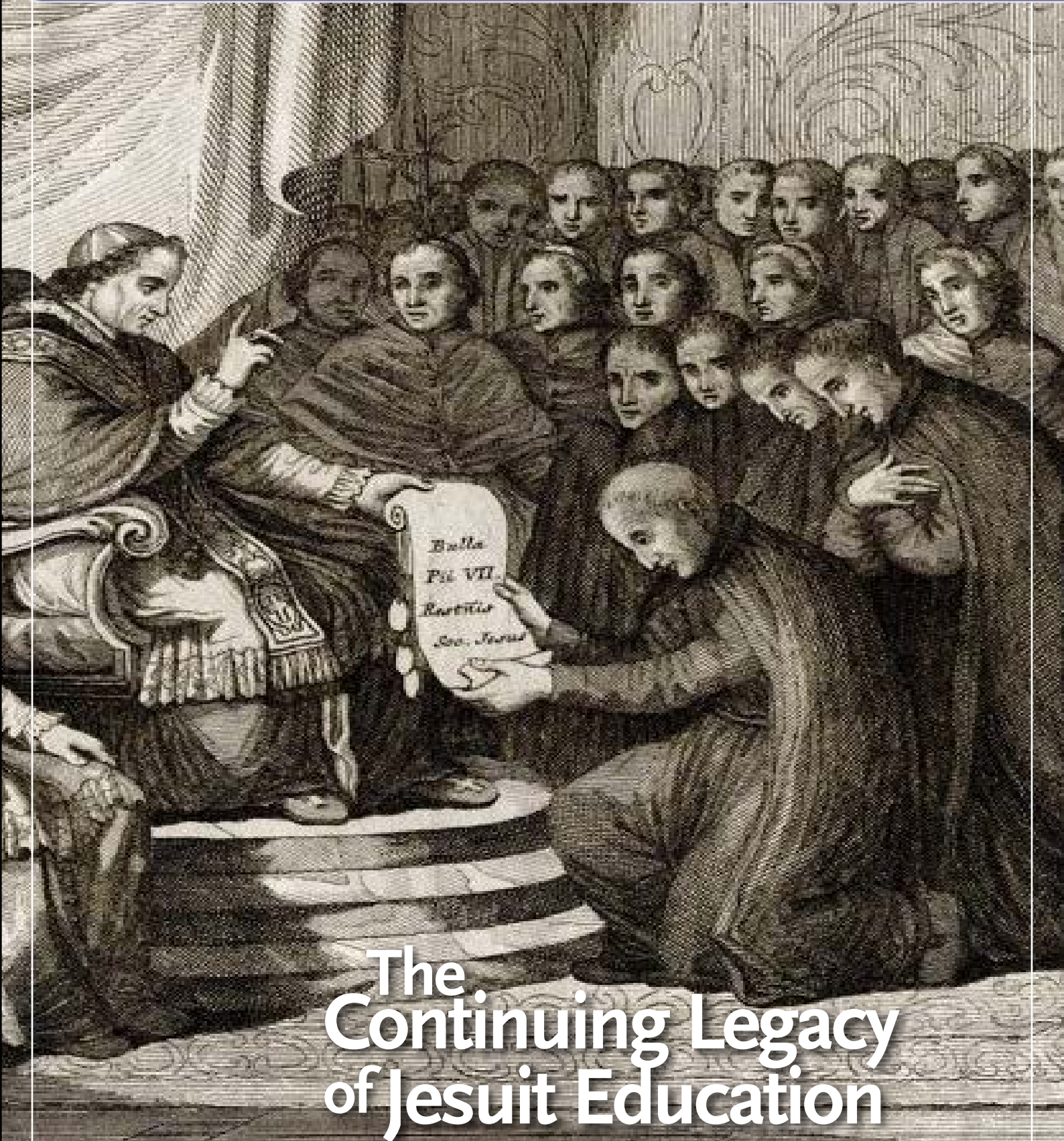


Xavier

magazine

Ateneo de Cagayan

June to September 2014



The
Continuing Legacy
of Jesuit Education



This allegorical engraving of the restoration of the Society of Jesus is entitled "The audience of the Company of Jesus before his holiness our Lord Pope Pius VII: As a sign of true fidelity, obedience and respect." The numbered legends at the bottom corners explain the image: 1. The Jesuit vicar-general with many Jesuits receive the Papal bull from the Pope. 2. Good education which forms youth in the tradition of the Jesuits (This is symbolized by a group of children escorted by a mother. Dressed in Classical Roman style, the group stands behind the Jesuits. A sunburst emblazons the mother's torso.) 3. With her shield and drawn sword, Wisdom protects the young from temptations which lurk nearby and prevents them from coming close. (Wisdom, dressed in Classical style, stays the devils hovering above) 4. Bystanders who acclaim the Papal act.

Source: Archives of the Philippine Province of the Society of Jesus

by Fr. Richard V. Ella SJ
When the early Jesuits first started their apostolate, educating the youth is not part of their missionary work. After failing to get permission to go to the Holy Land, the early Jesuits were involved mainly in aiding souls through spiritual ministries, like giving the Spiritual Exercises, preaching the Word of God, and celebrating the sacraments of the Eucharist and Penance. Alongside this, they were also active in social ministries such as serving the sick in hospitals and working for the reconciliation of those estranged. Originally, the founder Ignatius of Loyola and the first companions

THE CONTINUING LEGACY OF JESUIT EDUCATION

had envisaged the Society of Jesus as a group of men vowed to poverty and totally available to be sent by the Pope on a mission even at a moment's notice. This demanded mobility. Running a school, by contrast, demanded funds and stability in a given place by the educators: It seemed to be in conflict with the original inspiration.¹

However, God has other plans. While the Jesuits would still engage in various missions as earlier planned, their entry to the educational apostolate will have

dramatic repercussions. The first foray of the Jesuits in education started in Messina, Italy in 1548. Responding to the request of the citizens of Messina to form their young boys, Ignatius sent to Jesuits to start this school.

During the time of Ignatius and the early Jesuit companions, there were basically two major systems of education. There is the Medieval University system where students prepared for professions in combining these two educational ideals.²

The other one is

the Renaissance humanistic academy, a curriculum based on Greek and Latin poetry, drama, oratory and history.

The goal of the University system was the training of the mind through the pursuit of speculative truth. The goal of the Humanists' system was character formation, making students better human beings, and civic leaders. Jesuit schools were unique in combining these two educational ideals.³

Educational apostolate of the Jesuits

In order for Jesuit education to be accessible to all students, whatever their social extraction is, Ignatius would demand that a Jesuit college be funded by the local authorities asking for a school to be set up, so that there would be no fees for students.⁴ The Jesuits had such a success in their educational apostolate that when Ignatius died in 1556, there were 35 Jesuit colleges across Europe. 200 years later, they were more than 800 in Europe,

Asia and Latin America. They constituted the largest system of education before the modern era of public schooling and the first truly international one.⁵

More important than the growing number of schools was the creation of the Jesuit educational system. Under superior generals Mercurian and Aquaviva, feedback concerning pedagogical methods used, a process of consultation and then experimentation of a draft plan led in 1599 to the approval of the Ratio Studiorum, the plan of

studies of a Jesuit school. The Ratio Studiorum integrated the basic insights of Ignatius in Part IV of the Jesuit Constitutions, and the accumulated wisdom of half a century of running schools. It specified the spirituality and philosophy of Jesuit education, while also providing directives for administrators and teachers of the different subjects and classes.⁶

Where the Jesuits ran colleges, even though excellence in

studies was sought, the spiritual formation and well-being of the students was given primary importance; furthermore, one or two Jesuit fathers did not teach in the school but were detailed to do spiritual and pastoral ministry in the area surrounding the school.

The dissolution of the Society of Jesus

The increase in the number of Jesuit schools naturally led to the rise of their influence among the educated elite in Europe. The Jesuits before its suppression in

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BEST FIVE. With confident smiles, top five ladies of Ms Rodeo 2014 showcase their award titles at the Manresa Arena, Aug 22. From left to right: Louise Zoulan (second runner-up), Caroline Joy Veronilla (Ms. Rodeo 2014), Shalyn Zamoranos (first runner-up), Ana Marie Empenayado (fourth runner-up) and Cherry Ruiz (third runner-up). Photo by Tolinero



CHASE ME NOT. Even under the scorching heat of the sun, Karambola competitors of the women category chase after the bull during the second day of Rodeo sa Ateneo at the Manresa Arena. Photo by Tolinero



I GOT YOU. Stoney Marie Ampo of Wrecking Bull team gives her best shot in targeting the cattle's head. Photo by Tolinero

Agriculture at the Center

MANRESA DAYS 2014



TWING THE KNOTS. Participants of the Rodeo sa Ateneo ready position in the arena as they hold their best weapon in bringing down the bull. Photo by Fr Simone

LOAD CARRYING CHALLENGE. Different participating schools from Northern Mindanao take part in the Load Carrying competition during the fourth day of the Manresa Days. Photo by Fr Simone

NEVER LETTING GO. Ezel Lambatan of the Wrecking Bull team from XU securely grabs the head of the cattle during the second day of the Rodeo sa Ateneo on Aug 23. Photo by Tolinero

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10 Cover Story

As this year marks the bicentenary of the restoration of the Society of Jesus, the Jesuits across the globe look back to their roots, challenges and accomplishments, and celebrate the SJ legacy that stalwartly lives on to this day.

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Special Feature

How does Xavier University realize the slogan "men and women for others"?

The Ignatian Pedagogical Paradigm (IPP), formerly used as a guide for the studies of the Jesuits, is a teaching methodology that ensures "action" as a manifestation of one's reflection after a given experience.



Special Feature 7

Student Social Formation at Xavier

By Wilson J. Horniguera
As a Jesuit University, Xavier takes heed of Fr Pedro Ampe's call: "Today our prime educational objective must be to form men and women for others, men and women who live not for themselves but for God and his Christ... men and women who cannot even conceive of love of God which does not include love of the least of their neighbors... men and women completely convinced that love of God which does not issue in justice for people is a farce."
The slogan "men and women for others" taken from Father Ampe's words, is a common language of every Xavier student. Beyond the slogan, it is important to ask, how is this realized at Xavier?
Everyone at Xavier knows that the university is driven by this mission: the formation of men and women for others. The entire university administration, faculty and staff are conscious that their missionary work at Xavier is for this purpose. The students, upon entering at Xavier, are introduced to the idea that they come to Xavier to be formed and become men and women for others.
Considering that this learning process, orchestrated by IPP and inspired by cura personalis, is only at the classroom level, Xavier has created social formation programs in order to ensure the fulfillment of "forming men and women for others" at the curricular and institutional level. These social formation programs are Freshmen Formation Program (FFP), National Service Training Program (NSTP), Philosophical Enrichment & Regeneration for Social Orientation and Networking (PERSON) program of the Philosophy Department and the Ateneo Guided Apostolate in Pastoral Engagements (AGAPE) program of the Religious Studies Department.
Xavier's social formation programs follow the IPP and engage the students through the core subjects of the university. The entire social formation framework developed by Engr Ermin Stan B. Pimentel, KKP-SIO director is seen as this:
Kriszhanzong Katilingan sa Pagkalakabana - Social Involvement Office (KKP-SIO), the advocacy arm of XU, has a mandate of ensuring the fulfillment of Xavier's mission through its social formation programs in collaboration with the following core subjects of the Mission and Ministry, and Academic clusters.
KKP-SIO also focuses on making sure that the experience of the IPP process, the step-by-step experience-reflection-action, is an experience that will make students see the realities of the world, allowing them to reflect how they are called, and thus eventually move into action—an action inspired by cura personalis.

IPP	YEAR LEVEL	CORE SUBJECT	CONTENT	COMMUNITY INVOLVEMENT
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ACTION	4 th	85-55/MSO 20	Faith in Action	Pastoral Care
EVALUATION	Alumni	Has my XU education made me a person for others?		

June-August 2014



By Fr Roberto "Bobby" C Yap SJ
Xavier University President

This year, 2014, we celebrate the 200th anniversary of the restoration of the Society of Jesus. 2014 is the bicentennial of the restoration of the Jesuits. What does this anniversary mean? Why a restoration?

The Jesuits were restored in 1814 because, forty-one years earlier, in 1773, the Pope abolished the Society of Jesus. In his papal brief of July 21st 1773, *Dominus ac Redemptor*, Pope Clement XIV suppressed the Society of Jesus. The Jesuits worldwide (including those in the Philippines) were expelled except in the Russia of Catherine the Great who refused to promulgate the Papal decree in her territory.

Why were the Jesuits abolished? The suppression of the Society occurred at a time when there were a lot of tensions between the Church and the different royal states of Europe. Kings and princes were getting fed up with the Church's meddling in politics, with her thirst for control, wealth and power. The political powers at that time wanted to free themselves from the influence of the Church and the Society of Jesus became the first church institution to be put aside in this struggle.

Why was the Society targeted during that fight? She was then the most developed and powerful religious congregation (22,000 members strong). The Society was especially dangerous

because she was the educator of the youth all over Europe and America (700 schools in all). The Society had been very close to the political powers, as some Jesuits were spiritual directors of kings and princes. To suppress the Society was to weaken the Church through one of her most decisive institutions. The Society would not have been suppressed if she had not been so powerful, if she had been humble, discrete and far from political power.

Forty-one years later came the official restoration of the Jesuits. On August 7th 1814, Pope Pius VII issued *Sollicitudo omnium ecclesiarum*, the papal bull by which he restored the Society throughout the world. 1814 to 2014: hence, we celebrate the 200th anniversary of the restoration of the Society of Jesus.

In his letters regarding this bicentennial, our current Fr General, Adolfo Nicolas, has stated clearly that he wants us to avoid any suggestion of triumphalism and pride. He does not want a restoration of the glory of the Society. Something has to die of the desires of power, security, and worldly ambitions. Rather Fr Nico wishes that during this anniversary, we make an effort to live more profoundly the spiritual aspects of our vocation: creative fidelity, love for the institute, fraternal companionship, universal mission, faith in providence.

Gratitude, Renewal, Mission

The motto for this bicentennial is *Ite inflamate omnia ...* "Go, set the world on fire." These were the words of St Ignatius Loyola to his good friend, St Francis Xavier when Loyola sent Xavier on mission to the Far East. These words then should have special meaning for us who are members of Xavier University. "Go, set the world on fire."

As we celebrate our Red Mass, our Mass of the Holy Spirit to mark the beginning of a new School Year, the image of fire also colors our celebration. Tongues of fire descended on the apostles at Pentecost, bringing the power of the Holy Spirit.

"Set the world on fire" is a curious expression. Fire provides warmth during cold nights. But fire also destroys; fire can burn to the ground houses, buildings and neighborhoods. But fire purifies too; flames burn up the weeds and the refiner's fire purifies gold. Fire also signifies passion as when we say that people are set afire with vigor and zeal. These different effects of fire can elucidate the three themes of this bicentennial: Gratitude, Renewal and Mission.

Gratitude. Fire can provide warmth. When we count our blessings our hearts warm up. We have warm feelings of gratitude when we are deeply aware of the graces and gifts we have received. A wise person said, "Gratitude is the echo of grace." When your heart is aware of blessings and gifts, it will

echo ... it will reverberate with gratitude.

