

Philippines Australia Solidarity Group NEWSLETTER

(Queensland Edition)

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TYPHOON THELMA HITS EASTERN-CENTRAL PHILIPPINES

DEATH TOLL MAY PASS 7,000 MARK

This most recent disaster struck the east-central islands; Leyte, Eastern Samar and part of Negros Occidental were hit by a storm-surge that turned into a cyclone on November 5 & 6.

Initial reports from Tacloban City in Leyte estimated over 5,000 dead and a further 2,000 listed as "missing presumed dead". The heavy rainfall brought landslides that caused a dam to collapse and release its waters upon Ormoc City, 105km southwest of Tacloban. Hundreds of people were swept into Ormoc Bay, thousands were drowned in their houses. In Ormoc City alone, 3,700 people were buried in a mass grave. Communications, electricity, and clean water supplies are severely affected.

Some local officials have blamed deforestation in the hills above Ormoc for the siltation of the dam and the freak floods which rose as high as four meters within minutes.

Emergency workers fear cholera will sweep through the area unless supplies are airlifted in immediately. The Citizens' Disaster Rehabilitation Center (CDRC) has appealed for blankets, clothes, medicine, and food. \$10 will provide a family with an emergency relief pack for one week.

Community Aid Abroad (CAA) dispatched \$10,000 from its disaster relief budget as an initial response and, through CDRC, airlifted relief goods into Ormoc City. CAA has launched an appeal to meet the enormous long-term consequences of such as disaster.

PHILIPPINE TYPHOON APPEAL

Send your tax-deductible donations to:
CAA's Philippine Typhoon Appeal,
Box 9920 in any Australian capital city.



Some 120,000 people have been left homeless.

FREE SIEGFRIED DEDURO! FREE ALL POLITICAL PRISONERS!

Siegfried Deduro is a political detainee charged with subversion. He was arrested with his wife, Cynthia, and seven co-accused on 6 September 1989 and is presently held in Camp Sotero Cabahug, Cebu City.

This is not Siegfried's first term of detention. During Martial Law under Marcos, he was active in the resistance against the dictatorship. Siegfried joined rallies, student organizations, and the urban poor communities. He was

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arrested in 1974 and detained for over two years without his case even being presented in court. He was temporarily released in February 1977.

Siegfried is from Dumangas, a small town about one hour's ride from Iloilo City. He was employed as the Municipal Development Co-ordinator and led the work of drafting a 5-year town plan which included programs for farmers, upland dwellers and the Aetas.

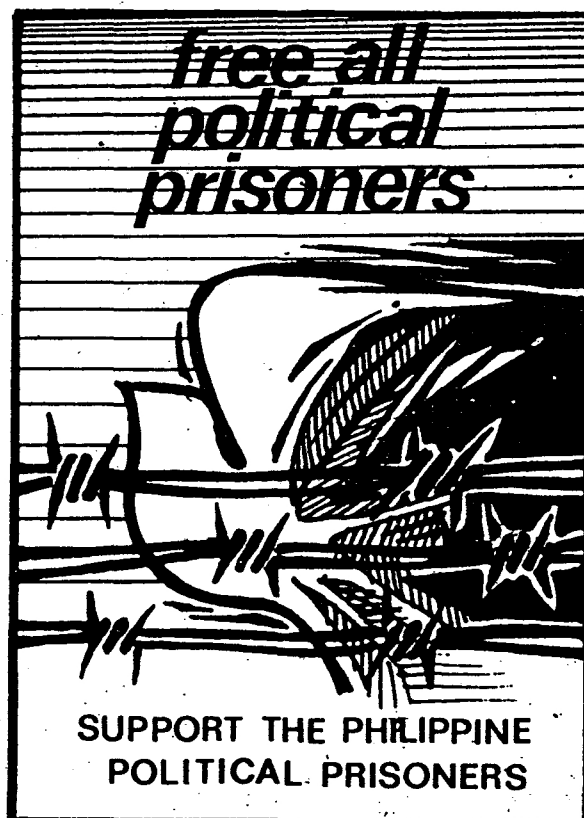
In late '77, Siegfried rejoined the mainstream of the people's anti-dictatorship struggle; organizing among farmers, workers, fisherfolk and students. It is ironic that, having fought the Marcos dictatorship from its inception to its downfall, Siegfried is now imprisoned by the Aquino regime.

