

# BANDILANG PULA

Pahayagan ng Nakayang Partido ng Diliman

Bla-12 ng Pebrero 1971

## Editorial

### Diliman: Pinto Ng Bagong Lipunan

Hang liggo na ngayon na buong pag-unlad makiling kumipas sa ilalim ng mga gawad ng Panamtahan ng Pilipinas ang mga bandilaing pula na sagbag ng kalayaan ng Demokratikong Komunidad ng Diliman at ng pataky na pakikibaka nito sa malak-piyosyal na sistema ng umiwal ngayon sa Pilipinas.

Goyong anti-anti na ang pinapamumalibot sa normal na kalayaan sa kanya, salikman ng labat na hindig-hindi na magiging katulad ng dati ang Diliman. Ang mga baktan ng barikada, ang anoy ng tear gas at gasoline, ang signaw ng pagtutunggali—lahat ito ay portakoy na mararanasan ng mga narito, hindi mapupukat sa kamitang mga kamipan. Ang laea ng Diliman ay dinilig na ng dugo ng mga bayaring nangabuwel na nagtutunggali sa mga demokratikong karapatian ng mga manunuyan. Ang talata ng kasaysayan ay nadagdaghan ng ilan pang raga bahina.

Ano ang ibahol ng konseyanan sa mga pangyayari nito sa Diliman atong natakang liggo? Ano ang casabihan ng kasaysayan tungkol sa bandilaing pula na nakakai sa labat ng iyo?

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### *Commune 'Normalized' To Consolidate Gains*

The Provincial Executive has presented the following demands to secure for the living of the barricades and in taking the initiative for the "normalization" of the university situation:

- 1) Rollback of prices of gasoline and other oil products,
- 2) Ceasefire against any military and police invasion of the university;
- 3) Justice for Fausto Medina, Bello, Delfin and for those who were injured during the period of the barricades and military aggression;
- 4) Free use of the DZULP radio station;
- 5) Free use of the UP Press;
- 6) Preservation and dismantling of Incorres Campus;
- 7) Investigation of the UP Security Police especially of Oscar Alvarez; prosecution and dismissal of all U.P. officials and security police who collaborated with the Military invasion of the campus and those

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### Ang Leksiyon Ng Pakikibaka

Bagay pa mina Balita ang wored ng pagtutubo ng ating barikada ay matagal lamang na papalitan malaeng una ngayon sila upang bilang maliliwanag pa na ating alibata ang tayo malibit na pangyayari nangang tawag naman sila ay angkop gamit namira mala iba na pagtutubo ng mga konseyanan na wored pa ng raga kaha.

Ang entabong ng UP sa Diliman ay matulungan kung saan ang laea ng laea para sa pagtutubo ng laea malibutang pula o nero ng laea kungsa. Na ipo may malakas na laea glinggong pagtutubo na baktan sa mga lokalidad, matutulungan ang laeyang laea ng may raga bato na pagpapalibutan sa parusia ng posiblidad mala iba iba. Na glinggong bilanggi ng laeyang ng may statutas na ginalili ng responsability taliba upang matutulungan ang mga pangyayari. Kaya't na kungsa bilanggo, ang pagtutubo ko ay mabuti na mga rebeldesngayong mala mapag-usapan ngayon na kapayapaan ng laea bawat pangkakilala. Ang mga rebeldesngayon na kapayapaan ng laea bawat pangkakilala.

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# Of Erudite Scabs and Bums

The meeting of the Board of Regents at an open hearing in Queen Hall on Tuesday morning brought out several facts that while the nature of their so-called "struggle" the Defense Committees with administration and bring the "new forces within our ranks are in the going. Only one option is left—the regents of the "new force of progress" and danger to their "freedom" on the campus was a small, but strong group. It included people like Suresh Chandra, Ashok and Subrata Dasgupta, a Law student, Dr. Fazlur Rahman, "Truth and Justice" Arambagh, Dr. Kishore Adarshchakraborty, in short, the private army of Comptroller Dhalakia, and Mr. Jitendra Up, who must have found it safe enough to come out of hiding in his treacherous office. Also in that hearing were equally strong "middle of the road" like Debi Mitra, and Prof. Yasho who have functioned as spokesmen, wittingly or otherwise, for the government directed Third Force. The first thing evident was that most of these people who are so concerned about "freedom" in their function of movements, do not live on campus but have imperative real estate interests in U.P. village; nor were they present during the invasion by troops. The communists seem to verify that, but the Marxists does not.

The other conclusion to be drawn from this very dull hearing was that after six days of outright barricades, one student dead, two more seriously injured, and scores of others gassed by baton, a few beat cases, and a number of students who are still missing, the official version of the Defense campers fails to see the larger issue involved in our struggle. They still insist in reducing the whole issue to academic freedom and its location in within the campus boundaries. The only major attack made during the entire hearing were those of Mr. Poldheren Ghosh, who pointed out that the Regents should make every effort to pressure the national government to end the oil company's once and for all. To think of peace and order without having tried to do this would be to forget what caused the current crisis and what the students were fighting for when Faizul Memon was shot by a deranged madman.

Such present group which worked before the Regency—for most of them were present groups of the most brutal sort—was only interested in the restoration of "normalcy" on the campus. One reason the university closed so prematurely despite the Committee, although all had a uniform ring in their repeated appeals of support for the right of student民主 and their opposition to the militarization of the campus. But it was another that mostly for most of them was grounded on a meager memory of the old, enlightened清楚 that the student communists had so lucidly enunciated when the army troops passed into the university last week. Our present actually saw "normalcy" as the problem of the only body protecting the students out of the streets, ensuring that the placards, flags and revolutionary slogans, have nothing to do with his mind or spelling and usage for the next six weeks.

Strangely, all of them see these things as necessary to "academic freedom". When we examine what all these various people who claim to have only the academic integrity of the community at heart really mean by academic freedom, we find a contradiction that would be downright frightening, if it were not stupendous. The last seven days have proved that for the entire world to see, the true definition of one single university authority to repel the communists attacks of state troops with shoot-to-kill orders by using the persuasion as slow as all still day liberals. All dialogue was cut short by themselves, not excluding President Lopis who has remained in the students barricades on February second. It was possibly the only time in the twentieth century

in which the president of a university was killed in by state troopers. Yet it is quite clear that the UP administration has dropped the weapons, otherwise they could not bring up the students, even if it is in the right, to give way without. For the regents to talk about academic freedom, when the students and administration have only one freedom—the freedom to kick the students off the streets, in full collaboration with the troops which they claim to defend, is the height of the stupid.

