

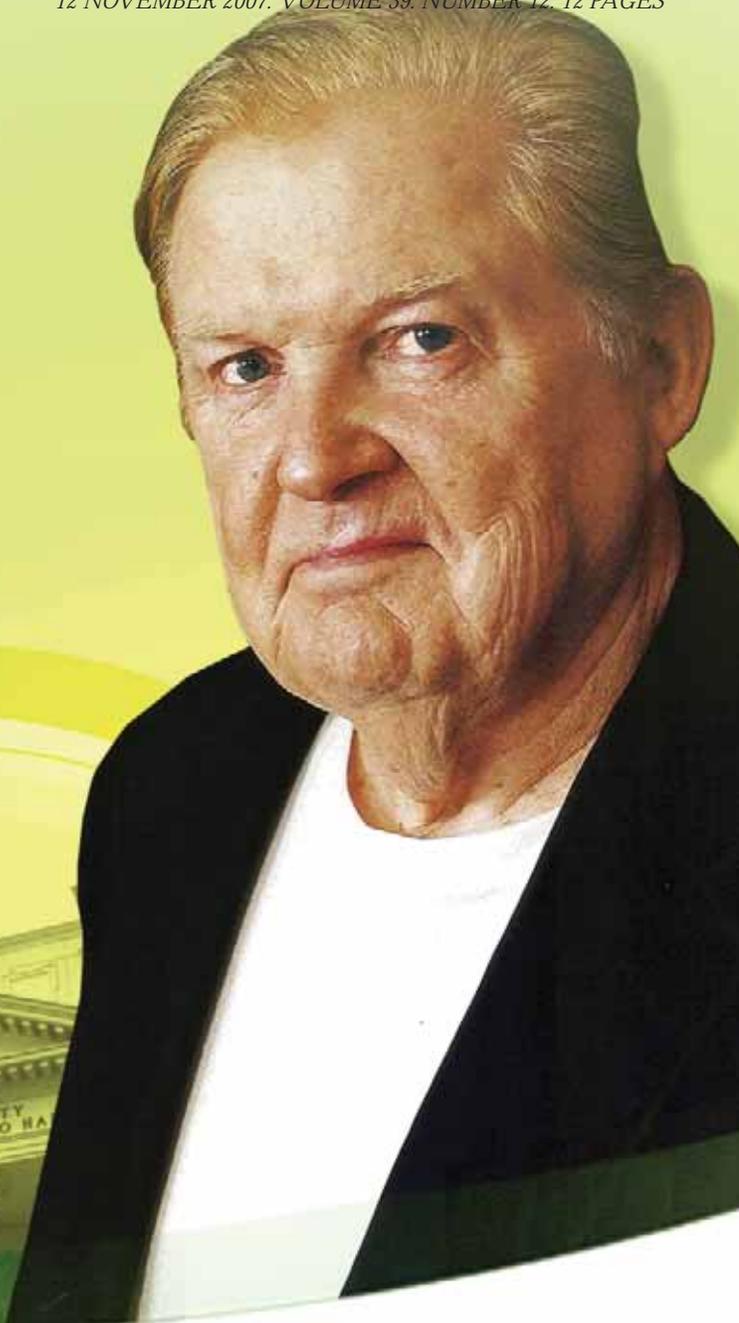


2401 (twen 'tē for 'ō, wun) is a landmark number along Taft Avenue. It is the location ID of De La Salle University-Manila, home to outstanding faculty and students, and birthplace of luminaries in business, public service, education, the arts, and science. And 2401 is the name of the official newsletter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

12 NOVEMBER 2007. VOLUME 39. NUMBER 12. 12 PAGES

Mundell lecture set this week

see page 3



BPI-DOST announces 2008 Science Awardees

4

The Remaking of Filipino Men -For Their Own Sake



5

SINAG races to a stellar finish at World Solar Challenge



12

YUCHENGCO CENTER PRESIDENT ATTENDS UN CONFAB ON SOCIAL SERVICES

Dr. Trinidad Osteria, president of Yuchengco Center and professor of Political Science, attended the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP) Expert Group Meeting on “Enhancing Social Services Policies to Strengthen Family Well-Being in Asia and the Pacific.” The meeting was held on October 22-24 in Bangkok, Thailand.

