Noodle Company supposedly invented the cookie in 1918. He was so concerned with all the poor he saw on the streets near

his shop that he created the fortune cookie to give for free, which contained an inspirational verse written by the local Presbyterian minister.

2. Makoto Hagiwara, a Japanese immigrant in San Francisco and the designer of the famous Japanese Tea Garden in Golden Gate Park, San Francisco, supposedly invented the cookie in 1914. He was fired by an anti-Japanese mayor and suffered much hardship. When the next mayor reinstated him, he created a cookie that contained a “thank-you” note. The cookie became so popular that it came to be served regularly.

3. To prepare for the uprising against the Mongols ruling China, messages were hidden in mooncakes to instruct the Chinese about the revolution. The uprising was successful and the Ming Dynasty was born. This tradition was what the Chinese 49’ers who worked on the construction of the great American Railways wanted to remember during the Mid-Autumn Festival. Unfortunately, since they were in America, there were no mooncakes at that time—only biscuits. Hence, the biscuits were improvised to contain messages and were called fortune cookies.

CULTURAL ICONS

The Folding Fan

The elegant folding fan often decorated with oriental designs actually traces its roots to Japan. Greatly influenced by the Chinese fans of the Han dynasty, the folding fan, known as “sensu” or “ogi” in Japanese and “che-san” in Chinese,

was invented during Japan’s Heian period.

There are various accounts for the origin of the folding fan. There is the legend of Toyomaru who was inspired by the wings of a bat, while another story tells of a widow who cured an abbot’s fever by uttering incantations while fanning him with a piece of paper folded into pleats. Yet another legend (both Japanese and Chinese) tells of a court official who threaded together the thin ivory or wooden staves which court officials carried for writing, thus creating the brisé, a type of fan which consists of rigid sticks joined together by a ribbon.

These fans, as they still do today, were especially used during the hot summer months. They were also symbols of prestige and used for ceremonial purposes. In addition, records from the Song dynasty reveal that they were presented as well by the Japanese as gifts to the Chinese imperial court.

Maneki Neko

Enter a Chinese establishment and you’re likely to see a porcelain figure of a cat laying a paw on a golden coin while seemingly beckoning you to come with its other paw. But guess what, the Maneki Neko, also called the Welcoming Cat, Money Cat or Lucky Cat, is yet another Japanese invention!

Which paw is raised differs according to one’s interpretation. Some believe an upright right paw attracts money, while an upright left one attracts customers; others, vice versa. The view on how

high the paw is raised also changes—some believe the higher it is, the greater the luck, while others think it means the greater is the distance from whence good fortune comes. As for the coin, it is believed to bring in wealth and good fortune. The cats’ colors and make also vary, but white ceramic or porcelain is most common.

RELIGION AND TRADITION

Buddhism

Just because most Buddha figurines are fat and chinky-eyed does not mean he’s Chinese! Most forget that Buddhism originated in India, then eventually spread around Asia including China.

Siddhartha Gautama, or Buddha, was an Indian prince brought up with no idea of what it was like to suffer, to age or to die. Encounters with a sick man, an old man, and a dead man showed him the unpleasantness of life and led him to meditate upon the darker side of life. After seeing a holy man, he decided to become one himself. He would later become “enlightened”, and thus establish Buddhism.

Traditional images of Buddha, usually found in temples and the arts, depict him as a slim, curly-haired man with a bun on his head, with not a trace of Chinese ancestry on his face—quite Indian in fact. The image of him—fat and surrounded by children—emerged as a result of Chinese influence, or to attract Chinese followers.

CHINESE ATHLETES HEROES

by Tiffany Ong

With the 2008 Beijing Olympics right around the corner, the entire Chinese nation along with the rest of the world is rife with expectations. Let's take a look at what the host country has in its athletic arsenal.



Track and Field- Liu Xiang 劉翔

The biggest and newest hero in China as well as Asia, Liu Xiang is the golden boy for the Beijing Olympics 2008. Born to a truck driver and a waitress in Shanghai on July 13, 1983, Liu differs greatly from other Chinese athletes in that he was not picked by the sports system but went knocking on the doors of sports schools himself. He is a 110 meter hurdler who stands 6 ft 2 inches, taller than what is ideal for his event. But this did not hinder Liu from literally blowing the whole sports world away with his astonishing gold-winning performance in the Athens Olympics. All the sports announcers at the event were stunned as nobody ever knew of China or Asia as having a

decent hurdler at the time or ever in their history. Also, he didn't just take the gold, which is a first for China in track and field; he tied the world record at 12.91 seconds. With race and physiology being heavily linked to performance in sports, it was a major achievement for him to be the first athlete of non-African descent to go under 13 seconds.

At present, Liu is the reigning World Champion and the world record holder of the 110 m hurdle with the time of 12.88 seconds. Furthermore, he is the first Chinese athlete to achieve the "triple crown" of athletics (World Record Holder, World Champion and Olympic Champion) concur-

rently. A celebrity athlete endorser for Nike and Coca-Cola, Liu is beloved not only for his professional success, chiseled good looks, and winning smile but also for his disarming charm and natural persona. Whereas other elite athletes only give out clichés on love for country, Liu loves the attention and has been known to belt out songs and flirt with pretty interviewers on air. According to Time magazine, which featured him as one of Asia's heroes in 2004, Liu serves as the charismatic icon of a continent galvanized by an unprecedented athletic ascendancy, just as Asia gears for the Olympics in its home turf.

Badminton- Lin Dan 林丹

Born on October 14, 1983 is Lin Dan from Fujian province. Standing 5 ft 10 inches and weighing 158 lbs, he is currently the most dominant singles player in the world stage. This leftie has ranked number one since 2004 and has consistently won major international tournaments including the 2006 and 2007 World Championships. His playing style has been described as slow in warming up, but by the second or third set, his rhythm becomes unstoppable, often making him appear invincible with his pinpoint accuracy and powerful smashes.

According to some critics, Lin

is also known for his flashiness or cockiness because he likes to savor a victory by jumping, sliding to his knees, getting on his back, and asking the spectators to give some more noise. The media often hype up the tension between him and archrival Taufik Hidayat of Indonesia, who stole the Athens gold from him. However, all the buzz has definitely not gotten to Lin because he has his girlfriend, Xie Xingfang, who is also a member of the Chinese badminton national team and is the number one women's singles player. Talk about a powerhouse couple of global proportions!



Table Tennis- Zhang Yining 张怡宁 and Wang Hao 王浩

Zhang Yining was born on October 5, 1981 in Beijing. She started learning table tennis at the age of six and made it to the national team at age 12. She is currently ranked number one and has held the position for the past few years.

Athens Olympics 2004 was a slide for Zhang. She won double gold, one for singles and another for doubles. In 2005, she became the first table tennis player to win the women's singles titles at the World Championship, World Cup, ITTF ProTour Grand Finals and Chinese National Games in the same year.

Wang Hao was born December 15, 1983 in Changchun. He won the silver medal in men's singles

at the 2004 Summer Olympics Games and gold in the 2006 Asian games. He is now the world's highest ranked player. A pioneer in the penhold grip with his revolutionary reverse backhand move, Wang is the first on the Chinese national team to be exclusively trained in its use. With table tennis being a highly technical sport, and with Wang being such an unorthodox player, enthusiasts have been eagerly analyzing his techniques and skills. After winning the 2007 World Championship, many have been describing Wang's play as godly. This is definitely an example of the success of constant innovation on an ancient traditional sport.





Basketball- Yi Jianlian 易建聯

Yi Jianlian, born on October 27, 1987 in Guangdong, is the latest Chinese player to make it in the biggest basketball league in the world. He stands 7 feet tall, five inches shorter than Yao Ming, but none the lesser in terms of skills. He joined the Milwaukee Bucks as the 6th overall pick in the 2007 NBA Draft. This came as a surprise since Yi had been shunning Milwaukee supposedly because of its tiny Chinese population. It was said that this would make promotions, finding good Chinese restaurants and a pretty Chinese girlfriend very difficult. As a power forward, Yi previously played for the Guangdong Southern Tigers in the Chinese Basketball Association. So far, he has been playing fairly well in the NBA and has been receiving praises from other players. In his home debut in Milwaukee, Yi scored 16 points while grabbing eight rebounds in his first NBA game.

Yao Ming has said in an interview: "If you compare us in our third NBA games, you will see that Yi's statistics are far better than mine." Tracy McGrady, who guarded Yi in their game against each other said, "He has a tremendous upside in this league; this kid's for real."

Yi has a myriad of strengths. He is said to be a good ball handler who has no problem taking opposing defenders off the dribble. He's also a great finisher around the basket as he is capable of making some impressive dunks on the break. His performance at the free throw line is excellent for his size. According to his 2007-2008 statistics, he averages 9.8 points, 5.5 rebounds, and 0.8 assists per game.

Yi takes English classes daily and holds interviews without an interpreter. He was recently contracted by Nike to be an endorser in China.

Gymnastics- Cheng Fei 程菲 and Yang Wei 杨威

Cheng Fei was born on May 28, 1988 in Hubei. She is a major pioneer in the sport and in the history of Chinese gymnastics. Chinese female gymnasts have generally been thought of as weak in vault and floor exercises but Cheng made a poignant change on that impression.

She is best-known for performing the rare double twisting double back somersault on floor, and for being the only gymnast to perform two vaults valued at a 10.0 Start Value in the 2001-2005 Code of Points. Named 2005 gymnast of the year, Cheng Fei was also the first Chinese woman to win a gold medal on vault at the World Championship.



History was made at the 2005 World Artistic Gymnastics Championship when Cheng became the first ever gymnast to land a laid out Khorkina: a round-off, half-turn onto the vault, then a 540-degree twist in the laid out position. It was said to be the most difficult vault ever attempted by a female gymnast. It is now officially named, "The Cheng". She started off the 2007 competition year with golds on vault, beam, and floor at the Maribor World Cup event and is now looking to bag more golds at

the Olympics.

Yang Wei was born on February 8, 1980 in Xiantao. This male gymnast is ranked number two in the world. He helped his team win gold at the 2000 Olympics. In the Athens Olympic Games, Yang Wei, then the top favorite in the men's all-around, made a big blunder when he lost his grip on the horizontal bar, losing the gold medal he had dreamed of. The highly regarded Chinese team only made it to fifth place that year in what has been described as nothing less than

a meltdown. Motivated even more to earn an Olympic gold, Yang has been in top form recently, winning 4 golds in the 2006 Asian games and more gold in the 2006 and 2007 World Championships. He became the first back-to-back men's all-around world champion in 81 years by winning at the 2007 Stuttgart championships. Yang has not turned complacent however, and has been training more earnestly than ever, insisting that nothing in the 2008 Olympics can yet be ascertained.

These extraordinary individuals are but a few of those sportsmen and women who live out a philosophy of discipline, excellence, and sheer determination and drive to succeed. Whether their incentive is the nation's glory, passion for the sport, or their own personal goals, all these amazing, dedicated athletes are nothing short of inspiring. With an enormous pool of talent in their arsenal, more than a handful of whom rank number one, and individuals who have committed themselves to being nothing but the best, the 2008 Beijing Olympics looks to be a very shiny, golden future for China.



REDISCOVERY

The Filipino-Chinese Cultural Exposition

by Dominique Du

1997 AND 1998 bore the load of the Asian economic crisis. Needless to say that China suffered the consequences along with the rest of us. But a decade has passed since then and China has bounced back with unbridled economic growth. It is now a rising power, with a presence that asserts itself on us by measure of its sheer size.

China's rise in the world has brought about a cultural exposition of sorts. The last ten years have been its "coming out." And while the world discovers China, we rediscover China in the Philippines, our own little piece of the Middle Kingdom, brought here when the first traders landed (and later settled) amongst us, holding China out to us on their palms in exchange for gold. Since the days of the earliest settlers, who came before and during the Spanish occupation, the Chinese have assimilated seamlessly into Philippine culture and society. There is, as they say, a little bit of Chinese in all of us.

In 2002, in the midst of a kidnapping epidemic that preyed largely on the children of wealthy Chinese families, the movie *Mano Po* (Regal Films, directed by Joel Lamangan) took the Filipino-Chinese ethos and put it on the big screen. We were treated to a rich, if slightly exoticized, view of Filipino-Chinese tradition. And while it managed to encourage certain stereotypes and attack some dogging current issues, its purpose was to reveal to the nation the beauty of a time-honored presence. Its intention was clear: it was a Filipino movie devoted completely to being Chinese.

Five movies of the same kind have been released since then, which prove the ever-growing appeal of anything Chinese. I remember this much about five years ago: that it was suddenly cool to be Chinese. This time marked the advent of the Asian Phenomenon, which, according to my theory, began with the first local showing of the Taiwanese TV drama *Meteor Garden*. The show's popularity resulted in the quick onslaught of dramas from everywhere in East Asia. If your eyes were small and creaseless and your hair stuck up, down and sideways, you were suddenly very attractive.

In a country forever drenched in western influence, this was big. The trend stayed for a few solid years—media became saturated with all things Chinese. Today, China still manages to make the daily world news (we doubt it will stop anytime soon), but aside from that, as China grows, so does its presence in the everyday. Chinese movies, dubbed in Tagalog, are more often played on Filipino channels. TV shows from China and Taiwan are common fare. For a time, being Chinese was an excellent promotion tool; now, the words "chinita" and "chinito" are all too typical adjectives that have shown up since more Chinese (and Chinese-looking) celebrities started making headlines.

One might say that being Chinese in the Philippines has ceased to feel so "foreign". I argue that it never should have.

The term "Filipino-Chinese" refers to first and second generation immigrants, those who came, mostly in the 40's to escape the war, and

their children. They are Chinese who are Filipino. "Chinese-Filipino" is used for third generation children, born here from Filipino-Chinese parents. They are Filipinos who are Chinese. There are implications that one category is more Chinese, the other more Filipino. Most grade school history lessons will only go so far. But I myself am one-fourth third generation, one-fourth fourth generation, and half Filipino. Does that make me Filipino-Chinese-Chinese-Filipino-Filipino, a diluted hybrid with too many parts to distinguish?