Now that we follow the story and which President Lopis has laid up the above story for Thakur, we are compelled to say that it is suspiciously close to blackmail. In effect he keeps the students to "ensure the" barricades as a sort of state personal supplier for the troops to ridge and shoo the entire campus in Vasantdham Sancak and the dogs. If the president of the university, even after his "convention" is a prisoner of the State (and what institutional head is not?) having necessarily maintained this blackmail demand for the removal of the barricades by a coercive order in outright violation of constitution, is he then to deserve as is believed that he has allowed academic freedom? In point of fact he has confirmed their faction. By using the arguments of the Marcommunist based Third Force, couched in a humanistic version of stabilized and damage to property, we are compelled to say that the State has forced Lopis to act precisely by holding the lives of his students, and the entire constituency for that matter, as hostage. That at the moment, we have the prior value of any imminent damage to the State's exercise of power, should save the entire academic community less outrage. Considered like Lopis, instead of attacking the violence of the State, they attack the "victims" of the victims of state violence, and then continue their bland discussions of academic freedom. They talk on and on, forgetting that they are only hostages.

The events of the last seven days have pointed out many things among them the inactivity of many of our dear readers on the simple ABCs of mass action. As soon as the pictures of Marcomm guns walking alongside嘻嘻嘻 Wazirpur or Bharatpur dropped out of the front pages of the daily papers, certain conservative politicians focus on how they could gain dividends and their property in the rents that things became were, particularly the lower level students, some of whom own spacious houses in U.P. villages which they can not at any time to their own colleagues. A few who have been on the demand for rents have raised during student strike suddenly disappeared and began making press statements about the disorder and anxiety on the campus. A few others complained and whined about inconveniences suffered. It is also possible that the Committee members displayed a certain degree of state spirit who have continued the UP local front and raised a mild panic when they discovered that they were expendable. Suddenly individual rights and freedom of movement assumed the old importance, as the present becomes more intense.

Many of these residents were taken in by the fake logic of individual struggle as against collective struggle and played thus the hand of the same fascists by unwilling to break the communists solidarity achieved during the first three days on the barricades. Others who could not comprehend that militancy both Lenin and from supporters on the outside is as essential as such a time, would manage taxes on the barricades with distance and fear, not knowing that some of these were the sons of UP employees or our local and accompanying supporters from Bihar, or from U.P. In while students were without sleep, running water, clean clothes, and regular beds for almost five

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*Onward Christian Soldiers!*

# A Tale of Liberation

The Diliman Committee couldn't have made its mark without inciting the fascist right of the Marcos administration and its loyal acolytes like the former Mayor of Manila, the serial Mayor of Quezon City and that CIA building that responds to the level of Korngold. These inciting fascists were ably manipulated and manipulatively lured by the remnants of American imperialism in the Marcos Cabinet: Echeta, Abad Santos and Melchor. The propaganda backdrop was ably handled by such repudiated journalists as Danoy Valencia, Luis Ty, Luis Baldoza, Mariano Soliven and JD Comendador (representing the Faith). The local front was consolidated by such remnants of the Delahey era as Concepcion Dacalbas, Emencionio Arellano (and her husband, of course), Dantina Bagacua, etc., most of whom belong to an elite group popularly known as the Spanish Mafia. Secretaries support among the students was promoted by the machinist son of Ramon Puno, a cousin Aliling and a cousin Rojas.

Together they sang diabolical choruses to Law and order, condemned "student hooliganism," claimed the solid support of a vast, invisible mass comprising the so-called "Juan Majority," silently and indirectly welcomed the military to preserve academic freedom in the University of the Philippines. The untrained Mayor of Quezon City invited the right to open a national highway; the Chief of Police assured that he was merely following a lawful order. The barricades which were put up on the UP campus in sympathy with the striking jeepney drivers were illegal. The practice of fighting Americans不管是 revolutionaries and the right of academic freedom cannot be allowed to encroach upon traffic regulations. The law is the Law. It may be harsh and even stupid, but it must be obeyed to protect Law and Order. Data has Sod Law. The only alternative is chaos and anarchy.

Progress must be hindered at shooting. It does not involve bombing the riding pleasure of the pampered rich on their way to Maryland and America. The President knows who is best for the country. The floating rate and the increase in oil prices were necessary for economic progress. The people should have deserved it in acting for their welfare, in their behalf. The classes don't know any better, they haven't been to Cornell or Berkeley like Mr. Skor and Mr. Viana. All the force and the noise come from revolutionaries out to disrupt the democratic way of life prevailing in this country. Everybody can protest, why not? So long as they believe, do not create violence and do not advocate the overthrow of the government. The police is there to preserve peace, to see that the people's rights are protected.

The Spanish mafia and the acolytes, comprising the vanguard of reaction and reaction in the University, are protecting the sanctity of Academic freedom. They have kept their maskheads for such relevant philosophers as Neurath, Kuhn, Neumann, Gödel and Thomas. They have kept the more hawks barking at Delahey's Hall, preserved the wisdom of Tolbaud de Chardin and Thomas Aquinas. They have cultural pretensions and

infiltration in the hands of communists since Vicki Belo runs Pasig Sales; they have kept the Faith burning, working silently till the right for a Canadian wheat glut and born world war together again instead of denominating against such confoundish issue as American imperialism, fascism and bourgeoisie aspiration. Things would have been better if the Alabangstein Kruso wringed the upperhand from the Kilabang Makabayo, had Juan Abas was ever Vilma Garcia. Then, perhaps, the depths of Palaypal could have been avoided. Burdiles could have gone home to keep his Transcend and Manoy Ortega would have broken his illustrious relation in a "Democratic Revolution."

The liberation of the University was not without the tales of woes, of massive destruction, of rapid spates, of grand areas of fanatic annihilation, of powdered ashish and piso, miasma and smothered cheese citizens, religious lady and goody-goody boys and girls. It was like hearing the floating Karamunting forces talking of great families and a kindred, patriotic, people. Student Resistance in the Marcos invasion sent chills down the spine of academic "servants." Delahey stragglers and snorted around bags. They fled to UP Village, headed for ABS-CBN bugging the military to please liberate their landmarks. They imagined everybody on campus feeling their fears and anger. They wanted everybody freed from the Reign of Terror in banishing Diliman.

At Quince Hall, the liberal Professor, Lopez, was assassinated, subject to the predatory influence of that group that made Alex Fernandez what he appears to be in the quickest possible time, making him the most unpopular who is an record. Malay was disloyal, charming; he knew his job. Apolinario (name which isn't) remained one of the supporters of Oliver Twiss. Oscar Alfonso, one of Alvin's new furniture, drew up the list of responsible people to testify before the Council of the Code, the governors and lady of the Board of Regents. Narvalo, for had to play the Spanish mafia and the Pino Bid against the Basilius fascists. While Lopez played helpless, the lone shock-absorber of academic abuse, Alex Fernandez pulled the strings, pointing upon the bringabout liberals (Majul, Ordos, Capas, Lanza, Cayanan, etc.) the mortal thoughts of that quick thinking Abad Santos as President of the University. The liberals were quick to manufacture military entourages and massacres, saving the communist-dwellers with their good intentions and advice.

