

# KASAMA

Newsletter of the Philippines Australia Solidarity Group

(Queensland Edition)

Vol. 6 No. 4

July-August 1992

\$1.00

## STOP the CONZINC RIOTINTO AUSTRALIA and LEPANTO MINES Far Southeast Project

.....page 2



Illustration: CAMPAIGN AGAINST FOREIGN CONTROL IN N.Z. (1982)

### DATES CHANGE See page 10 ..... GABRIELA Tour Queensland NOV 3 - 7

If you wish to participate in the tour, would like to arrange for the GABRIELA speaker to address your group, or want to know your local speaking venues, contact: CPCA Brisbane, c/- AWD, 84 Park Rd., Woolloongabba 4102. or Qld. PASG, PO Box 172, St. Lucia, 4067.

### The Philippines

One Hundred Years of Struggle  
One Hundred Years of  
Solidarity

### CONFERENCE

October 17-18, 1992

YWCA Conference Room,  
5 Wentworth Ave., Sydney

An initiative of the Centre for Philippine  
Concerns-Australia and Philippines  
Australia Solidarity Group.

### Speakers from the Philippines:

Liddy Nacpil-Alejandro (BAYAN  
New Nationalist Alliance), Joel  
Rocamora (Philippine Rural  
Reconstruction Movement), Petite  
Peredo & Atel Hijos (GABRIELA  
National Women's Organization),  
Sr. Cres Lucero (Task Force  
Detainees Philippines) and Yule  
Caringas (KAMP Indigenous  
Peoples Alliance). Confirmation is  
also anticipated from the League  
of Filipino Students (LFS) and the  
Kilusang Mayo Uno (KMU).

These visitors will be touring  
Australia and are available for  
speaking engagements. Contact  
state organizers on page 10.

### IN BRISBANE...

Liddy Nacpil-Alejandro (BAYAN)  
Proposed dates October 25 - 27  
Yule Caringas (KAMP)  
Proposed dates October 27 - 31  
Atel Hijos (GABRIELA)  
Confirmed dates November 3 - 7

For extra copies of the Conference  
program/agenda or current Tour details,  
contact: CPCA Brisbane (07) 891 5877  
or the National Office (03) 329 9042.

## CONZINC RIOTINTO AUSTRALIA PURSUES DESTRUCTIVE FAR SOUTHEAST PROJECT IN THE PHILIPPINES

"In all these moves ...onto the lands of kindred tribal peoples in the Amazon and Panama and elsewhere, the same corporate names come up again and again. For wealth is being increasingly concentrated in fewer and fewer hands. One of the companies which has particularly taken tribal lands is Rio Tinto Zinc ...and in Australia it controls 61% of CRA, which is the leading company in the current invasion of Aboriginal land in the Kimberleys." (*Massacres to Mining: The Colonisation of Aboriginal Australia* by Jan Roberts, 1981).

"The Philippines is far more densely mineralised than Australia, the tonnages are bigger, and the terrain is largely unexplored. The place is wide open." (*London Financial Times* March 3, 1989).

### THE PHILIPPINES-AUSTRALIA CONNECTION

The British multi-national, Rio Tinto Zinc Corporation Ltd., is arguably the world's most powerful mining company. In 1990/91 its subsidiary, Conzinc Riotinto of Australia (CRA), joined hands in 'cross-cultural' business partnership with the Philippine company Lepanto Copper Mining Company (LCMCo). The issue of this alliance was named THE FAR SOUTHEAST PROJECT (FSEP).

Although still in its infancy, this baby octopus intends to dig its tentacles 1.5 kilometers underground within the 13,000-hectare concession of Lepanto Mines affecting nearly 4,000 households in the Mankayan municipality of Benguet in the north of the Philippines.

The indigenous inhabitants of Mankayan are the Kankanaeys. In the late 1800s, American gold prospectors and soldiers settled in the area. A succession of mining claims have been lodged by these foreigners who first invoked American mining laws, and later, the Philippine 1905 Mining Act to dispossess the indigenous residents of their ancestral land rights.

Lepanto Mines started operating in the area prior to 1936. The 1930s mining boom transformed Mankayan's social and cultural composition. Even people from the lowlands came in search of jobs or to try their luck at small-scale mining.

Today, subsistence farming, cash crop agriculture and small-scale traditional mining (gold panning and pocket mining) are still the major sources of livelihood. Yet, despite the costs to the local residents in terms of displacement, environmental degradation, pollution, illness, and cultural desecration, only some 10% of LCMCo employees originate from Mankayan.

### THE IMPACT OF THE FAR SOUTHEAST PROJECT ON THE MANKAYAN COMMUNITY

Two mountains adjacent to the Mankayan River have been levelled for the construction of the FSEP's housing structures and Tailings Dam. Another parcel of



land was bulldozed to prepare relocation sites for the displaced households. Where once there were swidden farms, ricefields and forests, FSEP, like a child at play, scraped the topsoil and dumped it with no attempt at conservation.

Across the now bulldozed mountain of Tabbak there used to be the ancient Madaymen burial grounds. These had to go to make way for the construction of the mine shaft. The Department of Environment & Natural Resources (DENR) could not even comply with its own listing of burial sites as environmentally critical areas. Families were given P10,000 (Aus\$500) per burial site of an elder; P6,000 for children. "Even the dead were sold" said a local resident.

Some local politicians and officials have tried to discourage community opposition. One municipal councillor said, "You better negotiate a price for your land rather than get nothing, as all these lands are mining claims of the company."

The FSEP's plans include passing a Diversion Tunnel under the village of Batbato and diverting the Mankayan River, thereby depriving much-needed irrigation to the ricefields alongside the river's natural course. Tapping more rivers, creeks, and water tables for the extended mining process will inevitably deplete the water resources to irrigate fields and gardens over the wider area.

To predict the long-term impact of the FSEP, the people of Mankayan need only recall their experiences in the past 56 years during which the Lepanto Mines have existed.