Gratitude is the vision that sees our life as gift. A grateful heart will see that all is grace ... everything is gift from our God who cannot be outdone in generosity. The grateful heart sees the good beyond envy and complaint. The grateful heart sees the gift beyond entitlement and demand. The grateful heart sees the generous Giver of the gifts.

During this Red Mass, let us ask the Holy Spirit to warm our hearts so we may see how bountiful are the graces that God has given us and that we may always be grateful for all these gifts. Throughout this bicentennial anniversary, let us count our blessings: family and friends, good health, good food, roof over our heads, clothes on our back, wonderful music, interesting books, edifying entertainment, the beauty of creation, the difficult graces, the wonder of social media, the opportunity to study and work at XU, and so much more. May we receive the warm fire of the Spirit so we will always appreciate that all is grace ... everything is gift.

Renewal. Fire destroys and purifies. This bicentennial is a time of renewal. We need the fire of the Spirit to burn away all that is selfish and greedy and proud in us. We need the fire of the Spirit to destroy what is egotistical and self-centered in us. As gold is purified by the

refiner's fire, we need the Spirit's fire to bring out the goodness, kindness, and generosity in each one of us. If the Spirit's fire will burn in our hearts, then we will be renewed in our true God-given identity that our life is not our own, that our life is meant to be given to others in compassion and service.

During this Red Mass, let us ask the Holy Spirit to purify our hearts so we may be renewed in the Ateneo way, to be men and women for others. Throughout this bicentennial celebration, may we be renewed in the ideals of Xavier, to grow in competence, conscience, and commitment in the service of the Church, the Filipino people and the global community.

Mission. Fire energizes. People on fire act with great zeal and fervor in exerting their best to realize their dreams. We all need to be energized to fulfill our mission as a Jesuit university to: serve the faith; promote justice; dialogue with cultures and religions, particularly regarding the important concerns of our Bangsamoro brothers and sisters; protect the environment, especially our ridges, rivers and reefs. May we will always be afire with passion to pursue excellence in all we do: excellence in academics, excellence in formation, excellence in research, excellence in social outreach.

During this Red Mass, let us ask the Holy Spirit to strengthen

our hearts so we may be bold and courageous in pursuing our vision as Xavier University: "A Leading ASEAN University Forming Leaders of Character by 2033." Throughout this bicentennial, may we be on fire with *magis*, ready to go to the peripheries where we can proclaim the Good News of God's salvation.

Today, we beg for the gift of the Holy Spirit. May we receive the Spirit's fire ... the warm fire that fills our hearts with gratitude so we can see that all is grace ... the fire that purifies our hearts so we are renewed in our ideals and the values we hold dear ... the fire that energizes us so we can do our mission to engage the frontiers, seeking what more we can do in the service *para sa Diyos at bayan*.

Veni Sancte Spiritu. Halina, Espiritu Santo. Umari ka, Espiritu Santo. Come, Holy Spirit, enkindle in us the fire of your love so we may go and set the world on fire!

(Homily delivered on June 26, 2014 at the XU Gymnasium on the occasion of the Mass of the Holy Spirit, annually celebrated to open the academic year.)

New Nurses

The May 2014 Nurse Licensure Examination yielded 29 Nurses from XU, giving the College of Nursing a passing rate of 90.63% over the national passing of 38.45%.

New Agriculturists

There were 25 new agriculturists from XU who made it during the Licensure Examination in Agriculture held on June 1-3, giving XU a 54.35% passing rate against the national passing rate of 36%.

New Civil Engineers

XU produced 21 new Civil Engineers. The licensure examination given in May 2014 gave XU a passing rate of 53.88% over the national passing rate of 43.41%.

New Physicians

Congratulations to our 42 XU graduates who hurdled the Physician Licensure Examinations given by the Board of Medicine of the Professional Regulation Commission in the cities of Manila, Cebu and Davao in August 2014. XU's passing rate was 95.45% compared to the 81.25% national passing rate.

New Chemical Engineers

The Licensure Examination for Chemical Engineers given on April 14-16 in Manila resulted to the University getting 57.14% against the national passing rate of 55.25%. The following were the successful XU examinees:

- Acabo, Dean Cris M
- Igdon, Rose May B
- Joaquin, Stephanie P
- Ma, Kimberly Ann A

New Agricultural Engineers

XU garnered a passing rate of 71.43% while the national passing rate was only 50.24% on the Licensure Examination for Agricultural Engineers held on July 1-2. Those who made it were:

- Alba, Hitcliff John Villareal
- Atienza, Joshua Paul Fabela
- Lantaca, Sheena Mae Oco
- Tion, Jestoni Paderanga
- Toliner, Reggie Baño

New Mechanical Engineers

XU garnered 100% passing rate against the national passing rate of 60.53% during the Licensure Examination for Mechanical Engineers given in March 2014. Congratulations are due to:

- Coloso, Andrew Apdian
- Dy, Francis Jefferson Ada
- Luminarias, Kenit Ronald
- Marfa, Ralph Marion Ranoa
- Navarra, AllonDiano
- Tabiliran, Jorim Yare

XU grad ranks 1st place in LET

Daisy Buenaventura Reyes, an MA Education – School Management graduate of XU class of 1997 ranked first for the elementary education level (BEED) in the January 2014 Licensure Examination for Teachers (LET). XU got 90% for the Primary Education and 77.36% for the Secondary Level (BSED) against the national passing rate of 29.57%.

New Electronics Engineers and Technicians

The Electronics Engineer Licensure Examination in March 2014 gave XU a 45.45% passing rate against the national passing rate of 35.24%.

Moreover, for the Electronics Technician Licensure Examination, XU had 83.33% against the national passing rate of 65.12%.

XU Nursing grads rank 10th

In the December 2013 Nurse Licensure Examination, XU ranked 2nd Top Performing Nursing School in the Philippines. Airen Mae Ong and Theresa May Pimentel, XU graduates, ranked 10th in the exam. XU's passing rate was 97.84% compared to 30.94%, the national passing rate.

Accountancy grad occupies 5th spot in CPA board exam

Joscel Delos Cielos ranked 5th in the Licensure Examinations for Certified Public Accountants given in July 2014 with a rating of 91.57%. XU's passing rate was 25.58% over the national passing rate of 19.98%.

XU alumna is PMA salutatorian

Cadet First Class Liza J Dango (BSEd-English, XU Class of 2009) graduated as "Siklab Diwa" Class 2014 Salutatorian of the Philippine Military Academy (PMA). For Liza, her achievement was "a testimony that an XU graduate can truly move forward in service to the nation."

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Student Social Formation at Xavier

By Wilson J Hormeguera

As a Jesuit University, Xavier takes heed of Fr Pedro Arrupe's call:

"Today our prime educational objective must be to form men and women for others; men and women who live not for themselves but for God and his Christ ... men and women who cannot even conceive of love of God which does not include love of the least of their neighbors ... men and women completely convinced that love of God which does not issue in justice for people is a farce."

The slogan "men and women for others," taken from Father Arrupe's words, is familiar for every Xavier student. Beyond the slogan, it is important to ask, how is this realized at Xavier?

Everyone at Xavier knows that the university is driven by this mission: the formation of men and women for others. The university administration, faculty and staff are conscious that their missionary work at Xavier is for this purpose. The students, upon entering Xavier, are introduced to the idea that they come to Xavier to be formed and to become men and women for others.

The Ignatian Pedagogical Paradigm (IPP), formerly used as a guide for the studies of the Jesuits, is a teaching methodology that ensures "action" as a manifestation of one's reflection after a given experience. This interplay of experience-reflection-action is very much accompanied by *cura personalis*, an Ignatian value which literally means "care for the whole person." Guided by this process, educators in a Jesuit school believe that students can truly become men and women for others. This is the brand of Xavier.

'Care for others'

Considering that the learning process they offer, orchestrated by IPP and inspired by *cura personalis*, cannot remain at the theoretical level, Xavier has created social formation programs in order to ensure the integration of "forming men and women for others" at both the curriculum and institutional levels.

At the curriculum level, Xavier's social formation programs follow the IPP and engage the students through the core subjects of the university.

These social formation programs are the Freshmen Formation Program (FFP), the National Service Training Program (NSTP), the Philosophical Enrichment & Regeneration for Social Orientation and Networking (PERSON) program of the Philosophy Department, and the Ateneo Guided Apostolate in Pastoral Engagements (AGAPE) program of the Religious Studies Department.

Freshmen Formation Program

The Freshmen Formation Program is an introduction to Xavier education and a preparation to college life.

As the entire program is intended for the holistic formation of first year students, some modules of the FFP manual are devoted to social exposure. Freshmen are exposed to communities and institutions that respond to the emergent development concerns of the city. They are also introduced to development leaders and models of societal change.

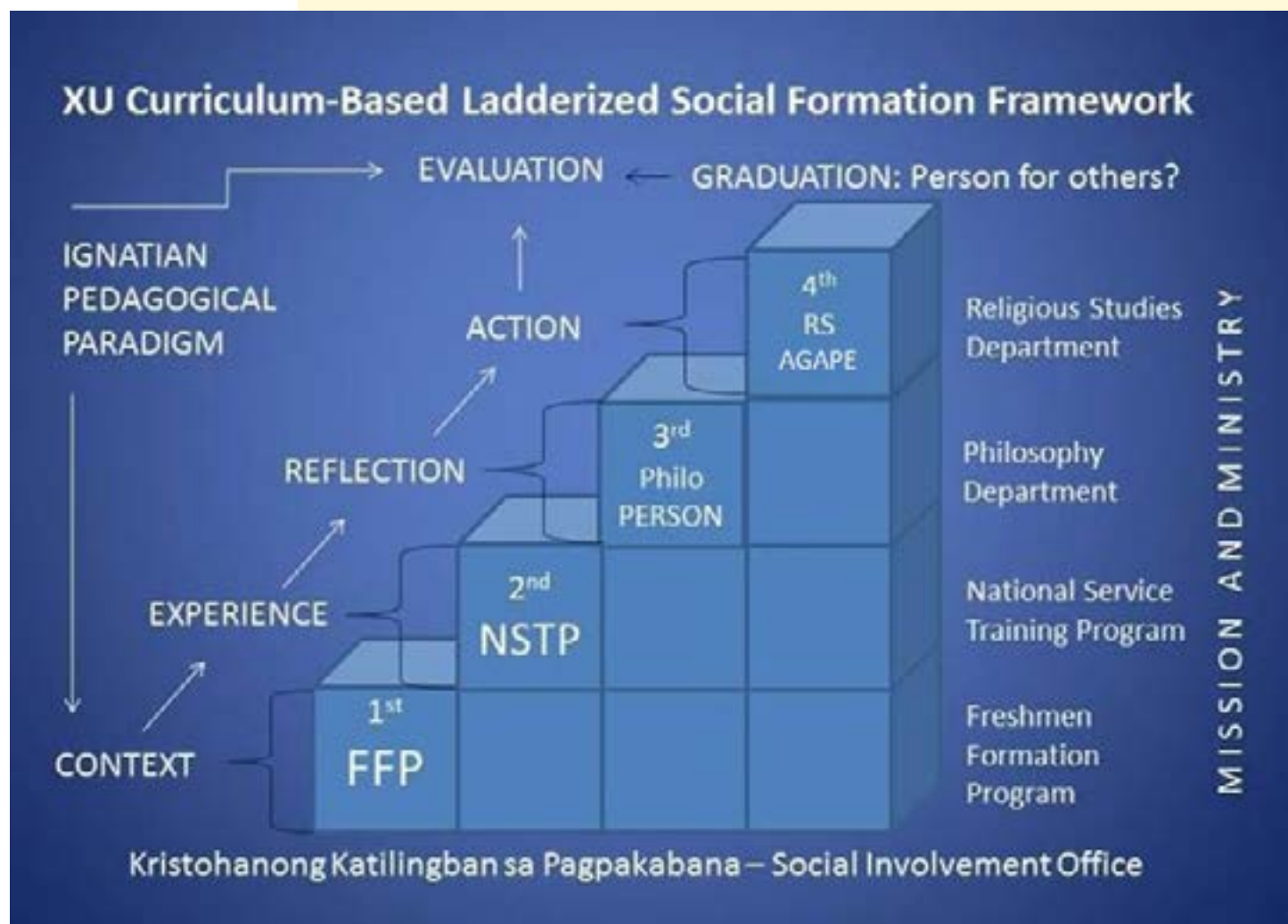
PERSON and AGAPE

The Philosophical Enrichment & Regeneration for Social Orientation and Networking (PERSON) program is a formation course of Philosophy 30, 31 and 32 (Philosophy of Ethics) that seeks to develop in 3rd year students the habit of personal reflection and critical thinking, and to make them realize what it means to live an authentic existence in the world. Actual experiences in the labor arena, make students immerse and reflect on the dignity of work and the human worker.

The Ateneo Guided Apostolate in Pastoral Engagements (AGAPE) program provides opportunities for 4th year students to put into pastoral action the lessons and insights gained in Religious Studies 55 (Social teachings of the Church) and Muslim Religious Studies 20 (Social Teachings of Islam) classes. The students render pastoral care in the light of the Ignatian values among the partner communities and pastoral institutions of the city.

At the institutional level, *Kristohanong Katilingban*

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EVALUATION	Alumni	Has my XU education made me a person for others?		



Jesuit Education contends that our distinction is not to suggest “uniqueness” but “our way of proceeding” – our way of life, the Ateneo way.

*sa Pagpakabana – Social Involvement Office (KKP-SIO), the advocacy arm of XU, collaborates with the Mission and Ministry, and Academic clusters to make sure that the experience of the IPP process, the interplay of experience-reflection-action, is an experience that will make students see the realities of the world, allowing them to reflect on how they are called, thus eventually move them into action—an action inspired by *cura personalis*.*

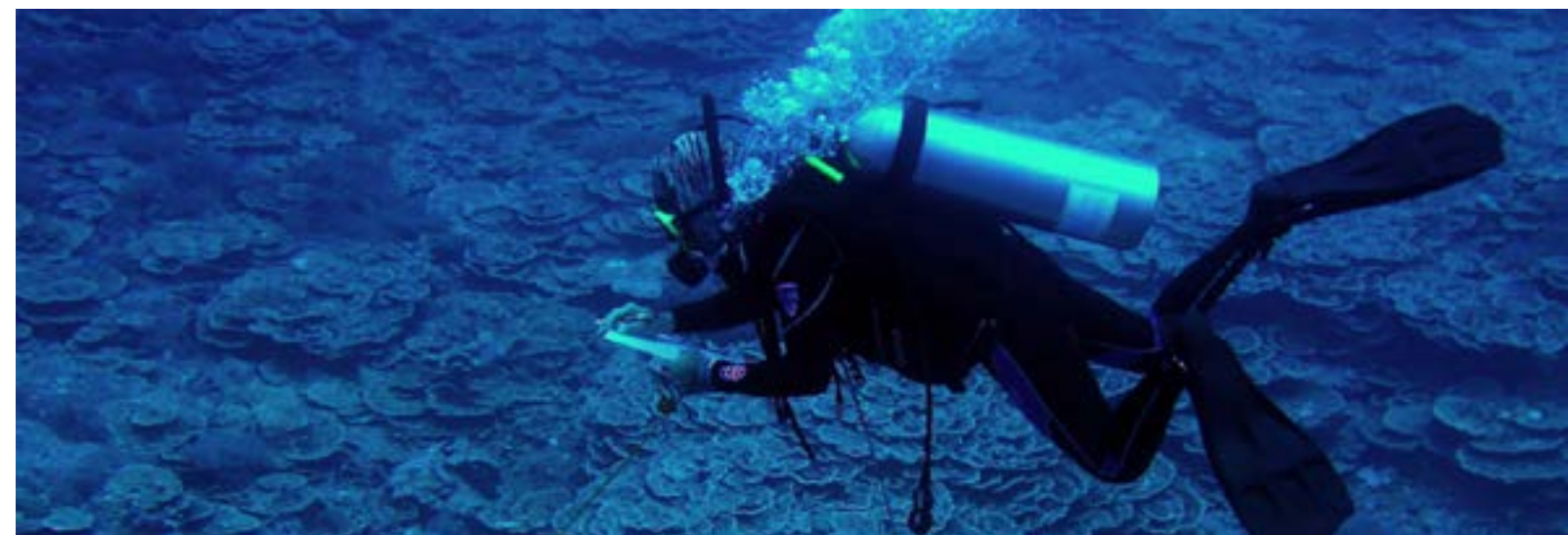
Forming Leaders the Ateneo Way

With the leadership of Irene Grace Guitarte, Vice President for Mission and Ministry, the curriculum-based ladderized social formation framework was put in place.