The Expert Group meeting reviewed the situation of the family and social services policies in the region within the context of changing demographic, social, economic, and political realities. Key issues addressed included the accessibility, quality, and delivery of social services, and the ways and means of enhancing policies on social services. The group examined the concerns from different perspectives while giving focus on key issues, emerging challenges, and priority areas for action by state and non-state actors to strengthen family well-being.

The meeting recognized that the family institution performs multifaceted functions for social integration and cohesion. In order to enable the family institution to fulfill its societal roles and responsibilities, it requires protection, support and the delivery of effective social services. In this regard, it is relevant to examine social services policies from the family perspective and in the context of contemporary demographic, social and economic changes.

According to Osteria, participants of the conference underscored the need to examine laws, regulations, benefits,



Dr. Trinidad Osteria (second from right) with the other delegates of the UN Economic and Social Commission for Asia and the Pacific conference

and programs that are designed to achieve certain objectives for the family as a whole or for its individual members.

Social services policies must be responsive to emerging challenges to the family institution because they could have profound intergenerational impacts. As family structures and functions change, so do the types of needs of its members for social services, she noted.

The ideas generated by the discussion and the recommendations made by the experts contributed to the formulation of a draft regional policy

framework for social policy in support of family well-being. The regional policy framework is anticipated to provide governments and non-state actors in the region with innovative policy approaches to support family well-being through the delivery of social services.

Osteria presented a paper on the issues and challenges in the assessment of the government’s flagship economic programs on family welfare. Twenty experts from the region participated in the meeting.

MUNDELL LECTURE SET THIS WEEK

De La Salle University-Manila will open the first of a series of lectures by Nobel Laureates in the Philippines, with Prof. Robert Mundell delivering a paper on November 15, from 2 to 4 pm, at the Yuchengco Auditorium. The lecture series, dubbed Bridges: Dialogues towards a culture of peace, is hosted through the International Peace Foundation.

Mundell is the recipient of the Nobel Prize in Economics in 1999. His lecture is titled "Economic development by fitting globalization into the national development strategy."

One of the foremost experts in the field of international economics, he has never ceased to teach and share what he has learned from his many years of understanding economic activity in a global perspective.

While Mundell was a professor of economics to prestigious universities such as Columbia University in New York and the Graduate Institute of International Studies in Geneva, Switzerland, he was also an adviser to a number of international agencies and organizations, some of which were the United Nations, the IMF, the World Bank, the European Commission, the Federal Reserve Board, the US Treasury, and the Government of Canada.

His numerous works on economic theory of international economics have significantly contributed to monetary activity around the world. He is considered the father of the theory of optimum currency areas. Among his pioneering works were the theory of the monetary and fiscal policy mix, the theory of inflation and interest growth, and the monetary approach to the balance of payments. He is co-founder of economics.

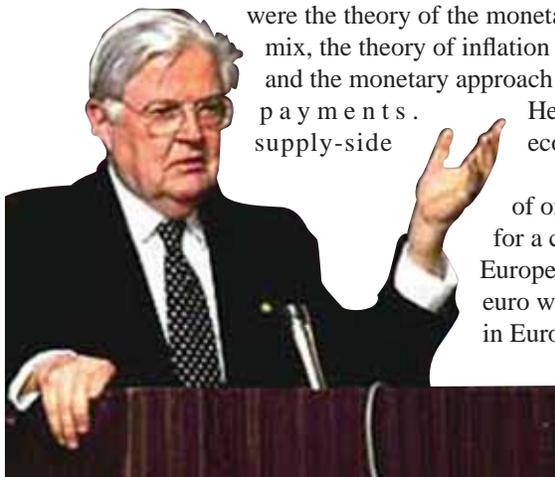
His preparation of one of the first plans for a common currency in Europe, the development of euro which is now being used in Europe, was also highly regarded.