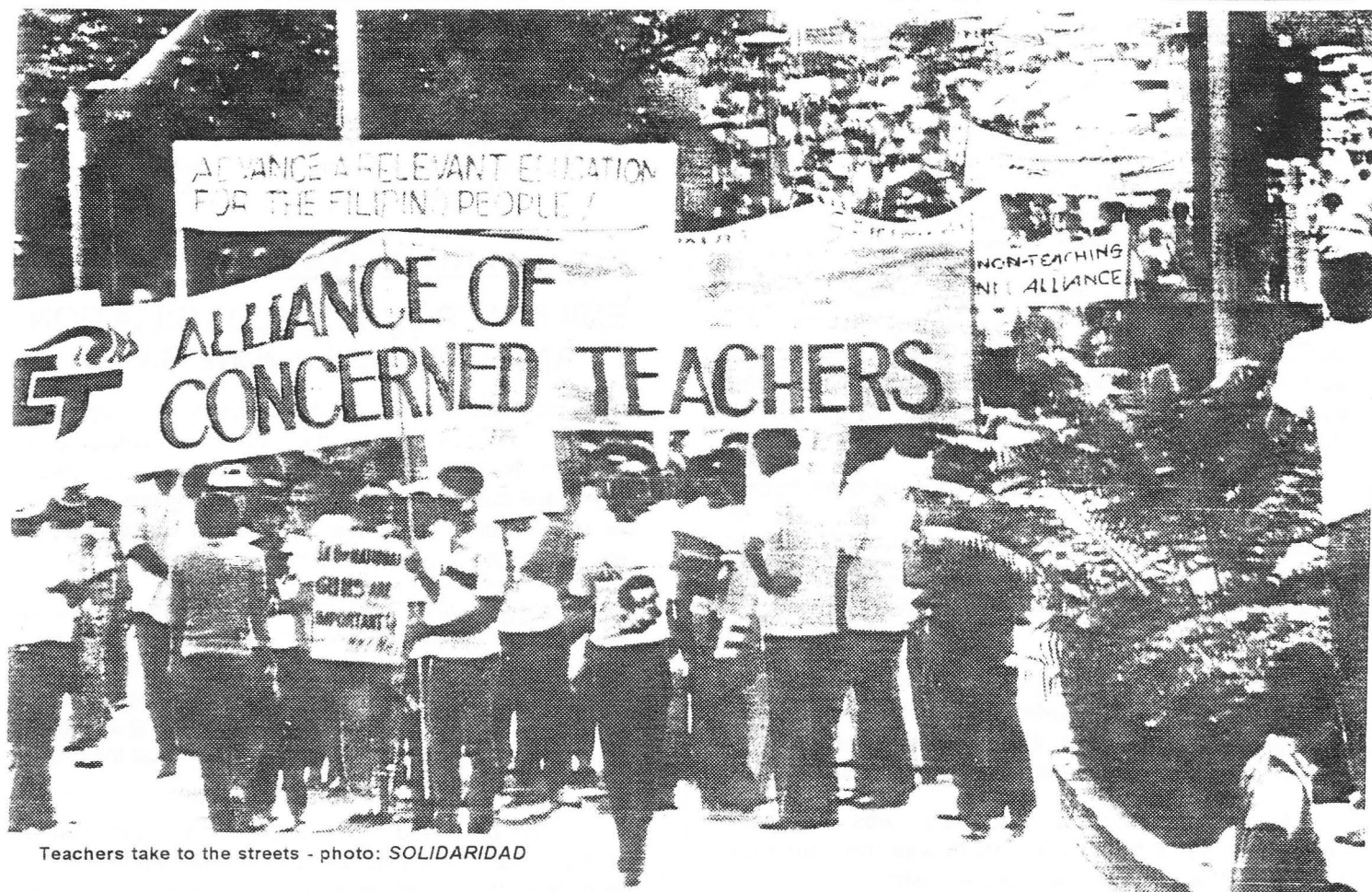
An elderly community leader has observed that natural water springs he knew of as a child are now either polluted, show a decreased water level or have totally disappeared; many creeks are gone, some come "alive" only during the rainy season.

Tailings Dam 1, constructed in the 1960s within former ricefields, was abandoned after less than 10 years. The area is now agriculturally unsuitable.

Dam 2 was constructed in the 1970s; again, on land that used to be planted to rice. Its collapse contaminated nearby ricefields, now rendered useless by the acidic spillover.

(Continued on Page 12 ➔)





Teachers take to the streets - photo: SOLIDARIDAD

## ANITA IS NOT JUST A NAME ON A TOMBSTONE

IT is upsetting, and at the same time revolting, to learn that the Philippine government would lift a finger over the suffering of the poorly-paid and over-worked teachers only after Anita Pamintuan died.

Anita was one of the thousands who joined in the teachers' rally for their due claim of salary adjustment in 1990. As expected, the government of ex-president Aquino played its favourite Deaf and Blind game and suspended them. The teachers went on hunger strike, claimed a bit of victory for reinstatement, but had to come out on strike again to stand firm in their demand to standardise their pay and reinstatement rather than accept mere clemency.

Elections have all ready produced a new president. Ramos and his generals decided on July 10 to reinstate the remaining teachers dismissed by former Education Secretary Isidro Cariño. Unfortunately, on that very same day, Anita was buried.

Looking at how Anita lived after her dismissal would really make one wonder if there is still a strand of humanity remaining in the government system. It may be too emotional for us to see in Anita not only a name on a tombstone of someone who suffered under the insensitivity and unjust system, but as a person who could be a sister, a mother, a friend or a wife.

Anita taught English in Epifanio de los Santos High School after teaching briefly in a private school. She was a cum laude graduate of the Philippine Normal College and met the challenge of a profession which is becoming more unpopular nowadays due to its meagre pay and monstrous workload.

She might not have studied ethics but she could distinguish right from wrong and therefore joined her colleagues and braved the consequences.

A woman of principle, a characteristic totally alien among government officials, she would rather live in the streets and survive selling coffee to jeepneys plying the Ermita route and run errands for prostitutes in that area in order to survive.

For the last two years of her life, she slept on the sidewalk as she could no longer afford to rent. Her relatives might have been against it, but she would not bother them with her suffering.

The street is where she lived and died. The pavement, as cold as the government response towards her plight, witnessed her demoralised personality and weakened body. Her body was found slumped under a tree in Plaza Ferguzon. She died of pneumonia, goitre, and yes, of depression.

*(Continued on Page 4 ➤)*

## ANITA IS NOT JUST A NAME

(← Continued from Page 3)

One sympathetic columnist of a daily newspaper wrote poetically on what Anita dreamt about before her death - she had gotten her old job back. But then, her dream turned into a nightmare with the sight of the ex-Education Secretary Isidro Cariño.

In a review of the teachers' case, Armand Fabella, the new Education Secretary said that the previous DECS (Department of Education Culture and Sports) administration showed that the DSTs (dismissed and suspended teachers) deserved to be reinstated but Cariño failed to act on the recommendation.

What came to the ex-secretary's mind is anybody's guess. He believed the teachers to be guilty of insubordination, a charge that all authority-loving officials always make to save face, a tactic which we hope will not be used by the newly installed government.

The thing is, insubordination is no longer the issue, but the granting of clemency to the other 255 teachers. These teachers will be rehired by DECS, not as teachers, but as clerks. A classic case of justice delayed and justice denied, an art mastered in public administration.

Malacañang's press secretary was reluctant however to admit that Anita's death was the cause for government action on the teachers who are on their second hunger strike after Ramos' election victory. We would like to think this is an honest explanation since Anita was the fourth teacher to die since the walk-out in 1990.

That's why ACT (Association of Concerned Teachers) cannot be blamed for being a bit suspicious of the government's 'piecemeal' approach.

It is with great shame that a people so proud of cultural achievement view their declining national literacy rate. But, what more can be expected if teachers are treated so disgracefully.

## KASAMA

### .....means companion or comrade

The last Qld PASG meeting decided on KASAMA as the name of its newsletter which has been in continuous production for six years. We hope you have enjoyed reading and using it in your solidarity work.

The newsletter's editors would like to acknowledge our appreciation of the AWD (Action for World Development) library. You are invited to browse among the many publications on sale in the AWD bookshop, use its library, or just drop in for a friendly chat. Open Mon-Fri 10am to 4pm at 84 Park Road, Woolloongabba (5mins. stroll from Park Road train station) Tel: (07) 891 5877.



**TASK FORCE DETAINEES OF THE PHILIPPINES**

Established in 1974 by the Association of  
Major Religious Superiors of the Philippines

## PRESS STATEMENT

### **BUILD NATIONAL RECONCILIATION AND UNITY ON A NEW BASIS**

The Philippine human rights community regrets to state that it has found little cause for rejoicing in President Ramos' package of proposals to Congress, particularly those that have to do with our urgent call for the release of political prisoners within the context of serious negotiations to settle the armed conflict.

The much-advertised amnesty measure turns out to be the former administration's program for surrenderees, conceded to be a failure even by government authorities. It is difficult to see how such a program can achieve genuine and principled reconciliation, requiring as it does that former rebels repudiate the justice of what they have long fought for.