The existence of the social formation programs at Xavier is a manifestation of what a Jesuit institution should be. Jesuit Education contends that our distinction is not to suggest “uniqueness” but “our way of proceeding” – our way of life, the

Ateneo way. It also asserts that the success of Jesuit Education is measured not in terms of the academic performance of students or the professional competence of teachers, but rather in terms of the quality of their life – a life lived in service of others “for the praise, reverence and service of God.”

Xavier’s slogan of “forming men and women for others” is not only mere word of mouth. Putting it into action makes the idea alive and real. AMDG!



Two XU marine researchers join the first expedition to Benham Rise

By Ria Duana A Roble

The United Nations Convention on the Law of the Sea (UNCLOS) officially confirmed that Benham Rise, a 13-million-hectare underwater plateau, off the coast of Aurora and is bigger than Luzon is now part of the Philippine continental shelf and territory on April 12, 2012, three years after it has been solely claimed by the country. It was named after an American geologist who discovered it, Andrew Benham, way back in 1933.

Two senior researchers from Xavier University - McKeough Marine Center namely, Fra-and Timothy Quimpo and Patrice Bianca Roa-Chio joined a team of researchers and divers in an expedition to the Benham Rise on May 3-17.

The team was led by Dr Hildie Nacorda of the University of the Philippines Los Baños - School of Environmental Science and Management (UPLB-SESAM). Other participants were from UP-Marine Science Institute, the Bureau of Fisheries and Aquatic Resources (BFAR), UPLB-SESAM and Institute of Biological

Sciences, UP Mindanao, UP Baguio and Ateneo de Manila University (AdMU).

The team reached, for the first time, the 50-m deep Benham Bank, the shallowest part of Benham Rise.

“From the many marine biologists and scientists in the Philippines, there were only a handful of us chosen to be part of the expedition so it was really an honor to be part of the exploratory team of Benham Rise, being the first to see and grab the bottom of Benham so to speak,” Quimpo said. Difficulties were encountered in the dive trip

because the area was beyond the recreational and open circuit scuba diving limits. Resources are abundant (energy, food, water, etc.) but studies must be done to further know and emphasize their value.

“The impact is not only on the resources but I believe on the morale of future Filipino explorers and scientists. But resource-wise, it all depends on how this generation will utilize this speculated availability, which can either make this country richer or make it even poorer than ever,” Chio remarked.

As this year marks the bicentenary of the restoration of the Society of Jesus, the Jesuits across the globe look back to their roots, challenges and accomplishments, and celebrate the SJ legacy that stalwartly lives on to this day.



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3. With her shield and drawn sword, Wisdom protects the young from temptations which lurk nearby and prevents them from coming close. (Wisdom, dressed in Classical style, stays the devils hovering above)
4. Bystanders who acclaim the Papal act.

(Archives of the Philippine Province of the Society of Jesus)

by Fr. Richard V. Ella, SJ

When the early Jesuits first started their apostolate, educating the youth was not part of their missionary work. After failing to get permission to go to the Holy Land, the early Jesuits were involved mainly in aiding souls through spiritual ministries, like giving the Spiritual Exercises, preaching the Word of God, and celebrating the sacraments of the Eucharist and Penance. Alongside this, they were also active in social ministries such as serving the sick in hospitals and working for the reconciliation of those estranged.¹

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THE CONTINUING LEGACY OF JESUIT EDUCATION

had envisaged the Society of Jesus as a group of men vowed to poverty and totally available to be sent by the Pope on a mission even at a moment's notice. This demanded mobility. Running a school, by contrast, demanded funds and stability in a given place by the educators: It seemed to be in conflict with the original inspiration.²

However, God had other plans. While the Jesuits would still engage in various missions as earlier planned, their entry to the educational apostolate had

dramatic repercussions. The first foray of the Jesuits in education was in Messina, Italy in 1548. Responding to the request of the citizens of Messina to form their young boys, Ignatius sent 10 Jesuits to start a school.

During the time of Ignatius and the early Jesuit companions, there were basically two major systems of education. There was the Medieval University system where students prepared for professions such as law, the clergy and teaching by studying the sciences, mathematics, logic, philosophy and theology. The other one was

the Renaissance humanistic academy, a curriculum based on Greek and Latin poetry, drama, oratory and history.

The goal of the University system was the training of the mind through the pursuit of speculative truth. The goal of the humanistic system was character formation, making students better human beings and civic leaders. Jesuit schools were unique in combining these two educational ideals.³

Educational apostolate of the Jesuits

In order for Jesuit education to be accessible to all students, regardless of their social extraction, Ignatius would demand that a Jesuit college be funded by the local authorities asking for a school to be set up, so that there would be no fees for students.⁴ The Jesuits had such a success in their educational apostolate that when Ignatius died in 1556, there were 35 Jesuit colleges across Europe. Two hundred years later, there

were more than 800 in Europe, Asia and Latin America. They constituted the largest system of education before the modern era of public schooling and the first truly international one.⁵

More important than the growing number of schools was the creation of the Jesuit educational system. Under superior generals Mercurian and Aquaviva, feedback concerning pedagogical methods used, a process of consultation and then experimentation of a draft plan led in 1599 to the approval of

the *Ratio Studiorum*, the plan of studies of a Jesuit school. The *Ratio Studiorum* integrated the basic insights of Ignatius in Part IV of the Jesuit Constitutions and the accumulated wisdom of half a century of running schools. It specified the spirituality and philosophy of Jesuit education, while also providing directives for administrators and teachers of the different subjects and classes.⁶

Where the Jesuits ran colleges, even though excellence in studies was sought, the spiritual

formation and well-being of the students were given primary importance; furthermore, one or two Jesuit fathers did not teach in the school but were detailed to do spiritual and pastoral ministry in the area surrounding the school.

The dissolution of the Society of Jesus

The increase in the number of Jesuit schools naturally led to the rise of Jesuit influence among the educated elite in Europe. The Jesuits, before the society's suppression in 1773 by Pope



St Francis Xavier in Mindanao!

An engraving by Marcus de Orozco on the cover of a publication *Labor Evangélica* (Francisco Collin, 1663) depicting St Francis Xavier “as a colossal figure whose feet are planted squarely on Mindanao. The outlines of Davao Gulf and the Zamboanga Peninsula are discernible.”

(Archive of the Philippine Province of the Society of Jesus)

The Jesuit Education remains rooted in the ideals started by Ignatius and the first companions.

Clement XIV, were the undisputed school masters of Europe. One significant development in world history that would have tremendous impact on the history of the Jesuits was the rise of the Enlightenment, often called the “Age of Reason.”

The Enlightenment was a cultural movement that placed more emphasis on reason and individualism rather than tradition. One of the effects of this movement was the growth of support for the division of church and state. The church was viewed as a stalwart of what was traditional and an impediment to the development of what was rational and of the individual freedom. The Bourbon monarchies of Europe, influenced by the Enlightenment movement, wanted to reduce the power of the church in state matters. One way to achieve such objective was to get rid of the Jesuits and their influence in the educational system of Europe. This was considered one of the many factors that contributed to the suppression of the Jesuits.

The suppression, however, did not deter the Jesuits from pursuing the educational apostolate which had proven to be an efficient way of evangelization and an effective tool for fulfilling the mission given by God to Ignatius and to all His sons. Soon after their restoration, the Jesuits began their work again in some of the schools returned to them which had been confiscated by the government.

The Jesuits returned to the Philippines in 1859, 88 years after the last Jesuits were expelled in 1771. This time around, the Jesuits were given the whole of Mindanao as a mission area and they were set to go to their mission station after presenting themselves to the civilian authorities in Manila.

The residents of Manila, upon learning of the return of the Jesuits, would not let them leave unless some of their members would stay in the capital for missionary work particularly in the area of education. Less than a month after their arrival, the Jesuits were asked to administer a small school inside Intramuros called “Escuela Pia.” The Jesuits relented and so began their work in the Philippines in the educational apostolate, much like elsewhere in Europe and in the Americas.

After a few years of administering the school, “Escuela Pia” was officially renamed the “Ateneo de Manila” in 1909. Following that time, other Ateneos were founded in Cagayan de Oro, Cebu, Davao, Iloilo, Naga and Zamboanga.

Since 1548, when the first Jesuit school opened in Messina and until today, the Jesuits have continued to do God’s work of educating the young. While Latin is no longer the language of instruction and the *Ratio Studiorum* does not easily fit the post-modern educational strategies and methods, Jesuit education remains rooted in the ideals started by Ignatius and the first companions.

The Jesuit brand of formation

Common threads run through Jesuit education in the midst of the passing of ages and changing conditions, mindsets and pedagogical strategies. These are characteristics that have withstood the test of time and will continue to be relevant despite an ever-changing educational landscape. Some of these include the following:

1. The habit of discernment - Jesuit education helps a person to arrive at good decisions through a process that Ignatius called “discernment.” We can



On December 10, 1859, the “Jesuits find themselves not cutting through the dense jungle forests of Mindanao, baptizing... but opening a primary school.” Shown above is the Ateneo Municipal de Manila in 1909, formerly Escuela Municipal de Manila. Governor General Fernando Escudero Norzagaray authorized the Jesuits to take over the school, which was the only primary school in Manila at the time. The twin towers of the San Ignacio can be seen in the distance. (APP-SJ)

think of discernment as the life-long project of exploring our experience, naming its meaning, and living in a way that translates this meaning into action.

2. The development of the body and soul - It is the whole person being formed: the body, senses, memory, imagination, intellect and will. As the *Ratio Studiorum* stated, “the development of the student’s intellectual capacity is the school’s most characteristic part. However, this development will be defective and even dangerous unless it is strengthened and completed by the training of the will and the formation of character.”

3. Being men and women for others – Fr Pedro Arrupe, the former superior general of the Society of Jesus, put it more plainly by stating “Men-and-women-for-others: the paramount objective of Jesuit education – basic, advance, and continuing

– must now be to form such men and women. For if there is any substance in our reflections, then this is the prolongation into the modern world of our humanist tradition as derived from the Spiritual Exercises of Saint Ignatius. Only by being a man-or-woman-for-others does one become fully human, not only in the merely natural sense, but in the sense of being the ‘spiritual’ person...”⁷

There are still many other characteristics we can speak of but what is important though is to be conscious of how the roots of Jesuit education since the time of Ignatius continue to remain planted in the current educational thrust of every Jesuit school. It is a seed that persists in producing good fruits which Ignatius and the Jesuits believe will help nourish human societies in their quest for authentic human development imbued with gospel values.

Just like in the early days of Jesuit education, the Society of Jesus today expects those who graduate from its schools to carry with them the same passion for excellence as part of the holistic formation they received, with an ever-discerning heart to do what is good and just, and with desire that is not just for self-gain but to be of humble service to others especially to the most needy.

In the same manner, Jesuit education should remain truthful to what Ignatius and the first companions came to realize in their unplanned pursuit of establishing schools—that education has become one emerging activity that connected their intellectual training, spirituality, pastoral experience and goal of helping souls.

Celebrating this year the bicentenary of the restoration of the Society of Jesus, the Jesuits have become even

The suppression did not deter the Jesuits from pursuing the educational apostolate which had proven to be an efficient way of evangelization and an effective tool for fulfilling the mission.

more conscious of how God’s providence has sustained all its works and that Jesuit education remains as one of its mission frontiers in a world described by the poet Gerald Hopkins SJ as “filled with God’s grandeur” but which still needs men and women trained and formed to be beacons of light in the midst of the ever-growing darkness caused by human greed and pride. Indeed, the legacy of Jesuit education continues and Xavier University-Ateneo de Cagayan is very much a part of it.

AD MAJOREM DEI GLORIAM!

¹ (Fr Robert Soler 2014)

² (Fr Robert Soler 2014)

³ (Loyola Academy n.d.)

⁴ (Fr Robert Soler 2014)

⁵ (Loyola Academy n.d.)

⁶ (Fr Robert Soler 2014)

⁷ (Fr Robert Soler 2014)

PH Jesuits on SJ restoration's bicentennial: 'Go, set the world on fire'

By Stephen Roy J Pedroza



With the theme *Ite inflammate omnia* which means "Go, set the world on fire," the Philippine Provincial Jesuits commemorated the 200th anniversary of the reinstatement of the Society of Jesus in the "City of Golden Friendship."

Xavier University hosted the event on August 6-7 that served as an opportunity for the Jesuits to recollect and reflect on their challenges and accomplishments over the years.

XU President Fr Roberto "Bobby" C Yap SJ related the reflection of Superior General Fr Adolfo Nicolás SJ on this celebration.

"[Fr Nicolás] does not want a restoration of the glory of the Society. Something has to die

of the desires of power, security and worldly ambitions. Rather Fr Nico wishes that during this anniversary, we make an effort to live more profoundly the spiritual aspects of our vocation," Fr Bobby said.

Among the values the Jesuits must inculcate according to Fr Nicolás are: creative fidelity, love for the institute, fraternal companionship, universal mission and faith in providence.

Rewriting Mindanao history

The celebration started with a forum on how the Jesuits can help in addressing various social issues, especially in Mindanao, and on the different pronouncements of Pope Francis, the first pope from the Society of Jesus.



"The story of the suppression and restoration of the Jesuits is a narrative of God's graciousness."

One of the members of the discussion panel, CDO Archbishop Most Rev Antonio J Ledesma SJ DD, underscored the importance of inter-religious dialogues and peace talks in the conflict areas of the second largest island of the Philippines.

"Peace-building and the completion of the Comprehensive Agreement on the Bangsamoro are major concerns. We can focus on the rewriting of a more balanced history of Mindanao that includes the perspectives of Muslims and the indigenous people (IP)," he said.

The dissolution of the Jesuits

This year, the Society of Jesus looks back on one of the most challenging periods in their history—the abolishment of their religious order, following the political tremors in Europe during the 18th century.

The curtailment of the Society transpired at the height of the numerous tensions between the Catholic Church and the different European royal states, as kings and princes were already "getting fed up" with the Church's thirst for political control and wealth.