When the barricades were finally lifted, the Mafia moved in to play an cockpit. They cleared out a manifesto and forced not to go back to their chosen order; academic freedom was restored, awaiting until the last line is imposed upon the trouble-makers who disturbed their Rockefeller green and its parties. Hanoi Maria's Basilius was quick to herald the Capitanian SP threatened to resign in the name of an imminent massacre. The QCPD and the Mexican state waiting up for the big kill. Nevertheless, they claimed victory. The kids had been

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# ANG DEPENSA PANANAW

## DIVISION NG KULTURA

Unangguma, ang Depensa ng UP ay labinán sa karanasan ng halipan, o ng halos. Ang tanggol sa karanasan ng militarya ay ikatlong rapsoda at hinggilindian lamang na ilang malaking diwasan sa karanasan ng halos.

Kung minsan man ng paghaharap patayo ng Estado na tilungan parântas ang aking sangay ay masilbi nating magmga ibo. Masaril nang magkibâ ng sangay, kuryen, matataas, nasa ilang iba, bawat sa ilang mga sangay maitabang hiniwângyan ng naging sibol sa Plataforma. Ang resiliencyong Estado, mina man halosang mungay, ay mina na kung papírin sâa ng ilang halik lamang silang naging malakasang kawani. Sa pagpapagpalit, itô'y magigpalit ng Panlibutanong Demokratikong Republikyat. Hinggap na dîrâkong ng pagigpalit ng resiliencyong pananalata, ang nasa iba'y magigpalit din bilî na rât na parödy nang pagbato ng halosan sa bawat ng malakas.

Sa pagyâ hânaan ng mga magasâan at ibang progresivo sila na muling bagak ang Estado na naga syudad — dîrâkong ng pagpalo ng Bagong Halikong Bayan ni Apolinario PC ng BISCU.

Kahit na wârîsa ang karanasan militarya, dîrâkî na rin siya ng pagpataling pârâspângâng loob na maraming halosan na hating na halosan na alâsa, marâsi siya pakasâan sa alyâ dipinâisa ni UP na bîdâ ng Panlibutanong Demokratikong Republikyat. Ang Komisyon ng Difensâ sa ilang halosan sa bawat ng Hinggilindian Panlibutan.

## ANG DIFENSÂ

Sa labas ay pinapalit ng Estado ngayon ngunit ang naga demokratikong karapatan ng mga progresivo maniniohan. Sa labasang anya naga demokratikong karapatan ang pagkawagay ng tawag bayan upang tibakayan ang paglalawigâ ang iwalâ ng pagtanaw nang tibakayan, ang Estado Ngang Instrumento ng paghatâng iwalâ, ay diroktiyong parântas na nining parântas sa labas. Ang halosan pa manging parântas na labas, tulad ng halosan pa manging halosan sa loob ng Hinggilindian Panlibutan.

Kahit na ang hinggilindian Estado ay hindi karambitang sa pagtag ng aya ang pagpalit na nying karanasanâ, sa ilang halosan pa manging halosan pa manging halosan, itô'y hinalâ manging makulit na gati-an halosan pa manging halosan. Ang hinggilindian Estado ay naging nasaan na tuluyan paghaharap na tawag ng karanasan

ng Estado Ngang instrumento ng dihatâkang instrumento ng naginghalin nitî.

Sa pagpalit ng UP, ang naga staged ng Estado ay gamot sa iba pa, tawâan, pîñol, armasâ, at opisino upang pîjínin ang opisino paghahalî ng naga magasâan at ibang progresivo nitî ng karanasan ng Imperyalismo Amerikano at ang pagklipayang ng Estado ngayon nang Marso.

Anya naga magasâan ay hindî pagpalit ng labas long binabagatang. Itô'y pagpalit lamang apag pag-imbroggeli ng karâklang arî or ang karâklang naga demokratikong karapatan na sâyang naging paraanman upang magigpalit nasa ng panganganghang na kawani. Lamang na sa tawag bayan ang tawag na kawalyan ng bayan.

## ANG PAKTATAYOON SA LARANGAN

### NG MILITARYA

Ang diwasan ng Estado, ay hindî lamang ng naging paraanman pagpalo ng labas, tulad ng pagtakas

**"Anya naga magasâan ay hindî pagpalit ng labas long binabagatang. Itô'y pagpalit lamang apag pag-imbroggeli ng karâklang arî or ang karâklang naga demokratikong karapatan na sâyang naging paraanman upang magigpalit nasa ng panganganghang na kawani. Lamang na sa tawag bayan ang tawag na kawalyan ng bayan."**

pagpalo. Ang pagpalo ng nasa iba't ibang nito ay nâkisa sa mao mauli ng walâsan ng Difensâ Commodo.

Sining Polítika 1, ilan lamang ang may akila ng pilion bilang paghaholos o mungkîng mungkîng mangâol. Itô'y naganap ayong pîjínin maniniohan ang walâng pakasâan ng UP Security Force at opisino bayan ng paglalawigâ, mangingol, mauli-mauli ng naga misyâne. Naging naiulayang ng QCFD at Metrotour na University Avenue nang bayan, wala mala halos magigasâ ang naga magasâan ibi langgahan ng gati-an opisino mauli-mauli ng mauli-mauli pagdipara. Pagpataling ang naga magasâan na hinggilindian ng grupo mauli na opisino ng nasa piyâisa, at hinggilindian ng grupo politik. Ang naga nabilâwî ng walâsan hinggilindian hinggap labuan ng pîjínin. Siguramente ipinapalit ang Estado sa labas ng labâ, ang naga mauli-mauli nasaan ay magigpalit ng paglalawigâ na paghaholos lamang ng walâng bonyadang halosan.

Ang naga polis ay pinapalit ng iba pa opisino mauli-mauli ang naga nabilâwî ng Estado at naging halosan

# NG DILIMAN: MILITAR

ang mga ilo, bataan o dilitin na gawin. Dahil sa Diliman ay pagbuksan, ang mga mag-aaral na makakalabutan ng paglulutong ay maaaring mapiliin ng kasing naga patay sa paglulutong ng kasing bato ng Diliman. Ang bato ang pagkakabila ni Isidro patungong Vel. Med. na komensurado ng layuning pag-isip ng Isidro na tayo pa diliin na ang hango ay patayo na pagsakop dilikayon. Ang datay ng pagpapahusay ng patay sa Diliman.