As the proposed National Unification Commission, we hope that this will not be just another administrative mechanism that could delay, complicate and eventually consign to limbo the pressing need to accelerate the process of arriving at a "just, comprehensive, peaceful and lasting resolution of the internal armed conflict".

In this spirit we are fully prepared to assist the authorities tasked to review the cases of all political prisoners and detainees. We hope that, in the words of President Ramos, recommendations can be finalized as soon as possible for their immediate release, whether through action of the executive branch or through the courts.

The continuing phenomenon of political detention, disappearances, indiscriminate raids and arrests, are all part and parcel of the "total war" policy that we earnestly ask the new government to stop implementing. Too much blood has been spilled, too many grievances have taken root. Our nation is riven by conflict.

Let us discard the old attitudes that have perpetrated fraternal divisions and gross injustices, and build national reconciliation and unity on a new basis. Let us resolve the basic causes of social unrest, and we shall be rewarded with durable peace and prosperity.

Philippine Alliance of Human Rights Advocates (PAHRA)  
Task Force Detainees of the Philippines (TFDP)  
Kapisanan para sa Pagpapalaya at Amnestiya ng mga  
Detenidong Pulitikal sa Pilipinas (KAPATID)  
Families of Victims of Involuntary Disappearance (FIND)  
Samahan ng mga Ex-detainee Laban sa Detensyon at para sa  
Amnestiya (SELDA)  
July 29, 1992



## SATUR C. OCAMPO 12 years of struggle under military detention.

This April 7, 1992, on his 53rd birthday, Satur C. Ocampo completed a total of 12 years as a political detainee of the Philippine military - without ever having been proved guilty of any crime.

Satur's struggle for justice and against military oppression began when he and a small group of journalists, including his wife, Carolina 'Bobbie' Malay, evaded arrest after Marcos declared martial law in September 1972, shut down newspaper offices and imprisoned many journalists.

Satur was then president of the Business-Economic Reporters Association of the Philippines, secretary of the National Press Club, director of the Manila Times Employees Union, and a civil rights activist in the Movement of Concerned Citizens for Civil Liberties (MCCCL) led by the late Senator Jose W. Diokno.

With the declaration of martial law, Satur went underground to do propaganda and organising work against the Marcos dictatorship. He linked up with various opposition groups, including the clandestine organisations that founded the National Democratic Front (NDF).

On January 14, 1976, Satur was arrested by the military. He was tortured and held in solitary confinement. It was only in late 1978 that he was charged with rebellion which was then a capital offence by virtue of a Marcos decree.

The military court heard the case for more than seven years! Yet the prosecution was unable to prove Satur guilty, until the trial was overtaken by the ouster of Marcos in 1986 and the case was consigned to judicial archives.

During this long detention under Marcos - nine years and four months - Satur became the spokesperson for the country's political detainees as they exposed the widespread, systematic use of torture and other human rights violations and asserted their democratic rights as detainees.

He figured widely in nationwide prison protests, including five hunger strikes from 1978 to 1983, and headed the negotiations with military and defense

ministry officials that resulted in the release of hundreds of political detainees and the improvement of prison conditions. For these activities, Marcos called him "viciously militant".

On May 5, 1985 Satur freed himself in a dramatic escape. He and his wife, Bobbie, were finally reunited in the underground; throughout his detention she had never been able to visit him.



In late 1986 Satur and Bobbie emerged in public: he as chief negotiator, and she as chief of staff, of the NDF negotiating panel in the peace talks with the then newly installed Aquino government.

The negotiations broke down when government troops opened fire upon a demonstration of peasants marching on Malacañang Palace to demand land reform. Satur and his wife returned hastily to the underground for their physical safety.

On July 27, 1989 Satur and Bobbie were arrested in Makati, Metro Manila as they were following up a new peace initiative.

Right after their arrest, the military presented Satur and Bobbie to the media as "top leaders" of the NDF. Yet the military refused to charge them with either rebellion or subversion, to bar them from availing of their right to bail.

Instead state prosecutors filed two charges of kidnapping, a charge of murder, and illegal possession of firearms in furtherance of rebellion or subversion. They have already been acquitted on one kidnapping charge; they have been acquitted on the murder charge as well. Bobbie herself was released from detention on November 5, 1991 after posting bail on the second kidnapping charge.

In all four cases the prosecution alleges that Satur and Bobbie committed these crimes as leaders of the Left revolutionary movement. If so, they should have been charged with rebellion and be granted bail as a matter of right. Political prisoners continue to be charged with common crimes instead of rebellion. Whether this is legal cleverness or unmitigated malice, the end result of this tactic is unjust to the accused: indefinite detention and prolonged multiple court hearings.

(CONTINUED ON PAGE 6 →)

### STOP PRESS

Satur Ocampo was released into the custody of Senators Wigberto Tañada and Butz Aquino on September 1. His lawyers stressed that he was released on bail because he had defeated charges against him in court, not because of presidential clemency. He still faces the outstanding charges.

Roland Kintinar, alleged head of the NPA, was released from detention Sept 3 on similar conditions as Ocampo. (BROADSIDE)

## SATUR OCAMPO

(← Continued from Page 5)

Many other accused persons, specially in the provinces, have been unjustly convicted of common crimes and sentenced to long prison terms through this tactic; often because they were coerced or pressured into pleading guilty, falsely made to hope for a lighter penalty.

The military prosecutor in fact made an approach to Satur of plea bargaining if he would plead guilty to subversion. A second offer was made if Satur would plead guilty to rebellion. Despite repeated failure to prove their accusations, the military now want Satur to hand them victory on a platter. Under these circumstances, pleading guilty to rebellion in exchange for his freedom would be virtually saying that the military were right in having detained him for 12 years!

We urgently appeal for your support for the immediate release of Satur Ocampo from detention. He has been unjustly imprisoned for too long.

Please address your messages of support to the media, to the President, the Chief Justice of the Supreme Court, and to:

FRIENDS OF SATUR, 15 Gen. de Jesus, Heroes Hills, Quezon City 1104, Philippines.



**FREE ALL  
POLITICAL PRISONERS!**

## METHODS OF TORTURE

All forms of torture aim to physically and mentally exhaust the victim. It also wants to destroy his personality, bring out remorse, guilt, loss of self-esteem and powerlessness in the individual. The most common torture method is the deprivation of sensory, perceptual, social and of basic needs.

Sensory deprivation involves prolonged blindfolding, hooding or isolation in a small, dark and quiet room. Perceptual deprivation is the constant transfer of the victim from one place to another to cause disorientation, deliberate disturbance of the person's sleeping pattern to distort his sense of time, and continuous exposure to sound, light and monotonous stimuli. Isolation, prohibition of visits from anyone and confiscation of personal belongings fall under social deprivation.

The aim of the deprivation technique is to reduce any form of stimulation to the brain or to flood the victim with constant monotonous stimuli until his spirits are broken. Another method of torture is the compulsion technique which injects strange or alien, harmful or humiliating experiences such as sexual indignity to destroy the victim's dignity and identity.

Other methods include exposing the victim to a variety of meaningless, contradictory and confusing verbal and non-verbal communication; use of drugs to facilitate torture or to mask the effects of torture; force a choice between opinions that are all contrary to the victim's beliefs and principles to induce guilt; and to inflict physical pain to weaken the victim's body or will.