Cynthia, presently released on bail, and members of the Deduro family have been joined by town officials, church leaders and prominent families of Dumangas to form the Free Siegfried Deduro Committee. The group has collected over 2,000 signatures since its formation in June. You can write c/o Sherlito Deduro, Room 14, Jamerlan Building, Iznart Street, Iloilo City.

In an open letter to his supporters dated 18 May 1991 Siegfried wrote, "I understand most of you believe that my appeal is worthy of your support ... because you know that I was imprisoned not for reasons that I committed crimes against our people but rather because of my commitment to our country and freedom."

"Arrested without warrant, I was charged of the crime of subversion five days after my arrest. I was denied my right to legal counsel and was tortured during the interrogation. Notwithstanding the application of the Supreme Court's 90-day trial scheme on our case, the hearing continues - even after one year and six months since the dates our trials were originally scheduled to have been terminated."

"Why are we not afforded equal protection of the law and fair trial? They arrested us first, then looked for evidence to support their allegations against us."



SEND CARDS TO PRISONERS

Receiving greetings and communications from outside really boosts morale to keep on surviving if only just for another day.

Produced by PASGNSW, PACF and Bayanihan, this postcard has printed on the reverse "YOU ARE NOT FORGOTTEN IN THE STRUGGLE FOR JUSTICE AND PEACE" and the TFDP address to which you mail it. (The Australia Post Economy Air charge to the Philippines is 70¢). There is space for a personal message and your name & address.

PASGQLD can supply you with the cards and prisoners' names. The cards cost 15¢ each plus postage.

THE NEED TO ACT: The State of Environmental Destruction

The Philippines is faced with an environmental destruction that has reached its critical stage. A number of ecological systems have virtually disappeared because the threshold limit has been surpassed. Others suffering from irreversible damage have similarly reached the brink of extinction. Statistics show the following:

→ Of the 19 million hectares of forest-lands 25 years ago, only 987,000 hectares of virgin forests remain. At the present rate of denudation (25 hectares per hour or 210,000 hectares per year) all virgin lands will be gone in 5 to 10 years.

→ Erosion due to deforestation is estimated at 100,000 hectares at one-meter depth, or about one billion cubic meters of sedimentary materials annually. Of the 74 provinces, 21 are critically eroded by as much as 50-85% of their total land area.

→ Mangrove destruction is the third highest in Asia. In 10 years, mangrove areas have declined from 448,000 to 254,000 hectares, or about 14% annually. At the same time, coral reef destruction continues unabated and has

resulted in annual fish production loss of 159 million kilos. From an average of 10-15 kilos a day in the 1960's, the catch has reduced to 4 kilos today.

→ As a result of forest denudation and the destruction of coastal ecosystems, a number of plants and animals unique to the Philippines have already disappeared and many more are threatened with extinction.

→ The urban centers suffer from serious air and water pollution problems mainly coming from power plants, fuel-oil-burning industries and motor vehicles. They are a constant threat to people's health. Metro Manila alone produces 2,700 tons of solid wastes and 1,654 tons of air pollutants daily. Metro Manila's major river systems are officially considered "biologically dead".



PROFILE: CENTER FOR ENVIRONMENTAL CONCERNS

The Center for Environmental Concerns (CEC) in the Philippines is a non-government organization committed to the protection and rehabilitation of the environment. Formed in 1989, its long term goal is to help people in environmentally degraded areas to design and implement programs for their own communities. CEC has been conducting action-research in selected areas to determine the extent of the problem. These initial investigations reveal a situation so severe that rehabilitation must be top priority alongside protection.

CEC aims to contribute the results of its research to the formulation of a People-Based Environmental Agenda with a comprehensive national program. It hopes to see previously environmentally destroyed communities rehabilitated and equipped with programs and technology that ensure sustainable development.

CEC believes that concern for environmental rehabilitation must coincide with rehabilitating the people's socio-economic conditions. Without tackling issues of poverty, equity and people's empowerment, efforts for

environmental protection and rehabilitation would come to naught.

CEC is one of the 15 organizations in the multi-sectoral Philippine Environmental Action Network (PEAN). CEC's bi-monthly newsletter Feedback features news, updates, in-depth reports, views, and opinions on the global environment.