Yes. Yes, it does.

Younger (by number, at least) generations of Chinese-Filipinos, fourth and onwards, are descended from the oldest variety of first generation Filipino-Chinese, the earliest settlers, traders, merchants and what have you, the ones who made Chinese influence impossible to separate from Filipino culture.

There are ways of looking at, and of being, Chinese in the Philippines. You can be rich enough to kidnap or not-rich enough to kidnap. You can be pale and small eyed, or the exact opposite. You can be the newly popularized "Chinese-teen-idol" type. You can be any stereotype in history, but people won't think you're half as exotic as they would have ten years ago.

These days, Chinese-Filipino and Filipino-Chinese are just another type of Filipino. In the end, the differences in terminology only serve to illustrate age. We—and you'll notice how loosely I throw around personal pronouns in this article—are all Chinese-Filipino-Filipino-Chinese-Filipinos, or something of the sort.

FORBIDDEN LOVE?

by Kenrick Nocom and Hazel Yap

FILIPINO-CHINESE relationships are commonly thought to possess Mano Po-esque plots. Most, if not all of us, have an idea about the existence of unspoken rules that currently govern Filipino-Chinese romantic relationships. What could possibly be the rationale behind these rules, which quite a number of Chinese youth today find constricting? To what extent do these rules actually affect those who are subject to them? How have Chinese relationship traditions evolved over the years?





The Tradition of the Arranged Marriage

Chinese marriage as we know it today became custom during the Warring States period. (402–221 B.C) In the olden times, it was customary that a Chinese woman would not be freely allowed to choose a husband. The bride's parents would be the ones deciding on a partner for their daughter. They would often consult the aid of a “matchmaker” (usually an elder woman) to help find the right man for their child. The matchmaker is paid money to visit various households in her community, asking if there were males fit for marriage, while simultaneously giving recommendations on the children of her other clients. Common practice states that if the family of the woman were attracted to the description of a man, the matchmaker would go to the household of the man and tell his parents about the woman. If the man's parents were interested, they would then write a letter addressed to the parents of the woman. Finally, if the parents of both sides agree to the final arrangements, the marriage is declared and preparations for it begin.

A Comparison With Current Ways and Traits

1. *Kai Shao*

Kai Shao, which literally means “to introduce,” is the process of introducing a single man of marrying age to a single woman (or vice versa). This is commonly observed in modern times by Chinoy families. A much, much, lighter version of arranged marriages, Kai Shao is usually initiated by the parents, aunts, uncles, and other relatives of a single child of marrying age. The main point of this whole process is to find a suitable partner for the

man or woman that will hopefully lead to marriage. While there is no coercion to marry the one being introduced, both the man and the woman being introduced may be heavily pressured by their parents (or the one who initiated the kai shao) to take the relationship to the next level. Similarities with the ways of the past include researching about a potential spouse's background, family reputation and social status.

The initiation of Kai Shao is not limited to relatives and elders of the individual. It is also common for the individual's friends to introduce him or her to another friend. The difference between this and the introduction by an elder lies in the fact that if the individual does not get along with the other person, “the case is immediately closed” and usually, no subsequent pressure from the friend is given.

2. *The Chinese Sense of Family*

Kai Shao may also take its root from the high value that Chinese families put on having Ho Mia or family honor. As such, the care put into preserving this honor ex-

tends to the children's marriage. After all, the children's matrimonial ceremonies could be considered a marriage of families. That being the case, children are highly

encouraged to get to know the children of their parents' friends, or at the very least children who are known to have come from a reputable family.



3. *The Unwritten Rule Regarding Non-Chinese Partners*

Most Chinoys know that a pure Chinese individual (especially if his/her parents are very strict and traditional) is highly discouraged (sometimes forbidden) to have an intimate relationship with a non-Chinese partner. Up to now, threats of being disowned or disinherited from very traditional Chinese parents still spring up as a warning to stick to pure Chinese partners. A number of things explain the logic behind this rule. First, it is believed that the Chinese elders want the Chinese tradition to be preserved and to stand the test of time. If interracial marriages occur, chances are, the couple would stop or lessen the practice of Chinese culture and forget the heritage as well. Second, it is the practical dif-

ference in culture which makes Chinese parents disapprove of their child's relationship with a non-Chinese. It will be difficult for either the man or woman to accept and more importantly, adjust to the other culture and its corresponding practices and rituals. Different values are given distinct preference in different cultures. As such, it would just add up to the overall burden of a married couple. Third, one cannot help but think of the problem of racial discrimination. Some Chinese families who think highly of themselves resent other cultures and races and prefer someone of their own race to be their sons-in-law or daughters-in-law. Some judge a person based purely on his or her racial background instead of

getting to know the person.

This issue remains a concern for many people. Some relationships are broken, while some fail to start. As a result, many people rue the sad truth of this stringent rule and how it constricts what could have been a very good match between two people who just happen to be of different blood and color.

However, when a couple still pushes through with marriage even though the parents and some relatives highly discourage or object to it, consequences still emerge. The person who rebels against his family's wishes are often frowned upon not just among relatives but by members of the Chinese community as well.

Evolution of Chinese Relationships

A lot of modern Filipino-Chinese families have gradually become more open to the idea of giving their children the free hand in relationships. Some families are more lenient and at the very least only require a son or daughter-in law to have a percentage of Chinese blood (if not pure-blood), to speak Chinese and to be familiar with the nuances of the culture. Still, others no longer impose at all and have learned to look at the person

behind the race and not the other way around.

Although rules serve a particular purpose, they should neither be too constricting nor too unreasonable. People who are unfortunate enough to be bound by these rules should know when to take their own stand. As another generation grows and gradually gains the responsibilities of the former, the number of families who still choose to employ restrictions


on Chinese relationships will no doubt lessen in number. Purists would be seen shaking their heads in disbelief as the number of pure-blood Chinese decreases over time. But perhaps, this may turn out to be a necessary change that will ultimately give rise to the revival of love in its purest form, finally unhindered by unnecessary prejudice and discrimination.

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WILD WIND

by Albert Chen

A CHINESE EUPHEMISM FOR HOMOSEXUALITY

After walking home from school one dusty afternoon, he quickly fixed his room to his liking and let the rest fall down to their own accord. Reliving the incident at school today, he took off for a quick shower, and then came back only to stare at the same dull mirror he faced everyday. He couldn't explain his feelings as he pondered over the very same incident over and over again. Was it triumph, knowing that he shook them out of their mindsets unexpectedly? Or was it insecurity, knowing that things would never be the same for him? But he didn't care. Right now, all he could think of was how he should rephrase his sentence for tomorrow when he confesses his love. Of course some people may disapprove of him, especially his parents. But he's never been so sure in his life, never been as tactless as to kiss someone, so wild, so forbidden. He felt like the wild wind.

IN OUR clichéd description of the society we dwell in, we often include the terms that depict progress like globalize, modernist, liberal, open, technology-wise, etcetera. Amidst our growing world linger old habits that die hard. Homosexuality, a topic that has been considered taboo for decades or even centuries, has started to take its place in our society. It is inevitable that in the course of changes our modern society undergoes, some conventions are overthrown. Evidently homosexuality in general has started to gain not only tolerance but also acknowledgement from different sectors of our society, especially in mass media, where homosexuality is greatly upheld or

romanticized. However, despite these changes, the fact remains that our society, or more specifically, the mechanism that works in our Chinese-Filipino/Filipino culture, is still deeply rooted in the mainstreams of convention. It is therefore impossible to say the absolute, impossible to say to the point of certainty, that these taboos are overthrown. Pretty much like the story narrated above. We may predict right away that the days faced by "he" won't be pleasant, much less than if he were straight. This is why curiosity has propelled me into venturing deeper into how homosexuality is dealt with in the Filipino-Chinese community.

In a recent survey conducted

particularly for this article, the results yielded nothing out of the ordinary. Out of 100 respondents, the general attitudes of the respondents towards homosexuals are as follows: 31% enjoy the company of gays, 56% are neutral or tolerant while 10% are homophobic and 3% are haters. Significantly, the responses that contributed to the 3% of haters came from male Chinese-Filipinos. Majority of the votes for those who enjoy the company of gays came from female respondents. Interestingly, only a small number of votes represent the homophobic and the haters, but this nonetheless goes to show that there still exist some groups of people who cannot accept homosexuality.

When asked the same question for homosexuals who are Chinese-Filipino, there were slight discrepancies (particularly negative shifts) that occurred. Favorability dropped for gay Chinese-Filipinos. A possible explanation for this shift may be that the majority of the respondents are of Chinese-Filipino decent (72 out of 100), and since interactions with the same groups of people are usually more frequent, this case may have proved to be less tolerable, or so at least for the case based on the survey conducted.

In the survey, respondents were asked to give their reaction if 50% of Chinese-Filipinos were said to be gay. Results showed that 68% would doubt it, 13% would have anticipated it while 19% wouldn't care less or would be neutral. Amazingly, the number of people who are shocked or skeptic is high (68%) which is of no surprise since the Chinese community here in the Philippines is deemed more conventional, even when compared with mainland China. It is no doubt that while mainland China is moving in a much faster pace in opening up to new ideas, the Chinese society here remains moderately traditional.

The last question in the survey asked of the reactions or most probable reactions of their [Chinese-Filipino] parents if they were to find out that their sons or daughters were gay. In males, 29% would express outright disapproval, 45% would be negative, 21% would be neutral while 2 answers that they don't know. In females, 60% would heavily object, 27% would be negative, 10% would be neutral, and only 3% would be supportive.

Comparing the results of the males' with the females', it is clear that Chinese-Filipino parents are stricter when it comes to their

daughters. This is something to consider especially if we're basing our expectations from a patriarchal view. If continuing the family bloodline is to be considered as a factor that affects the attitude of parents, and the son is essential in carrying the family name, a homosexual daughter shouldn't be a problem. However, the results of the survey imply a different mindset. This, therefore, raises the question: Why does a homosexual daughter garner more negativity

"Because Chinese people are more conservative, and Chinese parents want their bloodlines to be continued. A gay son or daughter would mean that there would be no legitimate filial children." It has been ingrained in the culture that to be gay is to be an outcast, or to be an anomaly, thus it is not acceptable and is subject to ridicule or shame by the family. This was the belief of many old Chinese families; although of course now things are slowly changing.

"A gay son or daughter would mean that there would be no legitimate filial children."

than a homosexual son? This may be an issue of family pride or honor and a problem of the lingering patriarchal influence. A female homosexual may be seen by outsiders as a sign of dishonor, for it goes against the mindset that females are supposed to be wives who should bear children for their male partners. At the same time, females who couldn't bear children are seen as liabilities in the society, or at least it is in ancient times. So the issue of homosexuality concerns not only that of sexual preference but also that of a hierarchy system, rendering our modern day gender equality claim questionable. This is why we cannot be certain that the changes in our society are absolute, because in one way or another, these changes are still influenced by traditions and conventions set even before we were born. In summation, it is evident that homosexuals are slowly gaining more acceptance in our society today, save for the reactions of the parents.

Dwelling upon these topics, I came across Jem*, a female bisexual. When asked of the reasons that affect the attitude of the [Chinese-Filipino] parents, she answered,

She also added that our generation in general is becoming more liberal. "Of course our parents have different ideas from us, [but they are also] more liberal than their own parents." There is still however, that non-acceptance of parents of homosexuality being one of their own children's gender. In Chinese families, the issues of sex and the like are very much taboo, relegated as a subject only taught in school. Exposure to western culture plays a big role, as gay activism and famous gay people are currently being endorsed. "But liberalism about gayness would only be widespread in a time when we ourselves become parents and propagate this type of mindset to our future kids. The old beliefs and habits will die with the old."

Jem strongly expresses that being bisexual, gay or any other type of gayness is a right of the person. It is a decision that affects many people. But it is always about accepting who we really are, what makes us happy, and what will ultimately give us the freedom to achieve our goals in life. Being gay is not detrimental to anything, other than having children, which can be compensated for by adop-



tion, insemination, etcetera. She also added that unnatural sexual practices are not solely enforced by the homosexual attitude because it happens in and out of the homosexual community.

The transmission of sexual diseases may sometimes be an issue as it is scientifically grounded. Jem however answers that the widespread of HIV/Aids cases are not the result for being gay, but the result of promiscuity and unsafe sexual practices, so there is no direct correlation.

Aside from the patriarchal structure and the conventions set by generations before, the Church may also be partly blamed for the increased alienation of gays in our society. Jem says, "The non-acceptance of the Church of gay sexual acts I think is immoral in itself." She says that the Church expresses acceptance towards gays, and understands their plight: that being gay is not a disease. It occurs in nature, as it occurs in man. But for the Church to consider the gay

sexual act as immoral and unacceptable is restricting gays to not be themselves. "It is preposterous in my opinion to allow you to be something, but one cannot act in the way something normally acts. It is simply a way of saying that being gay is immoral, as to act gay is immoral in itself." However, despite this, she's happy that the Atenean society offers respect to and acceptance of homosexuals.

Drawn*, a male Chinese-Filipino homosexual, comments that, "We have our own subculture that no one needs to know about. We get together, live dual, sometimes triple lives, but we are fine with that. Shoving us into the mainstream will just shatter many established things; it's fine as is."

"As for fighting homophobia, I don't really care. We weren't meant to please everyone." He also added that Chinese-Filipino homosexuals are usually closeted, so there's no way of bringing them up to our society except for some friends. He also said that there are cases of homosexuals who are homophobic. These individuals are those who reject their own feelings or in short—are in denial.

