

KASAMA

Newsletter of the Philippines Australia Solidarity Group

(Queensland Edition)

Vol. 7 No. 5

September-October 1993

\$2.00

Student organiser arrested

Action Alert !

MIRALYN GAMBA, the former General Secretary (1991-1993) of the Student Christian Movement of the Philippines (SCMP) was abducted on June 30 by CAFGU (Civilian Armed Forces Geographical Unit) in Sitio Kahalian, Kidawa, San Vicente, Davao del Norte.

Miralyn had been staying in the area for about a month assisting local SCMP groups in their work following on from the SCMP National Assembly in Talomo, Davao during May 23/June 3 and taking part in an SCMP exposure program in a small peasant community. She was in a village during fiesta when the CAFGU raided. At first she noticed a sudden commotion and people running in different directions. When she heard a burst of gunfire behind her, she ran along with the crowd and hid in a ricefield.

But she was discovered by a man in military dress who shot at her - the bullet grazed her head and back. Some fifteen minutes later she was dragged inside an abandoned warehouse where she was interrogated by the CAFGU (a para-military force created by the Philippine government to assist the Armed Forces of the Philippines in its counter-insurgency offensive). They accused her of being a member of the NPA (New People's Army) and of possessing a 45 calibre pistol.

During the interrogation she was psychologically abused and sexually harassed. The private parts of her body were maliciously manhandled, even by the man who shot her. She was insulted and told she should be thankful she was being given first aid treatment and was not being raped.



At noon the next day, Miralyn was flown by military helicopter to the 64th IB (Infantry Battalion) HQ in Doña Andrea Asuncion, Davao del Norte. After changing her blood-stained clothes she was photographed and interrogated again. At 5pm she was transferred to the 602nd IB HQ in Tuburan, Mawab, Davao del Norte. She was given medical treatment; five stitches on her head and six on her back.

The following day, June 2, she was taken to nearby Tagum where she was finally allowed to make a telephone call to the Youth Office of the NCCP (National Council of Churches in the Philippines). A day or so later she was taken back to Mawab.

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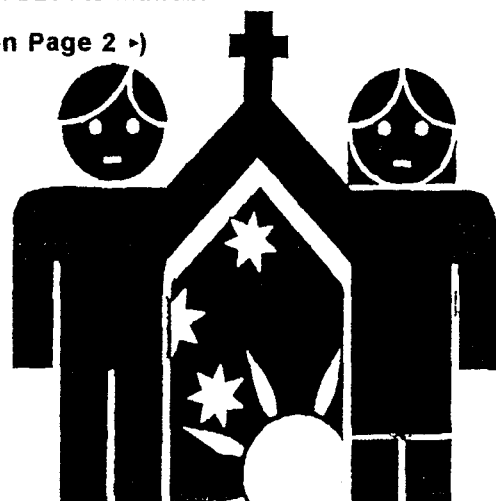
Standing Together '93

Philippine - Australia Ecumenical Conferences

Philippines - Theology of Struggle

Speakers: Karl Gaspar
Sharon Ruiz-Duremdes
Bishop Alan Sarte

PAGE 11 →



ACTION ALERT

(← Continued from Page 1)

The SCMP immediately started work for Miralyn's release. However, it was not until July 11 that the military admitted knowledge of her whereabouts and allowed representatives from FLAG (Free Legal Assistance Group), TFDP (Task Force Detainees Philippines), and the SCMP to see her. At this time the charge was increased to include possession of an M30 garand as well. The next day a complaint against her was formally filed at the Municipal Court in San Vicente.

On August 3, the military issued a press release to the Davao media labelling Miralyn as an NPA Amazon and implicated the SCMP as being supportive of the NPA. As of August, Miralyn was still detained at the 602nd IB HQ in Mawab awaiting arraignment. The criminal charge of illegal possession of firearms is bailable only under certain conditions and carries a minimum sentence of 20 years. Miralyn's legal counsel, Atty. Jesus Albacite of FLAG, is ready to post for her bail which could be as much as P170,000 or roughly Aus\$100,000. Every effort is being undertaken to reduce the amount of her bail as the SCMP is short of finances.

Meanwhile the General Secretary of the NCCP, Dr. Feliciano Cariño, will bring the case to the attention of Defence Secretary Renato de Villa and the NCCP Human Rights Desk will work to convince the military to drop the charges against Miralyn.

Miralyn's abduction, detention and the nature of the crime she is charged with only makes sense when viewed within the broad spectrum of human rights violations in the Philippines. In 1992 alone, a total of 938 persons were arrested and detained; most are members of people's organisations, church and NGO workers, students and civilians suspected of supporting the NPA. More than 500 political prisoners are still languishing in jails in spite of the government's amnesty program.

With the repeal of the Anti-Subversion Act by President Ramos, the filing of criminal charges against persons who are arrested for their political beliefs and activities have become common practice. Most political prisoners are charged with

offences such as illegal possession of firearms and kidnapping so that they are denied the right to bail and categorised as common criminals. There is a war raging in the Philippines and it is a war where the application of force yields less and less results.