Overseas subscriptions to Feedback are US\$30 for 6 issues. Write to: C.E.C., 3rd Floor, Constancia Bldg., 71-E Timog Avenue, Quezon City 1104, Philippines, or phone: 997913.

FILIPINO PATRIOT AND HERO



COLONEL QUINTIN SALAS

"History is rich in its evaluation of the Spanish rule in the country which is not all condemnable. But truth to tell, the Spanish Colonial time is also a history of a subject people abused by foreigners. Our forefathers then were strangers in their own land for they were born subjects, not freemen. It was indeed an era when knowledge was a passport to condemnation, subservience considered a virtue and self-assertion for freedom, and human dignity looked upon by the white masters with disdain and contempt. It was a time when sealed lips were more beautiful than inspired and truthful tongues. It was a time when kneeling to the human Gods was more welcomed than a handshake of brotherhood and cordiality; a time when the voice shouting for freedom was an echo in the wilderness, a time when the meaning of the Cross was blended with the venom of power." - From a speech delivered by then Asst. City Fiscal Agustin T. Misola on the 108th Birth Anniversary of the late Colonel Quintin Salas.

Quintin Salas was one of eleven children born to Nicolas Salas and Nicolasa Dican in Dumangas, Iloilo on the island of Panay on 31 October 1870.

In the 1890s Quintin Salas was serving the Spanish colonial government as Teniente Mayor (Vice-Mayor) and later as Capitan del Pueblo (Municipal Captain) of Dumangas when he was made commander of the local Filipino volunteer militia. These "voluntarios" were organized by the Spanish to suppress uprisings against their authority as had already begun in Luzon.

In secret communication with the revolutionary leaders of the province, Quintin Salas, upon acquiring men and arms, turned Revolucionario and convinced his men to join the rebellion against Spain by leading the uprising in Dumangas on October 28, 1898.

Salas and his troops liberated the surrounding towns, confiscated the firearms of the cuadrilleros (police), set prisoners free, and seized public documents. He was commissioned a full colonel and designated chief of operations for the central zone of Iloilo Province by General Martin Delgado,

commanding general of the Ejercito Libertador (as the revolutionary army of Panay was then known). On 5 December 1898 the revolutionary government of the Visayas pledged its allegiance to the principles of the Malolos Congress.

But then, another foreign master came, this time the Americans as the victor in the Spanish-American war. The Philippines was ceded to the U.S. for \$20 million with a guarantee to protect the property and business rights of Spanish citizens. The Treaty of Paris was signed on 10 December 1898. Eleven days later, U.S. President McKinley issued the "Proclamation of Benevolent Assimilation" which expressly indicated America's intention to stay permanently in the Philippines and assume control and disposition of its government - an open declaration of its war of aggression against the Filipino peoples.

Thus, armed hostilities between U.S. imperialism and the Filipino peoples began in a revolutionary war of national liberation and by the use of gunboat diplomacy the Philippines became a colony of the United States.

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Salas was with Delgado when the revolutionary army entered Iloilo City on December 25. But while the Filipinos were attacking and capturing the few remaining Spanish garrisons, the U.S. was preparing to capture the Visayas.

When a U.S. occupying force was sent to Iloilo in March 1899, Salas and the other revolutionary leaders of Panay denied the American request to land in Iloilo and instead made preparation to defend the province. They dug trenches along a 10km battleline and waited, facing Guimaras Strait and the might of U.S. naval power. Salas was among the leaders at the battlefield.

From February to September, Salas held his ground in Balantang until American reinforcements arrived forcing his troops to retreat. He'd earned the respect of his people, and even the enemy called him "General" Salas.

With the fall of Cabaatuan, the last capital of the revolutionary government in Panay, many of the Visayan leaders surrendered to the Americans, but Quintin Salas, together with six Ilonggo generals and the remaining revolutionary troops, chose instead to wage guerrilla warfare against the Americans. He surprised them with night assaults and daytime ambushes. The Salas guerrilla forays lasted for more than two years.

But finally, the generals and other guerrilla leaders surrendered and Salas found himself alone. He was persuaded to give up by his friends and former comrades-in-arms and, realizing that further resistance would be futile as well as destructive of lives and properties, he laid down his arms in October 1901, nine months after his commanding general surrendered.