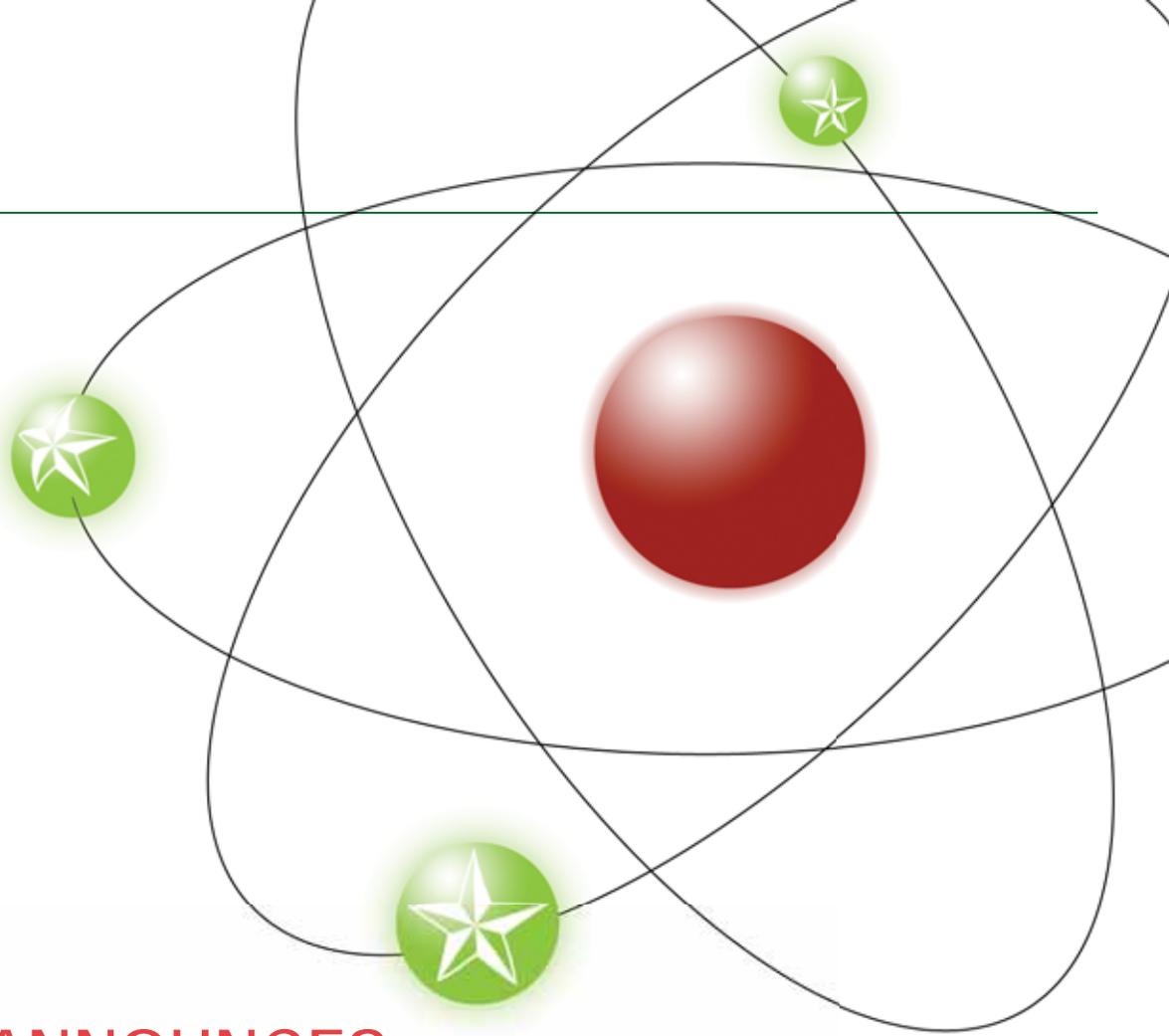
The book *Les Prix Nobel* (The Nobel Prizes 1999), edited by Tore Frängsmyr, noted that Mundell's writings complemented

his teachings. He wrote over a hundred articles in scientific journals and the following books: *The International Monetary System: Conflict and Reform* (1965); *Man and Economics and International Economics* (1968); *Monetary Theory: Interest, Inflation and Growth in the World Economy 1971*; and co-edited *A Monetary Agenda for the World Economy* (1983); *Global Disequilibrium* (1990); *Debts, Deficits and Economic Performance* (1991); *Building the New Europe* (1992); *Inflation and Growth in China* (1996). He also presented lectures and received various recognitions from different universities within the United States.