Regarding the frustrations and challenges he has to face as a Chinese-Filipino homosexual, he answered that it's difficult to find peers like him who are gay but acts as normally as any man. "Finding other gay guys who're generally like me, the kind that you can't tell they're gay because they 'don't act gay.' ...It's sort of lonely that way." He added further, "I have at least 3 friends, pure or part Chinese, whose parents 'forbid' them from being gay, either by telling them not to be gay, or making sure that the person thinks that he can change." In general, other than

finding a date, there aren't many things different for him.

The main difference between homosexuals in general and homosexuals who live in a Chinese community is the restrictions imposed due to the set of traditions or conventions being followed by Chinese-Filipino families. And like the case of homosexuals in general, though the Chinese-Filipino gays are not at all different from the Filipino gays, they are being classified and defined. In our growing society, it's unavoidable that we still have to face flaws and influences that have been rooted and tested with time. Similar to old habits, they die hard. The modern use of the word homosexuality is mostly to define and to alienate. To label someone with the word homosexual is to exclude, seclude or remove that person from the whole picture. Add that up with being put under the classification of Filipino-Chinese or Chinese, another word that is definite and limiting, the stereotyping and the alienation of Chinese homosexuals are boundless.

"The Chinese homosexual today will be accepted, but rather slowly," says Jem. The only request by homosexuals today is just that hopefully by revolutionizing ideas, and breaking some of the conventions, and by removing the alienating mindsets our parents have, we would be able to make a huge leap in accepting gays, especially Chinoy gays. In the mean time, while our society changes and progresses into liberalism, Chinese-Filipino homosexuals can only go with the flow. Just like the "he" in the introductory story, they can only kiss, so wild, so forbidden—just like the wild wind.

*The names of the individuals were changed to protect them.

AS ANY Filipino worth his salt will tell you, the Filipino language is as rich and colorful as the national history. After 300 odd years of living under the Spanish colonization, befriending the Americans who came to its shores, and surviving the Japanese occupation, the Philippines has assimilated many words and phrases into its language from its European colonizers. Yet even before Magellan set foot on the pristine shores of the Philippine isles, there have been scientific proofs that Chinese people had already been trading with the native Filipinos. Hundreds of years after, the Chinese and Filipino cultures still remain closely intertwined as the threads of an ever-weaving tapestry and the rich content of Chinese words in the language today are a tribute to their closeness.

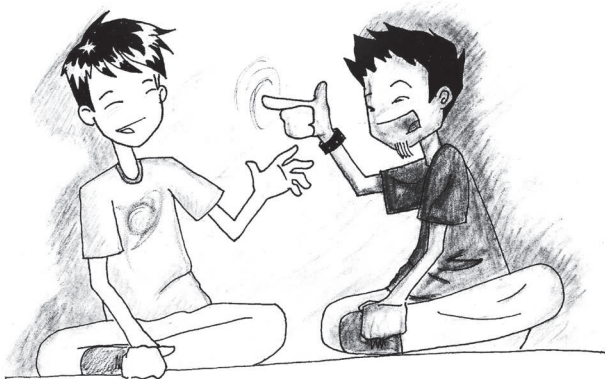
In one particularly memorable high school class, our Chinese History teacher asked us to think of several Filipino words which were actually of Chinese origin. For the most part, coming up with common terms shared between the two cultures was quite easy. Many of us grow up hearing food-related words like misua, thin salted Chinese noodles which are served during important festivities among both Filipino and Chinese communities, and pansit, stir-fried noodle dish which is a popular dish in Filipino potluck parties, and is actually derived from the Hokkien word pian i sit, meaning “something cooked fast.” Ketchup, it turns out, hails proudly from Eastern Asian shores and not American. Originally a fish sauce called “ketsiap,” it was eventually incorporated into the Filipino diet and relabelled as “patis.” Siopao (Chinese steamed buns), tokwa (firm soy bean curd), and petsay/pechay (Chinese white cabbage), are also a few other Chinese words which

are now also firmly entrenched in the Filipino language.

Words pertaining to food may have been included in the Filipino vocabulary more out of necessity than anything. After all, two of the most important functions of new words adapted into a preexisting language are either there’s no native word for a specific item, or if the new word serves to specify what before had only been generally hinted at. Words associated with foods obviously fall in the former category since Chinese cabbages weren’t really a common sight in the Philippines. The second category pertains however to Chinese words which were eventually used to refer to particular members of the family. The Tagalog word “ate” is essentially a vague term because it can apply to either the first or the hundredth older sister, and, in a household of more than one elder sister, can be confusing. This is where words like ditse, a Chinese word which also means second sister in certain Philippine languages, and diko (second eldest brother)

comes into effect to clarify things. Incidentally, ate and kuya, common Filipino terms for the eldest sister and brother in a household, are derived from the Chinese words 阿姐 (ah jie) and 哥仔 (ge zi).

Household items like hikaw (earrings), susi (keys), and sabon (soap) are also words we use in everyday Filipino language but only when we examine do we realize just how Chinese-y they sound after all. Other words include suki (favorite client), pakyaw (buy by wholesale), and bakya (wooden shoes). However, this doesn’t mean that every Chinese-sounding word is actually of Chinese origin. When it was my turn to give a Tagalog word of Chinese word to our teacher, my seatmate was offering suggestions. Giving in to her insistent whispering, I blurted out “Tomato!” After the teacher finished chewing me out for what she thought was my attempt at interrupting the lecture, I turned furiously to my seatmate. “I don’t know,” she shrugged. “My grandma really does pronounce it like that, tó-mày-tóh!”



FILCH DICTIONARY

by Maxine Maia Ang



PINYIN PONG by Adrian Dy

LEARNING CHINESE THE FUN WAY

DO YOU have non-Chinese speaking friends who look all lost when the Fookien starts flying fast and furious between you and your old Chinese High School friends? Forgot everything your Chinese teacher taught you just one scant semester after learning it? Maybe you wanted to learn the words to charm Zhang Ziyi out of her cheongsam...

You must be the type of person Cyatrix's game "Pinyin Pong." Cyatrix? Pinyin Pong? What's all this? Well, let's get the word straight from the mouth of two of the members of Cyatrix, Janelle Ong, Cyatrix Vice-President of Public Relations and Human Resources, and Greta Alvarez, Vice-President for Operations.

Adrian Dy: So, who are the members of Cyatrix?

Janelle Ong: Besides Greta and I, there's Patrick Tobias, Kennelyn Ng, Tintin Vera, and Pete Sy Juco.

Greta Alvarez: We're all BS Management seniors.

AD: And what does Cyatrix mean?

JO: We first wanted our company name to be "Tato Kids" in honor of our professor, but we didn't think it would sell in the international market.

GA: It's a techie-sounding name that doesn't actually mean any-

thing yet. We want to make up a definition for it, but we haven't made anything yet.

JO: It's a combination of "ma-saya" and "matrix!"

AD: So why was this company founded?

JO: It's a requirement for our LS126 and 127 classes. We had to form a company, come up with a product and sell it to our target market.

AD: And what exactly is your product?

JO: It's a language game that teaches Chinese through three

games, a memory game, a matching game, and a word shuffle game in one CD

GA: It's a vocabulary builder that works best in conjunction with an actual language course. So while it helps your vocab., you learn the grammar from the teacher.

AD: Who is this game for? Who is your target market?

JO: First was students and the older age bracket. So we sold it first to our friends via an email blast that we also asked them to forward. Next thing we knew, people we didn't know were asking about it. Moms started buying it, actually.



The members of Cyatrix, from left to right, Pete Sy Juco, Kennelyn Ng, Tintin Vera, Greta Alvarez, Janelle Ong, and Patrick Tobias

GA: We targeted women first, casual gamers from high school to college. Then we realized that younger children might be into it because mothers wanted it for their children.

JO: Moms were used to zhu yin (the character-based system of writing in Chinese), so it's a new thing for them to learn pin yin (the romanized version of Chinese) too.

AD: How did you get the sense that a lot of people wanted to learn the language?

GA: You guys are everywhere, and we all know that China currently has a booming economy.

JO: It's the result that came out in surveys we found and surveys we did. There was a big margin between Chinese and other languages.

GA: The DepEd is also considering teaching Chinese in public schools, did you hear about that?

AD: How are you getting your games to the market?

GA: Email blasts! We have limited capital only, so we try to utilize all the free stuff out there.

JO: Funny how a game is the cheapest, compared to all the other groups (in the class) and their products.

GA: Other groups invested like P20,000. We invested less than P8,000.

AD: What is your key selling point?

GA: It's a game, so it's not a language learning program per se, it's an educational program, a merged education tool and game, so it's a fun way to learn.

AD: Have you thought of selling this to schools and having it as part of their curriculum?

GA: We tried, but it's not working.

JO: They wanted a separate program for the specific book they're using to teach Chinese. We're currently trying to come up with a single, universal program that has all the common things for all the various schools.

GA: Also, if you market to schools, if schools sell it, it stops being "fun." We're marketing it as a fun way to learn.

JO: If you sell it in schools, it becomes a requirement for the students. We just want an endorsement from them.

AD: So how have sales been?

GA: We sold only in smaller channels, instead of our initial plans of NCR, so we didn't meet our (ambitious) projections

JO: The target schools wanted to change the program, like we said

GA: Internet sales didn't pick up

JO: Because Paypal doesn't work here, not everyone knows how to

use G-Cash, and it's weird to use a creditcard to pay for something that's P70.

GA: We've asked friends abroad to sell for us though.

JO: We're so poor you can pirate our game.

GA: We've sold 167 copies as of last month.

AD: What has been the feedback you've received?

GA: We're happy to say that there aren't any programming glitches!

JO: Fun daw, Xaverians and ICAn's are addicted because they feel smart so we might have to increase the challenge level.

GA: Coz it's only designed for beginners

AD: Do you have any other products?

JO: It's just level 1, so we have to expand to more levels (of dif-

ficulty). We can also expand to other languages like Japanese and Korean.

GA: Go mobile!

JO: If we can find a partner programmer, we can make it into a mobile game

AD: So you plan on continuing this past school?

GA: Probably just as a sideline.

JO: We projected sales and it's not bad. It's actually a good game for a concept that few people thought of. It's hard to let go of it so we'll try to keep it alive.

AD: If you could travel back in time, what lessons would you take back with you?

JO: We should have asked schools what they actually want, asked them first what they wanted before making the game.

GA: Shift the focus from girls. Our initial target was women so

we have to make it target a more generalized audience.

AD: Any last words?

GA: As a non-Chinese, I learned that the Chinese language is weird, but wonderful, because one word can mean four different things with different pronunciation. You need discipline and love for the language which is something the Chinese have, and this is what we Filipinos should learn so that we can be the same.

JO: But don't think our game is super serious! It's not, it's fun. We're not hardcore serious.

GA: You have to be fun because it's a game. You can't be serious to design a game..

JO: Please buy it!!! Haha!

If Pinyin Pong sounds like it's right up your alley, if you have more questions about it, or if you want to check out the demo, please head over to www.cyatrix-inc.multiply.com



NEW CLUB IN TOWN ATENEO WUSHU by Angelica Elise Lim

WHAT USUALLY comes to mind when you think of the term “wushu”? Is it absolute serenity, relaxation, and full concentration of chi? Or maybe high jumping, weapons swishing, hollow-blocks-smashing action? Do you think of old men and women wearing traditional Chinese clothes in a garden slowly moving their arms in fluid motion? Or maybe you’d think of Jackie Chan or Zhang Ziyi, and movies like *The Legend of the Drunken Master* and *Crouching Tiger, Hidden Dragon*. If you imagine the more contemporary scenes, you share the same view with most people—wushu as the martial arts involving high-risk stunts made especially for entertainment. But as Jet Li would have it, “Wushu is a move in Chinese, a physical move. An attack. Wushu is like an art.” There we go—wushu as defined by a master.

In this day and age, wushu is usually linked to movies that include expert martial artists, like Jet Li specifically, who have spent a significant number of years training for it. Watching films with amazing and almost unrealistic fighting choreography may lead one to think that wushu is exactly just that. This is not bad since it does help spark viewers’ interest on wushu as a means of defending oneself, thereby gaining a greater

following. However, this is not what it is all about; it actually goes beyond the concept of simply engaging in combat.

Wushu (武术) is more of a generic term that the People’s Republic of China uses to refer to martial arts. It was created with the goal of nationalizing Chinese martial arts. It does not only give importance to the person’s physical strength and agility, but also to his ability to harmonize with his environment using slow and precise movements as evident in Tai Chi Chuan. Much emphasis is given to flexibility, discipline, and awareness since these three sum up what wushu is all about.

In the Philippines, a number of people have taken a great interest in this art. It is even now a sport attracting Filipinos and Chinese alike. Wushu tournaments were also included in the roster of sports at well-known international games like the Southeast Asian (SEA) games and the Asian games. To encourage a well-rounded training schedule for such tournaments, the Wushu Federation of the Philippines was there to lend a helping hand. This allowed aspiring wushu artists to train with the very best in the field, to represent the country in international sports competition, and to gain a deeper love for the art.

Wushu at Home

Fortunately, not only the more advanced in level can experience the joys of wushu. In a scene closer to home, the spirit of this martial arts has become more fully alive, crediting it to the Research and Propagation for Internal Arts De-

velopment (RAPID), Inc. This organization tied up with the Ateneo Physical Education Program of the Loyola Schools to create a venue for relaxation and spiritual uplifting, giving rise to the establishment of the Taichi physical educa-

tion classes at the Loyola Schools. In partnership with it, the Ateneo Wushu Club was established to further develop the skills of interested Ateneans. Its main objective is “to introduce wushu as a martial
Continued on page 16



Wushu at Home cont...

art, physical exercise, sport, health maintenance, and as a discipline” through various ways, including providing members with seminars and lectures to deepen their understanding of wushu, providing them with wushu demonstrations that may influence their wushu form and style, and providing the members with the opportunity to show their skills through demonstrations of their own.

I was able to sit down with Ms. Alma Sy, moderator and co-founder of the Ateneo Wushu Club, to talk about the foundation and development of the club. She was very open about it, and gladly inserted fond memories of her personal experiences in teaching wushu to some students of the Ateneo.