In 1908, exiled from Iloilo, he went to Manila, graduated from the Escuela de Derecho with a degree of Bachelor of Laws, was admitted to the Bar in 1912, and practiced law for a while until he was allowed to return to Iloilo. Quintin Salas died of tuberculosis on 24 January 1917. His only surviving child, Rosario, became the first Ilonggo woman lawyer.

BOOK REVIEW

THE CONTINUING STRUGGLE FOR AN INDEPENDENT PHILIPPINE FOREIGN POLICY

By Roland G. Simbulan
Nuclear Free Philippines Coalition

Although tons of volcanic ash and the Senate decision for a 3-year withdrawal have changed some perspectives on the US military bases, the facts remain essentially the same and the ten essays, interviews and press statements in this book continue to be relevant.

This is the work of an unashamedly nationalist scholar. His ideas are incisive, the research thorough, and the appendices of overviews of bases conversion plans and highlights of past bases treaties, are extremely useful.

Roland Simbulan will be a guest speaker at the opening on Nov 30/Dec 1 of the national office of the Centre for Philippine Concerns - Australia (CPCA) in Melbourne.



DAYANDI: "TO THE LAST DROP..."

It comes suddenly. Mist and rain. You would think that the gods have embraced you with their pure breath. Thick foliage surrounds Lake Agko, its blue waters warm. Ten kilometers away, following the direction of the river past steep slopes, is a ten hectare stretch of green plain. Lake Binado stretches out over five hectares of those plains with its crystal clear mint cool waters.

This description of the 72,814 hectares of Mt. Apo National Park on the island of Mindanao and the background for the following article, is taken from a piece written by Rene Agbayani; published by TABAK in Struggle Against Development Aggression: Tribal Filipinos and Ancestral Domain and reprinted in Feedback Vol.1 No.4.

Mt. Apo, the tallest mountain in the Philippines, is a dormant volcano rising 2,954 meters above sea level. Declared a national park in 1936, it is the last stronghold of the Philippine monkey-eating eagle. It is listed as an ASEAN Heritage Site and included in the 1982 United Nations List of National Parks and Equivalent Reserves.

Mt. Apo National Park borders on Davao City. Its environs are mountainous terrain, rugged and rolling hills, and few relatively flat plains. Soil type in the area is of miral clay loam with fertile volcanic soil.

Vegetation cover in the Park is classified into dipterocarp and dipterocarpine forest, mossy forest and brushlands. Multi-stratal rain forests with closed canopy ranging from 10-20 meters high cover Mt. Apo's lower elevations. Large tracts of secondary forests plus banana, Manila hemp (abaca) and coconut plantations are also present. As you climb above 1,200 meters, vegetation becomes lower in stature with the trees covered by moss, epiphytic orchids and ferns.

The mountain is one of the richest botanical gardens in the region for flowering plants. Many of its species are endemic to the Philippines. There are 84 species of birds plus mammals like the

Flying Lemur, the Philippine Monkey, Deer and Tarsier, the Wild Pig, and the Civet Cat.

Mt. Apo is called the "Pearl of Mindanao" for its great natural beauty. But for more than beauty, Mt. Apo is the sacred mountain of the Lumad (literally meaning: originating from the land), the Indigenous Peoples of southern Mindanao. It is their ancestral homeland.

For the different Indigenous Peoples inhabiting the environs of the Park and mountain, Mt. Apo is the dwelling place of the gods, in particular Apo Sandawa, the Supreme God; their common ancestor and spiritual protector. It is His dwelling place and His burial ground and the source and origin of all lands and waters in Mindanao.

Mt. Apo has always been the ancestral territory of 6 tribes: the Manobos southwest of the mountain; the Diangan or Ubo to the east; and the Ata, Bagobo, K'lagan and Kaulo to the north. Today, some 460,000 Lumad peoples live around the mountain and depend on it for subsistence. They are mostly swidden farmers, hunters, and gatherers of forest products. Under pressure of imposed "development", the Katigatunan ka Sandawa (Mt. Apo Heritage) was formed to protect the mountain which they call Apo Sandawa.

Mt. Apo is the water source not only for the Lumad but also for most of the lowlanders living in the municipalities around the mountain. All these people are assured of clean water for drinking, bathing and washing, courtesy of Mt. Apo. Unfortunately, even the abode of the gods can be breached and paradise lost.

