



THE OFFICIAL NEWSLETTER OF
DE LA SALLE UNIVERSITY-MANILA

2401 (tweñ'tē fōr'ō, wun) is a landmark number along Taft Avenue. It is the location ID of De La Salle University-Manila, home to outstanding faculty and students, and birthplace of luminaries in business, public service, education, the arts, and science. And 2401 is now the name of the official newsletter of DLSU-Manila, featuring developments and stories of interest about the University.

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Timbreza named outstanding educator

University Fellow and Philosophy Department faculty Dr. Florentino Timbreza, the Father of Filipino Philosophy, is one of the four recipients of this year's The Many Faces of the Teacher award.



Organized by the Bato Balani Foundation, Inc. (BBFI) and Diwa Learning Systems, Inc., the awarding was held on September 9 at the Araneta Coliseum. About 14,000 public and private school teachers witnessed the event.

BBFI, through its “A Tribute to the Teachers” program, recognizes outstanding educators who can be role models of Filipino educators. It is part of the organization’s “The Many Faces of the Teacher” advocacy campaign that extols the virtues of teaching and seeks to uplift the teaching profession.

Timbreza is the only one in the University who has been teaching the subject Filipino Philosophy (FIPHIO) 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.

In 2005, he received the Komisyon sa Wikang Filipino *Natatanging Gawad ng Pagkilala* citation in recognition of his extensive works not only on the propagation and intellectualization of the National Language but also on the articulation and formalization of Filipino philosophy.

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. Tomas.

Established in 1991, Bato Balani Foundation Inc. is a non-stock, non-profit organization engaged in the conceptualization and implementation of education development programs for its corporate benefactors. It was named after Bato Balani for Science and Technology, a publication of Diwa Learning Systems.

The Museum opens new exhibition

The Museum at De La Salle University-Manila invites all members of the academic community to view its latest exhibition “Drawing and Illustration: Creative Visual Expressions.” It will run until December 9.

The exhibition includes original artworks from the Wili and Doreen Fernandez Art Collection. Featured drawings and illustrations were created by Fernando Amorsolo, Carlos “Botong” Francisco, Fernando Modesto, Manuel Baldemor, Manuel Rodriguez, Jr., Pepito Frianeza, and Vin Toledo. The illustrations are categorized in three themes, namely, folktales, humanizing animals, and life in the eyes of a child.

Works of some members of Ang Ilustrador ng Kabataan from children’s books published by Adarna House, Inc. are also part of the exhibition.

Through the exhibition, The Museum aims to recognize drawing and illustration as art forms and to realize the importance of book illustrations that support texts as tools to learning.

The Wili and Doreen Fernandez Art Collection is a compendium of 416 artworks endowed to the University for art appreciation and education.

The Museum is open from Monday to Friday, 9 a.m.-6 p.m. and Saturday, 9 a.m.-12 noon.



Liberating Technology: An Intersection of Engineering and Theology

by Dr. Manuel C. Belino



All engineering activities must benefit humankind. This ultimate goal of engineering is enshrined in the first canon or rule of the Codes of Ethics of Engineers which states that:

Engineers shall hold paramount the safety, health and welfare of the public in the performance of their professional duties.

Thus, it is encouraging to know that a growing number of engineering schools in the world realize the value of exposing students to the problems of the real world, especially poverty, through service learning. William C. Oakes, an associate professor of engineering education and interim director of Engineering Projects in Community Service (EPICS) at Purdue University, sees the value of service-learning where students see engineering as more than just a set of math problems. He says “they see it as a means to change people’s lives, see career paths they didn’t see before in nonprofits, and the compelling nature of the projects helps students take more risks.”

The Abra Micro-Hydro Project illustrates how service-learning, as a teaching method which combines meaningful service to the community with curricular-based learning, is done through an undergraduate senior project of the De La Salle University-Manila Mechanical Engineering Department. The benefits of service-learning pedagogy in this case are: an opportunity for students to apply their technical knowledge and skills; an understanding of the social, economic and political problems of the locality; a heightened awareness on and concern for environmental issues; and a concrete and meaningful way of helping the poor Tingguian upland community.

While engineering students in the United States and other developed countries travel far and wide to improve the lot of some of the world’s poorest communities in Africa, Asia and Latin America, Filipino engineering students have the poor communities right in their backyards. Similar to some of the projects undertaken by Engineers Without

Borders – USA, an organization established to partner with developing countries and to train a new generation of engineers who can serve the developing world, the Mechanical Engineering Society (MES), one of the student professional organizations of DLSU-Manila, built a schoolhouse for the Mangyans, a tribal community in Mindoro island, in May 2003. The project gave the volunteer students the opportunity to apply what they have learned in their shop and laboratory courses, experience the living conditions of the Mangyans, and help in uplifting the living conditions of an underprivileged sector of the society.