In 1767, six years before the official papal brief, the Spanish throne had already ordered the banishment of the Society from all its dominions, but the royal decree only reached the Philippines a year after, on May 17, 1768.

"Why was the Society targeted during that fight? She was then the most developed and powerful religious congregation. The Society had been very close to the political powers, as some Jesuits were spiritual directors of kings and princes. To suppress the Society was to weaken the Church through one of her most decisive

The restoration encouraged the return of the Jesuits to the Philippines.

On December 10, 1859, a handful of Spanish Jesuits started operating the Escuela Municipal (Escuela Pia), a small school for the children of Spanish residents in Manila, which eventually became the Ateneo de Manila University (AdMU).

In the following years, the Society concentrated its missionary work in Mindanao and they were able to establish 3 Ateneo schools (in CDO, Davao and Zamboanga) and a number of parishes across the island.

PH Provincial Superior Fr Antonio F Moreno SJ said in his homily during the celebratory mass that the support from their partners has continued to be overwhelming to this day, adding that the curtailment of the Society of Jesus was a revelation of its obedience and submission to "God's great plans."

"The story of the suppression and restoration of the Jesuits is a narrative of God's graciousness. We have nothing to claim as absolutely ours. Everything we have is a result of admitting that there are always other people involved in our mission," he said. "Our mission cannot be done without the support of the lay people, teachers, parents, students, alumni and other partners."

"Go, set the world on fire" was first said by the founder of the Society of Jesus, St Ignatius Loyola to his good friend and colleague, St Francis Xavier, when he sent Xavier on a mission to the Far East.

institutions," Fr Bobby continued.

Only Russia, under the power of Catherine the Great, resisted the promulgation of the said papal decree.

Jesuits in the Philippines

On Aug 7, 1814 came the official restoration of the Jesuits with Pope Pius VII's issuance of *Sollicitudo omnium ecclesiarum*, the papal bull by which he reinstated the Society worldwide.



Sustainable agriculture, the challenges faced by overseas Filipino workers (OFWs), rehabilitation of the environment to mitigate climate change and reduce disaster risks, among others, were also tackled in the forum.

Officials of the SJ Philippine Province, the presidents and faculty of the different Ateneo universities and representatives from non-government organizations (NGOs) attended the event.

"In his papal brief of July 21st 1773, *Dominus ac Redemptor*, Pope Clement XIV suppressed the Society of Jesus. The Jesuits worldwide, including those in the Philippines, were expelled," Fr Bobby said in his Red Mass homily.

The Society, at that time with over 22,000 members worldwide and the leading youth educator all over Europe, became the first religious institution meted with a papal suppression.

(A version of this article by Stephen J Pedroza was first published on Rappler.com.)

Xavier University through the Office of the President, spearheaded a talk on “The Quality of Mercy: Pope Francis’ Vision for Today’s Culture” held at the XU Little Theater on August 25.

The guest speaker was Fr Michael Paul Gallagher SJ, an Irish Jesuit and professor emeritus of Fundamental Theology at the Pontifical Gregorian University in Rome, where he served as dean of the faculty of theology from 2005-2008.

He gave powerful messages on the value of mercy being God’s deepest image. He cited the commemoration of the bicentenary of the restoration of the Jesuits as an affirmation of God’s act of mercy.

“Mercy is a pastoral imagination and spirituality that comes from the heart and something that is greater than any exercise of power,” the Irish Jesuit highlighted.

Fr Gallagher SJ also invited the assembly to reflect on the three aspects of mercy: (1) Attribute of God, (2) Attitude of the heart, and (3) Echo of God.

In attendance were the members of the clergy from St John Vianney Theological Seminary and sisters from the different religious congregations of the Archdiocese of Cagayan de Oro, together with the administrators, faculty, formators, staff, students and alumni of XU. Those who came to the event were inspired, as manifested by the sacred and

joyful atmosphere during the two-hour talk.

XU President Fr Roberto “Bobby” C Yap SJ welcomed the guests and introduced Fr Gallagher who responded to the invitation of the University even on a national holiday.

After the question and answer portion with the guest speaker, the session ended with a simple fellowship.

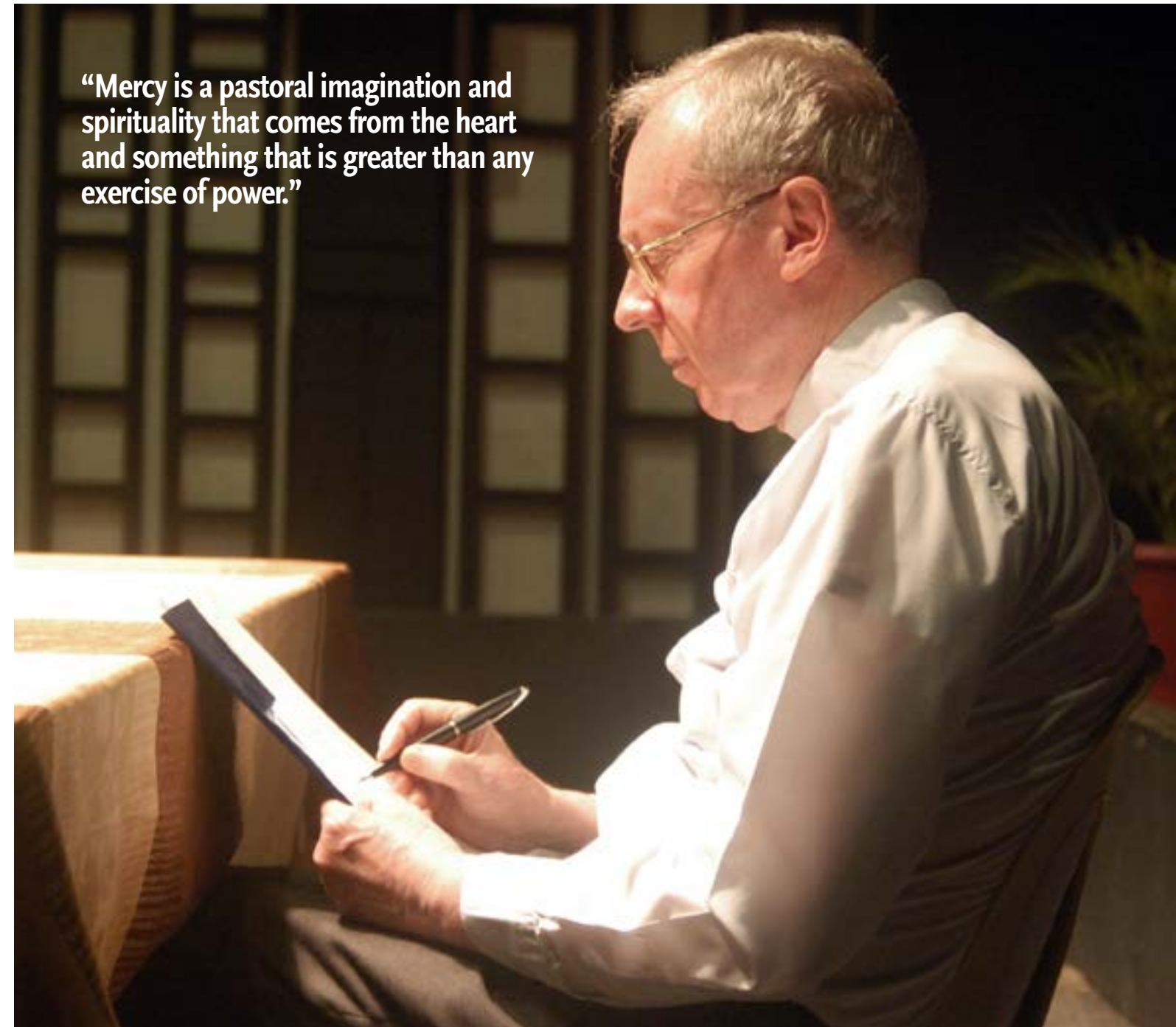
Fr Gallagher had taught Literature for nearly 20 years at the University College, Dublin

(formally known as University College Dublin – National University of Ireland) before the 1990s and because of his interaction with students and the youth, he became engrossed in the issues of “faith and unbelief, culture and spirituality.”

Among his works are the books “Help my Unbelief” (1987), “Struggles of Faith: Essays by Michael Paul Gallagher” (1990) and “Faith Maps: Ten Religious Explorers from Newman to Joseph Ratzinger” (2010).



XU hosts
‘Quality of Mercy’
 Talk with Fr Gallagher SJ
 By Irene Guitarte, VP for Mission and Ministry



“Mercy is a pastoral imagination and spirituality that comes from the heart and something that is greater than any exercise of power.”

Valuing ecosystem services together in Northern Mindanao

By Stephen Roy J Pedroza



AN ABODE OF UNSEEN SPIRITS. Mt Kalatungan rises imposingly against the backdrop of blue and white skies, lush greens and chilly wind, known to the indigenous people as the dwelling place of invisible entities that guide and provide for them.

In 2011, Typhoon Sendong (Washi) defaced the “City of Golden Friendship.” Sendong’s wrath was a painful eye-opener to the city. The price we paid for complacency was staggering and some lessons were learned the hardest way. Yet it would be an empty lesson if we do nothing to prevent it from happening again.

Possible solutions

Environmental degradation being a major factor in the rise of disasters challenges us to develop sustainable and long-term solutions which include forest management and a behavioral shift to the “new normal.”

For Cagayan de Oro City, which forms part of the catch basin of the waters from the highlands of Bukidnon, tracing where the problem starts requires us to go up the denuded forests of the two giants of the province, Mt Kitanglad and Mt Kalatungan.

The simple truth is what happens at the top trickles down to the lowlands.

However, protecting the watershed needs the cooperation of the upland communities and of the low-lying urban city. With this idea in mind, the Payment

for Ecological Services (PES) program was born.

“PES is a strategy designed to protect our forest here in the highlands of Mindanao so that when it rains, the water will not be devastating by the time it reaches urbanized areas like Cagayan de Oro,” said Lordilie Enjambre, development management officer of the Mindanao Development Authority (MinDA) Region X. MinDA is the government agency that initiated the program as part of the Mindanao 2020 Peace and Development Framework-MindaNOW! (Nurturing Our Waters).

PES encourages different stakeholders, including the Cagayan de Oro River Basin Management Council (CDORBMC), the academe, and public and private institutions to participate in a “rewarding scheme” to rehabilitate the hinterlands where the waters of the region originate. The indigenous people (IP) are to be paid as forest managers to ensure that watersheds along the region develop high water infiltration capacity.

After its official launching on May 21, Xavier Science Foundation (XSF), Xavier University - Research and Social Outreach (XU-RSO), CDORBMC, the



WORKING HAND IN HAND. The members of Miarayan-Lapok-Lirongan-Tinaytayan Tribal Association (MILALITTRA) of Mt Kalatungan attend an orientation conducted by different stakeholders on Payment for Ecological Services (PES) during the first wave of the project implementation in the last week of June.

Department of Environment and Natural Resources (DENR) Region X and MinDA conducted the first wave of the PES project in Mt Kalatungan Range Natural Park on June 25-27 and the tree-planting activities in the last week of July.

Cooperation key

In Northern Mindanao, PES has been piloted within the ancestral domain of the Miarayan-Lapok-Lirongan-Tinaytayan Tribal Association (MILALITTRA), one of the 12 *lumad* communities in the protected area of Talakag, Bukidnon where Mt Kalatungan prominently stands 2,824m above sea level.

Mt Kalatungan – the sixth highest peak in the country – has long faced environmental threats such as illegal logging and the hunting of endangered species. Harboring diverse species of flora and fauna, Mt Kalatungan was identified as part of a “Terrestrial Biodiversity Corridor in the Greater Mindanao biogeographical region.”

The mountain is among the 18 protected areas to be provided with PES technical and management assistance by both the public and private sectors.

“Three hectares serve as the pilot area for PES here: two hectares in Sitio Tinaytayan, San Miguel is allotted for reforestation and one hectare in Barangay Lirongan for agroforestry where MILALITTRA plans to grow



(Left) **GREEN ACT.** Tree-planting activities kick off in the last week of July. (Middle) **A LEADER’S VISION.** Datu Dungkoan “Rio” Besto hopes that the PES program will be the key to restore their forests’ integrity and wealth. He says these efforts will not just benefit them but also the future generations of their tribe. (Bottom) **CARE FOR NATURE.** A community member participates in the tree-planting activities in line with the reforestation program incorporated through PES in Mt Kalatungan Range Natural Park.



cacao, coffee and other high-value crops to generate income for the community,” said Renante Salcedo, program coordinator of XSF, a CDO-based NGO focusing on agricultural development and research. XSF acts as the fund manager of the program.

If the pilot showcase succeeds after a year, PES will entice more industries and investors to support this multi-sectoral endeavor. It is expected to yield a continuous supply of potable water, cleaner air, profit generation for the IPs and reduce disaster risk in the region.

From their ancestral domain, the 5-year master plan aims to reforest 832 hectares, while 816 hectares will be used for agroforestry.

The MILALITTRA also dreams to build their tulugan or the sacred place for community dialogues and rituals, and to give incentives for the Bantay Lasang volunteers using the income from PES.

Commitment to work together

Aside from the action-packed rodeo games and revelries, this year’s Manresa Days (August 20-23) celebration of the XU – College of Agriculture was also marred with a multi-sectoral commitment to address environmental concerns in NorMin through the PES program.

Different sectors, frontlined by XSF, signed the PES Memorandum of Agreement on Aug 21 to push through with this environmental endeavor designed as a sustainable solution to mitigate climate change at the regional level and to recuperate the denuded forests of Mt Kalatungan.

“The Talaandig tribe in Mt Kalatungan organized themselves and they committed to reforest 1600 hectares. In return, we will also do our part even in small

ways like these signatures [to our environmental pledge],” said Roel Ravanera, former XUCA dean and the current executive director of XSF.

The signatories of the said MOA were representatives from different cooperatives in NorMin (MASS-SPECC Cooperative Development Center, Oro Savings, Bukidnon Pharmaceutical Multipurpose Cooperative, First Community Cooperative - Community Outreach Foundation) and MILALITTRA chairman Datu Dungkoan “Rio” Besto. Representatives from DENR and the Cooperative Development Authority (CDA) witnessed the signing.

“This is really a community engagement with our brothers and sisters in Mt Kalatungan. We will not allow another Typhoon Sendong to happen in Cagayan de Oro City and we will contribute in our own ways to make that a reality,” Ravanera continued.

Due to its altitude and topography, the mountain range within the ancestral domain of MILALITTRA was the source of most water which came down during the Sendong catastrophe.

On the other hand, the social marketing arm of the said environmental project, under the auspices of XU-RSO, sets to launch in November the “Valuing Ecosystem Services Together” (VEST), an offshoot campaign aimed at engaging communities in the region to take part in this venture.

Evans Yonson, a Development Communication professor at XU and VEST SocMar team leader said that a slew of activities have been prepared to encourage the communities to show their support and stewardship for Mother Earth.

Deeply-rooted tradition

The forest for the IPs is more than just a mere place of greens and browns. It is a place bursting with life – the ultimate reason why the tribe has fostered an intimate and protective relationship with the environment.