On 28 April 1987, the government's leading agency, the Philippine Oil Company (PNOC), denied a permit for the National Power Corporation (NAPCOR) to explore geothermal power in the Apo area. In preparation for the proposed geothermal power plant, PNOC has cleared the mountain slopes of trees and brush. The plan is to carve a road from Ilomavis to

Since 1983, the government has denied a permit for the National Power Corporation (NAPCOR) to explore geothermal power in the Apo area. In preparation for the proposed geothermal power plant, PNOC has cleared the mountain slopes of trees and brush. The plan is to carve a road from Ilomavis to

But this did not stop the exploration. In April 1987, the Environmental Cleanliness Commission (ENCLC) from the National Power Corporation (NAPCOR) Protection Council (NAPCOR) Environmental Management Unit (NAPCOR EMU) Using this, PNOC the exploration despite the fact that the exploration does not comply with the law. Finally, PNOC in December 1988

In less than a year, the exploration, PNOC has cleared the mountain slopes of trees and brush. The plan is to carve a road from Ilomavis to

The Philippine government's plan for geothermal power development account for 27% of the country's energy needs by the year 2000. At present 15.3% of the country's energy needs are met by the government's national power corporation (NAPCOR) project. The plan is to carve a road from Ilomavis to

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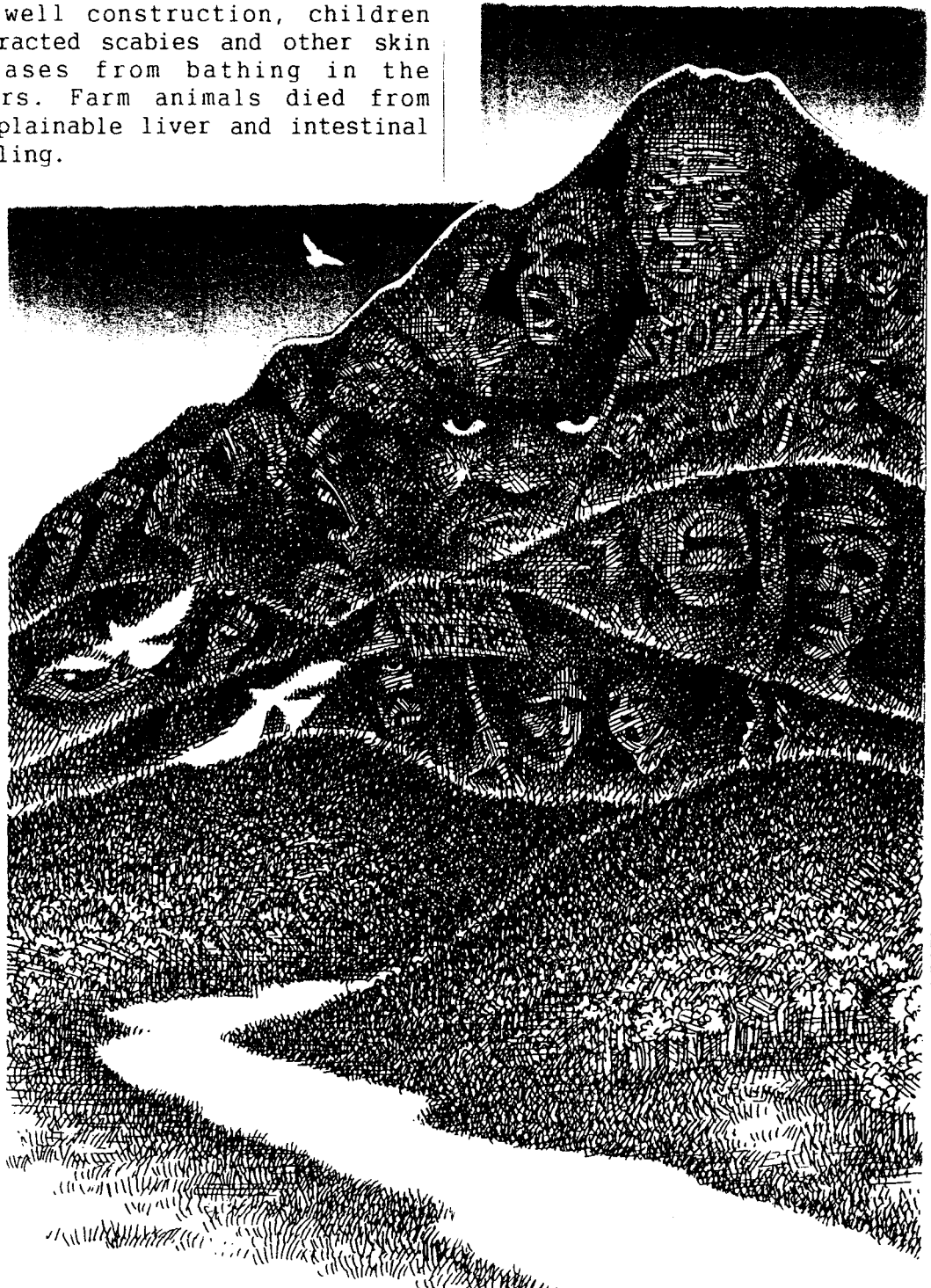
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Mt. Apo site.