The book further noted that before his Nobel Prize, he has already received a number of distinctions for his work—a Guggenheim Prize in 1971, the Jacques Rueff Medal and Prize in 1983, the Docteur Honoris Causa from the University of Paris in 1992, an Honorary Professorship at Renmin University in China in 1995, the Distinguished Fellow Award from the American Economic Association in 1997, and was made a fellow of the American Academy of Arts and Sciences in October 1998.

The Mundell lecture on campus is co-presented by the Mapua Institute of Technology. This is the first time that Bridges will be conducted in the Philippines. The program aims to facilitate and strengthen dialogue and communication between societies in Southeast Asia as well as with people in other parts of the world.





BPI-DOST ANNOUNCES 2008 SCIENCE AWARDEES

Two students from the College of Computer Studies (CCS) and one from the College of Engineering (COE) were selected as the recipients of the 2008 BPI-DOST Science Award.

Among the eight nominees, Mary Ann Ngo (BS in Computer Science with specialization in Software Technology), Maureen Sy (BS in Computer Science with specialization in Network Engineering), and Alvin Edward Gillo (BS in Electronics and Communications Engineering) were chosen as this year's awardees.

The BPI-DOST Science Award is bestowed on students who excel in specialized fields of science, namely, mathematics, physics, engineering, chemistry, biology, and computer science. Winners have to pass a rigorous screening by the University based on their research projects, academic performance, and leadership qualities.

Ngo, a Star Scholar, worked on a research paper which focused on the adaptive compression technique, with the aim of reducing the amount of space needed to store or transmit data. The study integrated and built on contemporary data compression techniques to create a powerful archiving software program.

Meanwhile, Sy was involved on the project "Behavior-Based Intrusion Prevention System" which worked on a prototype of a detection and prevention system for in-line network intrusion. The system does not rely on signatures but rather examines network traffic behavior. It uses a model of a network's traffic in a controlled environment as a reference in identifying traffic that is abnormal or inconsistent.

Gillo's research titled, "Automatic Control and Telemetry System for the Gacab, Abra micro-hydro power plant" aims to automatically regulate the power produced by a micro-hydro plant in Abra. The system remotely transmits information about the plant such as voltage, current and frequency to a computer in DLSU-Manila.

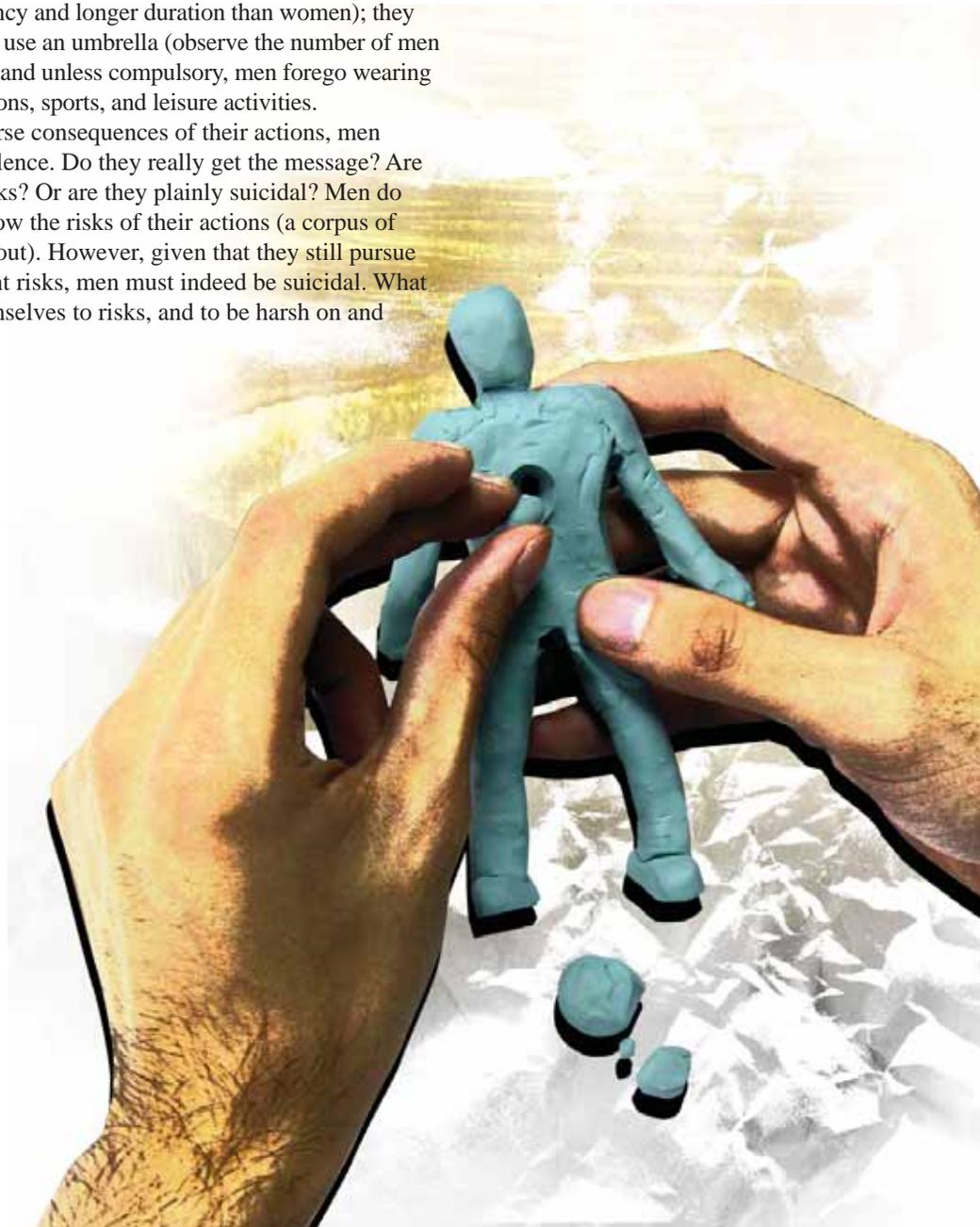
Ngo, Sy, and Gillo are active school leaders and volunteers of various community service projects of the University, aside from being consistent dean's listers and winners in various competitions within and outside the University.