The World Student Christian Federation and the Student Christian Movement of the Philippines are appealing for your help to pressure the government and military to release Miralyn immediately, unconditionally, and withdraw the charges made against her. Financial support is also needed to meet the required bail and to enable her family and colleagues to visit.

SEND LETTERS OF APPEAL TO:

Major General Arturo Enrile,
Commanding Officer of the Philippine Army,
Fort Bonifacio, Makati, Metro Manila, Philippines

Secretary Renato de Villa,
Department of National Defense,
Camp Aguinaldo, Quezon City, Philippines.
Fax No. (632) 78-98-96

President Fidel V. Ramos,
President of the Republic of the Philippines,
Malacañang Palace,
Manila,
Philippines.
Fax No. (632) 40-36-17

SEND LETTERS OF SUPPORT & SOLIDARITY TO:

Miralyn Gamba,
c/o Atty Jesus Albacite.
Free Legal Assistance Group (FLAG)
2nd Floor, Obrero Building,
Quezon Street,
Tagum, Davao de Norte,
Philippines

Dr. Feliciano V. Cariño,
National Council of Churches in the
Philippines
879 E. de los Santos Avenue,
Quezon City,
Philippines.

SEND FINANCIAL SUPPORT TO:

Student Christian Movement of the
Philippines
Bank Account No. 3324-0048-06
Bank of the Philippine Islands
Kamuning Branch,
Kamuning, Quezon City,
Philippines.

AND SEND COPIES OF YOUR LETTERS TO:

SCMP
#5-A Isarog Street,
Sta. Mesa Heights,
Quezon City,
Philippines.
Fax No. cf- NCCP-CYSM (632) 96-70-76



WHO IS HUGO ?

IT sounded like your sci-fi movie nightmare. A network of international scientists in a covert multi-billion dollar mission to deep-freeze some of the cells taken from your hair roots and cheek scrapings. In a way these cells will be immortalized but you yourself will be expendable.

HUGO is that movie come true. It is the acronym for "Human Genome Organization". The Rural Advancement Foundation International (RAFI) was able to get hold of the proceedings of the second Human Genome Diversity Workshop held last October 29, 1992 through Halloween at Penn State University and the report proved logical, but frightening.

The subjects of this controversial project which is touted to "lead to the understanding of the origin of the human species", are the endangered indigenous communities in the world. The target sample is 20,000 representing 0.01% of the world's 200 million indigenous peoples. They will be taken from the current list of 722 groups: in Asia - 212; Oceania - 101; Africa - 165; South America - 114; North America - 107; and in Europe - 23.

HUGO members, according to RAFI, estimate that the initial five-year sampling will cost from US\$23 million to \$35 million, allowing samples from at least 12,000 human specimens. RAFI said that at \$2,300 per sample, the project will spend more money gathering the blood of indigenous peoples than the per capita Gross National Product of any of the world's poorest 110 countries, and probably more money than most of the people they sample will see in a lifetime".

So why would they bother? The answers RAFI provided were startling.

The National Institute of Health (NIH) in the US is the biggest backer of the HUGO Project. RAFI said that under US law, any product or processes derived from such collections can be patentable for up to 17 years. NIH, for example, has applied for patent on more than 2,800 genes and DNA fragments in the human brain.

It should be known that each ethnic community can have a slightly different genetic composition and this could be of benefit to medicine. Early last year, thirty inhabitants of Limone, an isolated Italian community, were discovered to have a unique gene that probably combats most cardiovascular diseases. Swedish and Swiss pharmaceutical companies have rushed to Limone taking blood samples and hurriedly applied for patents. If the genes become a marketable drug, it would mean profits.



The Southeast Asia Regional Institute for Community Education (SEARICE) said that the Dumagats in the Sierra Madre mountains of the Philippines were reported to have natural immunity to tuberculosis. With TB cases on the rise even in the US, the HUGO Project would indeed be crucial and profitable. "The pharmaceutical industry will be interested in the gene responsible for this resistance and profit from it. They will not care if the Dumagat will disappear as a people," SEARICE said.

Another implication of the HUGO Project is the danger of biological warfare. Access to the genetic make-up makes it possible to devise cheap and location-specific biological weapons.

RAFI reports that advance collection is already underway in Africa and Latin America. Specific funds and plans are also being prepared for Europe and Southeast Asia.

The Indigenous Peoples Caucus, a tactical alliance of indigenous people's organizations and advocates, is seeking the intervention of the UN Conference on Sustainable Development (UNCSD) to halt the project. The UNCSD is a high level committee convened to deliberate the implementation of the Earth Summit's Agenda 21 on biodiversity and climate conventions.

"We are calling for a stop to the Human Genome Diversity Project which is basically the appropriation of our lives and beings as indigenous peoples," declared Victoria Tauli-Corpus, chairperson of the Cordillera Peoples Alliance. She was appointed by the Indigenous People's Caucus as its representative to the UNCSD first substantive session held in New York last June.