Lake Agko was called "Blue
Lake" for its sparkling clean hot
waters. Now, residents complain
the lake has turned brown and
muddy due to soil erosion from the
building of the road. The water
temperature is lower since the
testing of the geothermal wells.
Careless disposal of chemically-
treated wastes from the wells has
polluted the Marbel and Matingao
Rivers, two of the largest rivers
irrigating the many villages and
barrios south of Mt. Apo. During
the well construction, children
contracted scabies and other skin
diseases from bathing in the
rivers. Farm animals died from
unexplainable liver and intestinal
swelling.

The construction of the
Iloilo road has also increased
the migration of lowlanders into
the area by 30%. The traditional
Lumad are increasingly being
dominated by a money-based and
"mercenary" culture. They are
again pushed out in what, ironi-
cally, used to be their sanctuary
from lowland encroachment.

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SAVE MT. APO - STOP PNOC

MT. APO (◀ Continued from page 7)

The PNOC has launched an expensive mis-information campaign citing supposed project benefits and measures being taken to protect the area's ecology, and claiming people's support for the project.

In fact, the PNOC has done nothing about the illegal loggers now using the road. Inadequate compensation was paid to some farmers for crops and property destroyed by the roadwork; some were never paid for houses bulldozed to make way for the road.

The PNOC promises local employment; but without training, the Lumad won't get permanent jobs. The company hired 30 Lumads for heavy manual work during the drilling paying them 53 pesos (Aus\$ 2.50) for 24 hours work.

PNOC has also promised the public cheaper electricity. And yet, Ilomavis residents, who were promised free electricity, will have to buy from PNOC. And, as the project is to be financed by a national government loan to PNOC of US\$35 million, consumers will bear the interest charges. As for the Lumads, they say: "What will we do with electricity? We don't even have second-hand appliances like refrigerators or television sets. We can't even afford these things."

With the geothermal plant project, PNOC promises progress and development. Undeniably, some residents, especially those now living along the road, are happy. Their produce can now be transported and sold with less difficulty. Probably, they who are not aware of the implications are the only ones happy with PNOC. But the question still is: Development for whom? And at what price?

On 13 April 1989, 1,500 people from nine Lumad groups: the Arumanon-Manobo, Teduray, T'boli, B'laan, Bagobo, Kaulo, K'lagan, Tagabawa, Ubo, and their supporters, took to the road with a protest caravan from Kidapawan to the site of the first geothermal well. On the same day, Lumad elders and datus (chieftains) forged a "dayandi" - an indigenous version of the blood compact. Reiterating an earlier dayandi made by their ancestors, they vowed to

defend Apo Sandawa "to the last drop of their blood". Agreeing to exhaust all peaceful means and calling for the active defense of their ancestral domain, they vowed to be prepared to erect barricades against the project, occupy project sites, and bodily prevent PNOC personnel from entering their sacred places of worship.

They say that a volcano is never really dormant. It may stay peaceful for ages, then, suddenly, explodes. In many ways, the Lumad are just like Apo Sandawa. Yes, sooner or later, Mt. Apo will explode.

BALILIG II (Healing Ritual)



15X20 inches in Opaque Water Color
by BOY DOMINGUEZ 1990

A Mandaya balyan (priestess) pays respect to nature and invokes the aid of Tagamaling, the good spirit, in performing the Balilig, one of the highest forms of worship embodying the people's religious beliefs and practices. The Mandaya or "inhabitants of the upstream" are among the 68 Indigenous Peoples who comprise 15-16% of 60 million Filipinos (1989).