The Remaking of Filipino Men – For Their Own Sake

By Romeo B. Lee, Ph.D.

Like their counterparts in almost all countries throughout the world, Filipino men die earlier than women (66 versus 72). Various explanations—intertwining biological, psychological, social, political and economic dimensions—are offered in the research literature for this markedly patterned demographic phenomenon. One scarcely known but emerging explanation as to why Filipino men have a shorter life expectancy is that they do not really take good care of themselves. Generally, they drink alcohol and smoke as if there is no tomorrow (they do so in greater frequency and longer duration than women); they get drenched by rainwater for not wanting to use an umbrella (observe the number of men in this circumstance against that of women); and unless compulsory, men forego wearing protective gears in certain high risk occupations, sports, and leisure activities.

When reminded of the risks and adverse consequences of their actions, men tend to snub the advice and/or to fall into silence. Do they really get the message? Are they really so dumb not to recognize the risks? Or are they plainly suicidal? Men do get the message loud and clear. They do know the risks of their actions (a corpus of internationally published studies bears this out). However, given that they still pursue their activities despite knowing the attendant risks, men must indeed be suicidal. What accounts for men's tendency to expose themselves to risks, and to be harsh on and deprive themselves of self-care?



Masculinity connection

The theoretical and empirical literature points to masculinity as the “culprit.” Every society has formed and perpetuated a system of standards on which to measure manhood (and womanhood). Part and parcel of what is to be masculine is to embrace invulnerability—a deeply embedded social expectation learned by and imposed upon Filipino men (and upon almost all men elsewhere). To be invulnerable is to be firm, hard and strong for which the society has ably constructed corresponding measures or indicators. One of its prescriptions is that men, in pursuit and fulfilment of their masculinity, must not be emotional (being that this is a trait for women who it considers the “weaker” gender). Throughout their formative years, therefore, men—guided by expectation—are socialized to bottle up their emotions, and to be stoic. Individual, social, institutional and societal agents of socialization confluence to bring about the desired impact. This is commonly conveyed via such classic statements as:

“Huwag ka ngang umiyak diyan. Nadapa ka lang naman eh. Para ka namang hindi lalake” (Stop crying. You just tripped. As if you are not a man)

“Tigilan mo na ang pag-iyak iyak diyan. Magpakalalake ka—harapin mo ang problema mo” (Stop crying. Be a man—confront your problem squarely)