(Continued on Page 8 ►)

Book Review

Wild Swans, Three Daughters of China

by Jung Chang

Flamingo, London, 1991



IF you are doing Chinese history and have not yet read *Wild Swans* by this time, you are definitely missing a lot. Not only would you be considered a clinger to canonical texts of Fairbank and Twitchett but most importantly, there is a big chance of finishing your lunch while others talk about the chapters in which famine-struck farmers ate their babies or a part where a sex-starved party official was expelled after he came out from a crowded store with sperm-soaked trousers.

Jung (pronounced "Yung") could definitely be very emotional in some parts of her family's history which covers the period of 1909 to the year she left China for London in 1978. But being an academic herself (she teaches at the School of Oriental and African Studies in London University) she made it a point to write a chronology of their history vis-a-vis the political power shift of 20th century China. I suppose this makes reading really a pleasure especially for those who wish to have a crash course in China's modern history without undermining research highly regarded by de Crespigny, Chesneux and their sinologists bunch.

Starting from the year her maternal grandmother became a concubine of General Xue, chief of police in Peking's warlord's government, Jung gradually recreates the cultural atmosphere of an ancient civilisation where

foot-binding was becoming increasingly unpopular while female children remained the family's "investment" in influence and wealth. It was an absolutely horrific era when being a woman was a curse since they were traditionally not given a name at all. (In the case of Jung's great-grandmother, she was simply called "Number Two Girl" or Er-ya-tou. Her grandmother, Yu fang, was considered fortunate enough to be given a name.)

Women's empowerment, needless to say, was totally alien to Chinese women in those days. To question or much less to oppose the Confucian value of family hierarchy (read: the father) was undeniably unfilial and a hazard to one's reputation. Not at all surprising, Mao took women's issues to heart and put it on the communist's agenda alongside the peasants, eventually winning astonishing support which brought them to power in 1949.

Bao Qin, Jung's mother, who grew up in relative affluence and liberty courtesy of Yu fang's marriage to a Manchu doctor, turned out to become a determined young woman of her time. Initially finding herself as an articulate student, she readily became a communist recruit after leading a youth protest in Jinzhou against the Koumintang troops which opened fire on the student demonstration in Tianjin. Her arrest and being released unharmed was later to have triggered suspicions that she might have Koumintang connections. Her bitterness towards a political intriguer within the movement who judged her tendency to be "capitalist roader" almost pushed her to the brink of quitting had she not been thinking of marriage to a high-grade communist officer who must have engraved "serve the people" on his heart.

Intrigue and suspicion kept on re-emerging in the political arena causing remarkable damage to the health and reputation of the victims and their families. Despite all these persecutions of her parents, Jung admiringly told of her emotionally-stressed teenage experiences when visiting both parents in each camp while she was "serving the people" as a barefoot doctor and later as an electrician. With humour mildly blended to prevent some chapters appearing like a classic soap opera, Jung inspiringly exhibited her courageous spirit as she to questioned the culture of silence under the Communist regime but unfortunately she was in too weak a position to even discuss the matter openly, for obvious reasons.

Wild Swan, to say the least, explores the image of communist China in a way it was not examined by the propaganda-peppered report of the political hierarchy. It is indeed a different rendition of the Great Leap Forward and Cultural Revolution not willingly told to outsiders. So if you are still holding on to your prized Little Red Book and still fancy wearing a Mao cap, you would emerge surprised or perhaps enlightened.

Emere Distor

DANGTEY: THE CANAO IN SEARCH OF GOLD

THE dangtey canao is a ritual offering of thanks to the keepers of the gold for giving whoever is holding the feast unwaveringly high gold production. It is also practiced when gold production is down. Christine Moncado of *Northern Dispatch* wrote of her invitation in January '91 to witness a dangtey at Loacan, Itogon, a 45-minute ride from Baguio City.

Loacan is one of the gold-rich areas in Benguet and also one of the places affected by the expansion of Benguet Corporation. The 400-member LIPMA (Loacan Itogon Pocket Miners Association) sponsored the canao.

We arrived in the community at about 2:30 p.m. and had to walk a half kilometer to Mt. Tektek where they held the canao. The mountain, about two kms. from the sitio, is where the pocket miners mine. On our slippery way to the top, we had to wait every three minutes for the miners as they carried a 100-kilo native boar on their backs.

The dangtey was officiated by the mambunung (priest) who started the ceremony by calling all the miners to bring their mining tools together in a trough to have it blessed by the spirits. He then pored tapey (rice wine) in a duyo (coconut shell bowl). He began to pray, summoning Kabunian, the superdeity, and all the other spirits to come down and see the pig being offered to them. This is done on behalf of the pocket miners so that the spirits will forever bless and keep the mine from foreign intrusions.

After intoning the prayers, the mambunung ritually killed the pig. The owik, a stick sharpened at the ends, was thrust up to the heart. It was singed, the burnt hair scraped, then placed on the apay, a ritual mat, and readied for butchering.

The liver was taken to the mambunung for the future to be interpreted. Blood was scooped out from the open belly and poured in a duyo so that any doubting spirit will believe that it is a real pig the miners were sacrificing. The blood was also used by the mambunung to assay the areas where gold deposits are abundant. The liver and some parts of the meat were then roasted.