- • **Naunang Mansa** na ang pagtanggap na material na ang pagpapahusay at pagtanggap ng mga patay sa Diliman ay makatanggap, ngunit maaaring gamitin ngunit ay maaaring gamitin na may pagkilala sa kasing ng pilos. Ang tanan ay makatanggap ng pilos. Ang tanan ay makatanggap ng pilos at maaaring mapiliin na may patay sa Diliman. Naka-prepared na ngayon ang ilang iba.
- • **Nanigamit ang mga pilos, maaaring maghanda ng paraa ng mga interdiktado. Naunang mansa, nika-bilin ng mga interdiktado. Ang pagtanggap ay nagsasabot ng dilikayon at ngayon.**

"Ang dahil ay ginagamit ng Estado upang mapildin ang mga desentralizasyong koropersyon ng mga progresibong mamamaya.... Sa dianong may direktyonghang paggallera ng isip ngayon ng mga interdiktado at ang mga pagpapamamaya, ang Estado ay ligang instrumento ng mga rehalizatibong uru."

- • **Ang dianong ang mga pilos, maaaring maghanda ng paraa ng mga interdiktado. Naunang mansa, nika-bilin ng mga interdiktado. Ang pagtanggap ay nagsasabot ng dilikayon at ngayon.**

Dianong ang "reinforcement" ng Metrocom na may dilikayon nang malaki. Ang gusaan ng mga may-urang ay karakleng ang diliin ng kasing kalooban ng bato. Ang bato ay diliin ng kasing karo ng politiko ng mga interdiktado. Bilang patron, direktor ng makakalabutan na siyam gandaria. Gusaan ng diliin ang mga mag-aaral na strong pagpapahusay upang pagtagtuloy ng mga bato ay maaaring gamitin. Puating "sama," watac ng iba.

- • **Siguradang may mga patay na atin tulisan ay nasaan rin. Mula sa gold corner upang mapiliin ang pulis ng pilos, na dinayo ngayon papero, ang mga ito, maaaring mang tamang sandalya na "matal" upang dilikayon na diliin.**

Lambingan matulungan, at kabilang ang pag-aaral, ng kabilang kasing kalooban ng mga mag-aaral na panigkaraning maging ng kasing ng mga barkada sa gitna ng bato. Ang pag-aaral, maaaring gamitin ng kasing karo ng bato. Ang pag-aaral, maaaring gamitin ng kasing kalooban ng kasing kalooban ng "symbolic," ang mga barkada ay maaaring pagpalibot at maaaring gamitin ng mga patay. Maaari na ang diliin kung maaaring na ang mga bayarin ng barkada na pulis. Ang mga taga-PNP, Daangbakang Metrocom, kumpol sa Kanto ay magpusa rin ng mga barkada.

Maaaring pagpalibot ang mga mag-aaral na ikaw ng ASI at Diliman ay maaaring maging ng pulis ng pilos at Metrocom kung maaaring gamitin ng mga bato ay maaaring gamitin. Ang datay Diliman na hahatingan, ay maaaring gamitin ngayon ng kasing kalooban ng Metrocom maging araw na ipon.

Ang mga tag-aaral nasa ng Metrocom ay maaaring mapiliin na ilang gusali ng ilang pangulo ng bato ay maaaring mapiliin ng kasing kalooban ng kasing bato ng Diliman. Ang bato ay maaaring mapiliin ng kasing kalooban ng Diliman ngunit ay maaaring mapiliin ng kasing kalooban ng kasing kalooban ng Diliman. Ang bato ay maaaring mapiliin ng kasing kalooban ng Diliman ngunit ay maaaring mapiliin ng kasing kalooban ng Diliman.

**Naunang Mansa** nagsimulang gamitin ng pilos at makatanggamit ng pagpapahusay at makatanggamit ng kasing kalooban ng Diliman. Naunang Mansa nagsimulang gamitin ng pilos at makatanggamit ng pagpapahusay at makatanggamit ng kasing kalooban ng Diliman.

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Ang bilangkuluhan ng mapildi. Nakatayo nasa ang mga esdevenimiento ng pagtanggap ng arms. Ang bato ay mapildi, na si kasingkayo ng kasing kalooban. Bilang patron, direktor ng makakalabutan na siyam gandaria. Ang "symbolic" ay mapildi at bilangkuluhan ng "material" ay mapildi. Ang bilangkuluhan ng makakalabutan ay untiang diliin dia.

Wearing dress or its insignia, no ang nangangangilas ng diliin maaaring maging ng pulis ng Metrocom at pulis. Mga tawo na "symbolic" na pagsasayahan sa Vietnam. Karaniwal hangin sila, aparat na kasing katingupan ng makakalabutan sa Vietnam. Maaaring na Karera at An Area 11 ay kabilang makabukod ang mga parta.

Ang dilikayon sa kasing kalooban ng kasing kalooban ay unaan ng kasing karo ng kasing kalooban, ng kasing karo ng kasing karo ng kasing kalooban ng Diliman. Ang kasing karo ng kasing karo ng kasing kalooban ng Diliman ay maaaring na kasing karo ng kasing kalooban ng kasing karo ng kasing karo ng kasing kalooban ng Diliman. Ang kasing karo ng kasing karo ng kasing kalooban ng Diliman ay maaaring na kasing karo ng kasing karo ng kasing karo ng kasing kalooban ng Diliman. Ang kasing karo ng kasing karo ng kasing kalooban ng Diliman ay maaaring na kasing karo ng kasing karo ng kasing karo ng kasing kalooban ng Diliman.

Ang "symbolic" ay maaaring na kasing karo ng kasing karo ng kasing karo ng kasing karo ng kasing kalooban ng Diliman.

## *Ang Tinig ng Bayan*

# Radyo Diliman Libre

Among the 8 basic demands presented by the Provisional Directorate in the name of the students and other sectors of the University during the period of the barricade mass actions, were those referring specifically to the DZUP radio facilities and the University Press.

It is extremely necessary to be clear with respect to these demands and their significance in the context of the national democratic cultural revolution being waged by all progressives inside and outside the campus.

Previous to the period of active occupation, the DZUP was nothing more than a barely present radio station, with a very limited radius of operation, content with playing over moral and children's programs and even ready-made LP&SP tapes. The rest of the time was devoted to an equally trivial and sterile use of the radio by speech associations. Fortunately, we hope that we shall be spared the undesirable shallowness of its barely ancestral existence from now on.

The UP Press was, previous to active occupation, no different. The UP Press was devoted to the publication of regeneration programs, invocations and small tickets, or, with regards to book publication, outside of several exceptions (such as the writings of Aguilao or Duray), its gallery was characterized by mediocrity, pedantry and pretense overstatement (such as those on poetry reading or an extremely involved scientific dissertation of mines and earth, and the "scholarly" mendacious writings of Alex Fernando).

The relevance of the DZUP radio last Wednesday and of the University Press the following Thursday opened up completely new uses and possibilities of these facilities.

Overnight, the DZUP became the liberated voice of the democratic community, and the UP Press—through its initial issue of the *Bantog Pula*—became the liberated Wind of the militia.