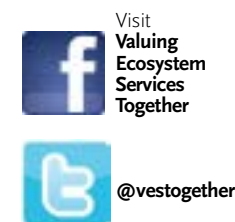
They believe that the forest, aside from being their source of livelihood, is an abode of unseen spirits, their ancestors, and the kingdom of their Supreme Being, Magbabaya.

“We live here. Our ancestors lived here. All our actions will affect the future generations. That is why we need to take care of our forest,” Datu Rio said in Bisaya.

The locals strongly believe that disgracing nature’s resources would result to punitive actions from the gods, such as plagues, a decline in the harvest and other disasters.

“This is our culture. What is there to life when the forests will be taken away from us?” asked Datu Rio, adding that the success of this undertaking lies in the synergy among the communities.

(A version of this article first appeared on Rappler.)



Xavier Ecoville opens

PANbag-o

located at the Xavier Ecoville community in Barangay Lumbia, Cagayan de Oro City, XE Multi-Purpose Cooperative (XEMPCO) opened the latest addition to their livelihood center, the 'PANbag-o' bakeshop on August 8. PANbag-o is the first bakery of XEMPCO and it opens daily at 5 in the morning to serve freshly baked bread to its customers.

The executive director of the Philippine Jesuit Prison Service (PJPS), Fr Eli Rowdy Lumbo SJ, led the blessing ceremony. Xavier Ecoville Project (XEP) coordinator Ryan Madrid and XEP enterprise development officer Philip Flores spearheaded the ribbon cutting ceremony afterwards.

Shirley Siarot, chairman of the XEMPCO board of directors, XE Homeowners' Association (XEHA) led by Alexie Colipano and livelihood partner Emelinda Bombeo of the Xavier University Student Entrepreneurship Center (XU-SEC) also graced the event.

Bread and change

PANbag-o is the 6th enterprise of XEMPCO and it took two years of planning before it was finally realized. Aside from emphasizing that its breads are baked on a daily basis, PANbag-o also connotes welcoming change. Pan means bread, and bag-o means change and freshness.

During his speech, Flores explained that PANbag-o does not only mean engaging in business and money-making but also in enhancing the lives of the XE community members.

"Bread signifies life. PANbag-o simply means the new life of Sendong survivors, a taste of change in their perspective and a fresh beginning to face new challenges," Flores said.

Looking forward

XEMPCO also dreams of establishing a PANbag-o branch outside their village. Starting up with a few support staff for its operations, XEMPCO envisions

widening its scope, thus providing more job opportunities for community members.

In the meantime, XEMPCO wants to focus at improving the PANbag-o bakery. XEMPCO management led by its manager, Marilou Alfabeto gives extra time and effort in its operations and maintenance. Alfabeto said that XEMPCO's goal is not only short-term business but is also for the sustainability of the cooperative.

The opening of PANbag-o is another milestone for XEMPCO—a sign of greater strength to overcome challenges and of more opportunities for holistic and economic growth.

Xavier Ecoville is the resettlement community for Typhoon Sendong survivors located in Brgy Lumbia, Cagayan de Oro City. It is being facilitated by XU, the community members, the local government, donors and other partners to form a self-sufficient and value-laden community.

Science Camp to National Wellness

By John Ray S Ramos, XU High School



Xavier University High School hosted this year's biggest gathering of young science enthusiasts and teachers in Mindanao, the huge event dubbed as the SUMMIT National Science Club Month Camp on September 6-7.

Different schools from all over regions 10 and 13 participated in the event, bringing students, teachers and science enthusiasts to the grounds of XUHS.

From the two regions, XUHS welcomed around 2000 delegates to the camp which was also being held simultaneously in other corners of the Philippines. Previous SUMMIT NSCM Camps were held in Zamboanga City and this was the first time it was held in Cagayan de Oro City.

The event was organized under the leadership of XUHS principal Fr Joaquin Jose Mari C Sumpaico III SJ, the Science department head, Lea Emata, the Science Club adviser, Jenny Aligno, the XUHS staff, student facilitators and volunteers from the Philippine Society of Youth Science Clubs (PSYSC).

The theme for this year's SUMMIT NSCM Camp was "Immunation: Arming Science Clubbers with Healthful Defenses towards National Wellness." A slew of activities were held during the event such as workshops, lectures and games, where not only the delegates had fun but as well as the teachers.

The delegates were divided into 36 subcamps and competed against one another in the sub-camp quiz competitions and fun science workshops.

During the "MathSciAKA," a set of interactive workshops, the different participating schools competed against one another. Agusan del Sur National High School (ASHS) won third place, Liceo de Cagayan University (LdeCU) won second and Gusa Regional Science High School (GRSHS) won first.

Another main event during the science camp was the PSYSC Olympiad, an inter-school quiz competition for elementary and high school students. The third place was won by Initao National

High School (INHS);GRSHS emerged second; Philippine Science Central Mindanao University (PSCMU) was the primary victor.

The Science Pledge Night at the quadrangle steered the students to commit themselves to continue being science enthusiasts. The Socials Night was an event of fun and laughter as the sub-camps showed off their cheers, and showcased their talents in beatboxing and chanting.

The students were not the only ones privileged to be in the camp. The teachers from the different schools got something out of the camp as well. While the students in the covered courts of XUHS enjoyed the activities prepared for them, the teachers attended the "I Teach Science" seminar where they were given workshops, lectures and other activities that taught them new ways to make teaching the subject fun and engaging.

The Xavier Stage (TXS), a resident repertory theater company of Xavier University performed a two-day run of William Shakespeare's "A Midsummer Night's Dream" at the Lourdes College Auditorium for the benefit of the Archbishop James T Hayes Foundation.

A total of 4 shows were showcased from August 22-23 where the audience marveled in the "uber-twisted story," comic scenes, love story and play of lights during the performances.

TXS artistic director Hobart Savior expressed his gratitude to those who went to see the classic Shakespearean play.

"This production is different for it helps establish the Archbishop James T Hayes Foundation of Maria Reyna Xavier University Hospital (MRXUH). It is beyond literature and stagecraft; it is a societal agendum which involves and engages audience in a discourse which actualizes theatre form and function," Savior said.

Shakespearean substance fused with Maranao culture

The company embarked on giving a twist to the classic play by adapting it in the Philippine context of cultural understanding—where A Midsummer Night's Dream was transformed into a Pre-Islamic Maranao setting.

TXS' performance of A Midsummer Night's Dream has already garnered positive reviews from the audience since it was first staged in 2013 for its timeless Shakespearean substance fused with the ancient Maranao culture and folklore.

Its meticulous, beautifully-mastered dramaturgy was also a note-worthy upshot to the performance and a certified hit to the audience.

A Midsummer Night's Dream was performed using the Cebuano language instead of the original Old English version.

"When we saw our audience's reception, we are humbled. We, therefore, realize that there is hope in ensuring inspiration and positive influence to our youth

and the audience in general," the TXS artistic director said.

"We are thankful to XU and MRXUH and to God for this creative yet social endeavor."

Cagayan de Oro Archbishop Antonio Ledesma SJ DD graced their performance with his presence during the gala show on Aug 22.

The legacy of Archbishop Hayes

The late Archbishop James T Hayes SJ DD was the first bishop and archbishop of Cagayan de Oro.

He was man behind the establishment of Lourdes College in 1928, XU - Ateneo de Cagayan in 1933 and the MRXUH.

On the other hand, this is not the first time for TXS to mount a performance for a cause.

The theater company had an encore run during last year's Xavier Festival Day where part of the proceeds went to Tabang Visayas, XU's relief operation for the Yolanda-ravaged communities.

TXS stages Shakespeare's 'A Midsummer Night's Dream' for Archbp Hayes Foundation
By Stephen J Pedroza



STREAMS 10th Academy Opening and



Dubbed as "Living the Dream," STREAMS – Pathways to Higher Education launched its 10th academy opening and celebrated their 10th anniversary on September 6 at the Engineering Satellite Canteen of Xavier University, which formed part of a year-long celebration showcasing the significant milestones and success stories of the organization.

STREAMS hopes to sustain the journey that started ten years ago—to build a brighter future for the Filipino youth in Cagayan de Oro City and its neighboring areas in Misamis Oriental.



STREAMS – Pathways to Higher Education is an educational development platform under the Student Activities and Leadership Development of the Office of Student Affairs of XU and the program employs a comprehensive response to the problems faced by academically gifted yet financially underprivileged high school youth in this part of the country.

10th Anniversary Celebration



AGRICULTURE AT THE CENTER.

Dr Maria Rosario P Mosqueda, the new dean of the Xavier University - College of Agriculture, introduces this year's theme, "Agriculture at the Center" and officially welcomes everyone during the opening ceremony of the Manresa Days 2014.

Photo by Rezza Mae B Tolinero



RUN FOR MANRAZING RACE. Team Paburot rushes to the next pit stop of the Manrazing Race (patterned after the celebrated American reality show, Amazing Race) held at the Manresa Farm on August 21. The race tests not only the physical capabilities of the participants but also their mental acumen in the field of agriculture.

Photo by Tolinero



PROCESSING CHANGE. On the third day of the Manresa Days, Techno Demo opens at the ATC Center where Food Technology students demonstrate to a select audience how to turn the marang fruit into leather.

Photo by Tolinero



TO COMMUNICATE CHANGE. The Development Communication booth presents the purpose of the green screen during the Techno Demo. Kent Ugalde, fourth year student of DevCom, guides a high school participant in trying how the green screen works.

Photo by Tolinero



WATCH AND LEARN. High school students witness a puppet show presented by the Development Communication major in Educational Communication students of XU. For two days, the puppet show depicts societal problems and shows how people should deal with it.

Photo by Tolinero



PUSH, PULL, BULL. Manresa Days highlights the action-packed Rodeo sa Ateneo. Participating schools from all over Northern Mindanao enter the arena again this year and take the challenge of the raging bulls.

Photo by Fr Bernard Elvin Simene



For 27 exciting years, it has been a tradition of the Xavier University – College of Agriculture to showcase the adrenaline-imbued rodeo events during its annual celebration of the Manresa Days. This year's revelries hailed the value of "Agriculture at the Center" of life, a theme inspired by Elton John's *Circle of Life*. The slew of activities embodied the college's battlecry to mainstream agriculture in the face of a globalized world.

Words by Rezza Mae B Tolinero and Stephen J Pedroza.



BEST FIVE. With confident smiles, the top five ladies of Ms Rodeo 2014 showcase their award titles at the Manresa Arena, Aug 22. From left to right: Louise Foulon (second runner-up), Caroline Joy Veronilla (Ms. Rodeo 2014), Shalyn Zamoranos (first runner-up), Ana Marie Empeynado (fourth runner-up) and Cherry Ruiz (third runner-up).

CHASE ME NOT. Even under the scorching heat of the sun, Karambola competitors of the women category chase after the bull during the second day of Rodeo sa Ateneo at the Manresa Arena.

Photo by Tolinero



I GOT YOU. Stonney Marie Ampo of the Wrecking Bull team gives her best shot at catching the cattle.

Photo by Tolinero

Agriculture at the Center

MANRESA DAYS 2014



TYING THE KNOTS. Participants of the Rodeo sa Ateneo readily position in the arena as they hold their best weapons for bringing down the bull.

Photo by Fr Simene



LOAD CARRYING CHALLENGE. Different participating schools from Northern Mindanao take part in the Load Carrying competition during the fourth day of the Manresa Days.

Photo by Fr Simene



NEVER LETTING GO. A member of the Wrecking Bull team from XU securely grabs the head of the cattle during the second day of the Rodeo sa Ateneo on Aug 23.

Photo by Tolinero

Graduation 2014 Round-up

In summary of his message during the 75th Commencement Exercises, Fr Roberto “Bobby” C Yap SJ told the graduates, “To live life fully: Plant a tree. Write a book. Raise a child.”

DSWD Sec Soliman graces XU’s 75th convocation

The Department of Social Welfare and Development (DSWD) Secretary Corazon “Dinky” Soliman was the guest speaker at the 75th Commencement Exercises of Xavier University on March 27-29. Sec Soliman also received an Honorary Doctorate in the Humanities during the University Convocation.

In giving the distinction, XU recognized the Secretary’s “exemplary contributions to social work and community development, and her untiring, unflinching and methodical service to the Filipino people especially in Mindanao.”

XU acknowledged, in particular, Soliman and her team’s role in responding quickly and ably to the needs of the people in Mindanao during typhoons Sendong and Pablo, and the MNLF siege of Zamboanga City.

Soliman is a recipient of various awards and citations, among which are the Ten Outstanding Women in the Nation’s Service

Award in 1992 and the Most Distinguished Alumnus Award given by the University of the Philippines, also in 1992.

2014 Special honorees

This year’s two special honorees at the University Convocation were Zamboanga City Mayor Maria Isabelle “Beng” Climaco-Salazar who received the Fr William F Masterson SJ Award, and noted composer and director of music and theater Lutgardo “Gardy” Labad who received the Fr Francisco R Demetrio SJ Award.

The Fr Masterson Award is given to an individual who renders outstanding service to the community for the growth and development of the country, especially in Mindanao. Mayor Climaco-Salazar has done tremendous work in her home city, rallying the Zamboangueños to rebuild Zamboanga after the MNLF siege in 2013. Back in 2006 under her leadership as vice mayor, the City Council of Zamboanga was adjudged as the Second Most Outstanding Council in the entire Philippines.

Meanwhile, Labad, who heads the National Committee on Dramatic Arts of the National Commission for Culture and the Arts (NCCA), is a dedicated advocate of the preservation of Philippine culture and the arts, which is what the Fr Demetrio Award stands for. More than the musical scores he has composed for various theater and film productions, including that of award-winning director Lino Brocka, Labad has helped establish art programs to raise the quality of life in his hometown of Bohol. Among others, he founded the Bohol Cultural Collectives Network. The University described him as “a stalwart supporter of community organization through the arts, a true Filipino artist whose work has preserved, enriched and cultivated our Philippine cultural identity.”

La Viña delivers commencement address at Med, Law graduation

The dean of the Ateneo de Manila University’s Ateneo School of Governance, Atty Antonio La Viña was the speaker at the

commencement exercises of the School of Medicine and the College of Law on April 24.

A native of Cagayan de Oro, La Viña finished his elementary and high school at XU, and is currently a member the University’s Board of Trustees. He earned his Bachelor’s Degree in Philosophy from the Ateneo de Manila University, his Bachelor of Laws from the University of the Philippines, and his Master’s and Doctorate in Law from Yale Law School.

La Viña has been teaching courses in philosophy, law and political science. He is a consultant on environmental and biodiversity issues for organizations such as the International Food Policy Research Institute, the United Nations Environment Programme and the Ford Foundation. He has also authored a number of books, papers and articles on law and governance in the areas of sustainable development, environment and biodiversity.