Victims of torture may be able to recover and return to normal life without undergoing psychological rehabilitation but there are those who need special attention. These are those who cannot comprehend their emotions along with their reactions to the environment.

Torture is a crime against humanity and should not be tolerated by any government. The Philippine government's inaction to stop the military's use of torture proves that it is inadvertently following the footsteps of its predecessor.

August 1987 - Philippine Human Rights  
UPDATE

# Hunger Strike at Sir David Longland Wins Enhanced Political Prisoner Status

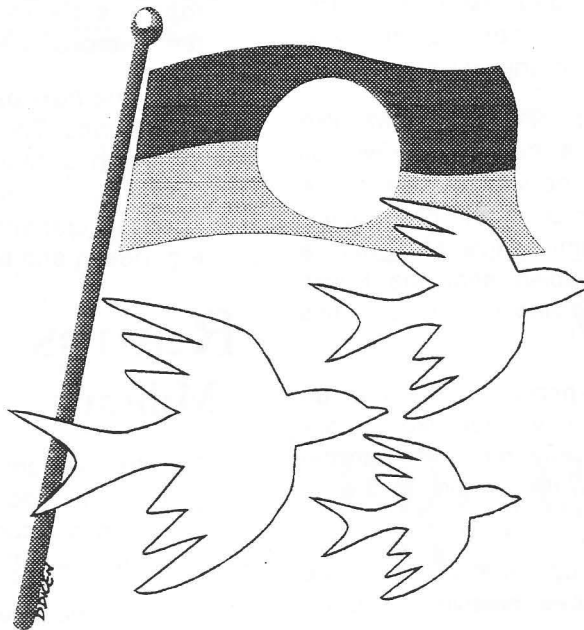
*"We have been incarcerated since 1788." ...Michael Buchanan*

ON August 11, 1992 in front of the Department of Corrective Services, members of PASG, CPCA, and the 500 Years Committee along with environment and peace activists, rallied with the Black community of Brisbane in solidarity with Aboriginal and Islander prisoners. The rally was organised by the Foundation for Aboriginal & Islander Research Action (FAIRA) responding to the call for community action in support of five prisoners on hunger strike given by the Aboriginal & Islander Prisoner Committee. The committee represents the 45 Aboriginal and Islander inmates at Sir David Longland Correctional Centre, Wacol.

Already 13 days into their second hunger strike in less than a month, Kerry Jones, Garney Mickelo, Earl Sandy, Stewart Dawson and Michael Buchanan would have to endure a further seven days of institutional racism, bureaucratic obstruction and media indifference before a successful conclusion could be savoured. In a futile effort to break the political will of the prisoners' committee, Jones and Mickelo were subjected to seven days solitary confinement on the pretext that prison management believed they had organised the two-day labour strike by the prison's 200 inmates supporting the second hunger strike.

The hunger strikes, involving 12 Aboriginal inmates, resulted in acceptance by the Queensland Corrective Services Commission of the demands of the Aboriginal & Islander Prisoner Committee:

- Recognition of the Aboriginal & Islander Prisoner Committee and its community support committee;
- Provision of an Aboriginal & Islander Cultural Centre;
- Appointment of an Aboriginal Cultural Advisor;
- Unlimited access to inmates by Aboriginal elders.



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*"We must have these structures and be in control of our programmes and cultural property. This will assist our young people who are unfortunate enough to become part of the prison system." ...Stewart Dawson*

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The victory of the hunger strikes demonstrates the determination of the indigenous community to press for a speedy implementation of the recommendations of the Royal Commission into Black Deaths in Custody.

Aboriginal and Islander prisoners at Sir David Longland make up 22.5% of the prison population while the indigenous peoples comprise only 3% of the general population. This story is repeated in every state in Australia.

We cannot escape the truth revealed by these facts. The 'Anglo Ascendancy' is maintaining in modern form its 204 year program of mass incarceration and cultural genocide against the Indigenous custodians of this land to break the creative spirit of Aboriginal self-determination for land rights and sovereignty.

Filipinos know only too well what it means to struggle for self-determination against the cruelties of a colonial master.

Perhaps we would do well to ask ourselves, "if it is true that white Australians have broken with racism and the other baggage of colonial ideology, why are the oldest people on this planet still the most imprisoned?"

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*"Let it not be said that the fair and equitable recognition of Aboriginal rights to land is discrimination. To call for the acknowledgement of land rights of people who have never surrendered those rights is not discrimination. Certainly, what has been done cannot be undone. But what can be done to remedy the deeds of yesterday must not be put off until tomorrow." ...Pope John Paul II*

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# Letter from a solidarist.....

c/- EIRD, UCCP, PO BOX 718 2801, Philippines

## The Philippines No. 1...

July 18th, 1992

Greetings to everyone,

I know that it is horrible to receive a mass produced letter, but it is the best way I know of communicating a large amount of information to a lot of people. Well, I have been in the Philippines for six weeks. The time has passed quickly, and Australia seems a long way away.

My first month in the Philippines was very hectic as I was thrown straight into a four week exposure with people from Finland, Japan, and Germany. The exposure consisted of lectures, observations and *immersions* covering broad issues of the Philippines.

Around Manila we visited different areas like Chinatown, the Islamic area, and a market place with all the food, people and smells that go with a market. We also visited Smokey Mountain, which is one of the city's garbage dumps on which 6000 families live. Most earn a living by sorting through the rubbish after the trucks come in, and collecting it for recycling (e.g. plastic, tins or cardboard).

We experienced public transport, and what an experience it is! The light rail makes you feel like you are one of a 1000 sardines packed tightly into a tin, with the added problem of being stuck on the bottom of the tin when your station looms up ahead.

Then we rode a ferry through Manila down the River Pasig. The colour and smell of the river created a debate within the group whether or not we would voluntarily jump into the water if the ferry was going to sink. I think that I would have gone down with the ship. We were told that tonnes of sewerage, chemicals and industrial waste are dumped into the river daily. Manila is an environmental disaster, with all the waterways being biologically dead. The pollution in Manila is on a level I have never experienced before. It is just incredible, the fumes and emissions from the traffic leave a visible haze consistently hanging over the city, and a film of dirt on the skin.

We travelled in jeepneys, the most popular form of transport in the Philippines. These are highly decorated with religious or popular cultural symbols and slogans like *God Bless Us*, *Praise the Lord*, *Desert Storm*, or

pictures of Gadaffi, Dick Tracy and the child Christ. Many of the Jeepneys play music so you can groove along with the love songs which are very popular here. I have never heard so much Air Supply before in my life. Travelling on the roads always feels like a life threatening activity, as everyone drives like maniacs. There are often no lanes on the road and you have the occasional brownout which means that the traffic lights don't work. To top it off they all drive on the 'wrong' side of the road.

Bar girls

On the *exposure*, we experienced a night of cultural dancing. We saw the diversity of the different regions and how other countries, like Spain, have affected the culture. We also visited the Australia Bar in the red light district. We saw the women dancing on tables in bikinis. Definitely not a place that makes you feel patriotic.

The next part of the program consisted of overnight *immersions*. The first was in an urban poor community in the north of Manila. Here we heard stories from factory workers about their lives and working conditions. We saw how the community was organising different programs, e.g. health and livelihood projects.

## Ramos Military

The second overnight experience was in a semi-rural/semi-urban community called Antipolo about one hour's drive from Manila. It is earmarked for future residential and industrial development.

For the peasant community, this has created the threat of being moved off their land and of massive environmental destruction. Here we met community organisers and discussed their strategies for action with them.