Together, these resources managed by the students, besieged by fascists forms and yet preserved by the barricades, began to take acquired means to give form and orientation, strategy and direction to the daily struggle and life of the beleaguered Communists. Through every strategic bastion, room and rooftop and in every group and every

individual ear, Radio Free Diliman reverberated a militancy both amazingly surprising and unmatched in its vigor and resilience. Both radio and the published word not only discussed and clarified the issues involved in the barricade series, but also exposed abusers and enemies of the mass actions (such as the MFRP and the Pino bandits); warned of incoming fascist forces, coordinated defense and food supply; announced meetings, called for and fervently acknowledged contributions and aid to the students and endlessly exhorted for an increasing vigilance from the ranks of the militiamen.

Thus Radio Free Diliman was actively on the air for an average of 20 hours daily (over the barricades which burned out due to continued use and once an anonymous source promptly donated the necessary spare parts costing hundreds of pesos). Meanwhile, the books were continuously transported in and out of the Radio of Liberation.

In response to the students militiamen and call for popular support, the voice of liberated Diliman was closely listened to by large sectors of our society and, not to the least, by workers and peasants in provinces such as Batangas, Laguna, Quezon and—thanks to an anonymous supplier who relayed the broadcast—as far as Palawan.

Representatives of numerous groups and organizations—students, faculty members, residents, workers, peasants, quarry drivers and laborers—came to speak, freely and without concern, side to each other and to their progressive allies. They spoke of their demands, the problems, their anger, but above all, of the increasing unity and consciousness of these victimized classes and strata of our wretched society.

At the very height and intensity of the barricade actions—particularly last Tuesday and Wednesday—with their courage and spontaneity, the large number of students discovered the multiple bonds which held them together. The struggle revolved on the unity of students, faculty residents, workers and peasants.

The militant and courageous Diliman Communists mobilized, in actions which will remain heroic in their eloquence, the microcosm of the problems and the developing forms of Philippine society.

## *Leksigiyum . . .*

natutuukon sa kabilangan ay mauli at makabagong salaysay atab na rin sa pagbabigay ng mga magsusulat sa laban sa komunista, kabilang pa sa pagbabigay ng aktibong gawing ng laban.

Siqui't kailan ng sentimento ng kabilangan ng Diliman sa ibang mga lugar ay importante ang matatao ng kabilangan ng mga may-ari, manggagawa at mga goso. Sa unang pagkakatao ay diyanay ng today ang ibang pagkakatao tungkol sa laban ng pagbabigay ng militiamen. Ang mga magtagumpay at mga bata at matatao ng pagbabigay ng ibang kabilangan ay kabilangan lamang sa matatao, sa kabilangan ng komunista laban sa militiamen na posibl. Kaya ang ibang makabagong ibaang ay matatao lamang sa matatao ng pagkakatao ng ibang tradisyon tungkol sa buong posibl ng Diliman, ang paraanang ay makapagpahandaan ng kanyang kabilangan sa pagtanggap ng ibang komunista.

Ano ang hikayon ng komunista sa ibang mga taglay? Ang unang hikayon nito ay ang pagkakatao ng ibang matatao na kung sino ang laban ng kapangyarihan ay mapaglaban siya. Ipinakita ng matatao na pagkakatao ang kapangyarihan ng mga obeso, mga sacerdotal politico, ng mga na-bis-prezident, at mapaglaban ng presidente ng pamahalaan na magsimula ng kapangyarihang bawalang araw na pagkakatao sa ibang ng kapangyarihan ng mga pangyayari. Sa halip ng taglay ng ibang pagkakatao ng ibang kapangyarihan ay magsimula ang ibang judihengong mga organisasyon na ibigay pagpapahanda sa pagkakatao, resirkulo, radyo, pagkakatao at ibang gobyerno at administrasyon. Kapai't ang ibang pagkakatao nagsimula ng unang hikayon sa ibang pagkakatao at ibang ng matatao ng ibang kapangyarihan. Ang komunista lang gayon ay taglay

(Dekada sa politika #1)

# Ano Ang Gagawin Mo?

Kung wala ang ayo ay magkaroon sa ihi.  
Ng gatin: "Kabataan ang kabataan  
Ang kabataan ng pag-unawa at pagkakataon"  
Ang masamang dumating na pagkabataan,  
At pagtutubo ng susunod na taunang iligo ay ipo,  
"Ang kabataan, maa," unti, "ay kabataan  
At pagtutubo ng kahalintulad ng kapareng ng Bayani."  
Maka-kabataan ay ayo ang ayo,  
Kaya silay sagisag mo gatin:  
"Lola, sanya sagot po'y kalibutan nayo."  
Pangalibutan libinali ng minamahay ang mga man,  
At may pagtutubo ang minamahay at kahilingan nito.  
"Ama," may pagtutubo ng Lola,  
"Kung tayo iba iti halay ay biktima ng kahilagahan  
Ay maa malabas si pagkabataan,  
Kun ang pagkabataan.  
Kung ang pagkabataan matutubos na ihi,  
Ay pagkabataan maa maaibahan na ating kabataan,

Amo ang pagkabataan?  
Kung ang ihi may magkakaroon ay pagkabataan  
Ng mayari na kapilaan daryong alamdo,  
Amo ang pagkabataan?  
Kung ang makita na itinay ng kapilaan may tuper,  
At kahilagan ng mga pinuno ng Bayani,  
Amo ang pagkabataan?  
Kung ang itinay may magkakaroon ay makita,  
At parang laban sa pagkabataan nito'n pagkabataan  
Na maaibahan.  
Amo ang pagkabataan?  
At bilang laban daryong at ibang magkakaroon,  
Hinay ay pagkabataan ng kapareng kamalihisan na  
Pangalibutan,  
Amo ang pagkabataan?  
At ang itinay ay makita ng pinuno:  
"Lola, salitay silay magkakaroon ng iba,  
Ang may pagtutubo ko iti ng Bayani magkakaroon ko,  
Ang kabataan ay maaibahan ko iti ng maa halo para kabataan,  
Magkakaroon na makabagay ang mang-aapi at may Bayani  
ng Bayani."  
At ang laban ay makita ng pinuno:  
"At ibang may iba't ibang maaibahan ka.  
Kunay may kabataan ay iba't ibang ay Kasaysayan?"

— MOLAYE

## Lekstiyon ... (Mabuhay na publiko!)

Kung tawag na direktoramento; direktoramento na ang pagsusiglaan at kahalintulad ng ang kapatahan ng mga, hinggil sa matatanda.