2014 HONOR GRADUATES

Class Valedictorian

Reynarose Valleja Cuerquis
BEEd SPED Cum Laude

Summa Cum Laude

Gratz Dale Noel G Redoble, BSEE

Magna Cum Laude

SaharahIman M Alonto, BSPSyc
Niña Bea Cadorna, BSDC
Herald J Campugan, BSAC
Dan Angelo Israel C Custodio, ABIS
Tanya Marie Franckezka C Damasing, BEEEd
Abegail C James, ABEng
Isza Marie N Socorin, BSIE
Ruth Anne B Suson, BSPSyc

Cum Laude

Percival T Abadilla Jr, BSME
Princess V Lalwani, BSEd
Irish Crest G Almanzor, BSChE
Roxanne A Lopez, BSPSyc
Hazyl Gay D Aparicio, BSBA
Judy Ann B Macapelit, BEEEd
Marco D Araneta, BSCS
Krizia Marie A Mahinay, BSPSyc
Vincent Renan A Baculio II, BEEEd
Therese Anne G Muring, BEEEd
Edriel B Cabalatangan, BSBA
Roxanne L Orbe, BSPSyc
John Ed D Caday, BSAC
Janice V Pensan, BSBA
Aljon T Capayas, BSChE
Marbert D Pinque, BSChE
Virgil Christian G Castillo, BSChem
Honeylynn A Putis, BSAC
Dan Uriel M Comandante, BSAC
Candell Grace P Quiño, BSChem

Paulo Luis O Cudal, BSChE
Fritz Harold D Raran, BSMATH
Reynarose V Cuerquis, BEEEd
Fernan S Roa, BSChE
Lorelie Marie P Duraliza, BSPSyc
Dahn F Suan, BSChE
Farrah Mae Mahal B Estamo, BSChE
Jen Nicole B Tancongco, BSN
Monica M Galit, BEEEd
Jahre El Leonard B Tañedo, BSChE
Karl Adrian Gandionco, BSChE
Kevin James F Umali, BSAC
Kristine Mae P Japos, ABEcon
Krysthal J Vasallo, BSFT
Loudine Marie B Villamor, ABIS

Religious Studies Award

Gratz Dale Noel G Redoble, BSEE

Outstanding Graduate Awardees of Respective Colleges

Marco D Araneta
Cum Laude, College of Computer Studies

Herald J Campugan
Magna Cum Laude, School of Business and Management

Reynarose V Cuerquis
Cum Laude, School of Education

Abigail C James
Magna Cum Laude, College of Arts & Sciences

Fernan S Roa
Cum Laude, College of Engineering

Jen Nicole B Tancongco
Cum Laude, College of Nursing

Krysthal J Vasallo
Cum Laude, College of Agriculture

Greater Societal Engagement

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Xavier magazine
Ateneo de Cagayan

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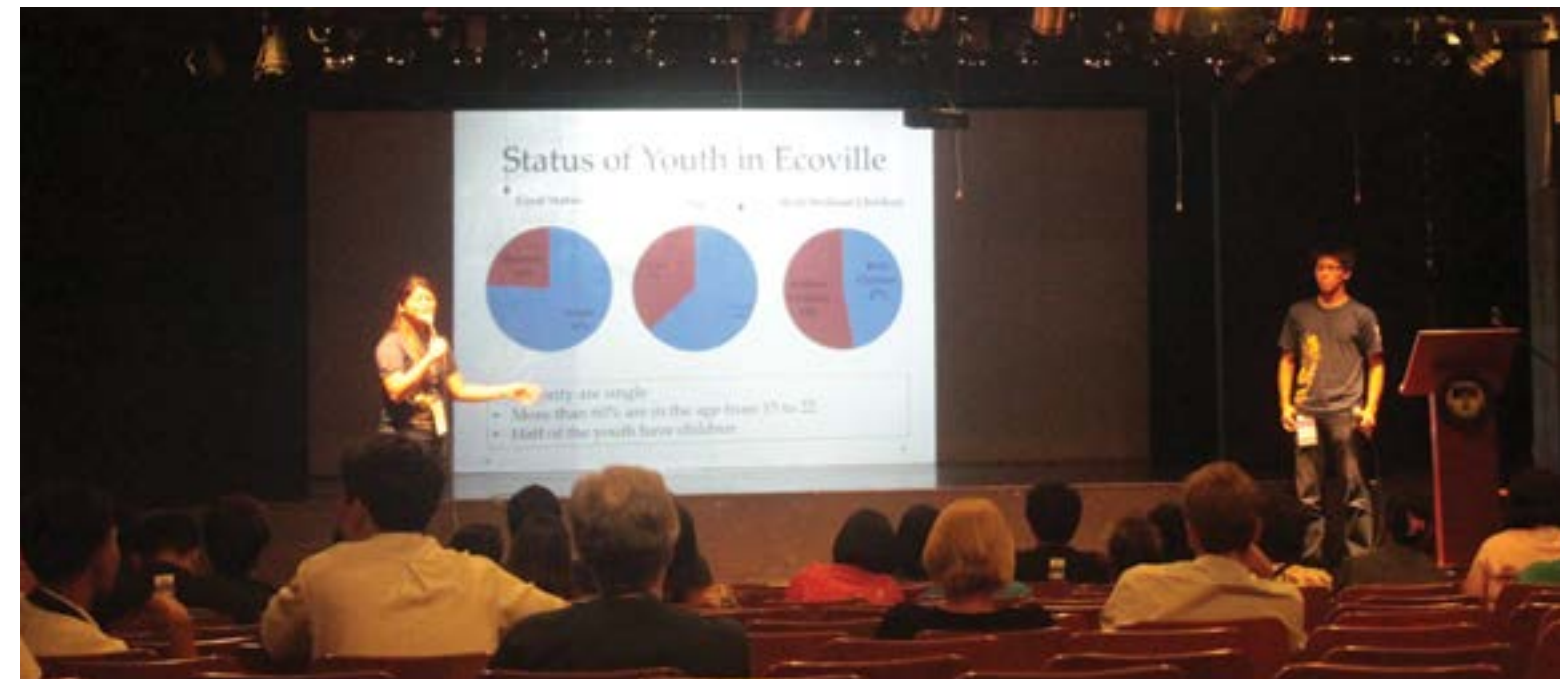
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Jesuit Education in the frontiers through collaborative service learning

By Jannina de Jesus Alfante



The Association of Jesuit Colleges and Universities - Asia Pacific (AJCU-AP) had its inception in August 2008 and Xavier University hosted its first year engagements. It was expected to gain grounds with the cynosure on the Service Learning for Jesuit University (SLJU) students and in providing a venue for cultural exchange. For 6 years, AJCU-AP would organize one major project for a delegation of 25-30 students who, over a month of community service, were to produce a tangible group output. This is the core of the Service Learning.

AJCU-AP's 7th year, XU's 2nd hosting, launched a new round for Service Learning. XU presented a new approach in the implementation of Service Learning based on the framework of its own Collaborative Service Learning Program (CSLP) started in November 2013 through the *Kristohanong Katilingban sa Pagpakabana* - Social Involvement Office (KKP-SIO).

CSLP focused on the five thematic agenda for Mindanao: food security, environment, health, governance and peace. Under the theme "Jesuit Education in the Frontiers of Greater Societal Engagement," the Service Learning was anchored at the Xavier Ecoville (XE), the XU-led resettlement community for Typhoon Sendong survivors at Barangay Lumbia, Cagayan de Oro City.

ADJU-AP's delegation of 23 students and 7 project officers (faculty members) from Sanata Dharma University (Indonesia), Sophia University (Japan), Sogang University (South Korea), Ateneo de Zamboanga University (AdZU), Ateneo de Davao University (AdDU), Ateneo de Naga University (AdNU) and XU arrived on August 3, and moved through a journey of greater societal engagement.

The highlights of the Service Learning program included a 3-day community immersion at Ecoville, a 3-day faculty conference

on "Learning Appreciation on Collaborative Service Learning," and the actual 10-day service learning of the students divided under the five thematic agenda (Peace – Values formation and tutorials for children; Health - Dengue mosquito surveillance and control autocidal ovi-trap installation and training; Environment – Information education communication or IEC and multimedia production for solid waste management; Food Security – Urban gardening, vermi composting and XE park conceptualization; and Good Governance - Barangay Lumbia youth organizing and policy making). To implement the Service Learning through the Ignatian Pedagogical Paradigm (IPP), embedded in

the activities and projects were processing sessions, reflections and journaling to deepen each experience and to lead the participants to owning their learning and self-growth.

The AJCU-AP Service Learning culminated with a cultural night where the delegates dressed up in their respective traditional attire. With a month of friendship and a treasure trove of memories, AJCU-AP 2014 surely became an avenue for serving to learn and learning to serve for the participants. As we say at KKP-SIO, "Padayon igsoon!"



More photos at Page 17.

Dr Yap: On being a Filipino, Atenean health professional

By Jeramell Y Gustilo

The Xavier University - Jose P Rizal School of Medicine was proud to have Maria Eufemia C Yap MD MSc, the university president's sister, as this year's guest speaker for the 4th Dr Jose P Rizal Memorial Lecture held at the XU Gymnasium on June 28.

Dr Yap's lecture "Go forth and heal: On Being a Filipino, Atenean Health Professional" embodied the annual lecture's theme: "Forming Leaders the Ateneo Way." The following were the major points of Dr Yap's lecture:

Heroic Leadership

Dr Yap iterated Chris Lowney's Four Pillars of Heroic Leadership: self-awareness, ingenuity, heroism, and love. Self awareness develops the capacity for reflective action, discernment, and informed decision making. Ingenuity refers to the skill of becoming an astute, competent, and compassionate health

professional. Heroism invites all Atenean health professionals to be pioneers in redefining and reshaping how health is accessed and delivered through *magis* and a sense of mission, and driven by a deep love of country. Love leads to an appreciation of one's personal gifts and inspires the use of these benefits in our service.

Jose Rizal and the Four Pillars

Rizal as a Filipino and Atenean health professional lived out *magis* by being excellent in what he did, by discovering new frontiers, and by living out *cura personalis*. Rizal showed all of these most especially during his stay in Dapitan, where, aside from being an excellent clinician, he became a social catalyst and a dynamic leader. Rizal set up an excellent clinic; he also set up a water system, ran a school

for adults, introduced modern agricultural technology to farmers, designed a simple device to make bricks, and taught fishermen better methods of fishing.

Ignatian values and the Atenean Doctor

Cura personalis compels an Atenean Doctor to recognize and address the uniqueness of each patient. This is shown by respecting each patient's decision-making capacity, ensuring that they understand their illness, know what the options are, and understand the risks. The Atenean Doctor guides the patients to make an informed choice. *Magis* refers to putting one's best of himself/herself in the care of patients. *Magis* calls an Atenean Doctor to greater humility and lessens his/her sense of entitlement. An Atenean Doctor goes and seeks new frontiers to serve where the need

is greatest. An Atenean Doctor is marked by excellence in public health, health science research, clinical practice, and ethical reflection.

Dr Yap is an associate professor at the Ateneo School of Medicine and Public Health and is program director of the health unit at the Ateneo Graduate School of Business. She is an advocate of public health and her involvement with the World Health Organization (WHO), Department of Health (DOH) and other organizations depicts her selfless service as a "physician for others."

The annual JP Rizal Memorial Lecture was started in June 2011 during the commemoration of Rizal's 150th birthday to pay tribute to our national hero, after whom the School is named.



Dr Yap receives a plaque of appreciation from the dean of XU School of Medicine, Dr Ruth Semilla-Beltran (left) and university president Fr Roberto "Bobby" C Yap SJ (right).

*A health care initiative
to empower communities
to save women's lives*

Onward towards cervical cancer prevention: The CECAP 7th Clinical Skills Training Course

By Jeramell Y Gustilo

The Cervical Cancer Prevention - Northern Mindanao (CECAP-NM), a flagship program of the Xavier University - Jose P Rizal School of Medicine in collaboration with the XU Community Health Care Center (German Doctors) and accredited by CECAP Philippines, held the 7th Clinical Skills Training (CST) for healthcare providers on May 10-14.

Out of the 24 participants, 17 were from Rural Health Units (RHUs) of the Department of Health (DOH). Thus, from among the 7 annual CSTs which have been conducted, this batch of trainees involved the greatest number of government healthcare professionals.

The five-day course was conducted through classroom and hands-on clinic practice at counseling women, Visual Inspection with Acetic Acid (VIA) of the cervix and cryotherapy for acetowhite lesions. These components of cervical cancer prevention are known as the Single-Visit Approach (SVA), wherein screening and treatment are done in one patient's visit. This approach is believed to be practical for low-resource settings, particularly rural communities where medical doctors are limited, since it can be taught to nurses and midwives as well.

The training was spearheaded by the CECAP-NM director Dr Ruth Semilla-Beltran, who is also the dean of the School of Medicine.

The team of trainers was composed of Dr Maria Josephine Almaria of CECAP Philippines, Dr Carlos Ray B Sanchez III, Dr Angeline S Cagas, Dr Caroline V Orimaco, Dr Virginia V Ebana, Dr Mary Ann E Ratag, Dr Quennie S Quiño, Dr Abigail A Lamayra, and Dr Dayres D Reliquete; The Clinical Assistants were Virlyn D Kho, Nancy Reyes, Kenny Mabulay, and Liza Ignalig with technical staff Jeramell Y Gustilo and Paul Mikko Llenos.

The Clinical Skills Training was started in May 2008 and, as of today, it has produced 144 CECAP-trained

healthcare providers, 139 of whom are from Mindanao. Indeed, CECAP-NM, with XU as the pilot site in the island, has championed the cause for cervical cancer prevention in Northern Mindanao.

CECAP
Working to eliminate cervical
cancer among Filipino women

The CECAP Team with the Clinical Skills Training Graduates, Batch 7, during the closing ceremony at the XU Community Health Care Center.





The continuing GIANT CLAM conservation in the Mindanao Sea

By Ma. Czarmayne Victoria Jude Escoro and Arniel Daluz

Beautiful and endangered—the giant clams (*Tridacnidae*) are the largest of all shelled marine organisms. Aside from filtering their food from the water, like other shelled organisms, they also have ‘plant-like’ organisms that live within their mantles (the exposed fleshy part), that give them food. These plant-like organisms are also responsible for the clams’ vibrant and iridescent coloration spanning various shades of blue, brown and green which make them so attractive.

The giant clams are being used as food source, harvested for ornamental reasons and for tropical marine aquariums. Accompanied by severe loss of habitat, we are now experiencing a severe depletion of giant clam throughout their geographic range, and even ecological extinction of the larger species in some areas. All giant clam species are now internationally protected under the Convention on International Trade of Endangered Species (CITES) and locally by the Philippine Fisheries Code of 1998, section 97 and Fisheries Administrative Order No. 168.

In the Mindanao Sea, several conservation activities have already been conducted to help bring back the giant clam population in the wild and to increase awareness among communities. Clam reseedings were conducted in Barangay Cantaan, Guinsiliban, Camiguin and Agutayan Island, Jasaan, Misamis Oriental. At present, Xavier University’s McKeough Marine Center (MMC) conducts

regular monitoring of these magnificent creatures and directs an information education campaign (IEC) towards the coastal communities, students and University visitors.

As part of MMC’s commitment towards environmental development, a training and workshop was conducted at Brgy Cabuan, Guinsiliban, Camiguin on August 13-14. The capacity building session was conducted by a team from XU headed by Dr Hilly Ann Roa - Quiaoit, XU’s vice president for Research and Social Outreach (RSO) and an expert on marine science and conservation. The training was attended by Brgy Cabuan officials, volunteers who are also fisherfolks of the area and representatives from the Municipal Agriculture Office (MAO) of Camiguin.

The 2-day training-workshop consisted of the following: (1) a presentation of the status and importance of giant clams; (2) a lecture on identifying giant clam species-characterization and comparison of species with a workshop on actual shell samples for taxonomic identification; (3) a workshop on how to measure giant clams for monitoring; (4) a lecture on Participatory Site Selection; and (5) the maintenance and management of grow out culture.