The next section was a four night stay on the island of Mindoro. Here we learnt about the issues concerning the Mangyan people, who are one of the tribal peoples of the Philippines.

During this time, I experienced the simple lifestyle of sleeping on the floor of a Nipa hut with no electricity or running water, (we collected it from a nearby stream). We ate communally off a large banana leaf with our hands. There is a real art to this eating with your hands. The first is getting food into your mouth, and the second is looking good while you do it. I managed the first, but did not come close with the second. The Mangyan villagers called a meeting. We introduced ourselves and said why we had come. Then there was an exchange of questions from both sides. We asked questions about their ceremonies and decision making structures within the village, and they asked about our belief in spirits, the communist party, and tribal people in our countries.

We were asked to sing a lullaby from our country. The only one I could think of was *Rock a bye Baby* and I was terribly embarrassed when it was translated to the people as being about a baby falling out of a tree.

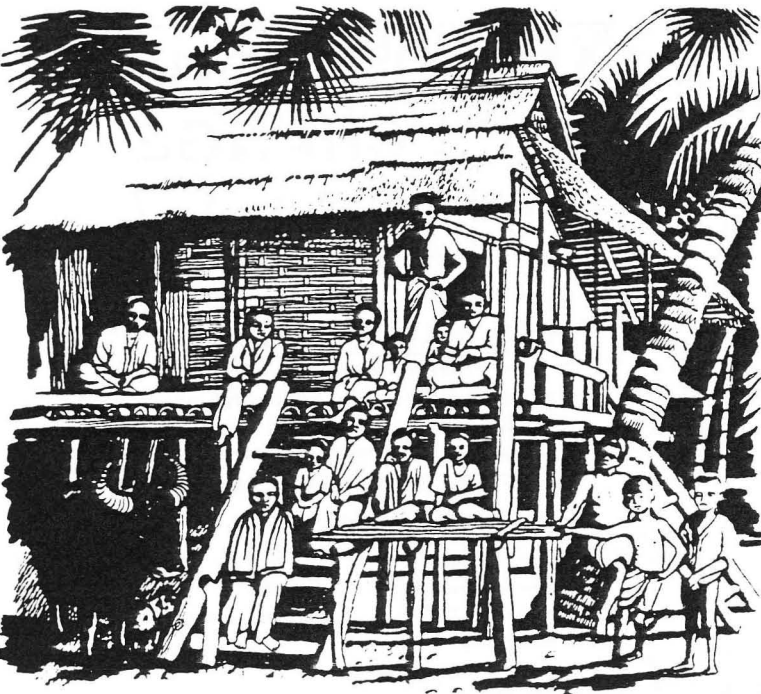
### STUDENT PROTEST

Groups staged a noisy demonstration in front of President Ramos' visit there last Wednesday.



PHILIPPINE DAILY INQUIRER

Pinatubo



The last *immersion* was in a small fishing/farming village in Southern Luzon, called Barcelona. Here we visited a foster child program which has broad community implications for women's education and livelihood projects. During this time I had many new experiences which included weaving a pencil case, making soap and herbal medicine. I even had the opportunity to plant rice while standing knee deep in mud - fun fun fun. I gave the message during the service on Sunday, but the person who was interpreting had a lot of trouble with my Australian accent, so goodness knows what she told them I was saying.

After this we went back to Manila where we visited various Non Government Organisations (NGOs) dealing with women, union and youth issues. There we discussed our response to the issues we had been exposed to in the previous weeks.

In all, it was a great introduction to the country and social issues. Much of what I experienced I am still trying to make sense of, but I feel that the fifteen months ahead will allow me time for this. Something I have come to appreciate is what I had previously taken for granted in Australia; basic things such as electricity, water, public transport, clean air, free education, living without fear and having a political system with some accountability.

In the three weeks since my exposure, I have settled into the United Church of Christ in the Philippines (UCCP) International House in Quezon City (a Manila suburb), just three minutes walk from the UCCP national office. It is a very interesting place to live, with many people coming and going in the last two weeks. We had 10 different people stay at various times, from the USA, Finland, Japan, Australia and Germany. I share a large bedroom with 1-5 other girls, depending on who is here at the time. We do have a small water problem, as it only runs out of the tap for 2 hours in the morning and evening, and some days it does not run at all. We store

water in two big plastic garbage containers. All clothes washing is by hand, which can be difficult with limited water. The only other problems are that the phone has been disconnected for some unknown reason, the toilets don't flush, and we have a cockroach plague. We do have electricity, except during brownouts. I know I have made it sound a bit awful, but it is really quite comfortable, and is a lot better than at least 80% of housing in Manila. All the other internationalists are really nice and fun to live with.

At the moment, I am having Tagalog language lessons for six weeks. I go into the UCCP office in the mornings and help out with the Ecumenical International Relations Desk (EIRD), doing intellectually stimulating work such as stapling and photocopying. I then have three hours of classes in the afternoon. The language classes are going well and I have great hopes for gaining some ability in speaking by the end of my time.

After my 6 weeks, I will commence the first of my four immersions in different jurisdictions of the Philippines. The first will be with southern Luzon. During this time, I'll travel around the area gaining an understanding of the issues in the region, and the church's response.

(Continued on Page 10 ➔)

# NO BROWNOUTS

For  
Your  
Uninterrupted  
Dining  
Pleasure



## LETTER FROM A SOLIDARIST

(← Continued from Page 9)

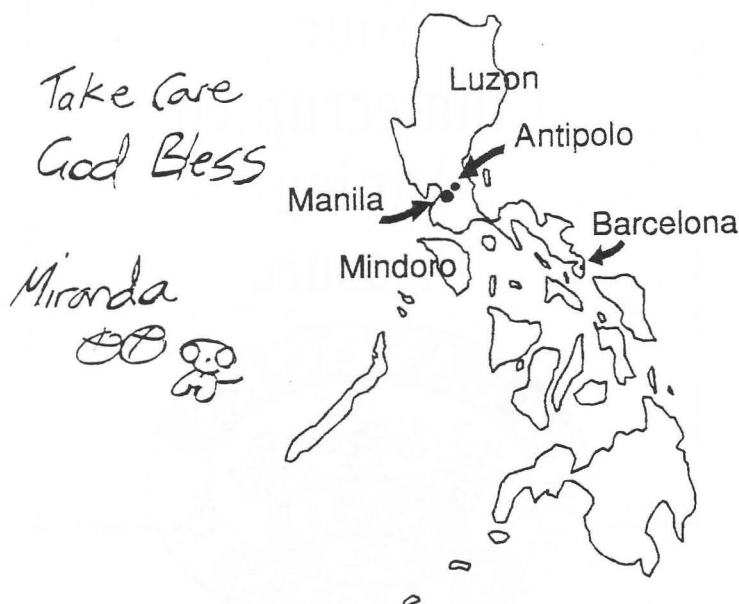
I mentioned the brownouts earlier. These are blackouts, when a region has the electricity cut from 1-8 hours a day. They call it a brownout as it is cut intentionally because the country does not produce enough electricity. This is affecting people from all walks of life. Businesses are finding it hard as office workers cannot use the photocopiers, fax machines or computers. The loss of refrigeration causes headaches for businesses trying to sell drinks and ice cream.

Traffic is affected when the traffic lights go out. At some of the intersections, people wait for the brownout, then direct the traffic, and drivers throw out money in appreciation. In my area, we have brownouts in the afternoons sometime between 1-5pm, although it is not at the same time every day. I have heard that these will continue for four years. It is interesting to see how people adapt, and you do not realise all that depends on electricity until it is gone.