On top of Mt. Tektek, you can view two situations in extreme. Down below, you can see heavy equipment eating the mountainsides; while on the summit, small-scale miners were trying to hold a canao for the spirits to preserve and protect the land.

Our stomachs were churning from the aroma of the roasted meat as the mambunung threw three

pieces of meat to the air. This was to let the spirits taste them. The rest of the meat was then distributed to the participants for tasting; although no one should add salt, spices or soy so as not to offend the spirits. Some of the bigger slabs were blanched in a kettle of boiling water. They were then placed on the apay to be sliced.

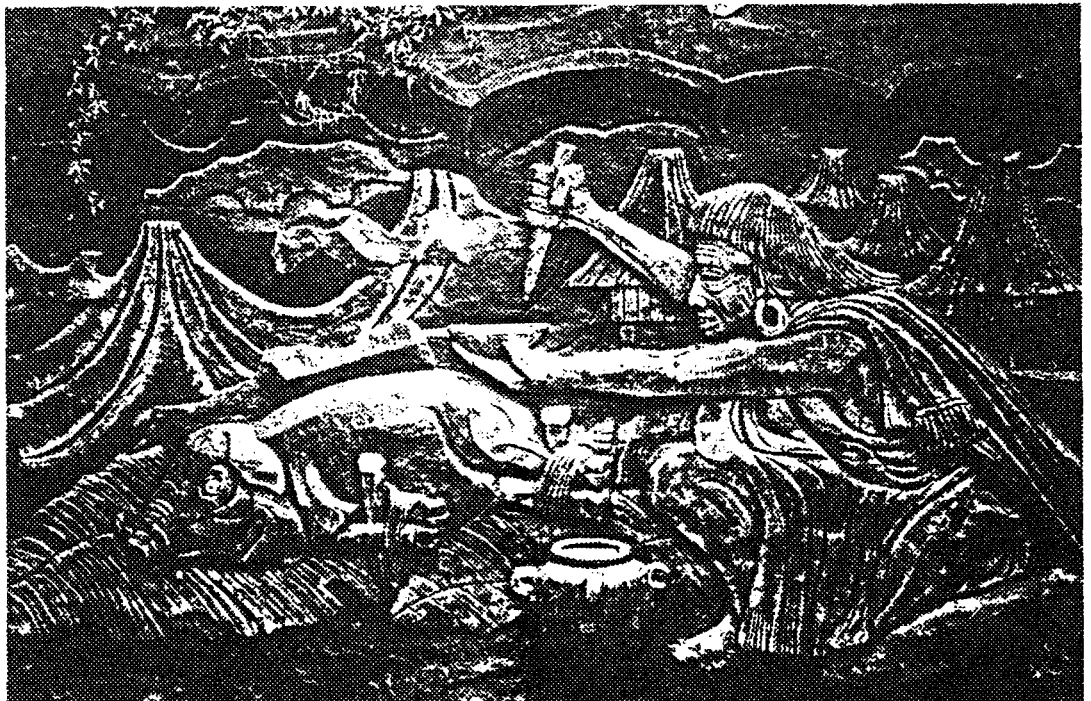
The cooks also began to cook the most expensive dinuguan we have ever tasted. After the blood was added to the meat and stirred, the mambunung dashed gold dust to the dish so that the spirits can taste the gold as well. A prayer of acceptance was intoned by the priest. Seven plates of rice were placed on the apay and another prayer was made.

Before the mambunung called on us to eat, he first offered the invitation to the manikihbit (the 'chosen' one) to acknowledge the dangtey and who has to butcher another pig in his house in exchange for the honor. After the manikihbit ate, the male servers started distributing the meat and the dinuguan glittered not with fat but with real gold dust. As we heartily ate, someone joked that should we defecate, we should do it in one pit so that the gold dust could be gathered easily.

At the end of the almost 3-hour dangtey, the obligatory slices of raw meat were then equally distributed to all the participants and guests.

As we went down to the house of Manong Willy, the manikihbit, we passed by the mountainside riddled with mine tunnels like a sacrificial pig pierced with owiks.

(Continued on Page 8 >)



MEDIA WOMEN ON PHILIPPINE POLITICS AND GENDER ISSUES

DISCUSSING the role of the Filipina in the media is not a new twist of sexism bluntly targeting male counterparts. For the last two decades, women journalists have continued re-assessing their roles not only with regard to gender issues but to the whole political system of society.

The imposition of Martial Law by Ferdinand Marcos in 1972 introduced what we call the 'culture of silence' promoted to "unify policy and course toward development". Under the guise of the New Society, Marcos and the National Media Production Centre introduced the culture through media.

Slogans like "sa ikauunlad ng bayan, disiplina ang kailangan" (to build a society, discipline is necessary) were shown on t.v. as often as Macdo's commercials. In fact it was so effective that children memorised the lyrics of the New Society jingle in the same way they memorised Humpty Dumpty.

All newspapers critical of the Marcos government policies were closed. The only papers in existence were the *Bulletin Today* (owned by Hans Menzi, a friend to the Marcoses), the *Times Journal* (owned by Imelda's brother, Benjamin), and the *Daily Express* (owned by loyal Marcos crony, Roberto Benedicto).