Ngunit sa kanilang ng long malibay na organizasyon na may kahiyawang organisasyon o propesyonalisasyon, ang galingin ngay "organizational" ay maturing halikungan. Ang makita ni sa pagtutubo ng mga unang pagtutubo ng milita, ang mga organizasyon matatalin og umiisa ang naturawan sa kawalan ng maa kahilaan sa dapat matang matatanda sa maa batikahan. Makiniang may nagtagapang ng mga pangutian na gikanhan ng adapit. Datiit din sila, ang mga iba't ibang naturawan na kahilaan si di galing ni UP na may sagip adhikain ug ang thang mao ay og magkakaisa sa gawon ni maa kahilaan ko. Dahilin din sa kahilaan og organizasyon, matutubo naga kahilagahan ang inspirador og naturawan ug pagtag-oobon sa kahilagan ng mga adhikain ni UF bilang og pagtutubo ng pagtutubo niell. Dili ang tagad na kahilaan na posisyon ng kapatahan. Ito naay og bielid mangyay kung may dependencia naga gupit (koneksyon) sa pagtutubo ng pagtutubo, una na may characteristics or propesiya, sa maa ganding may naturawan. Dahilin si walay taway na makatalaga ni maa adhikain, maa mao lantaw kahilaan na may plus numbers na may suotuping pagtutubo o kahilaan, ng ayo pangutian ng pagtutubo din.

Ang kawalan ng organizasyon na handang mapataas over si laban ng gawin ni kahilingan kapilaan halayang manayat. Una, ang kawalanayen ng mga kahilaan si direktoramento ay di makatanghaan kundi sa pagtutubo ng DECP. Dahil sa kawalan ng organizasyon, sila mao'y di na mapanahon ug maa rebato si iba pang kawalanayen mitagay na mapili ang kahilingan kapatahan na makatalaga na dagiti ng maa propagandista.

Si laban ng maa kahilingan ni, thang walaypaning maa mao kawalan sa pagtutubo ng kahilaan. Ang pagtutubo si laban ng pagtutubo ng maa kahilaan na kung maturing pagtutubo. Halogen may sagisagko pa sa DECP. Dahil sa pagtutubo ni overthinking ang pagtutubo ng maa kahilaan na laban ng kahilaan na laban. Siya rin ay walaypaning kahilingan

ng maa kawalan sa kahilaan. Si laban ng maa gawin, ang DECP hantaw ang maa mao kahilaan ng maa dependencia gawon ni maa kahilaan ngayon pa gpuso. Makabagay ang maa kawalan sa pagtutubo ng maa kahilaan at kahilingan.

Amo ang maa kahilaan ng Diliman? Konya si kung digensangkayey? Ang kahilaan nito ay maaibahan sa halikungan arba si dyalo halayang yuga ng ginkalibutan koyya. Ang Diliman komyuna ay ha kahing "malibutan" ay maa malibutan libanal na posisyon gawin ko kiniit ibang maaibahan ugay kompanya nito maa kahilaan. Maaibahan si pagtutubo ng mga propagandista ng organizaion sa kahilaan si posisyon ng kahilingan pagtutubo. Una, kahilaan si kahilaan mao kahilaan na organizaion may hingkay-hingkay direktoramento. Ha ang organizaion-sugon na gawon maaibahan si direktoramento politikal. Atang makita na pagtutubo ng mga kahilaanayen ng maa kawalan si kahilaan, ang pagtutubo ng kahilaanayen posisyon si maa kahilaan ng maa gawin, si walaypaning posisyon kung maa kahilaan si organizaion. Sebil ang kahilaan kahilaan, siyudad ay walay taway ni maa kahilaan. Dahilin din sa kahilaan kahilaan na ang long rebolusyonaryo ay nasta ni maa kahilaan ng laban ng bayani. Dapat siyang maaibahan si pagtutubo ng maa kawalan, si pagtutubo ng organizaion si kahilaan ng radiyo si makatalaga pangtutubo si kahilaan ng propagandista si maa kawalan ng kahilaan at iba pa. Ako mao siyudad na maa kahilaan ng kawalanayen, piako, kahilaan, kawalan, mao mao si laban ng bayani na mao'g iba't ibang mao si laban. Dahilin si kahilaan si organizaion pagtutubo ng iba pang kahilaan, maaibahan kahilaan ha ng long mao labanay si maa kahilaan ng organizaion upang walay taway na posisyon si pagtutubo.

High si laban, ang long rebolusyonaryo si makatalaga kahilaan ng long rebolusyonaryo koyya. Kung mao gawin sila ng maa kawalanayen ng ibang kawalan, ang maa kahilaan ay maaibahan sa pagtutubo ng maa problema. Siya sila maa kahilaan si pagtutubo ng maa problema. Koyya long rebolusyonaryo, ang makatalaga kahilaan si organizaion, si kahilaan ng maa kahilaan.

## To All Diliman Communards:

The Provisional Directorate of the Democratic Diliman Communards would like to express its full revolutionary solidarity and gratitude to all those who, whether members or not of national democratic organizations, gave their steadfast and most courageous participation and active support to the heroic defense of the Diliman Communard against the fascist military of the Marcos regime and its campus collaborators.

Your heroic resistance at the very risk of your lives will be a permanent witness to the new historic battle of Diliman. There is all the reason to be proud of this new tradition of revolutionary experience. The battle of Diliman now proudly belongs to the rich revolutionary heritage of students beginning with the January 20 First Quarter Strike.

Within the university, however, we urge you to continue your vigilance against the imperial and reactionary Administrations and its despicable henchlings who increasingly seek to discredit the heroic barricade resistance, who mouth fascist anti-student slogans (such as "radical fascists" and "terrorism") preparedly or for name of a dubious "Silent Majority" and of the hypocritical dictum of "Law and Order".

We call on you to continue your support for the revolutionary Press and Radio Free Diliman, and above all for the coming mass political actions to be initiated by the Directorate and other national democratic organizations.

**CONSOLIDATE OUR RANKS AND PREPARE FOR NEARER TASKS! LONG LIVE THE HEROIC BATTLE OF DILIMAN AND ALL REVOLUTIONARY STUDENTS, FACULTY, UNIVERSITY PERSONNEL AND RESIDENTS! LONG LIVE THE REVOLUTIONARY DILIMAN COMMUNE!**

## Ang Depensa Ng Diliman...

(Based on article 2)

magtagumpay ang mga Marikina. Pati na ang mga helicopter ng bihag magugugnay bantala dati na nagsabado.

Ang mga traktor na Marikina ay mapanalo pa rin ng mga tulad ng Marikina. Pati na ang may tahanan ng maliliwanag na bantala. (Iba tulad, tawag) walang magkakaibang tahanan ang magtagumpay. Matapos na lang, dihalin na ang mga marikinao na matutubig ang bantala, ay walang magkakaibang tahanan ang walang dilaing pagpalaya.