Dr Quiaoit emphasized the importance of community awareness and participation as the key to the successful conservation of the giant clams and the sustainability of the marine environment.

XU strengthens barangay capacities on DRRM

By Mary Louise G Dumas

“The challenge of the barangay council is competency,” said Dr Dixon Yasay, director of the Xavier University - Governance and Leadership Institute (XU-GLI), emphasizing that the capacity of the council is crucial in facing disaster risks.

This wrapped up the inputs and discussions of the Training-Workshop on Disaster Risk Reduction and Management (DRRM) Planning for Hazard-Prone Barangays of Cagayan de Oro City held on July 15-17 at the Harbor Lights Hotel. The training-workshop was conducted as part of a bigger XU-DRRM program aimed at capacitating the city at the barangay level for the extreme weather conditions the country now faces every year.

The take-home question for the barangay representatives had been how to maximize not only their financial resources but also their power as a government unit. Although the core of the training-workshop had been on DRRM, the bottom line, as Dr Yasay stressed in his closing talk, is still effective local legislation. “Wasted powers plus wasted resources equals to poverty,” he said.

As had been illustrated in the recent disasters the country faced, the most vulnerable to disasters are the poor. However, good models have been produced out of some poor communities that were able to strategize and become resilient despite their limited funds.

The three-day activity had started with an input on the Climate Change impacts on Region 10 by Dr Gemma Teresa T Narisma, the associate director for research of the Manila Observatory of Ateneo de Manila University (AdMU). Dr Narisma explained the reality that we are now facing where extreme weather conditions are no longer occasional events but the “new norm.”

This was followed by a presentation on the City DRRM Plan and Program of CDO. This was intended to help the barangay council draft their plan according to their needs and also align it with the plans of adjacent barangays as well as with that of the City.

A talk on the Governance of Disasters given by Dr Yasay ended the first day, stressing that the risks of the new norm can

be mitigated through strategic government planning and implementation of appropriate programs.

The second day was devoted to the mapping of hazards in the barangays, and understanding the risks they face for each hazard. “Risk is the combination of hazards, exposure and vulnerability,” said Engr Dexter S Lo, the director of the XU - Engineering Resource Center (XU-ERC). He explained to the participants that even as hazards such as flooding and earthquakes occur, if there are no people exposed to such events, there would be no risk and thus no disaster. Similarly, if the people who might be affected by such hazards will be able to prepare and decrease their vulnerability, the risk of disaster would also be minimized.

On the last day, the participants were asked to draft their Barangay DRRM Plan, drawing from the discussions of the previous days. Participants exchanged problems, suggested solutions and insights with one another, the barangays’ experience with BDRRM planning ranging from none to award-winning plans.

“I thought that our BDRRM Plan was already done,” said Veluz Umali, a councilor of Barangay 7. “We have attended several seminars on DRRM already but it is only now that we learned of the correct process of doing the plan.” She said they already have the risk maps, for example, but these had not been incorporated in their BDRRM Plan. “I realized that our plan still lacks several components,” she said.

The barangays were also assigned a coach from XU to guide them in the formulation of their plans. This is meant to transfer some of the expertise of the university to the barangays and at the same time mold university staff and faculty for further community engagements.

“As a coach, the training gave me better insight on what I must learn more of,” said Pernalyn Beja, one of the barangay coaches. “The coaching process encourages [the participants] to do better and to work on their deliverables. The [training] inputs opened their eyes but the coach will play a big role in their change of behavior.”





Gearing up people for change

By Micka Angela Victoria B Virtudazo



The Xavier University - Disaster Risk Reduction Management (XU-DRRM) team and the XU Engineering Resource Center (XU-ERC) conducted a two-day training workshop on weather monitoring and climate change for selected people from various universities and government departments on May 27-28 at the XU Audio Visual Room 8.

Among the participants were those from the City Disaster Risk Reduction and Management (DRRMO-CDO), the Provincial DRRM Office – Misamis Oriental, the Office of Civil Defence (OCD-10), the Department of Science and Technology (DOST-10), Parasat Cable TV, McKeough Marine Center (MMC), BE SECURE, XU (College of Engineering,

College of Agriculture, ERC, RSO, Sustainable Sanitation Center, Biology and Physics departments), Ateneo de Zamboanga University (AdZU) and Ateneo de Manila University (AdMU).

In the first morning of the event, a discussion on Large Scale Synoptic Systems was given by Dr Gemma Narisma, associate director for research of the Manila Observatory. The discussion focused mostly on introductions to large scale systems influencing weather and climate over the Philippines especially in Mindanao. She also talked on how to know if there's an incoming storm, how to monitor tropical cyclones and on interpreting methodology and tools for analysis of Reference Station Data.

This was followed in the afternoon by a discussion on Basic Methodology and Weather Monitoring by Dr James Simpas. He emphasized the important weather event types in the Philippines, zooming in on CDO and Zamboanga. Different weather stations were also identified together with their maintenance, database of weather data and data analysis, and visualization.

On the second day, Dr Faye Cruz gave a talk on the different specifics of weather and climate given the climatological perspective of weather events, sources of climate data, methodology for analyzing weather data and the like. In the afternoon, Dr Narisma gave a talk on Integrated Risk. She taught the participants the importance of

identifying which questions and concerns need to be addressed and how to translate the risk information gathered for the general knowledge of the public.

After all the discussions, the participants proceeded to the XU Little Theater for special lectures about air quality (local and regional) and climate change impacts. Volunteers from the *Kristohanong Katilingban sa Pagpakabana – Social Involvement Office (KKP-SIO)* also took part in the said activity.

The Climate and Weather Training equipped and geared people towards a deeper knowledge and understanding of what needs to be done in a globally warmer world.

“The LGU’s expertise is on implementation while the university’s expertise is on the sciences. The synergy of two sectors, government and academe, is important in achieving sustainable development especially in the locality,” said Engr Ermin Stan B Pimentel, who, for his many years of community and social involvement, has seen the value of partnership with the local government units (LGUs) in all Xavier University’s social engagements in governance. Engr Pimentel is one of the trainers developed by the XU - Governance and Leadership Institute (XU-GLI).

XU-GLI was established in 2007 aimed at strengthening the capacity of public officials and civil society leaders within Region 10. In 2011, XU’s Research and Social Outreach (RSO) cluster set 5 thematic areas to focus on: Food Security, Environment, Health and Sanitation, Peace, and Governance. XU-GLI is mandated to advance XU’s

Governance theme for greater societal engagement.

To achieve this, XU-GLI has 4 thrusts: Quality Training, Demand Driven Consultancy, Strong Partnership, and Public Education.

On Quality Training: XU-GLI conducts a number of course offerings, such as those on campaign management, administrators’ training, local legislative enhancement course for both legislators and their staff, barangay governance, executive legislative agenda formulation, LGU performance review, the balanced scorecard for private and public sectors, and LGU strategic planning.

On Demand Driven Consultancy: XU-GLI develops a number of accredited experts and responds to requests for capacity building from both public and private sectors.

In view of its thrust on Strong Partnership: XU-GLI is currently a partner of the Department of the

XU-GLI: Advancing XU’s governance theme

By Wilson J Hormeguera

Interior and Local Government-10 (DILG-10), the Transparency and Accountability Network (TAN), the Department of Health-10 (DOH-10) and the Zuellig Family Foundation (ZFF).

On Public Education: The thrust is manifested through research undertakings, the conduct of a quarterly forum, the XU-GLI magazine and GLI articles on the XU website.

One of the remarkable training programs of XU-GLI is the Municipal Leadership and Governance Program (MLGP). It is a component of the Health Leadership and Governance Program (HLGP) of the DOH and ZFF. XU-GLI was tapped to conduct training consultancy for the DOH – Center for Health Development in Northern Mindanao.

MLGP aims at developing local health leaders, particularly local chief executives and municipal health officers from the areas identified by the DOH – CHD Region 10, into efficient and effective health advocates who are more responsive to health issues and challenges, especially that of the poor. It also aims to improve health outcomes through strengthened leadership and governance, enhanced local health systems, increased community participation, and service delivery both at the national and local levels.

Having this outreach is a milestone for XU-GLI, but more than the outreach is realizing that the Xavier training has made an impact not only on persons but also within organizations, especially in the locality. The MLGP, for instance, hopes that,

through the good governance and leadership of the local health leaders, maternal and infant mortalities in the region will be lessened if not eliminated. This, in effect, will contribute to the Millennium Development Goals (MDGs) set by the United Nations.

In order to build more experts in governance and leadership, XU-GLI, in partnership with ZFF, trained trainers composing of Engr Gail de la Rita and Arniel Daluz of RSO, Nestor Banuag Jr of Kristohanong Katilingban sa Pagpakabana – Social Involvement Office (KKP-SIO), Engr Pimentel of the Year of Service (YOS) program, Estrella Borja of the XU - College of Agriculture, Meiyoshi Masgon of the Sustainable Sanitation (SuSan) Center, Luther Labitad (XU - Sociology), Robert dela Serna (XU-FARM) and non-XU employees such as former Congressman Ariel Hernandez, Edmund del Castillo, Connie del Castillo, Fermin Jarales and Rhona Abadilla of the Department of Interior and Local Government (DILG).

Dr Dixon Q Yasay, XU-GLI director remarks that “MLGP is just one of the many XU-GLI programs which are geared towards advancing the governance theme of the university. XU-GLI, together with the rest of the RSO cluster, is mandated to make sure that Xavier, as a Jesuit-Catholic University, is, as XU President Fr Roberto “Bobby” Yap SJ puts it, a “school serving society.”



XU engages youth in governance

By Ernesto B Neri

The word “governance” is such an alien word to us, particularly the youth.

At first glance, it is a boring, uninteresting topic, which is more appropriately left to the older generation. It involves controversial issues and complex systems that we just don't have the interest in or the skill to directly engage with. It seems to be just for the grown-ups.

The Oro Youth Development Council (OYDC) was born out of the desire to change this mentality of disengagement and to make governance tangible especially for the young.

This body coalesced when a group of volunteers converged to form the Kagayanon for Good Governance Youth (KGG Youth). It was around November 2012 when the group got together in preparation for the national elections of 2013. The work

plan then was simple. It was to conduct a series of voters' education seminars targeted towards the youth in the barangays and to synthesize youth community issues to articulate a youth agenda.

Culture of disengagement

In early 2013, the group went from one barangay to another, giving the usual module on the importance of voting and how to use the Precinct Count Optical Scan (PCOS) machines. The interactions also revealed how politics was viewed by the vast majority of the people.

The view is a familiar narrative. What people want is a quality education for their children, affordable medicine and a decent house to live in, among others. It is generally dominated by the beneficiary-mentality—the idea

that government must be their superhero and provide for their basic needs.

This culture is dangerous to our democratic institutions because government is reduced to becoming an end-provider rather than a powerful means to restructure our social order. This reinforces the pervasive culture where the passions and noise of election season is equally matched by the deafening silence of our disengagement after the winners are proclaimed.

The youth is leaving the affairs of governance to the grown-ups and, maybe out of convenience, redefining activism as solely a virtual affair.

Victory and commitment

Taking advantage of the widening democratic space in the city,

Xavier University's *Kristohanong Katilingban sa Paggakabana* - Social Involvement Office (KKP-SIO) and the KKG Youth organized a forum and commitment signing days before the new mayor-elect Oscar Moreno took his oath.

In this forum, the youth as well as the internally displaced persons presented their respective agenda to the city mayor. The youth agenda included the youth council as its centerpiece.

The commitment signing was followed by the participation of the KKG Youth during the city strategic planning and finally, the appointment of KGG Youth as the lead convener of the preparatory committee for the 2014 Oro Youth Leaders Convergence—the initiatory summit that would form the Oro Youth Development Council.

Convergence of youth and governance

The proposed council was to be composed of 17 youth representatives from 7 sectors. The unique feature of the OYDC was the institution of youth representatives in various local bodies of the city such as the Local School Board (LSB), and the City Disaster Risk Reduction and Management Council (CDRRMC).

The idea allowed a broader youth base to participate in governance and, in the process, help make the local leadership account for promises during elections. It was to be a proactive form of political engagement where the youth were to be given the opportunity to directly engage the political

power based on the youth agenda articulated and, at the same time, amplify individual advocacies at a citywide level.

On May 18, 2014 the mayor affixed his signature on the Executive Order 072-14 and officially constituted the CDO Youth Development Council (OYDC) with the City Social Welfare and Development (CSWD) office as secretariat.

Youth public-private partnerships

We have started to amplify our environment, disaster preparedness and transparency advocacies through citywide fora, barangay-level education campaigns and an online portal on the city budget.

The community-based youth have been capacitating many barangay-

based youth organizations, including those in the Moro and indigenous people communities in order to articulate their own barangay youth development agenda.

Being “youth for others” entails three concepts as outlined by Fr Pedro Arrupe—living a life of simplicity, not profiting from unjust structures, and changing those unjust structures.

This, I believe, is our attempt in challenging the unjust structures of exclusivity and disengagement. This is, in its essence, our pursuit to make our public institutions more inclusive by giving youth leaders the opportunity to sit at the table of policy-making.

The unfolding story of the OYDC hopes to serve as an alternative model for youth empowerment where existing organized youth

groups, which are more cohesive, grounded and neutral, are given the tools to widen their advocacy and given a seat at the table of policy-making. In the long run, we hope that this can spur a culture of engaged citizenship among the young and a sense of communal ownership of the solutions as well as the challenges of the community.

(Ernesto B Neri is a 4th year Law student at XU and presently sits as the chairperson of the Oro Youth Development Council. He also sits as the youth representative in the Local School Board of Cagayan de Oro City. He is a resident intern of XU - Center for Legal Assistance and the president of the Law Student Council.)

The XU-FARM Stories

The Xavier University - Farmer Alliances for Resource-Strengthening and Marketing (XU-FARM) is a partner of the Catholic Relief Services (CRS) in the promotion of agroenterprise development for small farmers in Mindanao. We present vignettes of individual and community stories of farmer beneficiaries of the FARM Project in Sultan Kudarat under the auspices of Kadtuntaya Foundation.

The Beaten Path that Continues to be Beaten

By Mary Louise G Dumas, with contribution from Robert de la Serna

There is no *daang matuwid* in the remote areas of Sultan Kudarat. Even trucks built for off-road traveling sway like ships encountering big waves as they maneuver from pothole to pothole. In this part of the country, the faraway land where knights on horseback go on adventures continues to exist. Only, the people on horseback are not knights and in place of leather saddles and stirrups are flattened foam covered by dilapidated straw sacks.

Mindanao's remote areas still see people – and sacks of goods – riding horses and trekking unpaved roads, open and vulnerable to the elements of nature. While commuters in urban areas complain of the unending traffic due to perennial road repairs, farmers have to use paths that do not even come close to the definition of a 'road.'

Because of the cost of transporting their goods from their farm to the market, the farmers often find themselves only just breaking even. At worst, they are forced to sell their produce at a loss just so they don't have to haul these back to their homes.

Ruth M Solis, a farmer from Senator Ninoy Aquino, remembers she once had to sell her coffee beans for as low as P35 a kilo. "We could not haul it back to our barangay for our consumption because it would be more expensive," she explains. "Our coffee was condemned as backload [the term the farmers use when buyers reject and return their products] because it did not meet their standards."

