



THE OFFICIAL NEWSLETTER OF
DE LA SALLE UNIVERSITY-MANILA

From now on, 2401 is no longer only a landmark number along Taft Avenue, the site of De La Salle University-Manila, home of luminaries in business, public service, education, arts, and sciences. 2401 (Twenty-four, Zero, One) is the official newsletter of DLSU-Manila. It features developments in University policies and programs, faculty and student achievers, and breakthrough research and publications.

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Dr. Manuel Belino

Academe's pride

La Salle prof joins Metrobank

The Metrobank Foundation, Inc. recently named Dr. Manuel Belino, Mechanical Engineering Department chair and associate professor, as one of the two awardees in the Higher Education Level of the 2005 Search for Outstanding Teachers.

The award ceremony was held at the Metrobank Plaza Auditorium in Makati City last September 2 during Metrobank's 43rd anniversary celebration. He received a gold medallion, trophy, and a cash prize of P200,000.

Belino is the eighth Lasallian educator to win the prestigious teaching honor. He was cited for his commitment to promote quality engineering education even beyond the confines of the university as

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*Dr. Fanny Garcia is first
guest writer of 2401*



6 Transformative
Learning
*Faculty members attend
first workshop on the new
pedagogical framework*



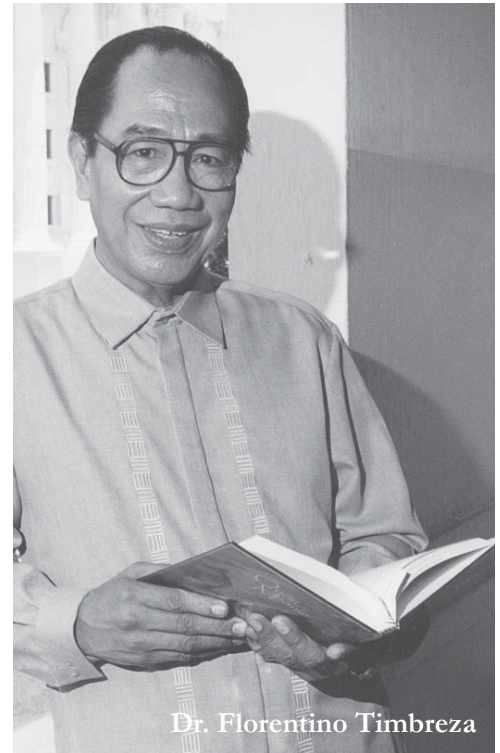
Komisyon ng Wikang Filipino honors Timbreza

University Fellow Dr. Florentino Timbreza was conferred the *Natatanging Gawad ng Pagkilala* by the Komisyon sa Wikang Filipino (KWF). He received the honor during awards ceremonies held on August 31 at the Philippine Columbian in Manila. The event was part of this year's celebration of the Buwan ng Wikang Pambansa, which had the theme "*Wikang Filipino: Simbolo ng Kultura at Lahing Pilipino*." Timbreza was honored for his extensive works not only on the propagation and intellectualization of the National Language but also on the articulation and formalization of Filipino philosophy.

He is the only one in the University who has been teaching the subject Filipino Philosophy (FIPHILLO) in Filipino since 1984. He is also the first to present and defend a dissertation paper in Filipino for a doctorate degree in Philosophy.

His pioneering works include writing the first book *Pilosopiyang Filipino* based on the indigenous experience and practical wisdom of the Filipino people. He is the author of the first and only translation of Tao Te Ching in Filipino, and the first full-length textbook so far, the only *Ensayklopidiya ng Pilosopiya* in the country.

His other awards are the Special Award for Philosophical Research on Filipino Culture, Thoughts, and Values (1999) from the Office of the Manila City Mayor; Gawad Guro 2002-Natatanging Guro sa Filipino from the Kabayan Publishing Company, and the St. Antoninus of Florence Award (2005) from the University of Sto.



Dr. Florentino Timbreza



CBE faculty wins international economics fellowship

Dr. Emily Cabegin, associate professor of the Economics Department, was recently awarded the 2005-2006 Robert Solow Post-Doctoral Fellowship by the French Institution Centre Cournot Pour la Recherche en Économie (formerly Saint-Gobain Centre for Economic Studies).

The one-year post-doctoral fellowship is offered annually to only five scholars who have recently completed their PhDs and who seek to undertake further research in their field of specialization. A total of 120 candidates from all over the world applied for the fellowship.

The four other winners are from France (2), the United

Kingdom, and Belgium. Cabegin will begin her post-doctoral research on October 2005 at the Institute for the Study of Labor (IZA) in Bonn, Germany. IZA is a private, independent research institute financed by Deutsche Post World Net and cooperates closely with the University of Bonn.