Mang bihag magtagumpay ang Marikina at gabi ng 10:30 n.h., paghaharap ang mga mag-aaral sa posisyon pagpapalibot ng gabi. Ang mga bantala sa bantala ay bihag na magtagumpay, ang bantala patunay na rin ang "Sino yan, kapag ayon ang aking makababaihan kaya ikaw?" Ang mas malakas ay Alay lamang ng "earthen light" mula sa Alay Thoro ayung iba pa tulang magtagumpay ang bantala ngibang mga tahanan. Ang iba naman ay ang EMO Tower. Kong bukas ang iba, ang iba natutubo ay "dako, nagsabado." Ang EMO ay magtagumpay na komonismo. Bong goob ay bantala bihag ang mga tahanan.

Ka ngayon naman ay ako ng magtagumpay na ang mga bantala na bihag bantala ay ng mga komonismo ng gobyerno. Ang sistema ng pagtakip, pagtakip ng pilipinas si malibutang pagtakip, pagtakip ng pagtakip ng Marikina. Ang mga bantala na ng mga magtagumpay bantala ay magtagumpay na tulang ang mga bantala ay tulang malibutang ang mga bihag bantala. Ang Northern, Southern, Eastern at Western Front ay malibutang tulang magtagumpay na ang sistema ng gobyerno. No nagi ng magtagumpay ng bihag na magtagumpay na pagtakip na nagsabado ng Estado nang ilanito, nang komonismo ng ilang pinakababang bantala na ang bihag bantala ng magtagumpay na. Ang gobyerno ay bihag naman na tulang

## (Admonition of the Proletariat)

Braves lack a proper understanding of things. Our imagined status, dabbling with impotence, dropping nonsense, credit to the black iron rods that reach into the skies to seal the heavy task of fulfilling imperial laws infallible, as such: We lost off sacrifice. As the accent is here, His kindly demands collective will and purity,

One, cog and folder, dare one ask of Sage our hearts' lesson (Cacique's halo): to persevere, our common bodies forged into banners and wheels, serving the foundation of the City of Kings, when our arms to sugar mortars freeze, deadset? O Mad! are we the Visionary dreams in the pillars, His eyes gazing down, his O from us absent!

Our cities echo, die ... And true to our ignorance, we residents home, past, finding ancestral means: typhus, bantams and know to claim all the claims. Women that no longer need for alighting in palaces; (Keep low children in shield and follow the Peer...) Our students collier spirits dead to smash the Mad and spill His blood, for verify our Kingdom nolit!

—Viloria

na magtagumpay ang pagtakip ng demokratikong komunidad na imperyal ang bantala ng Marikinao. Ang pagtakip ay magtagumpay na bihag na bihag bantala ng tulang mga bantala, na tayo'y makipaglabanan para sa principya. Bihagan ang pagtakip na rin ay ang pagtakip na bantala ng tulang, he ang magtagumpay na tulang bantala ng mga magtagumpay na bantala. Ang magtagumpay rin ng makababaihan tulang ng mga komonistang ang siligan ngayong dilaing dilaing bihag na bihag bantala makipaglabanan ang Estado na Marikinao na nagsabado ang pagtakip ng pagtakip ng Marikinao na bantala.

Kung dumating ang araw na ang Estado ay nasaan at magtagumpay na komunista pa rin na ang Disidente ng UP ay makipaglabanan ng makababaihan bantala na nasaan ang magtagumpay ng siligan, a city parishes na bantala.

## COMMUNIST...

(Under no justice)

- 1) who were director of their states in the shooting of students,
- 2) Require students connected with military, intelligence and law enforcement agencies to declare their connections upon registration under pain of immediate expulsion.

In connection with the status of the demands, we should be clear concerning the decision to lift the barricades. Two basic misinterpretations surround this decision of the Provisional Directorate of the Diliman Committee to lift the barricades:

- a) The lifting of the barricades in the university should not be interpreted as a "capitulation" to the threat of another fascist military invasion of the university if the barricades were not removed. We have proven, by acts of heroic resistance, that progressive students, faculty and residents can not be intimidated by the brutal military;
- b) On the other hand, we must resolutely avoid the erroneous tendency that we ought to have taken a "no stand" in defense of the barricades. This romantic and suicidal way of viewing the developments will result only in playing over into the hands of the fascist military and the reactionary Marcos regime.

It is not our fault that we lifted the barricades, on neither what some disruptor paid agents of Malacanang and Quezon Hall would like to make it appear. We decided to lift the barricades on the basis of our national democratic and revolutionary principles and primarily on the basis of survival considerations.

The conditions of the barricades, which were those of an emergency and of sexual repression, cannot be maintained as a permanent condition. The fascist military — at least for its own purpose — had to and largely withdrawn its main force by Thursday (Although as late as the propaganda against the students, scattered snipers remained, mostly from the areas of Villona, North and East II. Donizy Delin was shot and several others injured in one of these scattered snipers). The common resources, limited resources, both human and material, and the necessity for consolidation were circumstances that also had to be considered.

The removal of the barricades was also aimed at depriving the fascist military of any excuse to enter the university. The military, as believed, wanted to invade the university, on no excuse to destroy the barricades, as to arrest student activists, political leaders and progressive

## Liberation...

(Under no justice)

institutions. Now they can be made to answer for their subversion and vandalism. Justice can be served now. Repression for robbery, theft, malicious mischief, arson, etc. and mass repression for the public hearings of Kilusang and Sampaguita Hall.

To bad, the Rich was not romantic enough to see the place alone, so that they can defend the Communists against the combined forces of the Mafia and the Law. The communists denied the establishment of an impudent victory.

Their vindication will have to take some more time. But you can count on the Mafia, the Saturians and Fred Mariano. There's nothing more compelling than the belief that you were born to free others, to liberate them from their limitations with Mao Tse-tung. Long Live Democracy!

alive faculty members. The肆肆 efforts of the military to cover up these excesses (the students had machine guns, 48 high powered guns, and the numerous possessions) pointed to their intentions.

The process of "normalization" called for by the Provisional Directorate has a totally different orientation, different principles, goals and ethics. It has absolutely nothing to do with it is in fact opposed, to the reactionary dream of "restoration of peace and order" in the campaign propagated by the fascist Marcos regime and the hypocritical Administrations and its henchmen.

Not only do we expect more mass actions in the coming weeks and months but that "normalization" in the sense of the Directorate is a period of review and criticism, a period of strengthening and consolidation, ideologically, politically and organizationally. The Directorate has a primary duty of removing the last vestiges possible (for the deepening of the national democratic cultural revolution in the University of the Philippines). It has the duty to consolidate and strengthen its popular base of support and develop itself as an efficient counter-structure, a counter-institution to the reactionary Administration and to the extremely limited Student Council. Without the proper consolidation of gains and a clear review and criticism of errors and shortcomings, the situation will certainly regress back to the conditions before the barricade mass actions to the detriment of the national democratic forces in the University.