She begins by saying that the Ateneo Wushu Club is only new, having started right after the first semester of school year 2007–2008

had ended. The initial members were those who had taken self-defense for their PE classes of that semester. They were not many though, roughly ten in total, but that was a significant enough number. What mattered more was that the members expressed a genuine interest in learning about wushu, and that through their training, they would be able to gain more than just physical strength and might. It was also important that they love what they were doing since the current club members were tasked to hand over to the next batch of members what they learned from wushu. For them, this was a time “to train in order to train others later on”.

The Ateneo Wushu Club has yet to gain a lot of exposure. To remedy this, and to promote awareness, Ms. Sy decided to have a video presentation on what wushu is, as well as the club, advertised on the television at the AMPC cafeteria.

This was actually the project of one of her students who needed the extra points for the course. It aired during the latter part of 2007, and she plans on creating another commercial that will provide more information on the club. To add to the club’s advertising, the members are currently training to perform at the March 9, 2008 culminating activity of the PE department. Through that, more people will be able to watch firsthand a wushu demonstration.

Ms. Sy then talks about the PE classes she’s handled. It is important to her that her students get to know each other personally. It is also important that they have fun when they are learning. However, the focus in form should not be lost. To her, wushu was an outlet to discovering potential skills and talents. After all, it was an art, and every art is a medium for expression.

Defense, not Offense

This art is all about defense. It’s not about attracting trouble, she says. Just because a person is skilled in the art of wushu does not mean that he is undefeatable. As Spiderman says, and we all know this by heart by now, “Great power comes with great responsibility.” Therefore, attracting danger means the misuse of the power given.

In the same way, wushu is not about hurting your opponent or scaring him silly. Although competitions inspire people to master the art, winning should not be one of the top reasons for developing even more. Ms. Sy says that there is no sense in fighting and hurting your opponent only to be awarded with a trophy. True, she did join once before, and even won second

place, but that event was to remain a unique and isolated case on her part. She simply joined for the experience, and it was nothing quite like what she had gone through before. There were three of them who had to perform on a red carpet in front of the Wushu Federation. The competitive air was really pressuring, but she still managed to place second, a Filipina getting the third place slot, while a national athlete snagging first place. But it ends there, and experience was what she really wanted in the first place. Still firm with her belief, wushu is and should always be used for defense only.

Wushu has proven to be very useful for a lot of people, and Ms. Sy prides in the fact that her stu-

dents have started to become more aware of their surroundings. If at first they were oblivious to what goes on around them, now, their reflexes have become quicker, and their senses have become more alert. If at first they seemed unsure of how to defend themselves, now, they have gained more confidence. If at first they got injured due to lack of focus, now, injuries have become more minimal, and flexibility has become more maximized. Their creativity has also been encouraged since wushu is in fact an art, and like all arts, it requires creativity. In this case, it is made possible through unique choreography.

Wushu is

As a conclusion, Ms. Sy has these words to say. First of all, wushu is not easy, which is why you will need discipline. Time management is also necessary since a regular schedule of training should be kept. However, without dedication and genuine interest in learning and developing more in the art of wushu, even discipline will not get anyone far in leveling up. Therefore, there must be the love for the art.

Wushu is a medium for expression. It is an outlet to release built-up emotions inside. Ms. Sy highly encourages shouting during exercises, that in her classes, she suggested shouting out the subject that students find most difficult, and what she got was a resounding “Math!” Focus is the key, and to compare your self with other people will only prove to be futile. Wushu is not about being the

best, but rather about knowing your own limitations, and doing something about them. It is a sign of admitting defeat if you were to lose motivation just because you are not exactly performing as great as others. In the end, it really is all about personal development.

Finally, wushu teaches people to be more street-smart. Ateneans are known to be too sheltered at times, and a number of them usually walk listening to music blasting from their I-Pods. This significantly lowers the possibility of them knowing what goes on around them. This is why she encourages students to commute whenever possible. By doing that, they gain a certain sense of confidence since they are able to mingle with the average citizen. In the process, they also gain insights on life outside the comforts of home and school. This will provide them with a deeper

awareness, alertness, and sensitivity, which would be necessary when they are confronted with danger. The number one rule continues to hold true: Do not attract danger; run when you cannot defend. Just because you have some knowledge on martial arts does not mean you can defeat anyone in battle. Know your limits, and sometimes, the smartest thing to do is to run.

Ms. Sy encourages more people to join the Wushu Club if they are interested. They usually meet every Fridays and Saturdays from 4:30 in the afternoon onwards. For any inquiries or to join, do not hesitate to meet with her. She can be found at the third floor of the Joseph Hoffner building, right across the ISO buildings at the Ateneo de Manila University campus.

Remember though, wushu is not about violence; it's an art.



BratpackTM

MEAN CUISINE

by
Tiffany Ong
and
Charles Chua



Chinese Take-out, Anyone?

Highly doubtful you'll find a good joint here, though. Most, if not all, of the authentic Chinese choices available in the Philippines are generally limited to the restaurant variety. Even so, ask any Filipino to think of Chinese food and certain dishes will automatically pop into his or her head. Noodles in soup, sweet and sour pork, siopao, siomai, beef with oyster sauce, salt and pepper spareribs, shark's fin soup, oyster cake, lemon chicken, and steamed fish in soy sauce are among the more prominent dishes that come to mind. With such a stunning ensemble of food choices, however, one has but skimmed the borders of the treasure trove that is Chinese cuisine. Before you dive

in though, for the most authentic Chinese experience, it might be worth your while to learn how to use a pair of chopsticks first.

Why Chopsticks?

Take our word for it; there is nothing as satisfying as eating a bowl of noodles with chopsticks. Chinese food, after all, is tailor-made to be eaten with chopsticks! From the

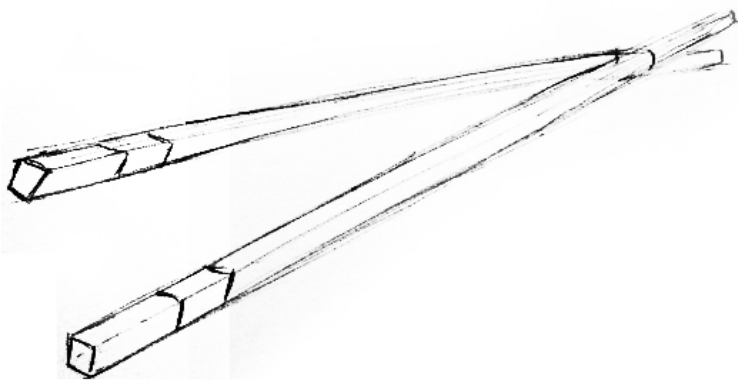
rather, each person has his own bowl of rice or noodles and is free to partake of each dish served in whatever volume one wishes. Each plate of food (even the rice!) is prepared in such a way that portions are easily grasped with the quick pinch of a pair of chopsticks.

On that note, ever wondered why they are the eating utensil of choice? While a couple of wood

“Each tradition has its own aromas and specialties, making each style a worthy experience to try out.”

get-go, eating Chinese food is a different experience from its western counterpart. In a typical Chinese restaurant in say, Chinatown, one would notice that the food is not served in individual portions;

splinters lodged in your tongue just might spice up a plate of Peking Duck, interestingly, the Chinese believe that knives and forks are the equivalent of weapons and thus should not be placed anywhere near a dining area. Furthermore, they believe it disrespectful to let their guests work on cutting their food themselves, which is the reason why Chinese food is usually pre-cut. The only thing remotely western in their selection of utensils is the flat-bottomed ceramic spoon used for soups and other liquids. Now that we have the basics down pat, better get ready for...



A Unique Dining Experience

Whichever way you look at it, China is a hodgepodge of tribes and provinces, each with their own distinct brand of culture and beliefs. Inevitably, from each subculture bloomed its own unique flavor and specialty, creating a plethora of dishes for a multitude of tastes. These dishes can be sifted into a number of cooking styles depending on the region from which it originated. All in all, there are eight main cooking styles in China, popularly known as the “Eight Main Traditions”. Each tradition has its own aromas and specialties, making each style a worthy experience to try out.

In the Philippines, Chinese restaurants usually pack the best of China in a single menu. With a few special exceptions, restaurants do not really stick to a single tradition, although they may specialize in one. They should at least (but if you're really unlucky, only) serve all the “staples” – the most popular dishes of each style. With the breadth and depth of Chinese cuisine, though, do not be surprised if some of the places you go to do not have Tea Smoked Duck or Buddha Jumps Over the Wall.

Buddha What?

Indeed, the dishes that are available in local restaurants, though still a long shot from the homeland selection, are admittedly more diverse and faithful to recipe than the choices available abroad – the United States for example. Their Chinese cuisine is hardly authentic – nay, a downright degradation – of the already limited choices available there. Imagine overly greasy and heavily seasoned noodles or soggy vegetables with starchy fish in generic Chinese take-away box-

The Other Six Traditions

Anhui Cuisine

Heralding from the Huangshan mountain region in China, Anhui cuisine is known for its use of wild game and herbs and relatively simple methods of preparation. The style specializes in braising and stewing and places importance in the temperature of food during preparation and serving. While it uses oil, frying and stir-frying are uncommonly used in this healthy style.

Famous Dishes: stewed soft-shell turtle with ham, steamed stone frog, bamboo shoots with sausage and wild mushrooms

Fujian Cuisine

From the Fujian region in China, this style is known for the visual presentation of its dishes. The soups and stews from Fujian are also top-notch. Using a lot of seafood elements, it has several styles, each of which varies in flavor and cooking methods. Fujian cuisine is also quite popular in the local market, although only particularly favored around the Chinatown area.

Famous Dishes: Buddha jumps over the wall, oyster omelette, popiah (lumpia)

Hunan Cuisine

Hailing from the Xiang river region, Hunan cuisine is known for its hot spicy flavor, fresh aroma, and deep color. Using chili, shallots, and garlic very liberally, its dishes have a dry-hot flavor spicier than Szechuan cuisine. This style utilizes smoked and cured food in its dishes, and has a menu that rotates dishes based on the season. During the hot summer, a Hunan-style meal would start off with cold dishes spiked with chili. During winter, the hot pot or shabu-shabu, as we commonly call it, is used.

Famous Dishes: lover's hot pot, beer duck, stinky tofu

Jiangsu Cuisine

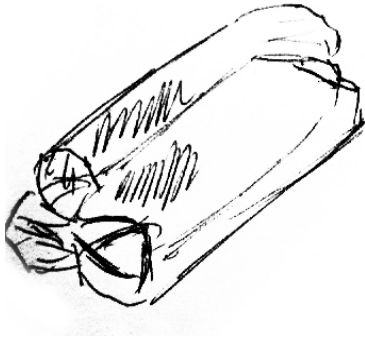
The cuisine from its namesake region in China is given much attention when it comes to detail and selection. Ingredients go through a stringent selection process which varies with season, and there is great emphasis on the shape and color of the food, as it is believed that this affects taste and reception. There is also an emphasis on soups in Jiangsu cuisine to improve the flavor of the dishes.

Famous Dishes: Jinling salted dried duck, clear crab shell meatballs, “Farewell My Concubine”

Shandong Cuisine

Considered to be the most influential in Chinese cuisine, several other styles are said to have developed from Shandong cuisine. Deeply-rooted in ancient tradition, Shandong dishes are made from a large selection of seafood and grains. As delicious as their cuisine is, however, they are not as renowned as the region's skill in producing some of the finest vinegar in the world, so rich and complex in flavor that some connoisseurs actually enjoy it on its own.

Famous Dishes: vinegar!



es. That's not Chinese; that's simply bad cooking.

Locally though, of the eight traditions, the two most popular ones are the Cantonese and Szechuan schools of cuisine. Each of them has contributed much to the ensemble of Chinese dishes popularly available in the country, their famous dishes a staple in any Chinese restaurant aiming to hit it big with the Chinoy public.

Cantonese Crunch

Reputed to be China's finest, the Cantonese tradition has been given the title of China's "haute cuisine." It originates from Guangdong province in southern China, and is the most well known internationally due to large emigration from the region and the great variety, freshness, quality and balance of flavors that make up its dizzying array of dishes. An emphasis on preserving the natural flavor of the food is the hallmark of Cantonese cuisine. Because the least intrusive cooking methods are employed, sauces and seasonings are kept light, and cooking time short. This explains the prolific number of stir-fried and steamed fresh seafood and vegetable dishes, as well as the omnipresence of fish tanks in Cantonese-style restaurants.

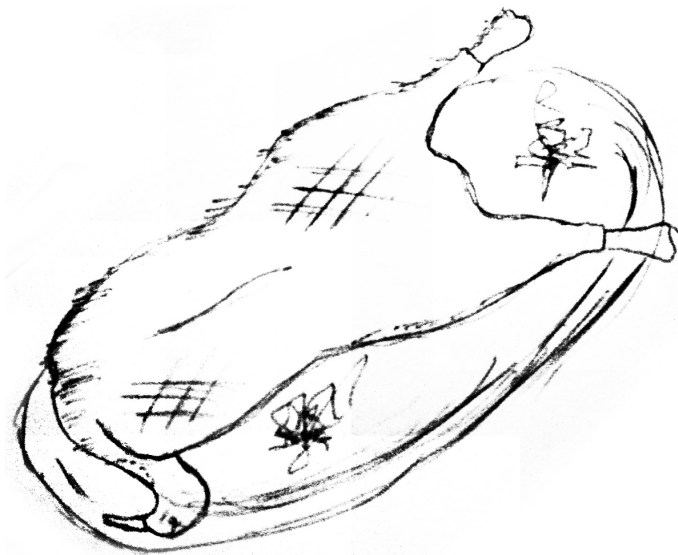
Everyone's favorite dimsum

dishes such as si mai, wonton, and dumplings are all hallmarks of Cantonese cuisine. In fact, believe it or not, most of the dishes in a typical Chinese restaurant's menu are Cantonese! Sharks' fin soup, taro duck, tofu with shrimp, suckling pig, pan-fried noodles, rice toppings, and fried rice would be to name but a few of the local Cantonese favorites.