As expected, the three newspapers became the drumbeaters of the government. Page one always featured the Marcoses cutting ribbons, receiving diplomats, shaking farmers hands and other propagandic news and photos.

Though the three newspapers were accepting contributions outside their political spectrum, only three sections were opened: the lifestyles, sports and entertainment. According to accounts of a former editor of one of these newspapers, they could accept contributions for their sections if Imelda was mentioned for lifestyles, Ferdinand opened a golf tournament for sports and daughter Imee was doing the lead role for a stage play.

Speaking of Imelda, women journalists were particularly dismayed when the Malacañang press office distributed photos and article about Imelda and her blue ladies. These blue ladies was a group of Imelda's friend who had insatiable cravings for publicity. The blue ladies had nothing but praise for Imelda whom they idolised as the "Lady of Mercy".

The media as a rule, is a very powerful tool in disseminating ideas, whether agreeable or otherwise. Many believed that the Martial Law era likewise resulted to the proliferation of Imelda's principles (or the lack of it). The influence which, unfortunately does more harm than good.

From a woman journalist point of view, the 1986 uprising work for the press in three ways. One, mediars are freer as the government encourage them to be critical;

two, publications and stations closed during the Marcos era are back in business and last but not necessarily the least, media are at last free from Imelda's publicity gimmicks.

A year before the uprising, the Asian Social Institute Mediawatch survey said, "Filipino women are either meticulous housewives, mothers or domestics, or they are busy secretaries, models or mistresses. Virgin or vamp, there aren't many choices and certainly very little middle ground as far as media's projections of women are concerned". Needless to say the

aggravation of women's image had increased all the more during the Marcos regime when the issue of media feminism or even less, women's welfare, was never included in the government's agenda.

The survey covered all types of media (newspapers and magazines, tv and radio, products and services advertisements and movies) for five months. It concluded that stereotyping of women was rampant.

The Institute thought that the take over of Cory Aquino in February 1986 would somehow give media a "role-model". It hoped that a "woman president in the local scene belied the sexist political campaign that painted women as weak, indecisive and ignorant". But the sad thing is that the "role model" is long gone and another model, a male one for that matter, is in Malacañang.

Feminism in Philippine media is strongly gaining ground not only within the field but also among the general population. The advocacy of feminist journalists to protect womens rights and uplift their stature came from their own experiences within their profession.

As of late 1987, 32.16 per cent of staff employed by seven major dailies (mostly based in Metropolitan Manila) are females. Not at all surprising, only 36 per cent of those surveyed female staff are in editorial or desk positions.

Very seldom do you see women reporters on the Malacañang beat even during Cory Aquino's tenure. Traditional topics like fashion, arts, entertainment and lifestyles are still given to female reporters and, most of the time, editors of these sections are females.





Pennie Azarcon dela Cruz, the executive director of Mediawatch collective, observes that the situation has not changed much since the survey. It is not surprising at all that in a profession like journalism, women tend to be outnumbered by men. Employers prefer male employees to escape protective legislation like maternity benefits, prohibition against night shifts and various forms of leave. Many believe that these provisions, supposedly working in favour of women, are actually working against them.

But what is doubly depressing is noticed by Linda Bolido, editor of *Depthnews* radio service and a Fulbright grantee on professional journalism at Stanford. She says, "being considered as one of the boys is supposed to be among the best compliment a woman journalist can get."

Bolido furthers that such remark is a sign of approval. It means that one has already proven her capacity to hurdle professional difficulties and demands which male journalists believe only they can handle.

Such a chauvinist, or shall we say sexist, concept may well be universal - not exclusive to a Third World country like the Philippines. However, patriarchal attitudes towards women are stronger in the Philippines than in any developed country. Patriarchy is as deeply rooted as the Catholicism the conquistadors from Spain introduced.

The Spanish colonial era in the Philippines recast native women in the mould of their Spanish counterparts. For 300 years the mythical Filipina is said to be a religious, patient, homebody dependent on her husband. Unfortunately, such a narrow outlook still persists up to the present time and has yet to be remedied.

PHILIPPINE WOMEN'S GROUPS

GABRIELA publishes *Women's Update* and many books on women's issues. Write to: GABRIELA National Office, PO Box 4386, Manila 2800, Philippines.

CORDILLERA WOMEN'S EDUCATION AND RESOURCE CENTER publishes a quarterly, Chaneg - Overseas subscriptions - US\$40 per year. Send international money order to: C.W.E.R.C., 16 Loro Street, Dizon Subdivision, Baguio City, Philippines.

ISIS also publishes a quarterly magazine. Address: Isis International, 85-A East Maya St., Philamlife Homes, Quezon City 1104, Philippines.

LAYA Feminist Quarterly. Contact: Laya Women's Collective, PO Box 5396, Manila 1093, Philippines.

WOMEN'S RESOURCE & RESEARCH CENTER, INC. publishes *Flights* a quarterly newsletter. Write to: WRRRC, Miriam College Foundation Inc., UP PO Box 110, Diliman, Quezon City 1104, Philippines.