Under the direction of Robert Solow, Nobel Prize winner in Economics, and Jean-Louis Beffa and guided by a Scientific Advisory Committee, the Centre Cournot has three main objectives: publishing and enhancing economic theory, granting fellowships to postdoctoral students, and providing a forum for discussion of economic ideas.



Usapang-Babae Lang Kaya?

ni Fanny A. Garcia

Tagapangulo, Filipino Department

Unang-una,
salamat kay
Sheila

Bartolome para sa kanyang alok na magsulat ako sa maiden issue na ito. Naalala ko tuloy ang mga unang taon nang 1990s nang ako'y opinion page editor ng broadsheet na *Dyaryo Filipino*, sister publication ng broadsheet na *Daily Globe*. May kolum ako noon, "Isipdamdamin", sa tradisyonal na pagsulat ay dapat na isip-damdamin pero sinadya kong walang gitling para mas mabigyang-diin na magkaugnay naman talaga, tumutulay naman talaga ang dalawa sa isa't isa.

May dalawang anyo ang kolum: ang dere-deretsong sanaysay, at nakapokus sa isang paksa; ang isa pa'y ang tinatawag namin noon na "condominium type", iba-iba o samutsari ang paksa. Dahil minsanan lang ang mapalad na pagkakataong ito, sasamantalahin ko na ang minsanang mapalad na pagkakataong ito upang mas makapagsyeyring sa mga mambabasa:

Paano mo ba isulat ang iyong pangalan?

Lagi kong ipinagbibilin sa aking mga estudyante na kung isusulat nila ang aking pangalan ay huwag nilang kalilimutan ang aking middle initial. Idadagdag ko na rin ang paliwanag, nang may bigay-diin na syeyring lang naman at bahala na sila: "May 50 % na bahagi ang nanay natin kung bakit sumingaw tayo sa mundong ito. Bakit naman middle initial na lang mula sa nanay ay ipagkakait pa?"

Interesting din ang kanilang reaksiyon kaugnay ng mga opsiyon ng isang babae, kung paano isusulat ang pangalan, kapag nag-asawa na. Halimbawa (ipagpalagay nang gumagamit ng middle initial ang babae): Luz S. Reyes. Luz S. Reyes-Cruz. Luz S. Reyes Cruz. Luz R. Cruz. Luz Cruz. Pansinin na maliban sa Luz S. Reyes—na siyang identidad ng babae bago siya nag-asawa, ang mga sumunod na paraan ng pagsulat ng pangalan ay siyang kinikilala't tanggap ng lalo't higit na nakararami. Nagiging isyu sa mga taong kombensiyonal ang mga kaso ng mga babaeng hindi ginagamit ang apelido ng asawa, gayong hindi isyu sa kanila kung paano nawala ang identidad ng babae sa Luz Cruz, halimbawa. Siyempre pa, dahil sa patriarki, si Ramon Z. Reyes o Ramon Reyes ay gayon pa rin ang pangalan kahit pa siya'y tumandang binata, o nag-asawa ng isa o higit pa, o nabiyudo.

Gayunman, palagi kong sinasabi sa mga estudyante ko, "O, napapag-usapan lang naman natin ito, bahala na kayo." At

magsasampling ako ng dalawa-tatlong estudyanteng babae at lalaki. Bihirang-bihira ang babaeng estudyanteng magsasabing gagamitin niya ang apelido niya. Consistent naman na may mga lalaking estudyanteng kategorikal na sasabihing kahit mahal pa nila ang babae, huwag na lang.

Feminista kasi, ibabato sa mga babaeng mapagiiit sa kanilang identidad at mga karapatan. Sa isang banda’y conscious naman ang mga feminista sa ironya ng isyung ito, na sa katunayan ay nakapagitna sa apelido ng ama sa isang banda, at ng apelido ng mister sa kabilang banda. Anu’t anuman, sabi nga ng feministang kuwentistang kilala ko, kung pinahirapan mo rin naman nang gayon na lang ang identidad at career mo, dapat lang kilalanin ng lipunan, ng batas ang mga makababaeng opsiyong ganito. Sa katunayan, hindi lang opsiyon para sa career women lang. Dapat opsiyon ito ng kahit sinong babae.