I believe that the ultimate question is how technologies are used to serve the poor and protect the integrity of the environment. In *To Love or Perish: The Technological Crisis and the Churches* edited by Carothers et. al. (1972) the crucial question raised regarding the ethical issues that arise out of the various technologies explored in the book was:

“How can the newest of our techniques be put to the service of the most disadvantaged or our neighbor? Christians in every nation, rich or poor, should be among those who ask such question. They should be the first to insist that a society is over-technologized whenever expensive equipment serves chiefly to make the rich richer- that it is under-technologized whenever there is an idle or half-utilized technical answer to a desperate human need.”

Engineers must enter into a meaningful

dialogue with other disciplines especially those dealing with the humane. With the rapid technological developments over the past decades which pose innumerable challenges, the engineers find themselves ill-equipped to reconcile technology and humanities. It is unfortunate that the links between engineering, theology and other disciplines have been explored only recently.

The following are some insights from an engineer and theologians that might be helpful in challenging engineers to create technologies which are God’s instrument of love and hope, and in reminding them that they are created co-creators a term coined by Phil Hefner.

Egbert Schuurman, a Calvinist engineer from Holland, rejects many features of current technology but holds that it can be transformed and redeemed to be an instrument of God’s love serving all creatures. He believes that technology can be redirected to advance both material and spiritual well-being. He says that it has a “magnificent future if it is incorporated into God’s work of creation and redemption. A liberated technology could do much to heal the brokenness of nature and society.”

Jonathan Sacks in “Technology and Human Dignity” asserts that Genesis 1 which is about how God and human beings create is the “biblical mandate for science and technology” and Genesis 2 tells us the end goal of what we create.

In Genesis 1, God invites us to explore, discover, invent, create, Genesis 2, though, is the corollary. It is about where, ultimately, we seek to be. It suggests that the world we



“We need holistic engineers who have an understanding of and concern for local and global issues.”

made should honor the world God made. It tells us that we were placed on earth “to serve it and protect it”. It asks us to honor other persons as “bone of my bones and flesh of my flesh.”

Pierre Teilhard de Chardin, during the infancy stage of nuclear power, computers, and molecular biology, expressed a “hopeful vision of the technological future,” Teilhard had an inspiring vision of planetary future in which technology and spiritual development would be linked together. For him, technology is participation in divine creativity.

The Abra micro-hydro power project mentioned earlier has been extended to provide electricity to four villages of one hundred households each under the auspices of the newly created De La Salle University-Center for Micro-hydro Technology for Rural Electrification (CeMTRE). The Abra micro-hydro technology is an example of an appropriate technology. Martin (1996) describes appropriate technology as follows:

It refers to identification, transfer, and implementation of the most suitable technology for a new set of conditions. Typically the conditions include social factors that go beyond the routine economic and technical engineering constraints. Identifying them requires attention to an array of human values and needs that may influence how a technology affects the novel situation. Appropriate technology also implies that the technology should contribute to and not distract from sustainable development of the host country by not degrading the environment

beyond stewardship of its natural resources.

We need holistic engineers who have an understanding of and concern for local and global issues. Engineers who are narrowly focused on the technical aspect of the profession may fall into the danger that Ian Barbour talks about in the succeeding paragraph.

Preoccupation with technology does become a form of idolatry, a denial of the sovereignty of God, and a threat to distinctively human existence. But technology directed to genuine human needs is a legitimate expression of humankind’s creative capacities and an essential contribution to its welfare. In a world of disease and hunger, technology rightly used can be far-reaching expression of concern for persons. The biblical understanding of human nature is realistic about the abuses of power and the institutionalization of self-interest. But it also is idealistic in its demands for social justice in the distribution of the fruits of technology. It brings together celebration of human creativity and suspicion of human power.

Thus, engineers and theologians together with other professionals and the public must work together in analyzing the ethical problems brought about by new technologies and come up with solutions which would ultimately safeguard the human race and the planet from the perils of destructive technologies.

Dr. Manuel Belino, associate professor of the Mechanical Engineering Department, was named Metrobank Outstanding Teacher in 2005. In 2003, he won the DLSU System’s CHIMES Award which cites him as an exemplary model of common good, honesty, integrity, meritocracy, and service.

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CCS, Microsoft team up in software solutions development

The Advanced Research Institute for Informatics, Computing, and Networking (AdRIC) of the College of Computer Studies (CCS) was recently designated as the country's first-ever Microsoft Innovation Center (MIC).

A MOA signing formalizing the partnership between De La Salle University-Manila and Microsoft Philippines was held at the Multi-purpose Room of the Don Enrique Yuchengco Hall on September 19.

The partnership includes a grant involving top of the line equipment and software housed at the Microsoft Innovation Laboratory at the Gokongwei Hall. It is open for use of CCS students and faculty members engaged in the research and development of innovative solutions using Microsoft technologies for the mobile platform.