Some people might be interested to know that I have met Kathleen (the first Australian intern to the Philippines, who is now back for three years as a co-worker). She has been a big help and support.

So at the moment I am enjoying life in Manila, despite the pollution. I am catching jeepneys by myself, which gives a great feeling of independence. Cobbie, my boss at the UCCP is great to work with, and is very open when it comes to the design of my program, so I have a good deal of freedom to work out the rest of my time.

I would like to thank everyone who has written to me already. I am sorry that I can not reply to everyone individually, although I am trying. If there are specific things that you want to know about, please write and let me know, and I will try to include it next time. All letters are greatly appreciated. I think of Australia often and hope that this letter finds everyone well.



## GABRIELA TOUR DATES CHANGE Queensland: Nov. 3 - 7 with Atel Hijos

### NATIONAL ITINERARY

Oct 16 Fly to Sydney from Manila  
17 & 18 Philippine Struggle and Solidarity Conference  
19 Rest and Briefing  
Oct 20 to Tour of Australian cities and towns  
Nov 21: (The women will go to separate destinations.)

#### Itinerary 1

Oct 20 Travel to Alice Springs  
21-26 Central Australia  
27 Travel to Darwin  
28-Nov 1 Northern Territory (includes Darwin, Gove, Katherine.)  
Nov 2 Travel to Brisbane  
3 - 7 Queensland  
8 Travel to Sydney  
9 - 13 New South Wales (includes Sydney, Wollongong, Newcastle, Coffs Harbour)  
14 Travel to Melbourne  
15 - 21 Melbourne Activities and Evaluation of tour.  
Nov 22 Leave for Manila

#### Itinerary 2

Oct 20 Travel to Perth  
21 - 26 Western Australia  
27 Travel to Adelaide  
28-Nov 2 South Australia  
Nov 3 Travel to Hobart  
4 - 7 Tasmania  
8 Travel to Canberra  
9 - 11 ACT  
12 Travel to Melbourne  
13 - 21 Melbourne Activities and Evaluation of tour.  
Nov 22 Leave for Manila

**Speakers:** PETITE PEREDO and ATEL HIJOS

**Co-sponsors:** Centre for Philippine Concerns - Australia and the International Women's Development Agency.

**Other sponsors:** Babae (NSW), and in Victoria, Committee of Filipinas for Empowerment and Development, Women's Action Supporting Filipinas, Union of Australian Women, Health Sharing Women, A New Vision for Women, Women in Industry and Community Health.

Women's groups from all over the country are invited to be sponsors. For more information about the tour contact state/national organisers:

|   |   |
|---|---|
| <u>QLD</u> Emer, Minda, or Dee<br>(07) 891 5877 | <u>VIC</u> Meiba Marginson<br>(03) 329 9042 |
| <u>NSW</u> Tessa or Chat<br>(02) 799 5586       | <u>N.T.</u> Ronnie Oracion<br>(089) 52 8219 |
| <u>W.A.</u> Mel Gallagher<br>(09) 493 3568      | <u>S.A.</u> Mario Trinidad<br>(085) 82 3002 |



## New journal from the Philippine feminist movement.....

I WAS ONCE so saddened to see on the "Non-Fiction" shelves of a London bookshop, a study written by a woman whose name suggested she was of Third World origin, and whose formal qualifications said, in no uncertain terms, that she was a person of some note. She wrote in her section on the Philippines that there was no feminist movement to speak of in my country, that Filipinas accept a subservient role because they have been indoctrinated by the Catholic church and the patriarchal roots of their own culture, and that is why it wasn't worth her time spending more than a few pages on the subject! I knew she was so very mistaken, but would others? I was, after all, in a bookshop frequented by "The Left", I expected better than this on offer.

But the sad truth for the author of the text and the bookshop's customers, myself included, is that so very little of the abundance of cultural material produced by the women's movement in the Philippines is available outside the country. So, you can imagine my delight when a photocopy of *LAYA* arrived in the post. Dated January '92, it is the journal's first issue. I hope Petite and Atel will bring copies for sale when they come for the GABRIELA Tour of Australia in October. ....see you at the conference. ADA BUSH

### Declaration of the LAYA Women's Collective

#### *We deplore the rape of the motherland:*

- ♀ we are a nation without sovereignty, for Uncle Sam controls our political life, has bound us with unequal treaties and has stationed his military bases as a dagger to our heart
- ♀ we are a country without control of our wealth, for Uncle Sam has plundered our natural resources and chained us to perpetual debt
- ♀ we are a country robbed of our spirit, for Uncle Sam has instituted a culture of subjugation to and worship of everything foreign and imperialist.

#### *We deplore the rape of our people:*

- ♀ for our peasants are ravaged by the feudal rule of the comprador-landlords
- ♀ for our workers labor to death to fill the imperialist coffers with capitalist profits
- ♀ for our people have no rights nor redress of grievances and are instead terrorized by a fascist government
- ♀ for our people are leached dry by corrupt bureaucrats who have made a business of public office.

#### *We deplore the rape of the Filipina by a patriarchy ruled by imperialists and feudal lords:*

- ♀ discriminated against, marginalized, browbeaten and subordinated because, as women, we are deemed inferior and suitable only as unheralded, underpaid workhorses in every sphere of human endeavor
- ♀ depersonalized and commodified because, as women, we are deemed less human and considered mere chattel to decorate patriarchal ego
- ♀ brutalized, made the object of derision, and by extension, the object of the worst forms of politically instigated violence and fascist suppression because, as women, we are deemed deserving of violence
- ♀ denied even the rights to our own bodies and to choice in reproduction because, as women, we are deemed voiceless providers of pleasure, bearers of the young and nurturers of the future generations.

#### *We condemn patriarchy.*

*We condemn US imperialism, feudalism and bureaucrat capitalism.*

*We firmly and solemnly resolve to fight and end the rape and subjugation of our nations, our people and our women.*

*We affirm the path of women's collective action along with the Filipino people's struggle for national liberation and democracy as the only way to achieve liberation for our nation, our people, the working class and womankind.*

*In the advancement of our aspirations for liberation, we hereby constitute ourselves into the LAYA WOMEN'S COLLECTIVE and dedicate our efforts to the overall struggle for national, social and women's liberation.*

### LAYA THE FEMINIST JOURNAL

In the 10 years since militant feminism was revitalized, the Philippine feminist movement has developed into one of the strongest, most militant and most vibrant in the world.

Recognising and responding to the need for study and theory, LAYA aims to provide a forum for analysis, debate, summing-up and pushing forward the conceptual development and refinement of our understanding of the feminist movement.

"In sum, LAYA will be a chronicle of our movement, a forum for our ideas, a beacon for our efforts, and a celebration of our womanhood. In this way, we hope to contribute to the task of consolidating the continuously expanding women's liberation movement in the Philippines."



# Far Southeast Project

(← Continued from Page 2)

During a strong typhoon in 1986, Dam 3 and the diversion tunnel gave way, again contaminating ricefields.

To cut the expense of transporting wet copper concentrate from the mine sites to the docks in La Union, Lepanto Mines commissioned a copper ore drier in 1986. From the start of the drier's operation, local people were struck by abnormalities; crops withered, animals died, and respiratory disease increased among elders and children. Residents became afflicted with blisters inside the nose. In countless petition letters to supposedly responsible government agencies, they blamed gas emissions from the drier as the cause.