Kaugnay ng isyung ito ay ang isang magandang balitang nabasa ko sa *Philippine Daily Inquirer* di pa nalalaunan. Sa wakas, tinanggap na rin ng ating Batas ang karapatan ng ating mga kapatid na katutubo na taglayin ang kanilang mga katutubong pangalan, na respetuhin ang kanilang mga tradisyon, halimbawa’y ang kasal sa loob ng kanilang tradisyon. Sa ikatlong milenyum na ito, sa wakas, nabigyang-katarungan ang ilang daang taong pag-marginalize sa ating mga katutubong kapatid sanhi ng kolonyalismo. Idinikta ng kanluraning kolonyalismo ang kanyang kultura’t world view; ang mga Pilipinong hulmado sa kanluraning kultura’t world view ay nagdikta rin sa mga kapatid na katutubo. Kayat sa listahan ng mga listahan, hindi kasali

ang mga walang apelido; hindi nakalista bilang mag-asawa ang ikinasal sa ilalim ng kanilang matatanda nang tradisyon. Sa wakas, ngayong 2005, tinanggap ng Batas (ng tradisyong kanluran) na may Batas din ang mga katutubo/di-kanluran.

Di pa nalalaunan, nalaman ko sa ambassador-level na kaibigan kong taga-Department of Foreign Affairs, ayon daw sa Passport Law, ang isang babaeng

may-asawa na ang passport ay sa apelido ng kanyang asawa ay hindi na puwedeng bumalik sa apelido niya (sa passport) maliban na lang sa dalawang dahilan: kung patay na ang kanyang asawa, o marriage annulment.

Siyempre pa, walang ganitong isyu sa lalaki—buhay o patay man ang kanyang misis, babaero man siya o matapat.

Masuwerte ang ating mga kapatid na katutubo. Kahit walang apelido, tanggap na ng Batas.

For God and Country?

Noong unang tamaan ng mata ko ang paalala sa dingding sa klasrum ay naisip ko:

Kapag tinanong ang mga estudyante kung bakit sila nag-aaral, ang karaniwang sagot ay para sa kanilang magandang kinabukasan; karaniwan ding sagot: bukod sa kanilang sarili ay para sa magandang kinabukasan ng kanilang pamilya (tinutukoy ang kanilang mga magulang at mga kapatid, o ang kanilang magiging asawa at mga anak).

Para rin sa sarili, para rin sa pamilya kung bakit maraming kababayan natin ang nagtatrabaho sa iba’t ibang parte ng mundo.

Kung gayon, bakit kaya wala ang sarili, ang pamilya sa panawagang “For God and Country”? May pagtingin kaya na ang pagmamalasakit para sa sarili ay negatibo? (halimbawa, vested interests); sa ganito rin kaya ang pagmamahal sa pamilya? (halimbawa, nepotismo?)

Kahit may mga tanong akong ganito, hindi ko kinukuwestiyon ang pagmamahal sa Diyos at sa bansa, na dapat at dapat lang.

Saan kaya nagmumula ang pananaw na nagtatanggal o nagmamaliit o nagpapa-negatibo sa indibidwal, sa pamilya?

May kutob ako na may patriarkik na pinagmumulan ito—kung saan magkaibayo ang tinatawag na publikong mundo (public sphere) at domestikong mundo (domestic sphere), kung saan mas pangunahin ang una kaysa huli. Kaya repleksiyon ang mga atityud/expresyong “political ito, domestic concern lang naman iyan”, halimbawa. Sa feministang pananaw, gayunman: Ang personal ay pulitikal. Ang domestic sphere ay sumasalamin din sa public sphere.

Kaya sa pananaw-babae, walang

Blessed Brother Scubilion Rousseau

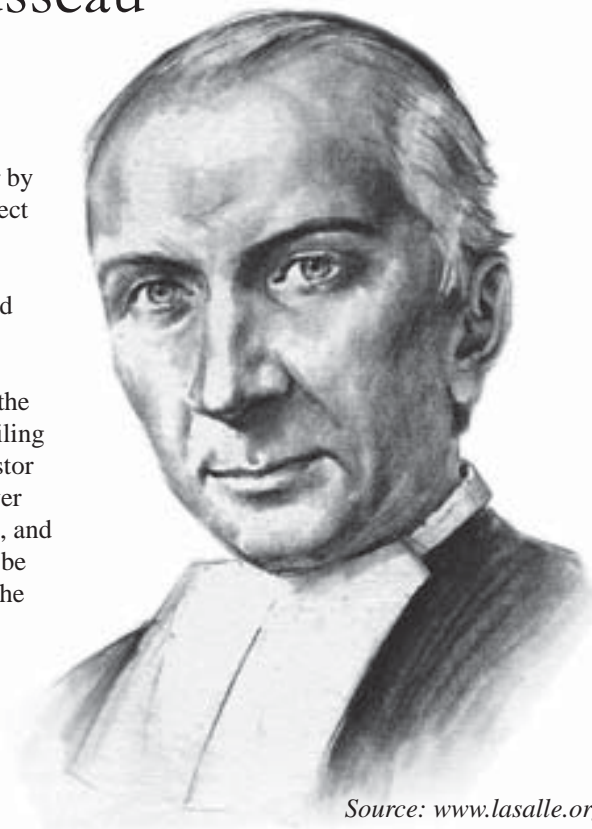
Catechist of the Slaves

As a devout young man in his native village in Burgundy, Jean Bernard Rousseau was serving as a catechist when he was introduced to the Brothers, who had just opened a school in a nearby town. He entered the Paris novitiate in 1822. After 10 years in elementary schools throughout France, Brother Scubilion left France in 1833 to dedicate the remaining 34 years of his life to the enslaved natives on the island of Reunion in the Indian Ocean.