BUKAS, Room 207, Ong Hoc Building, Montilla Blvd., Butuan City, Mindanao, Philippines.

BATIS (a service center for returning and returned Filipina migrant workers) publish a magazine. Contact: BATIS, Room 711 Don Santiago Building, 1344 Taft Avenue, Ermita, Manila, Philippines.

WOMEN'S RESOURCE & RESEARCH CENTER - CEBU INC. publishes *Bakud*, a quarterly newsletter. Contact: WRC Cebu, Room 5A 5th Floor, J. King Bldg., Corner Balintawak and P. Lopez Streets, Cebu City 6000, Philippines.

As a result, a woman is expected to try twice as hard to prove her ability in handling major assignments. But as soon as she is on the major beat, she is likely to experience sexual innuendos coming from her colleagues or sources.

Another manifestation of chauvinism is practised in media unions. The National Press Club, to which most journalists belong, still elects women for positions as secretary and treasurer. There were instances when women became president only when the post was vacated by a man who moved elsewhere.

The explanation why male journalists move up the ladder and get important assignments faster than their female counterparts can be rooted to a traditional factor.

Most women journalists have a family to take care of and difficult work schedules are likely to be refused. The commitment of a professional journalist commands mobility and flexibility, which males exhibit.

(Continued on Page 8 >)

HUGO ?

(◀ Continued from Page 3)

"We do not buy the argument that we have to play to protect our resources and knowledge ... we will surely lose out in this game because we have no control over the global market economy which is the whole framework for patenting and intellectual property rights," said Ms. Corpus who was met with thunderous applause at the conference. The Caucus urged the proponents of the Project instead to channel the US\$35 million fund to social services for indigenous peoples, especially those facing extinction. It also called for representation of indigenous peoples in any conference on biodiversity and intellectual property rights.

"After being subjected to ethnocide and genocide for 500 years which is why we are endangered, the alternative is for our DNA to be collected and stored. This is just a more sophisticated version of how the remains of our ancestors were collected and stored in museums and scientific institutions," said Ms. Corpus.

Ms. Corpus said that around 18,500 remains of indigenous peoples are stored in the Smithsonian Institute. Mummies taken from the Kabayan caves of Benguet province have not yet been returned because the process of reclaiming them is tedious and controversial. She said this is not only sacrilegious but also a violation of indigenous people's rights.

It is ironic that such covert operations would occur in the year of the World's Indigenous Peoples.

Compiled extracts from reports by Frank Cimatú & Arthur Allad-iw of *Northern Dispatch*.

"We are calling for a stop to the Human Genome Diversity Project which is basically the appropriation of our lives and beings as indigenous peoples. We do not buy the argument that we have to play to protect our resources and knowledge ... we will surely lose out in this game because we have no control over the global market economy which is the whole framework for patenting and intellectual property rights."

Victoria Tauli-Corpus, chairperson of the Cordillera Peoples Alliance and the Indigenous People's Caucus representative to the UNCSD first substantive session held in New York last June.

CANAO

(◀ Continued from Page 5)

Three days after the dangtey, the miners who participated were prohibited from doing heavy work, having sexual contacts, making loud noises or playing music, in respect for the sacredness of the land they are mining. On the fourth day, the manikihbit went up to Mt. Tektek and was the first one to enter and work in the tunnel. When he emerged, the other miners entered the tunnels.

On our way back to the city after the dangtey, we again passed by the bulldozers of the mining corporation. It put a pang in my heart -- that the whirring of these machineries would mean good luck and dollars to the largely foreign stockholders, while the small-scale miners who have the legacy of the land, have to do all the sacrificing.

MEDIA WOMEN

(◀ Continued from Page 7)

Journalists in general see the irony of defending other people's rights and welfare but in reality, their own problems are staring at them point blank.

There have been Initiatives taken to counter the situation. Universities in Metro Manila are including women's study courses as part of the mass communication curriculum.

Legislation is another source of hope. Bills against smut and pornographic publications are sponsored by women congressional representatives. Likewise, the upper house also introduced Senate Bill 169 which encourages positive values in advertising.

The National Commission on Women established a network among women working in broadcast, print and advertising to increase consciousness within their profession and to develop alternative media forms and productions.

Media professionals such as People in Communications are campaigning for women to be watchdogs to sexist articles, advertisements and shows and generating awareness through public fora and seminars.

So far we have not received news about closure of any newspaper or broadcasting station. Mr Ramos and his generals seem to be busy with their anti-insurgency campaign and the cease fire, cease talk strategy. Or perhaps it is still premature to judge Ramos on the basis of his involvement as one of the architects of Martial Law nor his sudden (but not surprising) transfer to the Cory camp in 1986. So like a third rate cosmic observer, all we can do is to wait and see.