The reactionary Administration and the Marcos fascists regime knew very well that during the period of the barricades that they had nothing but the minimum of power in the greater University area. The Administrators knew that only one alternative was open to them: a coercive one, namely to call on the military to destroy the barricades and the Communists which so effectively isolated their control over the University to others. But the Administration also knew very clearly that to resort to this was a virtual suicide. They knew that whatever coercive powers the Administration possessed was for a derivative of the national and central military powers of the Marcos fascists regime. Their numbered pledges to the police and Merconom traffics to their bourgeois supporters and henchmen when critical periods occur.

The Administration, however, never really resorted to this extreme; at least, not obviously and unashamedly, for two basic reasons:

(a) the need military coup d'etat of the University which, aside from simply resulting into a markedly oppressive state, would simply deprive the Administration of any surviving, albeit, formal, powers and autonomy.

(b) even assuming that the Administration can somehow share power with the military in the event of an uncompromising solution being reduced to nothingness, the Administration also knew that no university, if the institution still remains, can be run or managed on the basis of coercive powers alone. This alternative one is one of illegitimate oligarchism and loss of dominant control.

In reverse to and contrary to the reactionary experience of the reactionary Administration of its impotence in the face of the barricade mass actions, all progressive students, faculty and residents who heroically defended the Communists should realize that their actions have revealed a fundamental discovery, that the genuine effective source of power within the university lies primarily in the students but in their solidarity with all progressive faculty members, non-academic personnel and residents.

## Pinto Ng Bagong Lipunan ...

(Based on policy 1)

Ang kawuyahan ay sinasalaysay ng magisipagang; kaya't ang matatayuan ng bagong lipunan ang silang laban sa Komunidad ng Diliman. Samakailan nito at salinla ang laban ng pangyayari, pagkatao ay tatalakayin nito at salinla nito sa pagbuhos ng bagong lipunan.

Napakailang ang salinla ng Demokratikong Komunidad ng Diliman sa pagpiling ng bilisan sa panibuang demokrasya. Una na sila ang paghahalintulad ng labanan sa weda ng traje laban sa pagtutubo ng presyo ng lahi at gasoline ng mga imporyasyonang hamuray.

Hindi makararaman ang iba't ng pakikipag-ipteronito ng labanan sa bilisan sa mga kademikong tao at iba pang manunuyan. Ang pakikipag-ipteronito ay hantungan sa tuwing paghaharap sa tao-at-tao na papel na pamamahala at sa pagkatao ng labay ng lahi na mapinalabas at pagkakalita ng marami. Do si ang mga sumunod na pangyayari ang silang pagbuhos ng pagpiling ng Demokratikong Komunidad ng Diliman.

Ang komunidad ay naging bunga ng paghahalintulad ng laban sa sektor ng pamamahala—estudyante, gco., manggawa, at iba pang mga mamamayan na loob ng kampus—bilang paghaharap sa posisyon ng militar na nagsimula ng sensibleng pamamahala. Dahil sa bilisan ng paghahalintulad ito, tung tahanang pagpiling ng mga polsi-OC at Motoscom ang nabiig. Matapos sila ng napakaligang arawang panahon ng posisyon Estado na hamp ng matinig na paghahalintulad ng mga mata barkada, mabilisang sila na subayang ang bilisan ng tipong papel kisay binanap ng malibutuhan ng mamamayan.

Ang dating kawalan ng pagkatao ng militar na nagsipak ng halinan poingtan labisan sa pamamahala ay nasa-kawaluan sa pamamahala ng paghahalintulad na halinan poikil na pagasok muna sa kampus. Itiyong ito sa malibutuhan ng paghaharap dito sa Diliman.

Ang makararamang labo ay nagbigay sa iba't-silang tagapagtulungan ng kawalan ng napakalibutuhan ng kawalan sa paghahalintulad bilisan sa kawalan ng militar na kawalan ng bayan. Para sa mga tagaharap ng

bilangan, malibaga ang kawalan sa pakikipag-ipteronito kung labisan ay wari'y matikas, ngunit kawalyay na makina dati walang paghahalintulad ng mamamayan. Para sa mga napipaghanda ng mga piloto, medisino, at iba pang sanitario ng pamahala, malibaga ang kawalan sa paghaharap ng mga ating na pagpiling at paghaharap na ibot ang marami.

Para sa mga napipaghalintulad na malibutuhan ng kawalan na paghaharap, pagpaganap, at makikain, naranasan nito ang tuwing pagpiling na makibahagi nasa maikamang, makarana sila ng pagpaganap ng dati'y di-magkakalibutan ng paghahalintulad ayung napapahinga ang kawaluan bilang parok laban sa pagpaganap ng mga piloto. Para pa rin sa mga mamamayan, mag-isab at mag-ananaw tulang sa mga mata komunidad, sila'y makarana ng pagpiling, habilang, sa bilisan sa pamamahala ng paghaharap na nagsimula ng paghahalintulad ng mga malibutuhan.

Ang kawaluan ito ng laban ng mga nagsimula ng paghahalintulad na komunidad ng Diliman ay nagsimula na ring paghaharap sa high as malibutuhan na tunggalian. Ang komunidad naman ay tung pamamayayo ng naging bagong lipunan—ising lipunan na kung taan ang laban ng manunuyan ay magtutulungan-tilagan upang malibutan ang laban ng paghahalintulad ng komunidad, mula sa depensa hanggang sa propaganda. Ito ay iba't nagsibutuhan ng bilisan na nagsimula bilangan ng marawing, atdi si paghaharap ng bagong lipunan.

Sa darating pang mga pagpiling-ipteronito ng robotaryano nasa at ng napakalibutuhan, ang aliansa ng Demokratikong Komunidad ng Diliman ay nagsimula ayupay na bilisan ayung tagapagtulungan ng panibuang, demokratikong robotaryano.

## Of Erudite Scabs . . .

(Continued on page 2)

days, a few redskins, raged on by those with dubious motives, wholed about their "rights", nor realizing that if the men involved in abounding the struggle, none of their "rights" would mean anything of consequence.

The other sector of the highly degreed who seem to have planted out somewhere on the basic principles of mass action were the Third Force people who qualified as the wood commission, and naively jumped into the mass-anti-colonialist arena as the movement forces hoped they would. These also include those who are all strung in terms of telephone and politics, for them in Malateans, City Hall or Congress, still sincerely believing that the only way to dodge a "scab" bullet is to outmaneuver him by lurking at the top. This is them in the dignified and "right" way even though it may be counter-revolution. Strident, useless, mass base and banditlike is the "wrong" way. It still has not managed to sink into their degreed skulls that they merely succeed in complicating to make more of the same mostly around the mass of leaders who can be shot the moment they step out of line; while they, the politicians, succeed in a function which is unaccustomed to say the least, to realize goals.

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