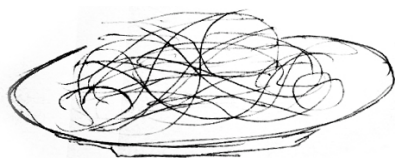
Szechuan Spice

While not as pervasive as Cantonese cuisine, the Szechuan style has won a place in the menus of Chinese restaurants across the nation as well. Usually famous only among the Chinese-speaking public is the Szechuan cuisine, originating from the warm and humid Szechuan province of southwestern China. The recipes

“Today, the more recently established restaurants serving Chinese cuisine are becoming even more popular not just with Chinoys but with the entire Filipino community.”



from this tradition are hot stuff, literally! With Sichuan peppercorn as the main spice in most dishes, the heavy-hitters of Szechuan cuisine are uniquely fragrant, deliciously numbing, and incredibly spicy. Kung pao chicken, szechuan hotpot, mapo tofu and dan dan noodles are a number of dishes who live up to this reputation. While their most famous dishes are the spicy kind, though, they do also have a respectable number of dishes to their name that use little to no spices at all. Tea-smoked duck and twice cooked pork are such dishes, to name a few.



Chinese Food, Filipino Style

Throughout history, Filipinos have been appreciative of good Chinese cuisine, as evidenced by our patronage of panciterias in Rizal's novels, and the many old and established Chinese restaurants downtown that are still in business like Mamonluk, Panciteria Lido, and Ling Nam to name only a few. Today, the more recently established restaurants serving Chinese cuisine are becoming even more popular not just with Chinoyos but with the entire Filipino community. In fact, it is not unusual to see more Filipino than Chinese customers in some of them. Among the biggest and best are Gloria Maris, Harbor City, and Shin Hao which are favorites of Greenhills residents. Hai Shin Lou, along Pasay Road Makati, is known to be a regular haunt of taipans and their families, and a number of affluent tourists. Summer Palace in Edsa Shangrila, Xin Tian Di in Crowne Plaza, and Tin Hau of Mandarin Oriental all merit a mention. These are where important events and holidays such as Chinese New Year are celebrated with lauriats that epitomize the Chinese love for food in grand and excessive proportions. It only goes to show that the infectious Chinese passion for good food, seen in their exotic cuisine, is a craving that pervades through anyone who has tasted a good dish. In the end, Chinoy or Pinoy, we all just want some mean cuisine.

The Other Six Traditions con't...

Zhejiang Cuisine

This cuisine, hailing from the Zhejiang region in China, has four styles, each style representing a province. The Shaoxing style specializes in poultry and freshwater fish. The Wenzhou style is about seafood, poultry and livestock. Ningbo specializes in seafood, particular about freshness and a trademark salty taste. Lastly, the Hangzhou style is very varied, but is excels in the utilization of bamboo shoots in its dishes.

Ripped from the Menu

Dan Dan Noodles

Noodles, topped with ground peanut and sesame sauce, served with cold, sliced cucumbers. A Szechuan staple! Garlicky and yummy! Its name comes from the carrying pole, called a dan dan, which vendors use to peddle this delicacy on the streets.

Buddha Jumps Over the Wall

This humorously-named dish is actually a complex soup with several rich ingredients such as shark's fin, sea cucumber, and abalone, laced with Shaoxing wine. It is named such because it is a dish that Buddha, a vegetarian, would never eat. If he did, he would have gone overboard or "jumped over the wall."

Farewell My Concubine

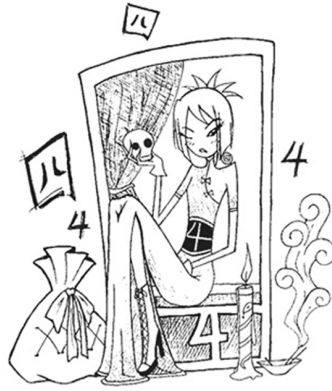
Probably an emperor's dish in memory of his loved concubine, this dish is soft-shelled turtle stewed with several other ingredients, such as chicken and mushrooms, laced with wine.

Stinky Tofu

Stinky tofu?! Yes, stinky tofu! Served in restaurants but also sometimes served on the streets, this special tofu has a strong, overwhelming odor. You won't regret giving it a taste though; despite the smell, it's very delicious.

Twice Cooked Pork

You crinkle your nose and think, "What's this? Re-cooked leftover pork?" You're absolutely right! Once, a travelling Chinese emperor toured China and demanded a feast in every stop he made. In one stop, however, the villagers didn't have anything to offer as their harvest was bad, and resorted to cooking all their leftover pork in a pot. To their surprise, the emperor liked it! From then on, twice cooked pork refers to pork steak boiled in hot water, salt and ginger, then sliced and fried in hot oil. Don't fret; twice cooked pork today is served fresh... most of the time.



YOUR LUCK IS NUMB3RED

by Tiffany Lim

WHAT'S IN a number? Apparently, more than just digits – societal conventions have led us to treat numbers as more than mathematical units.

Numbers have been associated with several ideas or concepts, and these associations can easily be seen in everyday life: building owners have removed the thirteenth floor from condominiums, apartments and hotels, many people balk at the thought of going out on Friday the Thirteenth, and people believe that there is perfection in the number seven.

Meanwhile, in China, the Beijing Olympics will officially begin on 8/8/2008 – that's the eighth of August 2008, at 8: 08 pm. If you decide on going there, don't be

surprised if the hotel where you're staying doesn't have a fourth floor. Don't be overwhelmed if you see an excess of the number eight. You might wonder, "What's with all these numbers?"

The examples above reflect a belief in lucky numbers – a belief common to many cultures. However, what is lucky for a certain person or culture might not be lucky for another, because numbers do not have universal meanings. Anyone can attach his or her own meaning to a number, thus making it significant (or insignificant) to him or her.

The misfortune that thirteen brings and the wholeness of seven are not alien to us, but the significance of numbers in Chinese cul-

ture might be unfamiliar to several people, not exempting Chinoys. Numbers play a large role in Chinese culture – people consult numerologists for auspicious dates for plans, such as embarking on trips or celebrating a wedding. Numerical patterns are no small matter: when buying, say, lottery tickets, people look for patterns that signify good fortune. Even investors and businessmen take numbers into consideration for their business plans. Some people will pay large sums of money just for phone numbers or addresses with lucky numerical patterns. In short, many Chinese believe that numbers can affect one's fate. But what is the deciding factor behind a number's luck (or the lack of it)?

Sound and Superstition

The Chinese language is filled with homonyms – words with the same pronunciation but different meanings. If a word happens to sound like another word with a positive meaning, it will be associated with the latter and thus, will have positive connotations. On the other

hand, if a word has the same pronunciation as a "negative word", it will also come to have negative connotations. It is exactly this association of meanings between identical sounds that forms the basis of many Chinese superstitions.

Since these superstitions are

based on sound, they may vary from one region to another. After all, there are a number of Chinese dialects – Cantonese and Fookien, to name a few. The sound of a character in Mandarin might sound different in, for instance, Cantonese.

The Count-Off

Generally, even numbers tend to be more fortunate than odd numbers. A run-down of the basic digits shows that the luckiest numbers in Chinese culture are even. True, there are odd numbers with positive connotations, but it is still even numbers that the Chinese believe to be more auspicious. However, it is ironic that the unluckiest number is also an even number. Perhaps, this may be so because even numbers tend to carry stronger connotations. Here are some numbers and their meanings:

One (Yi): Associated with unity, continuousness and having or possessing something, one is a fairly lucky number – it doesn't carry very strong suggestions of luck, but it isn't unlucky, either.

Two (Er): Do good things really come in pairs? Well, the Chinese believe they do – and that is why two is considered to be a number of good fortune. It suggests harmony and certainty, and, for the Cantonese, ease. You'll be seeing double in wedding invitations, which have two of the character for happiness placed side by side, and during Chinese New Year,

when couplets with four-character idioms are hung on opposite sides of the house.

Three (San): It is usually associated with living and prosperity.

Five (Wu): Five is not as lucky as the numbers above. Sounding like the character for “none” or “nothing,” the character for five implies a lack of prosperity. It can have positive meanings when used in number combinations, though.

Six (Liu): Flowing luck? Yes, please! If you want things to be smooth-sailing for you, then six might be your lucky number. It's one of the Chinese's favorite numbers, as it sounds like the character for “flow”. Thus, the number six implies that everything will go smoothly.

Seven (Qi): In Western culture, seven is regarded as a lucky number, because it is said to be perfect. The Chinese see seven differently, though. Commonly associated with death and the spiritual world, seven is believed to be unlucky because it shares the same pronunciation with the character for “gone” or “departed.” It doesn't help that the Hungry Ghosts Month – a

period of time when the gates of Hell are said to be open and the dead wander among the living – falls on the seventh month of the Chinese calendar, usually in July or August. However, seven is not always unlucky, depending on who you ask, because some people associate seven with family or togetherness, possibly due to the influence of Western culture.

Nine (Jiu): This is the number for those who don't want their luck to run out easily. After all, the pronunciation for nine is the same as that of the character for “long (in reference to time),” suggesting long-lasting or eternal luck. Some youths also associate this number with everlasting love, so a gesture of giving nine roses symbolizes a love that will last forever.

Ten (Shi): Ten is fairly neutral; it is not considered lucky, nor is it considered unlucky – unless used in combination with the unluckiest number around. For the Cantonese, though, ten carries a positive meaning, as it sounds like the character for “sure” or “guaranteed.”

Numerical Combinations

You might have noticed that two numbers were skipped in the list above. Special mention goes to these numbers for being the unluckiest and the luckiest, respectively.

Let's begin with the number four. Avoided like the plague, four is to the East as thirteen is to the West. It is pronounced *si*, which is a homonym of the character for death. This strong aversion to the number four, known as tetraphobia, has even spread from China to neighboring countries

such as Japan and Korea. As a result, buildings skip the number four, with some even skipping any floors with four in them, such as the 14th and 24th floors. Likewise, Chinese companies avoid releasing any product lines with the number four – notice that Nokia phones have no “4” series. Tetraphobia can get so extreme that addresses or phone numbers with the number four – especially those beginning with four – usually depreciate in value.



Beware Death's Number

Putting numbers together can sometimes give new meanings to certain digits – they can sometimes be changed from unlucky to lucky, or vice-versa.

Numerical combinations are, at times, used for making romantic gestures. If Pinoys have 143 as a code for “I love you,” Chinese youths have 520, because the pronunciation for the three digits, *wu er ling*, is an approximation of *wo ai ni*, or “I love you.” A longer combination would be 5201314. Because 1314 (*yi san yi shi*) sounds like an idiom for “forever and for eternity,” *yi sheng yi shi*, the former is associated with the latter; thus, 5201314 means “I love you forever and for eternity.”

Perhaps the best-known combination to Pinoys and Pinoys alike is 168, made popular by a shopping mall of the same name. 168 is read in Mandarin as *yi liu ba*, which is

close in sound to *yi lu fa*, or “the road to prosperity.” Thus, 168 is considered as one of the luckiest, if not the luckiest, numerical combination in Chinese culture. With people wanting addresses and phone numbers with 168 in them, as well as businesses being named after this combination, 168 is certainly hot property.

Related to 168 are the combinations 518, 5189 and 516289, which mean “I will prosper,” “I will prosper for long,” and “I will go on a smooth, long and prosperous road” respectively. The number five in these combinations does not carry unlucky connotations; here, it is supposed to mean “I,” as its pronunciation *wu* sounds like *wo*, which means “I” or “myself.”

Christians may regard 666 as the devil's number, but for the Chinese, it is not unholy – in fact, it is a very lucky combination. Six,

after all, is associated with smoothness and flow, so a triple six means that things are definitely flowing smoothly! It seems that the more times a lucky number is repeated, the luckier it becomes.

Likewise, 88 and 888 are also regarded as numbers of good fortune, as they symbolize more prosperity. The number 88 resembles the “double joy” – two copies of the character for “joy” placed together, usually seen at weddings – so it is thought to bring double prosperity, while 888 is believed to be prosperity tripled.

Conversely, the numerical combination of 14 is avoided and feared, as it is pronounced “*shi si*,” a homonym for “guaranteed death.” Those without a death wish in mind also shun 514, because it makes instant death all the more personalized: 514 means “I will surely die.”

Fortunate Eight

Considered to be the most auspicious number, eight (*ba*) is well-loved because it sounds close to the character *fa*, which translates to “wealth,” “good fortune” or “prosperity.” For the Chinese, the more eights, the luckier, and that is why the most-coveted telephone numbers, addresses and license plates have lots of eights, espe-

cially in the last few digits. Interestingly enough, some telephone and car registration companies try to cash in on the craze over eight by charging extra money for every additional eight that a customer requests. People also prefer holding events – like weddings or the 2008 Beijing Olympics – on dates with the number eight – the eighth,

eighteenth and twenty-eighth.

Why the number eight? Aside from its tonal resemblance to an auspicious character, another possible reason is that it is a perfect number, without a beginning or an end. In addition to that, some people have noted that the number, if turned at 90 degrees, resembles the symbol for infinity.

All in the culture

This fixation on numbers seems to be a very Chinese trait, especially among Mainland Chinese and residents of Hong Kong. It seems that the Chinese are even more superstitious with numbers than other nationalities, since lucky numbers have even become a lucrative business!

As of today, most Chinese have blended Eastern and Western notions of lucky numbers. Chinese in

Mainland China and overseas have since adopted the notion that thirteen is an unlucky number, which is evident in hotels and high-rise apartments lacking not only the fourth but also the thirteenth floor. Also, some Chinese will consider the number seven to be fortunate – still not as fortunate as eight, though.