Emere Distor

a poem for the skinhead who attacked me in redfern

i should've run after you.
and hit you with my umbrella.
and called you names.

but because i grew up
where the quiet and meek are preferred,
i was overcome by fear and shock,
and could do nothing else but weep.
and as i rode on the train i saw this written:
ASIANS TAKE JOBS!
ASIANS GO HOME!

in the land of my birth, the land that i left,
which they say is a
haven for the violent
and the evil,
a world of rebels of the
left, the right, and the
center,
a nest for kidnappers,
hold-up men and
snatchers,
not once did this ever
happen to me.

i am not a doll.
i am not a toy.
i am not a pet for you
to grab, fondle, kiss.

they say it was all my
fault.
shouldn't have walked
down the road.
certainly not in redfern.
shouldn't have been a woman.
shouldn't have been a filipina.

they say it is not the worst.
norma. taunted and pushed by white
children at the ashfield train station.
evelyn. trembling as her panting doctor
fondled her.
linda. teenagers in a car spitting at her.

my mother-in-law. kicked by teenagers at
milsons point.
the daughter of mr. santos. beaten by white
teenagers. blacktown.

this is not the worst.
elsa. married and a prisoner at home.
lita. a prisoner at home, constantly beaten.
teresita. constantly beaten, she was
murdered.
annabelle. strangled and her body cut up.
rosalie. strangled and burned.

mila. deaf-mute.
bashed on the
head.

we are not dolls.
we are not toys.
we are not things
for you to spit on,
trample, burn.

we never intended
to snatch
the land that you
stole.
all we want are
some little
corners
where we can live
in peace.

you have no right
to rob us of
honor and dignity








just because you gave us permission
to enter your paradise.

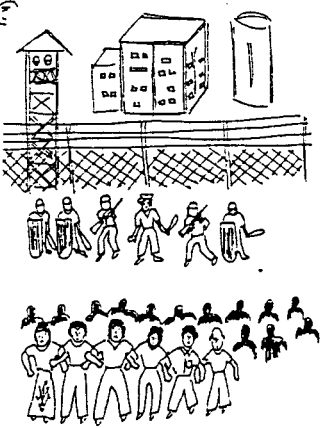
we are not dolls.
we are not toys.
even migrants when oppressed
seethe, rage, fight.

richie valencia-buenaventura
sydney



Liberating ↔ **EDUCATION** ↔ **For Peoples Empowerment**
Participatory ↔ **Commits To Social Change**
Popular ↔ **Towards Social Transformation**

	<p>the end result is not just a greater understanding of reality but concrete actions resulting from decisions made collectively.</p>		<p>the trainer only serves as facilitator, not as the sole source of knowledge.</p>	
<p>this methodology places the participant at the center of a larger reality that emerges, as he gets to understand the realities better.</p>		<p>participation involves dialogue; by sharing their experiences, the participants and facilitator learn from each other.</p>		<p>the learners' social practise is the basic content of the study process</p>
	<p>this is the education for People Empowerment, towards Total Human Development.</p>	 <p>ayos!</p>		<p>the facilitator sets up the needed structures for continuing dialogue.</p>
	<p>the burden of the learning process is shared by all - the trainer and the participants.</p>			

	<p>our goal and concern is to commit ourselves to an education process that will bring about SOCIAL TRANSFORMATION.</p>
<p>this is the essence of conscientization - a participatory and process-oriented education which takes the people's experiences as point of departure in the learning process.</p>	

Extracts from:

Pastoral Skills

MANUAL FOR BCC WORKERS

by Karl Gaspar, CSsR
 drawings by: Eman Areno CSsR
 and Rene Bulocan
 Published by: Socio-Pastoral Institute, Manila
 1988

How Long?

Prison Reflections of KARL GASPAR

Edited by Helen Graham, M.M. and
Breda Noonan, S.S.C.

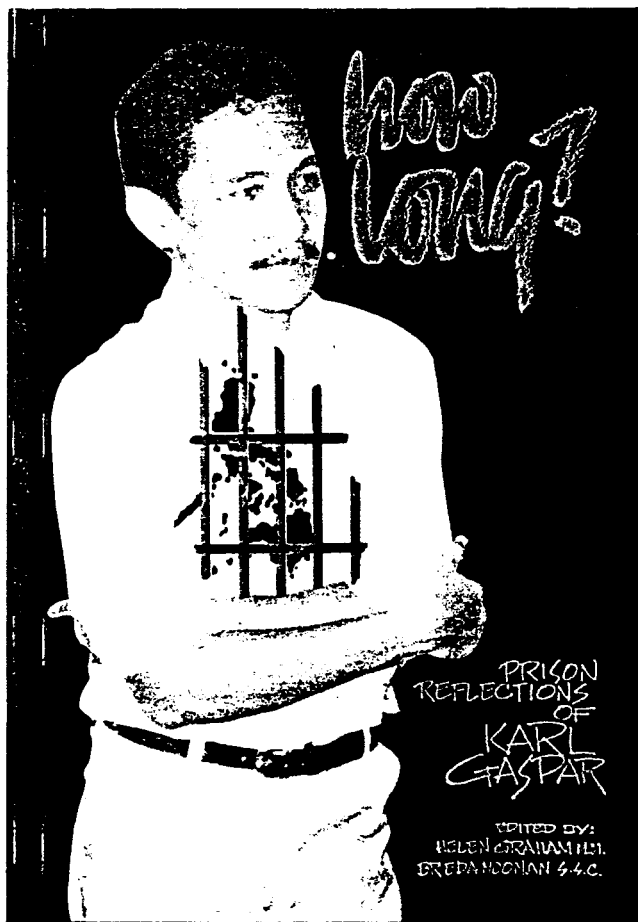
Published by Claretian Publications,
Quezon City, Philippines, 1985

Available from Action for World Development, 84
Park Road, Woolloongabba Qld. 4102. Tel:(07)
891 5877 - \$6 plus p&p.