“O gayahin mo ang tatay mo na totoong lalake. Kahit na nasugatan hindi umiiyak. Dapat ganoon ka” (Be like your father who is a real man. Even if wounded he does not cry. You should be like that)

Men are severely deprived of innumerable opportunities in which to develop, cultivate, experience, and to relish their emotions. It is their lack of or restricted emotional expression that precludes them from caring for their own selves. How can men—who are uncared for at the emotional level and who possess a limited grasp and experience of being emotional—be able to care for themselves? In the first place, being “men”—indeed being invulnerable—are they entitled to clothe their lives with emotions and be emotional? Granted that there is entitlement, don’t they run the risk of being labelled “weak,” “less of a man” or “women?” Men are hard pressed to be emotionally numb therefore, leaving them unequipped to know the genuine meaning of caring. Not knowing and experiencing it translates to their lack of capacity to care for themselves, and certainly for others. In turn, the dearth of self-care results in their unnecessary risk exposures, then ill-health, and finally mortality.

Men as victims

The society’s systematic imposition and socialization of invulnerability as a masculinity measure and its dire consequences on individuals is in itself a form of violence and abuse on men. Some studies in the purview of gender, sexuality and reproductive health (GSRH) have begun singling out men’s victimization. However, the empirical literature on men as victims in this regard is very scarce relative to that dealing with women’s victimization. Moreover, GSRH interventions are broadly disinterested in doing work for men. Indeed, why would men who are presumably strong and impenetrable be regarded as victims, and why should they be given attention as much, or much more than that bestowed on their weaker counterparts?

Fortunately, some Filipino men—inspired by their counterparts from the industrialized world—have started working to address the invulnerability aspect of masculinity. Men’s resolve to undertake this effort is borne out of the fact that no other sector is better placed to confront the issue other than men themselves. Women activists are preoccupied with their own women’s causes and even if they take interest in this men’s issue, they would have a difficult time understanding and “accepting” men (in the same way that men would be if they were to work for women concerns). The assumption





“The society’s systematic imposition and socialization of invulnerability as a masculinity measure and its dire consequences on individuals is in itself a form of violence and abuse on men.”

of some men of the worker’s role for men’s rights also has to do with their own personal goal: they seek to be liberated from the bondage of their own emotional numbness (and from that “I am strong and tough” aspect of masculinity). Doing so and succeeding is going to be very rewarding—they will not only reap the beautiful experience of being able to express their emotions (for themselves and with others), but it is also a way for them to get acquainted with their genuine selves. (For those men who appear to be “lost” and “drifting”—always in search of that something—go and unearth that repressed emotions inside. It is one of the keys towards forming an internally-directed happiness).

Working for Filipino men

Currently, funding agencies for GSRH studies and interventions provide a very miniscule portion of their resources for men’s work. They argue that any movement pursuing men’s issues—regardless of how beautiful and meaningful its goal and purpose—is going to compete against the pool of funds meant for women. Such argument is valid—the advancement of women’s causes has only barely scratched the walls of rampant discrimination and abuses against women (their enactment and perpetuation lie mostly in the hands of men). If men’s rights workers were to rectify the victimization of men, they should search for funds elsewhere.

Seeking funds for men’s projects is not easy. Even business organizations that are led by men seem reluctant to award resources for men’s liberation from invulnerability. Why should funds be allocated for men who are superior and strong—is there a need? The lack of connection of business leaders with the emotional problematique is understandable. Having come from the same deprivation, they do not and cannot see the point. Even if they do, however, they tend to snub it—“we have been hurt before. So, why should we help you freed from victimization? We went through it and we



succeeded; we do not see why you cannot.” Men’s right workers contend that the issue of helping men’s liberation from emotional numbness should be seen beyond their own wounded selves—that it is a movement towards aiding others, especially the young generation, who they see would be better off if they are free to cultivate their emotional expression. These workers argue that it is time for the inter-generational wounding of boys and men to stop.