According to Microsoft Philippines Managing Director Antonio Javier, "We envision this Innovation Lab to develop and produce the first in a series of proudly Filipino, world-class mobile platform-oriented applications and systems to help spur the development of the local software economy."

The initial focus of the DLSU-MIC will be on the planning, research, and development of programming tools or content publishing tools to empower local developers and the local industry; mobile security; and mobile productivity.

According to Microsoft, DLSU-Manila was chosen for the program because of its expertise

in research and development in the areas of information and computing technology, as demonstrated by the novel and high-quality thesis projects produced by its faculty and students over the years.

The DLSU-Manila Computer Science Program is the first and only program in the country to be stamped

with a quality standard of Level III by the Philippine Accrediting Association of Schools, Colleges, and Universities (PAASCU). Level III academic standing is the highest in PAASCU program accreditation.

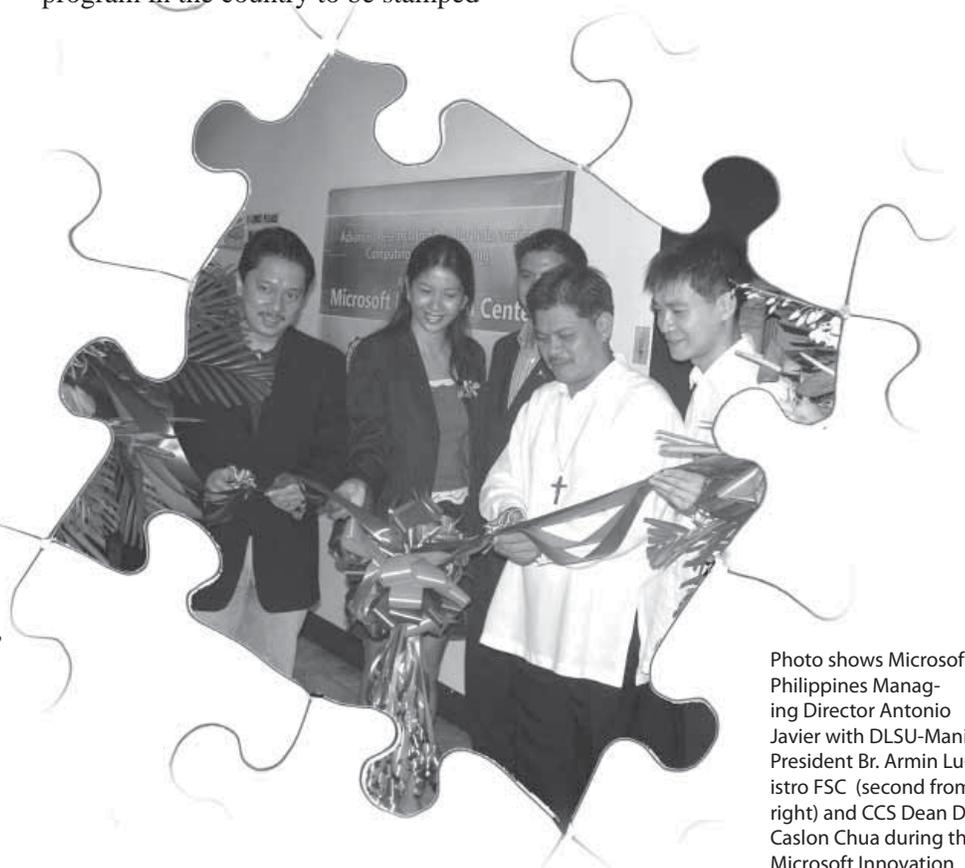


Photo shows Microsoft Philippines Managing Director Antonio Javier with DLSU-Manila President Br. Armin Lustrero FSC (second from right) and CCS Dean Dr. Caslon Chua during the Microsoft Innovation Lab launching.

La Salle's blood drive earns DOH honor

The Department of Health, through the National Voluntary Blood Services Program Unit (NVBSP) and the Philippine Children's Medical Center – Pediatric Blood Center, recently presented De La Salle University-Manila with the Gawad Kabayanihan citation for the University's support for NVBSP's blood letting drive.

La Salle started its participation in the campaign in 2004, and since then have had a cumulative count of 787 blood donors. The University is only one of two organizations to receive this honor, and is the only academic institution of the pair.

The annual blood letting drive is handled by the Center for Social Concern and Action (COSCA). The already generous number of donors from DLSU-Manila increased recently with the staging of "Bridging Lives: Voluntary Blood Letting Drive" from August 1 to 2.

COSCA was able to garner a total of 176 blood donations from members of the academic community.

According to NVBSP, the commitment that DLSU-M has shown through the annual blood drive has been remarkable, and with the continued efforts of the Lasallian community, more lives will be saved by the university's donations.