It is fascinating and amusing to associate numbers to abstract con-

cepts and ideas. Believing in lucky numbers is, for the most part, a harmless practice; as long as people understand that numbers do not control their lives, and that numbers should not always form the basis for their decisions. Numbers don't rule people's lives, and besides, there isn't any fun living a life that is numbered.

ANGELO JULIAN (II BS MGT) and Lilia Patricia Cornelio (II AB EU) are your typical Celadon project managers. Angelo, or “Gelo” as he is called, takes an active role in the Human Resources department as the manager of the Intramurals Athletics Council (IAC)-Celadon teams, while Lilia currently handles the ADMU-UA&P swap and campus tour as an External Affairs manager.

Since their freshman year, Gelo and Lilia have been active members in various Celadon projects. In their second year, Gelo and Lilia have formed wide circles of friends in Celadon and are now potential leaders of their respective departments.

The interesting catch? None of them are of Chinese descent.

breaking the stereotype

FILIPINOS IN CELADON

by Don Michael De Leon

The Birth of a Reputation

Since its establishment in 1985, the Ateneo Celadon has served as a venue for Chinese Filipino Ateneans of various year levels and origins—from high schools such as the Xavier School, Immaculate Conception Academy, St Jude Catholic School, to the Sacred Heart School in Cebu and the Chong Hua High School in Zamboanga, among many others—to bond together in the spirit of promoting socially-oriented leadership and appreciation of Chinese Filipino culture and traditions.

In its 22-year existence, Celadon grew into a vast community that showcased different aspects of its deep cultural roots. However, Celadon also gradually bore the unavoidable reputation of being the “Chinese Org,” an organization whose composition and projects cater almost exclusively to Ateneans of Chinese descent and leaves little to no opportunities for non-Chinese Filipinos to join its community.

“Kasi sa ibang tao, lalo na pag hindi Chinese, tingin nila na ibang mundo ung Celadon, parang,

nagchi-chinese lahat dun [Others, especially non-Chinese, sometimes think that Celadon is a different world, that everyone speaks Chinese],” Gelo said, referring to the reputation of Celadon among some members of the Ateneo community.

First Impressions

Regardless of the “Chinese Org” stereotype, Gelo and Lilia went out of their usual zones and joined Celadon. “I was invited by my friend to join, so I did,” Lilia said. Gelo, on the other hand, was in pursuit of what he called the “3 Bs.” “Habol ko talaga in Celadon before was Bonding, Basketball, and Babes,” Gelo laughed.

Lilia was able to bond with new friends in the org through the ADMU-UA&P Swap and Blue Christmas projects in 2006. “[I did not feel any] insecurities, Celadon [members] actually made me really welcome...I have lots of friends!” Lilia said.

“[At first] I thought Celadon was cliquish. Nakakatakot yun kasi ‘diba non-Chinese nga ako eh, [it was really scary since I was non-Chinese],” Gelo said of his early

days in Celadon. “But the org is very accepting. You just have to share and involve yourself.”

Looking Back

Contrasting with the notion of being exclusive to Chinese Filipinos, Celadon has always been open to non-Chinese Filipinos for membership. In 1993, Anton Soriano, a non-Chinese Celadonean, became the first Filipino president of Celadon.

“We had a well-balanced group of Filipino and Chinese officers; we also wanted to show that all cultures were welcome in the org,” Soriano said.

Rodney Lim, the Celadon treasurer during Soriano’s term as president, recalled, “We were successful in our endeavors because we did not look at racial lines, or we did not believe in La Cosa Nostra, that Celadon is for the Chinese community but rather Celadon is for everyone who wishes to learn more about the beauty of the Chinese culture.”

Living Proof

“Being Chinese is not a requirement. We show that we care for

the society through all the outreach and socio-cultural projects that we had and will have,” said Ted Angelo Chua (V BS ECE), Celadon president. “We also opened up to non-Chinese Filipinos by organizing an ‘Amazing Race’ in Ongpin [Binondo]. This will not just give them a glimpse of our culture, but it will make sure that they have fun while doing so.”

Rod Ong (MS MIT), a senior Celadon member, took a positive note on Filipino members in Celadon: “Their presence is more than welcome...they are living proof that we [Chinese Filipinos] do not segregate ourselves from our Filipino brothers and sisters,” Ong said.

Breaking the Stereotype

With the lingering reputation of Chinese Filipino exclusivity in Celadon contrasting with the organization’s actual efforts of opening itself to the Filipino community in hand, Harold Lu (AB POS ‘07) explained the flawed nature of the stereotype by citing certain social patterns in the Celadon community.

According to Lu, majority of those who enter Celadon with the attitude that it is an organization for the Chinese community are freshmen searching for an anchor in the uncertainty of college life.

“By the time they finish their Freshman year, they either leave the organization as they have settled in with college life or they stay as they have formed bonds within

the organization that they consider intangible,” Lu said.

“The organization’s camaraderie is not based on Sinocentrism but simply on being students of the Ateneo and common experiences of college which every member of the Ateneo community can relate to. It also acts a support system for its members who come from various backgrounds to deal with situations that a multi-cultural environment, such as the Ateneo, can bring forth,” Lu added.

Relevance and Merit

Whether through invitations of friends or through sheer curiosity, the number of non-Chinese Filipino Celadon members has steadily grown over the years, which, according to Lu, may be attributed to renewed interest about the Chinese Filipino community and China’s ascendancy in the world stage.

However, Lu added that the growing number of Filipino members does not necessarily equate to a rapid increase of their membership in the near future. “[Celadon] will mean different things to different people. As such, the question of relevance jumps forth since most non-Chinese Filipino members who remain active in the organization find something they can relate to and expand their participation from there,” Lu explained.

“Filipino members of Celadon are assets to the organization and as such, any advantages and disadvantages cannot be based on ethnicity

“Being Chinese is not a requirement. We show that we care for the society through all the outreach and socio-cultural projects that we had and will have,”





“We had a well-balanced group of Filipino and Chinese officers; we also wanted to show that all cultures were welcome in the org,”

alone but on the person’s merit.”

Apprehensions

Not everyone in the community, however, shares the same positive perspective. In the case of Filipino membership in Celadon, Gelo said, “When some people see non-Chinese people that are active, it’s either they see them as posers or iba ang motive.”

Chua also noted that few members in the past also expressed apprehensions over the “filipinization” of Celadon. “Opening up does not mean losing our identity, our culture,” Chua said.

Lu, on the other hand, does not foresee a Celadon composed solely or mostly of non-Chinese Filipinos, owing largely to the prevailing reputation of Celadon as the bulwark of the Chinese Filipino community in the Ateneo. “But should that time come, I believe the organization has run its course. It would certainly indicate that the core values upon which the organization was founded on is shared not only by the Chinese Filipino community, but also by the Ateneo community,” Lu added.

“Ay, pwede pala”

In spite of the issues of reputation or apprehension, Gelo and Lilia’s experiences as non-Chinese Filipino members and managers of Celadon lead them nonetheless to affirm its potential of opening unique venues for the Filipino community to interact with

Chinese Filipinos and bridging any lingering cultural gaps.

“I think having non-Chinese [Filipino members] gives the opportunity for the community to think, ‘ay, pwede palang ganun.’ It breaks the attention from Filipino-CHINESE to FILIPINO-CHINESE: both parts are seen,” Gelo said.

“It also opens the Chinese Filipino community to other opinions, to another culture, not just their own,” Lilia added.

Celebrating Diversity

“There is a chance, an opportunity, that regardless of whether you are Chinese or not, something good will happen to you in Celadon. And to see a different person functioning well within a crowd somehow makes people wonder,” Gelo said.

Enjoining the growing number of non-Chinese Filipino members and managers, Gelo and Lilia share the ultimate goal of celebrating diversity in the organization by reaching out to the Celadon and Ateneo community—Chinese or Filipino. “Let’s not let the race nor the culture hinder the chance to immerse one’s self within such a great org,” Gelo said.

“We must not forget that at the end of the day, Chinese Filipinos and non-Chinese Filipinos are Filipinos nonetheless,” Lu concluded.



WHILE HOUSEHOLDS celebrated the Chinese New Year on Thursday, February 6; Celadon welcomed the New Year with Celadon Week '08: Saranggola, which ran from the fifth to the eighth of February at the SEC Field!

Coming from a long weekend, Ateneans trooped to a lively SEC Field where tents had been set up. Colorful kites hung from the numerous carnival-like booths. "Kites? That's not very Chinese," you say. Honey Sy (2 BS CS) a co-project head explains, "It's Saranggola because this year we want

to extend help to people in need. Like the profit of this event will go to our organization's outreach. We've also conducted a kite-making contest for the SBC (Sector-Based Cluster), and the winning orgs will have prizes amounting to seven thousand pesos! Basically we want to reach out, extend our horizons... like a kite soaring high up into the sky!"

Visitors were encouraged to enter the booths and join in the fun and games. Several tried their luck to win various prizes at the coin toss, poison cups, yin and yang

darts, and zodiac attack games. Other passers-by flocked to the fortune-telling booth to see what Ate Lenlen had to say about their futures. Still, if the aforementioned booths hadn't tickled the student body's fancy, there were tiangge-ish stalls as well, selling knick-knacks, shirts, and other goodies.

Celadon Week ended with a cultural show on Friday. Hosted by Justin Tuquib (2 BS MGT), the festivities opened with a traditional lion dance from the Lion Dance Group headed by Jason Ang. The project organizers also invited per-



formers from Saint Jude Catholic School to dazzle the audience. There were traditional Chinese songs, their Chinese Orchestra, a speech choir presentation, and the fan-favorite wushu demonstration. Celadoneans Don Michael de Leon (2 AB COMM) and Margaret Kawsek (2 BFA CW) regaled the audience with some song numbers. Afterwards, the audience participated in a trivia game and were awarded gift cheques from John Robert Powers. To wrap up the event, there was a raffle for a three-day-two-night stay at the Pearl of the Pacific Resort and Spa in Boracay. Raffle stubs were earned from participating in the games during the week. The prize,

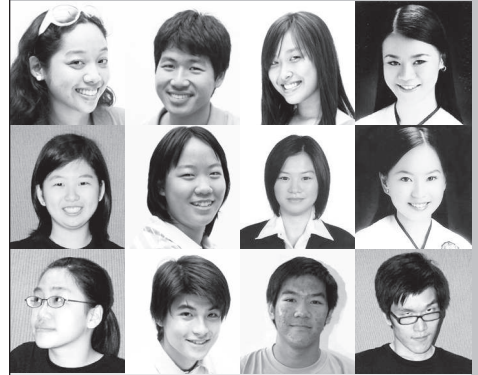
after several passes-on, was finally awarded to Leslie Tseng (2 BS PSY).

The project's success would definitely not have materialized without the hard work and foresight of the project heads, namely Kirsten Lim (3 BS MAC), Honey Sy (2 BS CS), Christa Uymatiao (2 AB CHN-S), Kendrick Wong (3 BS MAC), Carl Chua (4 BS MIS), Jefferson Chuan (3 BS ME), Jackie Tanliao (2 BS MGT), Trish Rannises (2 BS MGT), Justin Tuquib (2 BS MGT), and Clariza Lim (2 BS MAC). Kudos as well to the numerous Celadoneans who volunteered to keep the project going from start to end!



Here's to another brilliant year for Celadon!

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MIND, HEART AND CELADON

2008 Celadon Leadership Development Program



by Esme Sheree Fong

EACH YEAR, Celadon holds its Leadership Development Program (LDP) for aspiring members who wish to become Celadon's next big bosses and allows them to discover and hone their leadership skills. Just like the previous year, this year's LDP also consisted of two days and a night of fun-filled and enriching activities. With a theme of "Mind, Heart and Celadon," this year's LDP was quite different from last year's "Inside-Out."

Held on the first weekend of the second semester, November 17-18, 2007, everyone gathered in Xavier Hall on a sunny Saturday morning and left for Maryhill Retreat House in Antipolo by noon. All the 45 participants and even the 36 facilitators, five LDP heads and, of course, the Celadon Executive Board (CEBO), were filled with much excitement on the way to Antipolo. Upon arriving at the retreat house, everyone was bedaz-

zled by the breathtaking view right in front of the parking area. While the facilitators settled the bags into designated rooms, the participants played an ice breaker game: "The Ball Pass", after which they were assigned into groups to last for the whole training seminar.

In accordance to the theme, the activities were divided into three main parts: mind, heart and Celadon, all of which ended with inspiring talks from known speakers.

The first division consisted of a series of mind games which definitely put the participants' minds to the test. The four games, "Over the Rope," "How Many Squares," "The Great Egg Drop," and "Dirty Minds" were played simultaneously by the different groups. The games were "Over the Rope", "How Many Squares", "The Great Egg Drop" and "Dirty Minds". "Over the Rope" is an initiative game with the goal of

having each group member cross over a rope that hangs a few feet above the ground. In "How Many Squares," the group is shown a diagram of square grids from which they will count the number of squares seen. The game encourages consideration of other people's opinions. "The Great Egg Drop" is the famous activity wherein the group must figure out a way for the egg not to break given only newspapers, straw and a few inches of tape to break its fall. "Dirty Minds" is a simple mind and word game wherein the group guesses the word using quite misleading clues. Ian Lee, who served as a Celadon manager during his stay in the Ateneo, tied the "Mind" portion of the seminar up with his engaging talk. Snack time got everyone even more energized and ready for the heart games.

The second set of games, heart games, is mostly about team-

work and teambuilding. The five games were “Thirsty Pails,” “Toxic Waste,” “Earth Ball,” “Moving Spaces,” “Building a Pyramid,” and “Thirsty Pails” tests the consideration of each member toward his/her groupmates wherein the group must drink two pitchers of water in relay, but the catch is that each team member may only drink once. “Toxic Waste” is all about teamwork while transferring balls in a container by using only strings and a rubber band. Goal-setting is the theme of “Earth Ball” wherein the group must hit the ball 40 times within a minute with no one group member touching the ball twice in a row. “Moving Spaces” is a team building game wherein the group must work together and not let their facilitator sit in any of the chairs in a circle. And finally, “Building a Pyramid” is actually building a human pyramid and making up their cheer for Celadon. Like the “Mind” portion, the “Heart” was also ended with a talk, but this time by Theology professor Sir Tatot Quiblat.