While awaiting for resources to fund men’s projects, men’s rights workers are doing some groundwork in their own small ways. First, they have transformed themselves into tolerant or accepting individuals who have internalized the view that it is alright for boys and men to be emotional. Second, these workers have translated their perspective into their specific experiences as they relate with other men. For instance, saying to other men that “it is perfectly okay to be afraid, to cry, to be in pain, to be weak, to be vulnerable, to fail and to rise again.” While en route to Manila from Cebu, our plane suddenly plunged several feet. I, with a young actor beside me, cried out in fear. Minutes later, the actor was apologetic for being scared, and I said to him that there is nothing to apologize for—men, like women, have the right to be emotional. There are a myriad of other circumstances in which men’s workers help other men contend with their emotional numbness. It is hoped that this groundwork—albeit small scale—goes a long way to reverse men’s emotional emptiness. There is nothing to be afraid that the reversal is going to reduce men’s masculinity. On the contrary, it will help men become far better persons (just like women who have been rising and rising in the social world with their fully cultivated emotions).

ROMEO B. LEE, Ph.D. holds a doctorate degree in demography from the Australian National University (16th in the THES-QS World University Ranking) and is a social science specialist in Filipino men’s health issues based at the Behavioural Sciences Department of DLSU. He has published five ISI men-focused articles dealing with gender, sexuality and reproductive health. Currently, he is finishing a book on men’s sexual behaviour change.

THE FIRST NINE CHRISTIAN BROTHERS IN THE PHILIPPINES

In 1911, French Brothers Blimond, Camillus, Martin, Augusto, and Louis, with Irish Brothers Joseph, C. John and William, and American born Brother Aloysius arrived in the country just in time for the start of the school year. From their scattered posts the nine Christian brothers were ordered to embark on a journey to open the first La Salle school in the Philippines.

On March 10, the first party of three Brothers reached Manila traveling by way of Europe and the Middle East. The second group of six Brothers arrived on May 3 and the first community of La Salle was complete.

Brother Blimond, an amenable and modest leader, shaped the direction and purpose of the initial administration. He stayed in Manila until May 1912, when he was forced to relinquish his post and return to Europe due to his health condition.

Brother Camillus succeeded the directorship of the school after Brother Blimond left. He was keenly aware that the Nozaleda campus was too small for any substantial development and was the one who began looking around the city for a larger and more suitable site though his plan was placed in limbo due to lack of funds. Then in 1915, he was asked to return to France to head another college in Orleans.

The third of the French group was Brother Lucide Martin, who was only 30 old when he came to Manila. After the outbreak of the First World War in 1914, he also returned to his country, along with other French Brothers outside France who felt constrained to serve their country in a time of crisis.

Another French exile in Manila was Brother Augusto, who was drawn from Chile. He was the first business manager of the Manila community.

Brother Louis remained in Manila until he died in 1936. During its early years, he served as the college's doctor and his encyclopedic knowledge of medicine awed everyone. Brother Louis who was most remembered for his innate kindness and ability to see whatever mischief was being done behind his back, was one of the most cherished teachers that La Salle ever had.

The only American born in the group, Brother Aloysius, took charge of

the grounds and was thus called "Brother gardener." He taught advanced classes in Spanish and French as well mathematics.

Brother Joseph stayed in the country for only one year and returned to the United States afterwards.

Brother William from Ireland was the perfect example of a traditional schoolmaster who wore a mask of severity to hide a tender heart. He was appointed as the Prefect of Discipline when the campus was transferred to Taft Avenue. He served for 38 years, the longest among the religious teachers of La Salle.

Brother C. John, was best known for his interest in sports. Brother John organized the first basketball team in the school soon after its foundation. He organized the National Collegiate Athletic Association and the forerunner of the Philippine Amateur Athletic Federation.

Reference: La Salle: 1911-1986 by Quirino, Carlos (1986)

3.6% TUITION HIKE FOR SY 2008-2009

The DLSU-Manila multisectoral committee negotiating on tuition increase formally signed last October 31 a Memorandum of Agreement providing for a tuition hike of 3.6% for upperclassmen and freshmen for SY 2008-2009.

The said increase will effect an across-the-board salary increase of 3.88% for the University's faculty and co-academic personnel, with the exception of the faculty of the College of Computer Studies and the Information Technology Center, whose salary increase shall be in accordance with the agreed-on rate in their last technical panel.

Signing the MOA were Noelle Arcinue for the Student Council, Melvin

Marasigan for the DLSU Employees Association, Ricardo Puno for the Faculty Association, Dr. Carmelita Quebengco for the Administration, and Yolanda Yao for the DLSU Parents Council. Yao stood as the chair of the multisectoral committee.