With the assistance of Baguio-based NGOs (non-government agencies), the people demanded a DENR inspection. After 4 years, the DENR finally compelled the company to stop the drier in July 1990, only to approve its temporary re-commission within two months on condition that LCMCo install a scrubber to minimise the harmful gas emissions and promise not to exceed the allowed operating temperature.

However, before the permit's expiry, LCMCo was forced to cease its use. Residents point to the burning of company-owned trucks in October as the main reason for its decision to shut down the drier. The New Peoples Army (NPA) is suspected of having burned the trucks in protest. The controversial machine has not been used since, but the people are apprehensive about its possible renewed operation.

The collapsed tailings dams and consequent contamination of ricefields, the disappearance of natural springs, and water pollution are sufficient evidence of the negative environmental impact of half a century of mining activities on the lives of the Mankayan people.

If we do not stop the FSEP, its tentacles will tighten its stranglehold on the Cordillera peoples' right to their ancestral land, totally rip out what little remains of the forest, and devour the rivers in Mankayan.

## ENVIRONMENTAL PROTECTION MUST BE A GLOBAL CONCERN

The Cordillera Peoples Alliance has launched a campaign on behalf of the Mankayan people who are threatened daily by this octopus, the Far Southeast Project. They are calling for international support in the fight to defend and protect ancestral lands and environment for the sake of us all and the next generations to come. We will ignore Australia's role in the creation of famine at our own peril.

What do we know of Conzinc Riotinto of Australia's associated companies in Malaysia and Indonesia? Even a casual read of Jan Roberts' history of this trans-national's impact on Australia is enough to judge its regional aspirations.



Where once there were swidden farms, ricefields and forests.

But genocide and environmental plunder are global issues, not just regional concerns. Indigenous representatives at the United Nations Conference on Environment and Development in Brazil this year made this point clearly to the world's governments and international financiers. Moreover, the Australian government's position at the Conference, that it is already a fore-runner in the race to save the environment, was pure hypocrisy.

## THE U.N. ITSELF IS NOT WITHOUT BLAME

MINEWATCH, an independent group based in London monitoring the environmental impact of mining operations worldwide, exposed a United Nations Development Program (UNDP)-backed initiative aimed at attracting foreign mining investment into the Philippines. MINEWATCH Director, Roger Moody, said that through production of promotional literature and the presentation of three mining investment seminars, "UNDP is practically helping sell off the Philippines to the highest outside bidders."

Canada hosted the first seminar on February 14. The second, in London on February 18, was picketed by protesters from the Filipino community and solidarity and environmental groups. The concluding seminar was held in conjunction with the 3rd Asia Pacific Mining Conference & Exhibition, Manila, March 18-21. One session was presented by the Western Mining Corporation of Australia, a firm already condemned by the indigenous T'boli of Cotabato in southern Philippines for encroaching on their lands.

Responding to criticisms of its role, UNDP's regional bureau director for Asia and the Pacific replied in a letter to MINEWATCH, he believes existing Philippine laws and executive orders will take care of the environmental issues involved in mining investment as well as protect ancestral domain and the rights of indigenous Filipinos.

But there are no specific laws respecting ancestral domain; only a constitutional provision. And even though the Philippines has some of the most comprehensive environment laws in the region, in practice there is no monitoring and no enforcement - industries can do what they please.

(Sources: *NORTHERN DISPATCH* and Cordillera Peoples Alliance)

### MARCELO FAKILANG ARRESTED AND TORTURED

On January 30, 1992 Marcelo Fakilang, Chairperson of both the Cordillera Peoples Alliance (Mt. Province) and the Cordillera Bodong Association, with two other residents of Betwagan, Sadanga, was arrested by the Philippine Army and CAFGU para-military wing. The three were released the next day.

Marcelo, a well-respected tribal leader, was accused of being a communist and NPA sympathiser and was tortured. He suffered a broken rib and injuries to the head, face, eyes, and both knees from punches and lashings of rifle butts. Prior to his arrest, Marcelo had been in Quezon City with other representatives of different Igorot organisations lobbying the Lower House of Congress to pass House Bill 33881 which seeks to create an Ancestral Domain Commission in recognition of the Philippine indigenous peoples' right to their ancestral domain. (*NORTHERN DISPATCH*)

### CORDILLERA 13 RELEASED

On 27th July, 13 Cordillerans were arrested in Quezon City without warrant as alleged communist leaders. They were released two days later.

One of the 13 was identified as Joanna Cariño (previously the General Secretary of the Cordillera Peoples Alliance). Joanna last visited Australia in 1987 on a speaking tour promoting indigenous peoples rights. She attended the protest of the Pine Gap military installation outside Alice Springs. (*NORTHERN DISPATCH*)

### INDIGENOUS PEOPLE AND DEVELOPMENT

In Australia, as in the Philippines, indigenous people are not necessarily opposed to all mining. Here too, they have engaged in small-scale traditional mining. But the giant-scale of multi-national mining developments is particularly threatening. The invasion of Aboriginal land and the lack of respect displayed by most miners towards Aboriginal culture and law concerning ancestral domain draws another parallel between the histories of both our countries.

**Contact:** Cordillera Peoples Alliance, 139 M. Roxas Street, Trancoville, Baguio City 2600 Philippines.  
Telephone: 442-7008 or Fax: (74) 442-3099

Illustration: CAMPAIGN AGAINST  
FOREIGN CONTROL IN N.Z. (1982\*)





*This poem was written in memory of Fr. Crispin Offerman, a Dutch priest who spent most of his religious life serving the poor and the oppressed in the Philippines. Fr. Crispin died of cancer last August 15 and was buried in his hometown, in south Netherlands. The poet is an underground figure in the national democratic movement in the Philippines. (Reprinted from Liberation Vol. 4 No.1 Jan/Feb '92, published by the International Office of the National Democratic Front.)*

## CRISPIN: TOCCATA AND FUGUE IN D MINOR by Brendan Cruz

1.  
Think of Crispin

JS Bach comes to mind.  
Toccata and fugue,  
Carmelite and people's war  
Are one.

Fugue was form and name  
Of his baroque sensibility,  
Point and counterpoint  
Of his Being  
Relentlessly classical  
In singlemindedness  
Of monk and cadre seeking  
What the heart clings to  
And relies upon,  
Yet rhapsodically free like  
Arpeggios and arabesques  
And improvisations become  
Pearl exquisitely misshapen  
In anguish and love.

2.  
In the revolution, he said,  
Many personal contradictions  
Are resolved: one good  
Reason to be there.  
It filled him with awesome  
Chords and silences,  
Majestic organ music  
To his cathedral,  
Striking fear in the Enemy  
And opening people  
To the power of neighbor,  
To greater Mind,  
Deeper Self.  
The revolution is fugue,  
Therefore, easily,  
Of freedom  
Was Crispin.