ON March 26, 1983 Karl Gaspar was arrested under a
Presidential Commitment Order issued by the then
president of the Philippines, Ferdinand Marcos. Karl was
charged with conspiracy to commit rebellion.

Karl was already well known both at home and
abroad as an advocate of human rights and a proponent
of Basic Christian Communities. Protests around the world
continued and on February 9, 1985, he was released,
after nearly two years in detention. He was cleared of all
charges.

How Long? is a compilation of letters he wrote whilst
in detention. These letters, circulated by his family and
friends while Karl was imprisoned, inspired and
encouraged many Christians.



Standing Together '93

► Standing Together '93 is a follow up to the 1989
ecumenical conferences that nurtured churches solidarity
networks for the Filipino people. There is a need for
continuing solidarity with those in the Philippines
struggling to shape new, more just, participatory, and
sustainable ways of living!

► Confronted with the struggle of the oppressed - tortured
victims, the hungry, the families of the disappeared, we
are challenged by the question, "what response does our
faith demand?"

► These conferences will focus on new approaches to
solidarity.

Our speakers:

Karl Gaspar - writer, theologian, poet, artist, dramatist,
musician, long term human rights activist and
Redemptorist Brother.

Sharon Rose Joy Ruiz-Duremdes - theologian,
strong advocate of women's rights and issues especially
in the church. She was arrested and detained in 1985 for
her commitment to justice and the gospel. "From
Darkness to Light", first of a series of creative studies for
women in the churches is one of Sharon's many written
works.

Bishop Alan Sarte - is highly regarded for his work with
the indigenous people in northern Philippines. He is a
member of the Ecumenical Bishops' Forum, a convenor of
the National Unification Commission for Baguio and
Benguet to mobilise the peace process.

In Brisbane:

Tuesday, Oct 5 - 6.00 to 9.00 pm - Welcoming BBQ.
Bring a plate. Everyone welcome at Murrarie Hall,
Queensport Road. Nearest train station - Murrarie.
Organised by Kabalikat Inc.

Thursday, Oct. 7 - 1.30 to 4.30 pm - Reflective
Seminar "A Theology of Struggle and Keeping Hope Alive"
at Justice Place, 84 Park Road, Woolloongabba.
Sponsored by the Social Action Office of the Conference
of Leaders of Religious Institutes (Qld.)

Friday, Oct. 8 - 6.30 to 9.30 pm - Standing Together
'93 Conference and light dinner at Indooroopilly Uniting
Church Hall, 74 Station Road, Indooroopilly.

Contact: For details of other meetings and media
schedules - Mark Young on 377 9805 or Teddy
Tinambacan on 390 8959.

Human Rights Violations

	Jan to June 1992	1986 to 1992
Persons arrested	401	18,753
Salvage victims	27	1,011
Involuntarily disappeared	12	321
Massacre cases	14	330

Metro Manila Crime Rate
(incidence per 100,000 population)

	1986	1990	1986	1990
All Crimes	268.9	266.0	Robbery	67.4 48.1
Index Crimes	195.2	175.3	Theft	68.3 59.6
Murder	11.2	11.8	Rape	2.4 4.2
Homicide	25.2	21.4	Non-Index	73.7 90.7
Physical Injury	20.7	30.1		

Source: 1990 Compendium of Philippine Social Statistics, NSCB

Cartoon by Pol Medina Jr. and Tables from 1993 IBON Survival Calendar

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. \$15 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 \$25 membership fee includes 6 issues of the Newsletter. We hold regular monthly meetings in Brisbane.

WRITE TO:

The P.A.S.G. Co-ordinator, PO Box 174, St. Lucia Qld. 4067
or PHONE: (07) 891 5877



KASAMA ...means companion or comrade

As we go to press we have heard of the passing of a long-time women activist of the Queensland Aboriginal people. We extend our sympathy to her family and friends. **Her story will never be forgotten. It will be told again and again.**

Acknowledgements of material used in this issue where not otherwise credited:

Page 1 - illustration by Gilbert Torres (1984) from *Declaration of the Basic Duties of ASEAN Peoples and Governments, Regional Council on Human Rights in Asia.*

Page 2 - (top) from *Justice & Peace Review*, 3rd Qtr. 1988, (below) by Gilbert Torres.

Page 5 - Photo: C.P.C.A.

Pages 6 & 7 - illustration by Gilbert Torres.

Page 9 - illustration by Lisa Smith (July 1990) from *Facts on Rape, Brisbane Rape and Incest Crisis Centre, Women's House, 14 Brook*

Philippines Australia Solidarity Group 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 a wide range of Philippine NGOs and 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.

If undelivered please return to:

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