MESSAGE TO THE ADVOCATES OF A JUST PEACE

On 9 September 1991 (see last issue of this Newsletter) the National Democratic Front (NDF) declared a unilateral ceasefire. While the world awaits a positive response from the Aquino government to the widespread calls for peace negotiations, we publish the following NDF statement to inform our readers of the basic negotiating position of the NDF. PASG (QLD) joins the international call to the Philippine government to seize this opportunity for genuine peace talks presented by the NDF unilateral ceasefire at this time. We call upon the Aquino regime to finally take the necessary steps through peace negotiations to bring to an end the suffering of the Filipino people engendered by this longstanding civil war.

The National Democratic Front conveys its warmest greetings of solidarity to all advocates of peace based on justice.

We are convinced that there can be no genuine and enduring peace without justice and that the Filipino people want a just peace - not just any kind of peace. On this point, we can all agree and unite.

History has shown us that, even without the people's revolutionary resistance, there is no peace for the people in the daily violence of exploitation inflicted on them by their foreign and domestic exploiters. Before revolutionary resistance can arise, there is the prior violence of oppression. The absence or cessation of resistance to injustice cannot guarantee an end to violence. It can only guarantee the violence of the unjust.

Even after a defeat, as in the 1950's, the armed revolutionary movement re-emerges because such fundamental problems as US domination, landlordism and corruption persist to incite the people to resistance.

There is a world of difference between pacification of the revolutionary forces and the people and peace that is the fruit of the people's struggle against the injustice of oppression and exploitation.

At this point in our history, it is futile for anti-national and anti-democratic forces to try and win across the table what they cannot in the battlefield. The National Democratic Front is always willing to engage in a dialog for a just peace but never for the pacification of the people who are fighting for justice, freedom and social progress.

It is the constant policy of the NDF to be open to negotiations for a comprehensive settlement for a liberating, just and lasting peace. This policy remains, notwithstanding the fact that in the 1986-1987 period the Government of the Republic of the Philippines (GRP) went through the motion of peace talks only to consolidate the power of a new ruling circle of big compradors and landlords and to gain the so-called moral high ground for total war.

(Continued on page 10 ►)



THE STRUGGLE FOR JUSTICE
IS THE STRUGGLE FOR PEACE
Poster Design: REYNALDO JOSE TAMAYO

NDF (• Continued from page 9)

After ignoring the NDF's repeated calls for peace negotiations for several years, the ruling faction shows certain signs of heeding them. It does so at a time that an unprecedented crisis threatens its rule. The social unrest is explosive and is likely to take the form of gigantic mass actions and intensified offensives by the people's army. At the same time, coup threats come from within and without the Aquino ruling circle.

This time, even if the objective of the key elements in this regime in possibly opting for peace talks is obviously to ride out the crisis and not necessarily to agree to a just peace, we remain committed to open peace negotiations as soon as the other side is ready to form a negotiating panel. In this regard, we are motivated by nothing less than the best interests of the people and we seek to gain benefits for the people.

We have already communicated formally to President Aquino our desire to engage in bilateral peace talks with the GRP. We have asked her to take certain steps to create a favorable atmosphere for dialogue in accordance with national sovereignty and democracy, within the framework of her own constitution and within her executive power and responsibility. We have set no substantive preconditions that are one-sidedly beneficial or costly to any side.

We are prepared to express our views and proposals on the roots of the armed conflict and negotiate first an agreement on mutual respect for human rights and the humanitarian norms of war and subsequently a comprehensive agreement for a just and lasting peace.

The bilateral peace talks which may be conducted between the GRP and the NDF are in consonance with multilateral discussions which may be initiated by the peace advocates.

These multilateral discussions can clarify the substantive issues that must be addressed and settled in order to achieve a just peace; can help bring about a national consensus or even a

firm multilateral agreement on any issue, like the US military bases or the threat of militarism; and can exercise a positive moral influence to aid the progress of the bilateral peace talks between the GRP and the NDF.

We shall always welcome any moral influence or even multisectoral pressure for the GRP and the NDF to address in their bilateral peace talks the substantive issues of national sovereignty and democracy in order to lay the firm basis for a just and lasting peace.