Right after dinner, when the moon was up, everyone got ready to “burn their fears.” Seated around a bonfire, the LDP participants wrote down their apprehensions and fears about being a leader on pieces of paper. While a soft music playing on the background, the participants burned these pieces of paper by one symbolizing their letting go of these fears. After “Burning Fears”, the participants were blindfolded while waiting for their turn for the traditional “Trust Fall”. While standing blindfolded on what seemed to be a peak, but was actually some chairs, the participants were asked to fall straight on their backs, fully trusting that other Celadoneans will catch them.



Guest
speaker
Daphne
Kimberly Uy,
Celadon
president S.Y.
2006-07

After that final activity for the night, everyone freshened up and got ready to retire to bed. While most replenished their energies by sleeping, a good number of people, facilitators and the CEBO in particular, were wide awake as they played “Wolf,” the Celadon way. Of course, every Celadonean needs to get some shut-eye, whether it’s just for an hour or so, in order to be good as new when the 6am call time comes.

The sky lit up slowly as the sun rose above Maryhill, serenaded by the morning song of roosters all over Antipolo. Ready for another day of engaging activities, everyone gathered for breakfast and got ready for the “Celadon Game”. The “Celadon Game” is a challenge of thrift, resilience, creativity, communication skills and, not to forget, teamwork. Given a certain amount of money, the groups must purchase materials from the facilitators and create innovative products with Celadon’s theme embedded within their creations. The final part of this activity is a presentation wherein each group must entice the judges and audience to liking their product. The “Celadon” portion is again concluded with an interesting talk by Daphne Uy, the president of Celadon for S.Y. 2006-2007.

After a short snack break, the groups attended a processing ses-

sion and reflected on everything that they have gone through the LDP. While sharing their thoughts with one another, stomachs soon grumbled and it was time for the last meal in Maryhill for this year’s LDP team. Everyone had a good meal as they ate together and bonded more with other participants and facilitators alike. To wrap everything up, the LDP experience ended with a few fun games and of course, picture taking to freeze and keep those wonderful Celadon moments alive.

Kudos to Kimberly Yu (2 BS MIS), Charlene Tiu (2 BS COM-TECH), Clarizza Lim (2 BS MAC), Timothy Ocampo-Tan (2 BS MGT) and Paul Kaw (2 BS PSY) for heading this year’s LDP and pouring their minds and hearts out for Celadon!

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

**VISIT US AT MVP 212
AND LET US KNOW
WHAT YOU THINK.**



AROUND BINONDO IN LEGS

by Kathrina Koa

ANYONE WHO enjoy watching *Amazing Race* or joining a gigantic sporting event would have been crazy to have missed out on Celadon's *Amazing Race: Binondo Edition* this year!

The event began a short while after 8 am, when the project heads began assigning facilitators to teams. I saw several familiar faces bright with excitement! I was assigned to the participants of Team 10: Cash, Luzy, Val, and Alyx

The rules of the game were simple: Find the next location using the clue given to you. Once there, finish a certain task before receiving the next clue leading to another location. Complete all eight tasks in eight locations, and be the first one to reach the final destination. Prizes at stake were P3,000 for the grand prize and Celadon T-shirts as consolation prizes for second and third place.

Our first task was to sell three packs of hopia at P40 each. The money would later be used to cover our expenses during the race. With nine other teams competing with us, Luzy and Alyx used their

PR skills and sold all three packs of hopia in less than three minutes! Only then did the project heads give us our first clue.

"Look for the 4 pandas." Since there wasn't a zoo in the map, where would we go? We began running mindlessly into almost all the places mentioned on the map. After a while we arrived at the Bee Tin Grocery. We were shown pictures of the four pandas. With the help of the storekeepers to make our search easier, we found items with panda logos, added the total sum of these products, and presented the answer to get the second clue.

"2 Big Wheels of Fortune await you. Hop on and let it take you back to where everything started. Don't forget to smile and be remembered." This was easy: ride "around" Chinatown in style with a calesa! What got our hearts thumping was not safety concerns but rather the loss of precious minutes because of traffic jams! The only fun thing we did was enticing the teams that passed us by with conversation while waiting for the

traffic to subside... and slowing them a little in the process! At the end of the ride, we smiled brightly as a photographer took a picture of us crammed inside the calesa and handed us our third clue.

"EYES: not everything that glitters is gold, its soft when high, hard when low, they're the king's pets that we name our years; HANDS: small but terrible light and swift make sure not to let the BALL fall or you won't be able to leave the table." We proceeded to the Charme Store and searched for the item that matches the clue: golden candle shaped in the form of the twelve Chinese zodiac animals. Only then did we receive the fourth clue.

"Soul: Come and be silent, reach for the HEAVENS up high. Look and be still, search for the star that will guide you through. Sing and be holy, in a language that this sacred place can understand." We went to Binondo Church and looked up for the golden star. It turned out that the star has *The Lord's Prayer* in Chinese, which we had to recite before we got the

fourth clue!

“Wisdom and knowledge you shall have.” From looking at the tittle alone I knew that the next stop was the Lorenzo Ruiz Academy! There we tried solving a “guess me” puzzle, but we were stumped at three questions: the tea plant, the event around the late 90’s (in China) and the baptizer of Catholicism in China! But since Cash and Val were friends with the people manning the stop, we were given a hint on what the final answer was! Chatting with people does have its perks!

“8 legs now become 5. All together go from end to end. Slowly but surely you will all strive. Be careful not to break anything you cannot mend.” Only one place on the map matched the end-to-end criteria: Carvajal. Once there, the team completed a task I had called “project team-cooperation,” because participants had to walk from one end of the narrow alley to the other end with one of their legs tied to another’s legs. Some ended up with a few rope marks on their legs because of the unsynchronized walking patterns. As a facilitator, I was safe because all I did was cheering “Go team!” and encouraging the members to go on till they completed the task and obtained the next clue.

“5..4..3..2..1. Firecrackers all around. 5..6..7..8. Get ready to beat with the sound. 1..2..3... jump and get that red envelope on top.” We had a tough challenge. The most probable place that we haven’t been to was the building, but it took us a few minutes of running back and forth before we could figure out its exact location. The fun thing about this task was wearing the lion’s head and reaching up for the angpao (red packet) containing the next clue! We made use of the “cheerleader” and the

masculine guys of the group to pass the challenge.

“Eat: I wish you long life. But sacrifice you must. Come and be my guest.” The clue led us to Masuki. A delightful snack we had not, for the dare was to eat a “Masuki Special”—a serving of chicken mami dipped with some kiam wi (champoy or dried sweet plums) and Chinese spices. Yes, bon appetit!

The location of the final destination was not located on the map. But that did not stop us from guessing correctly the last pit stop: the Binondo Suite where we could finally relax and eat a hearty meal.

Of course, an exciting trip wouldn’t complete with some new insights! I thought that the people in Manila are insensitive, but I was wrong. While confusedly running around Binondo, we heard people saying, “Ingat sa pagtatakbo! (Be careful when running!)” and “Tumingin kayo; baka madapa kayo. (Look where you are going or you might trip.)” Another time, when we were stuck in the charm shop looking for a certain object, a guy we didn’t know offered to help us! Now that was sweet! Whenever we got lost and ask for directions, the passers-by would get excited helping us especially since the whole Amazing Race event was a sort-of known fact around the vicinity.

And now, the day must end with the trip back home! The best part was the cramming of 14 people in a Starex playing all sorts of mind games, courtesy of Retcher, after exhausting our bodies! Here, we bonded with each other, and positively psyched up for next season’s Amazing Race!





YES! BUSINESS FAIR 2008

PROUD TO BE PINOY. by Don Michael De Leon



2008 may be the year of the little rat, but the Ateneo Celadon definitely started it off with a big, loud BANG! By gathering the best of young business-oriented minds for its largest project for this school year, the Celadon Business Fair entitled “Young Entrepreneurs Show (YES): Cultural Explosion” at the Megatrade Hall 3 in SM Megamall, January 19–20, 2008.

CONCEIVED WITH the vision of promoting youth leadership and excellence in business, YES! 2008 aimed to provide a venue for budding entrepreneurs, established businesses, and the potential market to come together and create opportunities for trade, partnership, and development.

And indeed, the vision was fulfilled! Holding true to its theme, YES! 2008 saw an outburst of new and promising ideas from more than 70 participating booths consisting of young and aspiring entrepreneurs of various backgrounds and established business organizations like Universal Robina Corporation, Asian Media, and Yabang Pinoy, among many others. Student exhibitors came from the Ateneo and De La Salle University, while other exhibitors came from as far as Laguna and Bulacan to showcase their products.

With a wide variety of booths stretching from catchy statement tees, chic tops, slick urbanwear, mouth-watering dimsum, bangus, and longganisa, to the latest craze in computer games and customized gadgets, the participants truly gave every visitor an exciting pre-

view of what lies ahead in the next generation of Philippine market hotshots.

Flocked to by hundreds of visitors, the two-day fair gave away loads of special treats. Lucky visitors and exhibitors won in regular raffles of goodies from Universal Robina Corporation, award-winning games from Asian Media, classic journals from Moleskin, and trips to Boracay and Puerto Galera.

Five of the country’s budding and hip fashion designers—Jervis, Han Asoy, Jean Jennifer Teng, Jen Lim, and JV Castro—faced off in one dazzling intercultural fashion show with Celadoneans and Ate-neans as ramp models. Exhibitors and visitors also had their share of enthralling entertainment from the Lineage II girls, The Geraldines, and two of Celadon’s homegrown musical talents, Margaret Kawsek and Don Michael De Leon.

Beyond being a business fair, YES! 2008 helped promote Celadon’s vision of creating a community of nation builders by giving a percentage of its profit to adopted scholars of Pathways for Higher Education, a foundation that pro-

vides scholarships to underprivileged yet deserving students. YES! 2008 also served to pay tribute to Chinese and Filipino entrepreneurial roots and cultural heritage, hence the tag “Proud to be Pinoy.”

The Young Entrepreneurs Show: Cultural Explosion is the second business fair organized by Ateneo Celadon. The pioneering business fair, titled “YES! YOUth Can Do It,” was also held at the Megatrade Hall 3, featuring 88 exhibitors from Ateneo, La Salle, the University of the Philippines, University of Santo Tomas, and the University of Asia & the Pacific, and small to medium enterprises from Laguna, Cavite, and Bulacan. Attended by a phenomenal 6,000 visitors, YES! “YOUth Can Do It” was awarded the Most Outstanding Project in the Loyola Schools Awards for Service and Excellence in 2006. Through these business fairs, Ateneo Celadon envisions a heightened sense of social responsibility, collaboration, and leadership, focusing on the role of business in infusing these values to the youth of today.

Congratulations to Corporate Financial Affairs department, headed by Kenelynn Ng and Edson Sy, Vice President and Associate Vice President, respectively, and YES! 2008 project managers Patricia Chung, Anne Castillo, Allan Tan, Kimberly Lim, Sherleen Chua, Aldo Tong, and Van Nadres for organizing a successful business fair!



SPRING FILM FEST 2008

CELADON PROMOTES CHINESE CULTURE

by Samantha Lorraine Chan

WITH THE goal of promoting the richness of the Chinese language and culture in modern Philippine society, Ateneo de Manila's Ricardo Leong Center for Chinese Studies and the multi-awarded school organization Celadon tag-teamed as co-organizers for the 2nd Annual Spring Film Festival, which was held at TriNoMa Cinema 1 from January 31 to February 3, 2008.

The film fest showcased four Mandarin-voiced, English-subtitled movies: "A Battle of Wits" directed by Jacob Cheung, "Millennium Mambo" by Hou Hsiao Hsien, "A Beautiful New World" by Shi Runjiu, and "Getting Home" directed by Zhang Yang.

Each of these movies gave audiences a glimpse of Chinese culture in various settings. The organizers hope that, by watching the films, people would be able to get to know and appreciate the Chinese language, traditions, and values, as well as the culture as a whole.

"We try to let Filipinos, including Chinese-Filipinos, realize how special and unique the Chinese culture is," says Diana Dee (2 AB Psychology), project manager for the event. "We also hope to let the audience patronize or watch more

[Chinese] movies in the future."

To achieve this goal, Dee and her teammates sought the support of other high schools and universities around Metro Manila as they distributed flyers and set up posters.

"Because the Spring Festival is one of the most celebrated events, this open-to-the-public project ultimately highlights the importance of enriching one's culture among the Ateneo community and our nation as a whole," states Dee.

The Ricardo Leong Center for Chinese Studies, represented by Fr. Aristotle Dy, was in charge of the procurement of films. According to Fr. Ari, the films were selected based on genre, availability and cost.

"We wanted to have a variety of films: art film, martial arts, comedy and drama," states Fr. Ari. "And we think we have achieved that through the four films."

Tickets for the said film festival were priced at 100 pesos each, making them significantly less expensive than regular movie tickets. During a personal interview that was conducted, Dee mentions in passing that profiting from the event was of secondary importance

as compared to the main objective of promoting culture.

In his February 10 column for the Philippine Star, Wilson Lee Flores, the founder of Celadon, mentioned the Spring Film Fest and made an intriguing observation about the said event's venue.

"It is interesting that instead of China-born self-made taipans Henry Sy of SM/Podium or John Gokongwei, Jr. of Robinsons malls hosting a Chinese-language film festival to celebrate the coming Lunar New Year (which officially began this year on February 7), it was the Hispanic Zobel-Ayala clan's new TriNoMa mall along EDSA, Quezon City," wrote Flores.