Remembered as the “catechist of the slaves,” he inaugurated evening classes for them, which were well attended, even after a long day of exhausting labor. He devised special programs and techniques, suited to their needs and abilities, in order to teach the essentials of Christian doctrine and morality, and prepare them to receive the

sacraments. He won them over by his kindly manner and his respect for them.

After the emancipation of the slaves in 1848, he continued to care for them and to help them adapt to their new life of freedom and responsibility. In the last years of his life, despite failing health, he assisted the local pastor in visiting the sick, winning over sinners, encouraging vocations, and even effecting what seemed to be miraculous cures. At his death he was venerated everywhere on the island as a saint. He was beatified in Reunion by Pope John Paul II on May 2, 1989.



Source: www.lasalle.org

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evidenced by the major roles he plays as consultant to both government and non-government agencies, adviser of other educational institutions, and officer of professional societies.

He is involved in evaluating mechanical engineering programs of various schools and revising the mechanical engineering curriculum under the Commission on Higher Education-Technical Panel for Engineering, Technology, and Architecture.

He is currently president of the Philippine Institute of Mechanical Engineering Educators, director of the Philippine Society of Mechanical Engineers – NCR Academe Chapter and member of both the American Society for Mechanical Engineers.

In 2003, he received one of the DLSU System’s highest awards, the Lorenzo M. Tañada CHIMES Award. He was cited as an exemplary model of a Christian achiever for God and Country and for contributing in the promotion and practice of the values of CHIMES (Common Good, Honesty, Integrity, Meritocracy, Excellence, and Service).

Established in 1985, the Search for Outstanding Teachers aims to bestow honor upon the teaching profession by recognizing teachers who devote their lives to the development of

the youth with exemplary competence and dedication and select outstanding teachers who will serve as models of excellence in their respective spheres of influence.

| Lasallian Metrobank Outstanding Teacher Award Recipients | |
|---|-----------------------------|
| 1985 | Dr. Emerita Quito |
| 1987 | Dr. Eduardo Deveza |
| 1991 | Dr. Marcelino Foronda Jr. + |
| 1993 | Dr. Tereso Tullao Jr. |
| 1994 | Dr. Wyona Patalinghug |
| 1999 | Dr. Marjorie Evasco |
| 2000 | Dr. Rose Marie Clemeña |

Faculty members gear up for new teaching framework implementation



In line with the University's adoption of the Transformative Learning Framework, faculty members handling General Education (GE) courses attended the Workshop on Writing Pilot Modules for Transformative Learning held at the E-classroom during the first week of September.

Facilitating the workshop was Dr. Miguel Rapatan, chair of the ad hoc Teaching Effectiveness Committee convened by the Office of the Vice President for Academics and Research. Dr. Auxencia Limjap of the College of Education is also assisting Rapatan in the Committee.

Though all the colleges were represented, most of the participants were from the College of Liberal Arts. Rapatan noted that the Colleges of Computer Studies and Engineering sent their faculty, although they were not assigned to handle GE courses, in order to familiarize

themselves with the new pedagogical framework.

The workshop aimed at giving the participants a clear understanding of the components of the Transformative Learning Framework. Part of the activity was a self-survey on the practice of transformative learning.

The faculty gave individual rating to determine the level they think best describes their current teaching practices for the GE course. For the department survey, they were asked to meet with other faculty of their department to share their rating and come to a consensus regarding the Department's practice.

Rapatan said the results of the survey would be used in the development of training programs and in designing workshops for the successful implementation of the pedagogical framework. Modules reflecting the Transformative Learning Framework are

now being developed by this batch of faculty. Those who are writing the new modules are deloaded of some teaching assignments.

The current thrust on transformative learning does not mean that it is not being done by the faculty, Rapatan pointed out, adding that the University is simply formalizing the implementation of the Lasallian pedagogical framework.

With the new paradigm, students become self-directed learners and engage themselves in deeper modes of inquiry. It allows them to develop their analytic, critical, and creative thinking skills.

The modules will be pilot-tested in the third term, for evaluation and revision. The first batch of faculty who attended the workshop will implement the modules during the first term of SY 2006-2007.

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