Arcinue noted that the tuition increase was the lowest in years. Quebengco, for her part, expressed

her gratitude to all the sectors that participated—the students, parents, CAPs, and faculty—for keeping an open mind during the negotiation process. Quebengco cited the respectful, harmonious, and efficient manner by which the committee's decision was reached.

The representatives of the different sectors of the University sign the latest MOA on tuition hike.



24 Lasallian
* 01 Feast Day

November 16

The Brother Martyrs of Almeria

Brother Edmigio, Brother Amalio, Brother Valerio Bernardo, Brother Teodomiro Joaquín, Brother Evencio Ricardo, Brother Aurelio María, Brother José Cecilio

Shortly after the outbreak of the Spanish Civil War in 1936, the Popular Front in the Province of Almería gave orders to arrest all enemies of the revolution, especially priests and religious.

At that time, 15 brothers were at St. Joseph's College and four at Las Chocillas School. Five of the Brothers were arrested at their school, two were taken prisoner in the street while on their way to mail letters to their families. Along with many others, including two bishops, these prisoners were confined in a series of makeshift prisons, where they were subjected to privation, mistreatment, and ridicule.

On the night of August 29, the two bishops, along with 15 others, were taken to an isolated spot where they were lined up and shot. On the next night, August 30, Brothers Edmigio, Amalio, and Valerio were taken to the outskirts of Tabernas, where they were shot in the head and their bodies thrown into a deep well.

On September 8, Brothers Evencio and Teodomiro were shot near the roadside, where their bodies were left. Brothers Aurelio and José met a similar fate on September 12, their bodies also thrown into a well.

Bishops and Brothers alike were condemned to death without trial for the crime of professing and teaching the Catholic faith.

On October 10, 1993, the seven brother martyrs were beatified by Pope John Paul II.



from www.lasalle.org



Sinag, from p12

By the evening of October 26, the team already made its way to Glendambo, the second to the last stop – less than 500km from the finish line.

Ahead of more than a dozen rivals, Sinag made it to Adelaide on Saturday, October 27.

“Sinag is bringing home the torch of pride for Filipinos everywhere,” said Philippine Solar Car Challenge Society chairman and former Department of Energy Secretary Vince Perez says. “The members of Team Sinag took the challenge and conquered it.”

Apart from Fernandez and Tan, Team Sinag’s members included Overall Student Team Leader Robert Obiles, Engrs. Jack Catalan, Isidro Marfori, Emmanuel Gonzales, and Noriel Mallari, Ivan Porcalla, Sherwin To, Prince Ang, Mico Villena, Martin Sy-quia, Vincent Yao, Kaiser Fernandez, and Walter Chua.

DLSU-M was supported by Ford Group Philippines, San Miguel Corporation, Motolite, Shell, Philippine Airlines, U-Freight, and Ventus with Aurora, Cabrera, Lavadia and Associates, JWT, CreAsia, Merritt Partners, Tuason Racing School, Gochermann Solar Technology, and Stratworks, Inc.



SINAG RACES TO A STELLAR FINISH AT WORLD SOLAR CHALLENGE

Team Sinag, composed of De La Salle University-Manila's College of Engineering students and faculty, who designed, built, and raced the first Philippine solar car SINAG, proudly waved the Philippine flag as they crossed the finish line of the recently-concluded 2007 World Solar Challenge (WSC) ahead of more than a dozen rivals.

Considered the “ultimate challenge in sustainable energy,” WSC, now on its 20th year, is an annual 3,000-kilometer race from Darwin to Adelaide, Australia.

“Sinag weathered the course far beyond any of our expectations,” said Overall Team Leader Engr. Rene Fernandez. “It is a positive proof of not only the car’s solid design but also of our own capability to successfully deploy solar power technology in the Philippines.”

For Team Sinag lead driver Eric Tan, the months of hard work and preparation paid off

with the successful participation of the country in the WSC. He further quipped, “this is a dream come true for all of us.”

Sinag performed exceptionally well from the beginning of the race in Darwin on Sunday, October 21. Needing only minor adjustments to its brake system, Sinag quickly zoomed to 11th place.

The team maintained this position and made excellent time, passing the halfway mark at Alice Springs on Wednesday, October 24, and breaching the 2,000km mark at Cadney Homestead the following day, October 25.

Sinag, p11