Quoting Fr. Ari, he says that this was a "deliberate decision" because apart from the Chinoy community in and out of the Ateneo, the organizers really wanted to let other Filipinos to appreciate Chinese language and culture.

A gala opening was held on January 30, 2008, which was the eve before the start of the film fest. The program began at around 7:00 PM and ended at around 9:30 PM. A ribbon cutting ceremony took place and various speeches were given by Mr. Ricardo Leong, Fr.

Aristotle Dy, Dr. Assunta Cuyegkeng and Ms. Elfrida Tan.

Finger foods and snacks were set out for the guests in buffet style, courtesy of Mann Hann, a Chinese restaurant chain. Other sponsors for the film festival include the Confucius Institute, Chinese-Filipino Business Club, Outland Shoes, Footzone, China Business magazine, Solar Entertainment, and Hush Puppies.

"We are truly blessed to have prominent figures such as Dr. and Mrs. Ricardo Leong, Julie Alampay from the Ateneo Office of the President, Ateneo Vice President Mrs. Assunta Cuyegkeng, Dr. Palanca and Fr. Cruz S.J., among others, supporting this endeavor," says Dee.

The movie shown during the gala opening was "Getting Home". It is based on a true story and depicts the comic adventures of two friends, belonging to the working-class, as they try to make their way back home. The catch is that one of them is already dead. Meanwhile, the other is doing everything in he can in order to get his friend's body home. The results of their many escapades range from being comedic to dramatic, to tragic and melancholic, to simply a downright insane mix of all of the above.

One guest had been interviewed on her expectations on the movie that was shown during the gala night before the program had begun. She commented, in a mix of English and Filipino, that she expected there to be a significant meaning behind the movie, aside from its comedic appeal.

When she was asked which one was, in her opinion, the best movie among the four, Dee enthusiastically states that her favorite one was "Getting Home".

Dee recalls one of her experi-



ences at the gala night and, with a laugh, she adds, "At first, I was worried that it wouldn't be funny. I even told my friends to just laugh even if what was happening wasn't very funny but, as the movie progressed, we found ourselves laughing for real."

"I personally liked 'Getting Home' best of the 4 films because it humorously portrayed so many slices of contemporary Chinese culture and social realities in China," says the priest, sharing Dee's choice for the best film among the four.

Another student, from a college which he preferred not to disclose, also shares his experience at the gala.

"To be honest, I really didn't expect that much from [the movie]," said the student, who had only come along to accompany his friend to the gala. "At first, I thought that [the movie] would be boring, but I was proven wrong. It was both funny and meaningful. I liked it a lot."

According to Fr. Ari, compared to first film fest held last year at Gateway and organized solely by the Ricardo Leong Center for Chinese Studies, they were able to get more viewers at TriNoMa.

Fr. Ari also added that this second time around was "special because of the participation of Celadon." According to him, "Celadon

brought much energy and youth to the logistics and promotions of the event" and that they were "able to get a lot more student participation because of Celadon."

When asked about her reasons for getting involved in the organizing of the film fest, Dee implies that she volunteered for exposure. She states that the film fest was something related to the real world, and through involving herself in the project, she can get to know the people.

"For most of my friends, they sort of realized that the Chinese aren't as rigid as most people stereotypically believe them to be," says Dee in a mix of English and Filipino, referring to her friends who had watched the movies during the film fest. "That was a problem in Celadon before. A lot of people used to think that just because they aren't Chinese or don't have Chinese blood, they aren't welcome in the org, but now, things have changed."

The project manager expresses her thanks to the following: Elfrida Tan, Eunice Tsai, Krizia Syguiatco, Wilson Ng, Leslie Tseng, the teachers who encouraged their students to watch the movies, all the Celadoneans who have patiently been helping out and Fr. Ari Dy, who, "through his guidance, made this whole event possible."

funpages



Horoscopes of Lurve by Sheena & Cippow

Want to know what the future holds for you in this year of the rat? So do we! Unfortunately, since we don't actually know any Chinese geomancers or astrologists, we turned to the next best thing, Co-Art Editor Sheena Sy's imaginary ("he's not imaginary!" - Sheena) friend, love guru and unofficial Celadon room mascot Cippow. Take it away Cippow...

Rat

This year will be a very good year for rats to elope! Congratulations! To ensure luck and safety when you decide to embark on this wonderful journey, offer 3 cans of Pringles to your ancestors (must be in different flavors), soy sauce and chant your ABC's in Chinese and Arabic 5 times while waving your arms. Good luck.

Ox

Because the Editor In Chief will send me to the desert if I don't make this good ...the Ox will be lucky! During the second quarter, you shall meet a mysterious woman who shall show you a picture of your future grandchildren's spouses. However, distance yourselves from beings who are fat and around 5" tall, especially in Chinese restaurants for they are likely to steal your buchi.

Tiger

The Tigers will be lucky in love this year, especially the young tigers. Look out for your future bride/groom in the following places: bars, korean restaurants, playgrounds, mountain ranges, SM Davao, Manila Zoo and MVP212. Your lucky color is atomic tangerine and it will attract more lovers whenever you wear this powerful color. However, if you are already committed, be careful and constantly offer peace offerings (preferably oyster soup) to your partner.

Rabbit

You have greatly offended the gods because of what you did last November 9, 2007. In order to be forgiven and acquire good karma once again, please compose your very own ode to an octopus. During the fourth full moon of the year, you will find yourself in a very unlikely situation (may be good or bad, depends on your shoe size). Don't fret though, for

during the latter part of the year, you will be rewarded with songs of praises and cashew nuts by your adoring parents.

Dragon

The Dragon will be the luckiest of all this year! You will also be lucky in love, especially if you are single and hot. During the middle of the year, because of the full moon, you will be rewarded with a unicorn (or a pegasus) that poops 25 centavo coins. Feed it with rainbows once a day for even more luck. Be wary though, for people will be envious. They will try all possible means to acquire this heavenly gift from the gods.

Snake

Your house may be invaded by ugly rodents during the first quarter. To prevent this occurrence, visit your grandmother right now. Between May and June, you will be rewarded with a handsome amount of money by a haggard looking stranger, whom you will meet at either Rizal Park or your best friend's vacation house. Use half of this money to treat a friend (or a friend of a friend) whose birthday is between July 30 - August 1.

Horse

The Horse will not be so lucky this year. Because of their humongous size, they will not be able to gather many cheese this year (which is very bad). You may also get involved in various mishaps such as slipping (because of spilled carrot juice) and leaving your shoes at home. In order to reverse your bad luck, you must crawl under your table for 2 hours every day while chanting "Ploop ploop I am not poop" repeatedly.

Sheep

Because you are a very cute animal, you will be chased by many this year. To protect yourself from freaky stalkers, create your very own mask out of clay, baking powder, melted Crayola wax and milk. Wear

this from 10:00 am until 3 pm, yes, even during class hours, or else you will die (but will be resurrected in a few minutes).

Monkey

You **MUST** stay away from people whose first names begin with the letter W and ends with the letter R. Make sure you wear a lot of shiny accessories (even boy monkeys) for this will divert the attention of evil doers who want to steal your grandmother's secret recipe. You will receive fair amount of luck throughout the year, especially if you own a pet elephant.

Rooster

Please refrain yourself from talking much this year. Remember the famous saying: less talk, less mistakes, more steak, more bake. Speaking of bake, you are likely to encounter some problems with matters concerning food and kitchen. Therefore, to ensure your safety, make sure that you are in protective gear each time you engage in such activities.

Dog

You will encounter some trouble with regards to your health near the end of this year. You might start coughing fur balls between September to November (hmmm, what have you been doing?) and have sudden seizures. However, do not seek professional help for they will only steal your watch. Instead, send 10 love letters to 10 different friends and include three 5 peso bills folded into a paper crane in each. It must fit in a standard white envelope.

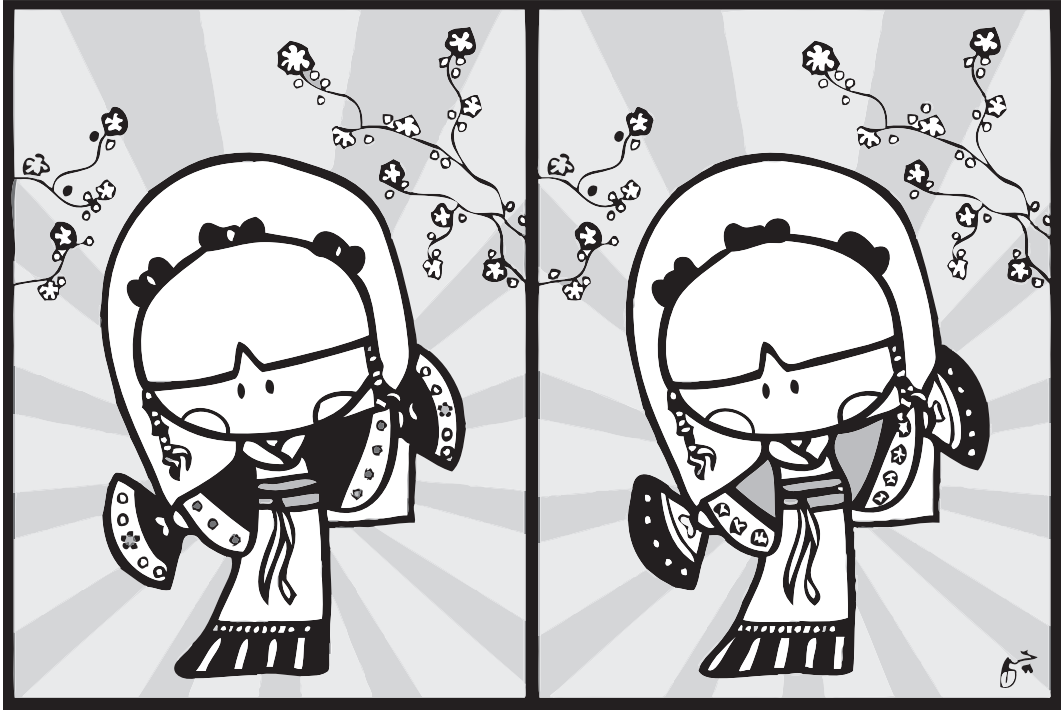
Pig

Prevent yourself, through all means necessary, from eating a lot this year, especially blue cheese and cream cheese. If you do, you will suffer a terrible fate near the end of the year (such as getting kidnapped by a group of ninjas in pink). Do not engage in trade or business concerning with peacocks for it may cause you temporary blindness after the 3rd full moon.

Not sure what animal corresponds to you? Check out http://en.wikipedia.org/wiki/Chinese_zodiac to match your birth year to your zodiac animal!"

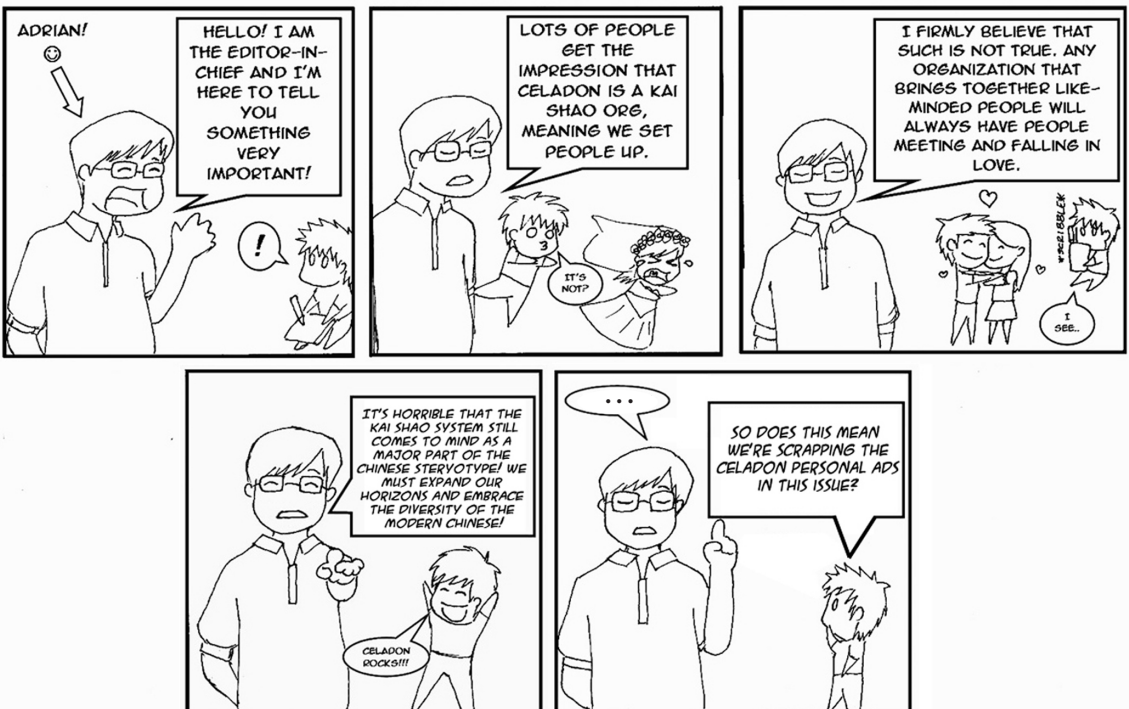
spot the difference

Can you spot the 12 ways the image on the right is different from the one on the left?



BuhayCeladon

written by Adrian Dy, illustrated by Jennifer Ong





tomato

SNOWSTORM

JANSPORT



FROM LEFT TO RIGHT, TOP TO BOTTOM: PAUL KAW • JERALDINE AIZA TAN • PATRICIA REGINE CHUNG • SHERLEEN ROSE CHUA • EUNICE TSAI • ADRIENNE FRANCESCA GOPOCO • ROVERNE ELIZA CHIUSINCO • CHRISTIANE CHAN • KENELYN VASSY NG • JACQUELINE TANLIAO