Instead of paying to bring it back to their community, she looked for buyers who were willing to buy her produce at a very low rate.

From the far sitios of Tamangan and Malakumo of Barangay Kuden to Kulaman, the center of Senator Ninoy Aquino, a farmer usually pays P100 per sack. In the neighboring town of Bagumbayan, Sultan Kudarat, the horse's trail used to bring their produce from the farms to the barangay center, the farthest that can be reached by a four-wheeled vehicle, is very precarious. Just this year, two horses had slipped and fallen to their deaths.

The Catholic Relief Services (CRS) expanded its project to Senator Ninoy Aquino in 2012. More than providing technical expertise in

crop culture, the project helps the people identify markets and encourages consolidated selling to lessen problems in hauling. Consolidation also increases their marketability as it assures buyers of a ready supply should they order the product in bulk.

Some of the farmers' major products, however, cannot be collectively sold. Corn, for example, is individually marketed as they have to sell them to their respective financiers. Corn also cannot be stocked for long to wait for a better price because its weight decreases as it slowly dries up.

In Barangay Kabulanan, although some families had already been planting cacao and coffee, most of the farmers relied on rubber through a project of the Department of Agriculture (DA). Rubber buyers, however, come from Makilala and the farmers had to haul their produce individually. Now, through the CRS project, the barangay has a communal nursery for cacao and they are allocating an area for the trees.

Coffee, on the other hand, is developed in individual nurseries and farmers continue to grow

their trees individually. Although individuals had been planting cacao and coffee before, they lacked the technical know-how to produce quality products that would allow them to fetch a good price or to pass standard tests imposed by companies such as Nestlé. This is being addressed by CRS through their technical experts. CRS, through Kadtuntaya Foundation Inc (KFI), has assisted the foundation's farmer beneficiaries by providing technical support in its agroenterprise activities – from seed distribution to knowledge transfer in coffee growing, to the provision of equipment and infrastructure like the coffee huller and the solar dryer.

However, these initiatives still could not fully solve the problem of hauling. An important component of the solution is still the construction of farm-to-market roads. Here, the government plays a key role. Fortunately, the project in Bagumbayan has been supported from the start by their municipal local government unit. While CRS helps in the technicalities and in looking for possible markets, the LGU has provided the budget for the needed infrastructure.

Mayor Bernardita R Bito-on of Bagumbayan, stresses the need for the cooperation of the different stakeholders in the development of their municipality. As an educator – she served as school principal before she retired and ran for mayor – she underscores the value of each party, and for them to work together on equal footing. "The farmers are co-owners, not just laborers," she says.

The community, together with the supporting organizations, is grateful for this support. "Government support is really necessary because it makes the facilitation of the project easier," says Aladin Guimalon of KFI. "The community is easily gathered if barangay officials, for example, aid in the dissemination of information. And of course, roads, although we have gotten used to the mudpaths we currently have, should be improved to allow the farmers easy access to the buyers, and vice versa. These cannot be built by the project proponents – it has to be the government."

Kadtuntaya Foundation is a Muslim NGO with strengths in people organizing, issue

awareness building, and capacity building. It has partnered with CRS in the XU-FARM (Farmer Alliances for Resource-Strengthening and Marketing) project in the promotion of the agroenterprise development among the tri-people community it serves in Southwestern Mindanao.

One of the project's funders is the US Department of Agriculture. Philip Shull, former Agricultural Counselor of USDA-FAS, said in an interview in a separate event that food security in the Philippines is one of its two missions. "We want to raise the local income because it means people are more secure," he said. "You do not [necessarily] grow food in your farm but you have money to buy."



A Profile of a Revolutionary Farmer

By Mary Louise G Dumas, with contribution from Robert de la Serna

The journey that took us from the wide highways of Davao to a muddy horse path in the interiors of Sultan Kudarat neared its end with a river where a pair of bamboo poles served as a bridge.

Towards the center, the thinner pole, which provides a handgrip, goes up, forcing crossers to precariously reach out to still have something to hold on to. But of course, for the families who lived across the river,

the past, he had also been the municipal chairperson of the Moro National Liberation Front (MNLF).

Contrary to perception as a tumultuous community wracked by violence and resistance against the government, Bapa Jimmy thinks their village is quite peaceful. "Within the years that I have spent here, no matter how varied our community is, there has never been disorder," he says. "We all knew and

The Catholic Relief Services (CRS) started its project in 2012 in the municipality of Bagumbayan. It aims to raise the community's income through improved agricultural practices. The project generally introduces technology and offers aid for four crops – palay, vegetables, cacao and coffee. In Sitio Dungguan, CRS has already started with coffee and cacao.

CRS helps capacitate leaders like Bapa Jimmy through further

A main feature of the CRS project is to organize the farmers into clusters so that they are also able to sell their produce in bulk, allowing them to negotiate a better price and at the same time assure buyers of delivery of set quantities.

In February 2014, Bapa Jimmy's cluster sold nearly P4million worth of grade 2 coffee beans to Nestlé in Tablon, Cagayan de Oro City from a consolidation of 40 tons from his members.



balancing on this makeshift passage is as easy as walking on a cemented road. This bridge connects a cluster of houses to the center of Sitio Dungguan. Among these houses is the simple hut of Jimmy Escartin, more popularly known among the villagers as Bapa Jimmy.

From working in Tagum City, Bapa Jimmy has spent the last 22 years in Sitio Dungguan. He is among the respected leaders of the tri-people community, which is composed of Manobo, Maguindanawon and Ilonggo residents. He previously served as the president of the federation of sitio leaders, and continues to represent the community in the "Maunlad na agricultura ng radyo ng bayan" and the Philippine Coffee Alliance Corporation. At some point in

understood each other's characteristics so we knew how to deal with each other's problems and idiosyncrasies."

At present, the community is facing some uncertainties. The new Comprehensive Agreement on the Bangsamoro may bring the leadership of the province to the Moro Islamic Liberation Front (MILF). Additionally, an energy company is eyeing the area for a megadam. Bapa Jimmy's attitude to farming is similar to his social and political stance. He is loyal to his personal beliefs and original affiliations but is open to consider other's opinions and ideas. "As long as it benefits the people and contributes to development, I am amenable to it," says Bapa Jimmy.



trainings on participatory technology and agricultural value chain development.

"I would remember Bapa Jimmy coming to meetings with a short [gun] before," says Alladin Guiamalon of Kadtuntaya Foundation, the partner local organization of CRS in Sultan Kudarat, recalling former days when the MNLF had been very active in the province. "But now, he told me he had sold his gun because he had no need for it with the community harmonized through their invigorated livelihood. He was very instrumental in introducing the technology we offer to the farmers who, we acknowledge, have years of experience with the crops whose yields we are trying to improve."

The earnings allowed some members to rebuild parts of their houses with sturdier materials. One or two were even able to buy motorcycles that aid in the hauling of goods from their remote barangay which is not yet reached by a concrete road.

"There's a big market for cacao," says Bapa Jimmy. "If you know how to process it so you get good quality chocolate, a small quantity can give you the profit of several sacks of corn, or even coffee." The years he has spent in the agricultural industry also helps. He understands that each crop has its own peculiarities and needs to be able to have a good yield. "CRS provided us with this know-how. We are very grateful for projects like this that allow us to improve our livelihoods, our lives," he says.

Sisterhood of the Coffee Beans

By Mary Louise G Dumas

"The ability of different people to come together in an organization depends on the leader," says Nemia P Marzo, the over-all cluster leader of the women's organization of Barangay Kuden, Senator Ninoy Aquino, Sultan Kudarat. "A leader has to know how to adapt to the different characteristics and manners, and even the values, of the members," Marzo adds. Their organization is a mix of Ilocano and Ilonggo settlers, and the original inhabitants of the area, the Manobos.

Barangay Kuden, which boasts of a world-class cave with unique mineral formations, encompasses 22 sitios, the farthest of these around 20 kilometers from the center. "It is very difficult to convene all our members," says Marilou Fernando-Jicain, president of the Kuden Women's Organization. "But we have 50 active members who are able to echo important points from our meetings to their sitios."

Their organization, which has a total of 263 members, had been divided into 22 clusters. This approach was introduced through the project of the Catholic Relief Services (CRS), which brought innovative technology of coffee growing and selling to the mainly agricultural village of Kuden. The women, grouped in their clusters, not only received capacity building trainings. They also underwent leadership formation, with activities that strengthen cluster member relationship, and inputs on values formation.

"We plant coffee robusta," Mungkil says. "We are able to sell it for P80, and the price even went as high as P100." Although coffee is now widely planted in the barangay, they used to rely on palay and corn. "Palay was mainly for consumption," she explains. "Corn was both consumed and sold as the palay only lasted us two months. We cannot plant

enough palay because we don't have enough seeds. Sometimes, even the grains allotted for replanting are consumed when we really don't have anything to eat anymore." With their improved income from coffee, they do not have to worry about enough palay seeds anymore as their purchasing power has increased.

The center of Barangay Kuden, although a mixture of different ethnolinguistic groups, is largely composed of settlers. The Manobo women who come from the farthest sitios of the barangay



used to be shy and refused to mingle with the settlers, especially those with positions. The women's organization tries to gradually integrate them into the barangay life, asking them to join trainings and even simple dinners where the women talk about organizational and personal matters.

Bidi B Balatak and Florin A Mungkil are both Manobos but come from different sitios. They would often just smile when they could not answer questions that city dwellers may consider as simple – their age for example. This may be strange to visitors but for them who are not exposed to the Roman calendar, age is a trivial matter. They describe the year based on crop cycles, on the phases of the moon, of the migration of animals.

As Balatak and Mungkil were softly sharing their experiences

in their communities, another member of the organization, who was of Ilonggo origin, arrived and joined the discussion. The two visibly withdrew.

"They have characteristics that are very different from ours," Marzo says. "Understanding these [things] is necessary so that the organization will attract more members, especially those who are seldom reached by government programs and services."

One particular issue the organization wished to address

would give a very low price for the produce from the Manobos.

"The indigenous here are so humble and shy that buyers would take advantage of them," Marzo says. However, it is not only the Manobos who are having troubles with the consolidated selling. "There are those who have financiers. They are forced to sell to the financiers because they have to repay their debt. So right now, we are encouraging them to split their produce – part of it will be consolidated and sold by the organization," she says. "If we are able to do this, even if it takes three days to collect and haul the yield, we will be able to get a good price."

Their women's organization had not always run smoothly. "There were times when we didn't know what was happening with the funds because the documentation and processes were disorganized," says Ruth M Solis, another member. "But our current officers and us, the members in general, through the trainings in the project we have right now, have learned to put things in order. Having a transparent and functioning organization is really crucial for us to be able to have more projects."

Asked how they differ from a men's organization, Solis readily answered, "Women will get together for any reason, for even the smallest of meals, so we are easily convened. The men, they find all the reasons not to attend a meeting."

To augment their income, they sell rattan products and other forest products in Kulaman. In the past, swiftlet's nests had been a good source of income, as well as gold panning. But they said these have gone down over the years.

"Aside from paying for each single haul, we would be unable to fetch a good price from the buyers," Balatak says. Sometimes, buyers in the center

NSTP

the Xavier Way!



By Dennise Edwina S Gonzales



Xavier University is setting the world on fire and its National Service Training Program (NSTP) is keeping this fire burning within 1,860 students doing community service through various engagements and thrusts.

The students are being spread out in 20 barangays in Cagayan de Oro City. NSTP, as the second level in the university's developmental formation framework, facilitates these curriculum-based community service options to build in the students a solid foundation for higher levels of formation.

The NSTP is a program aimed at enhancing civic consciousness and defense preparedness in the youth by developing the ethics of services and patriotism while undergoing training in any of its three components. XU strengthened its implementation of the three components of NSTP: the Literacy Training

Service (LTS) is a program designed to train students to become teachers of literacy and numeracy skills to school children, out of school youth and other segments of society in need; Civic Welfare Training Service (CWTS) programs target the general welfare and the betterment of life for the members of the community, especially in improving health, education, environment, entrepreneurship, safety and morals of the citizenry; and the Reserve Officers' Training Corps (ROTC) provides military training to tertiary level students in order to motivate, train, organize and mobilize them for national defense preparedness (RA 9163, Sec 3).

In the last 12 years, XU-NSTP has sustained its uniqueness in citizenship building. It adheres to the provisions of the law and has integrated all elements of the Ignatian Pedagogical Paradigm

(IPP) on Context, Experience, Reflection, Action and Evaluation (CERAE). It has partnered with the Campus Ministries in the "spirit of institutional synergy" for the quarterly processing of the students' experiences.

The XU-NSTP formators establish more contact hours with the students for the delivery of the common and social orientation modules, skills training and area preparations through a twice-a-week meeting. The ROTC classes are handled by the military training instructors from the Philippine Air Force (PAF). The classes are implemented with the assistance of student volunteers who serve as class facilitators. XU-ROTC has been chosen as the Philippine Air Force Department of Air Science and Tactics in 2012 and 2013 and was recognized as the ROTC of the Year 2013 by the Armed Forces of the Philippines (AFP). NSTP also invests in the training and formation of NSTP

team leaders and flight leaders for it believes in the need for a successor generation with an engaged leadership experience.

Recently, the Armed Forces of the Philippines (AFP) awarded the XU-ROTC as the country's top unit for 2014.

Its other activities include the yearly city-wide cleanup in coordination with other NSTP implementers in the city and tree-planting activities in coordination with the Department of Environment and Natural Resources (DENR) and several barangays for the National Greening Program (NGP). The program has also earned its mark in the region due to its active involvement and leadership in the NSTP Educators Association in Region 10 (NEAR 10).

Through XU-NSTP, we form the youth holistically so they may serve our country with genuine mind and heart.

XU supports barangay leaders' training

By Ma. Victoria Bicbic-Trinidad

A 2-day barangay leaders' training program was held on August 1-2 at the Chali Beach Resort and Conference Center. Dr Elena Borcillo, the schools division superintendent, gave a talk on the state of education in Cagayan de Oro City and on the 2014 NAT results. In his speech, Mayor Oscar Moreno emphasized the role of barangay leaders in education and called for unified efforts in reforms for education. 78 out of 80 barangays were represented.

These barangay leaders were given an opportunity to discuss their education problems, how to access funds and resources for education, their proposed education programs and resources, and the possible creation of the Barangay School Board. The training team was composed of mentors from Synergeia Foundation, the Local School Board, and RCE-ESD NorthMin student volunteers. The whole training concluded with a presentation of action plans and commitment sharing facilitated by Dr Milwida "Nene" Guevara, president of Synergeia Foundation.

XU shares expertise in reading to Grade 3 teachers

By Ma. Victoria Bicbic-Trinidad

A training for Grade 3 English Teachers was held on July 26 at Paula's Hotel, Tagoloan, Misamis Oriental. The whole day was filled with inputs and exercises that strengthened the motivation and readiness of the 50 teacher participants in the areas of storytelling, reading strategies, and tools for comprehension. The trainers who mentored them were Dr Edralin C Manla and Ma. Florida T Nery of XU - School of Education, and Teresa Quijano of the Synergeia Foundation.

AJCU-AP 2014 Photos



End.