We believe that through bilateral peace talks between the GRP and the NDF as well as through multilateral discussions, there can be common understanding and determined action with regards to the following:

1. Immediate end to militarization and the policy of total war, abolition of CAFGU's and other paramilitary units, drastic reduction of military expenditures in favor of social services and economic development, and reorientation, reduction and reorganization of the Armed Forces of the Philippines (AFP);

2. Full respect for civil liberties and human rights;

3. Moratorium on debt payment, repudiation of unjust debts and renegotiation for better terms of payment for reasonable debts;

4. Non-extension of the US-RP military bases agreement under any guise or pretext, complete demilitarization and restructuring of relations with the United States in accordance with an independent and non-aligned foreign policy;

5. Removal and punishment of all corrupt and incompetent officials, streamlining of the bureaucracy, rational use of limited resources and stopping all non-productive expenditures and waste;

6. Development of national industry, restrictions on foreign multinational firms and import and foreign exchange controls;

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NDF (← Continued from page 10)

7. Implementation of genuine and thoroughgoing land reform and comprehensive government support and incentives for raising agricultural production;

8. A policy of job generation, wage and salary adjustments against inflation, immediate assistance to the urban and rural poor and to victims of natural calamities and AFP military operations, support for their livelihood, price restraints and controls on fuel and other basic commodities, and protection of the environment;

9. Political and electoral reforms to remove undue advantages of upper-class parties and to ensure effective participation and voice of the workers, peasants and the middle social strata in government; and

10. Immediate broad basing of the government through an interim council of national unity that involves the significant representation of the toiling masses, middle social strata and the national minorities and directs constitutional and social reforms.

TO BE CONTINUED IN THE NEXT ISSUE

AUSTRALIA AIDS INDONESIAN MILITARY OCCUPATION OF EAST TIMOR

An Australian Defence Forces spokesman has admitted that 22 Indonesian officers are in training at the Land Warfare Centre at Canungra in Queensland. The spokesman claimed that Australia provided combat instructor training in what was described as "low-level tactics".

This expression is reminiscent of the low intensity conflict policies advocated by the US military to counter Third World insurgencies as used previously in Vietnam and currently in the Philippines. Australia also trains officers of the Armed Forces of the Philippines at Canungra.

A FURNACE

When it was December
I compared my cell
By midnight to a freezer
And by midday to an oven.

Now that it is summer
I compare it to hell.
But because of its smallness,
I also call it a furnace.

'Tis a seething furnace
For tempering steel
And purifying gold.
'Tis a comforting metaphor.

JOSE MARIA SISON
15 March 1978

SOLDIER IN THE WATCHTOWER

Soldier in the watchtower
Pores over a comic book
Glances up once in a while
Sees the swallows soaring high
He looks down his cage
And meets a prisoner eye to eye.

MACARIO TIU
October 1977
Camp Bicutan





JOIN PASG QUEENSLAND OR SUBSCRIBE TO ITS NEWSLETTER

The Philippines Australia Solidarity Group (PASG) Queensland is a broadly-based solidarity group welcoming membership of individuals who support the struggle of the Filipino peoples for independence, freedom and democracy. It brings together people of diverse backgrounds and includes Filipinos and non-Filipinos. PASG QLD has close links with Filipino community organisations in Australia, the Philippines, and the Asia-Pacific region. It receives information on Philippine trade unions, the role of the churches (Christian and Non-Christian), women's groups, peasant organisations, rural conditions, teachers, environmental concerns, and the indigenous peoples in the Philippines. PASG in Queensland can provide resource material, slides and videos as well as speakers.

PASG QLD. aims to generate support in Australia for all Filipino organisations working for genuine democracy, freedom and sovereignty; to end Australian military aid to the Philippines and to oppose all forms of foreign intervention in the affairs of the Filipino peoples.

ATTENTION: PASG Co-ordinator, P.O. Box 174, St. Lucia Qld. 4067.

I would like to: ☐ have more information about PASG. ☐ make a donation of \$..... for solidarity work.
☐ join PASG (membership includes a one year subscription to the PASG Newsletter). I enclose payment of \$20.
☐ receive a one year subscription to the PASG Newsletter. I enclose payment of \$10.

NAME (H) (W)

ADDRESS (H) (W)

TEL. NO. (H) (W)

PASG Q'ld.
P.O. Box 174
St. Lucia 4067
Queensland

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