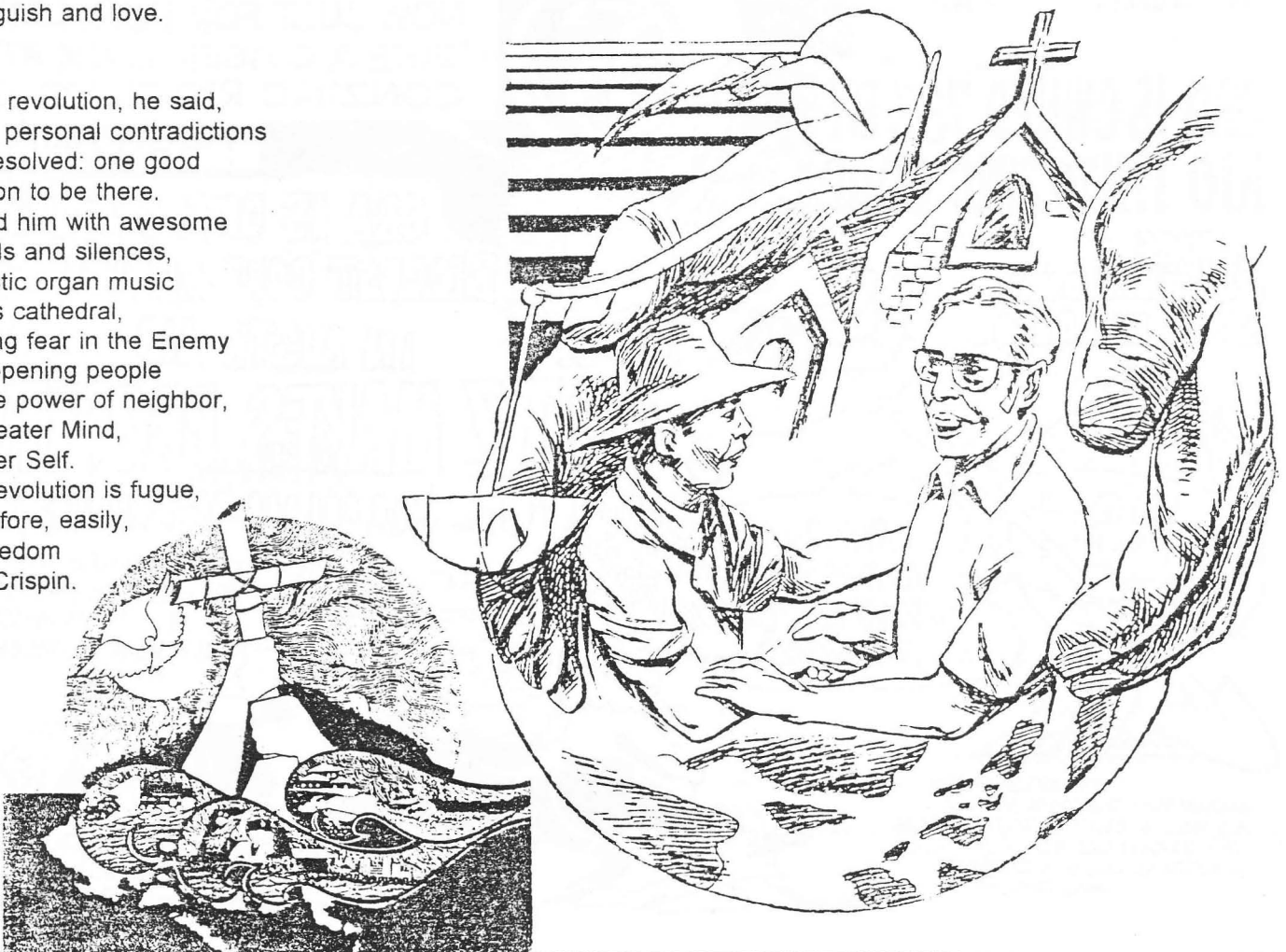
3.  
Beyond scale of passages  
He went to the people,  
Pouring out grain and oil  
Of his heart.  
Such was his music,  
Orchestrating efforts into  
Crescendos of struggle  
Against oppression  
And enabling much care  
And harmony for the poor  
In ministries of service.

And when the jars  
Had their fill and more,  
At the right time  
He ceased to flow.  
But his music lingers on  
Like spirit of Elijah  
In the desert  
Of town and country.

4.  
On August 15, 1991  
The universe set him free.  
Praise the exuberance  
Of the man as fugue:  
Bach reaching out  
In concert.  
Bloom of tulips  
Overwhelming the land,  
Justice rolling down  
Like waters to the sea.  
Chariot of dancing fire  
Rushing to heaven.

Forgive his trespasses.  
Replay his music.

Think of Crispin.



# INDIGENOUS WOMEN, ENVIRONMENT, and SUSTAINABLE DEVELOPMENT PART IV

By Victoria Tauli-Corpuz, Cordillera Women's Education and Resource Center

## CHALLENGE TO FEMINISTS, ENVIRONMENTALISTS AND DEVELOPMENT ACTIVISTS

The conventional analysis of women and environment has always stressed women as victims of degradation of environment. Women have to walk further for fuel and water because of deforestation. The deterioration of their health multiplied several times over because of the increased burdens of having to carry heavy loads over long distances, and because of the increasing scarcity of food.

While it is important to put stress on this, it is more dynamic to show the central role that women will play in the environmental movement. The indigenous women who have been involved in struggles against the destruction of the ancestral lands are speaking not only as victims but also as liberators. Their comprehensive knowledge and experience in the production and defense of life in the face of anti-nature and anti-women programs of government and other vested interests are very valuable.

The ongoing struggles which they are still waging up to the present need the support of those who are concerned for the environment and those who are against the increasing marginalization and oppression of indigenous women. By linking and identifying with their struggles, social activists in the First World and in the Third World will have the strength to resist the moves of vested interests to co-opt their movements. Presently, multinational corporations and the IMF-WB are trying very hard to present themselves as equally concerned with the environment. While this attempt to posture themselves as such is an effect of the growing strength of the environmental movement, we should never be deluded.

The dangers of being co-opted can be avoided if we do not fall into the trap of handling the issues of environment, development or women in a dichotomized or fragmented manner. The focus of movements working for radical change should be finding common grounds among their seemingly disparate struggles and seeking strength from the most marginalized and oppressed sectors of people in the world: the indigenous women in the Third World.

The formulation of an alternative framework for development in the face of the failure of the mainstream development model should seriously look into what the indigenous women can offer. Those who have fought and struggled to maintain their ancestral domain and their environment at the expense of their lives are the environmental and development experts. Their roles in history should be made visible and their efforts to strengthen subsistence economies should be supported.



Details of two pen and ink drawings by Ben Cabrera from the series, *Images of Women in the Cordillera*.

The Philippines Australia Solidarity Group (PASG) Queensland welcomes membership of individuals who support the struggle of the Filipino peoples for independence, freedom and democracy. Members and subscribers are of diverse background including Filipinos and non-Filipinos. PASG QLD has close links with Filipino community organisations in Australia, the Philippines, and the Asia-Pacific region. We receive information from Philippine trade unions, religious groups (Christian and Non-Christian), women, peasant organisations, rural and urban-based groups, teachers, environmentalists and the indigenous peoples. PASG QLD 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.

## JOIN PASG QUEENSLAND OR SUBSCRIBE TO ITS NEWSLETTER

- ☒ Would you like to know more about P.A.S.G. QLD.? Please let us send you a copy of our Aims and Objectives and Constitution.
- ☒ Contact us if you would like to know about organised exposures with non-government peoples' organisations in the Philippines.
- ☒ Cash donations for solidarity work are always greatly appreciated. Please let us know if you wish to contribute to a specific project.
- ☒ SUBSCRIBE to the Newsletter. \$12 for 6 issues by post in Australia. (a portion of your payment covers the cost of complimentary copies to other groups in the region.)
- ☒ Join PASG QLD - the annual \$22 membership fee includes 6 issues of the Newsletter. We hold regular monthly meetings in Brisbane.

WRITE TO:  
The PASG. Co-ordinator, PO Box 174, St. Lucia Qld. 4067  
or PHONE (07) 891 5877

# THE PHILIPPINES

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