



SPECIAL ISSUE

AUGUST 2004

Malayang Pilipina is the official publication of MAKIBAKA. It is published quarterly. Comments and suggestions are welcome. We also encourage MAKIBAKA members and supporters to contribute revolutionary articles, news, poems, short stories and synopsis of revolutionary articles and videos. You can send your comments, suggestions or contributions to: malayangpilipina@yahoo.com



Interview with Comrade Malaya Libertad

Last August, the staff of Malayang Pilipina (MP) paid a visit to Comrade Malaya Libertad, the spokeswoman of MAKIBAKA (Patriotic Movement of New Women) to interview her regarding the organization. It is expected that the result of this tete-a-tete will help MAKIBAKA members in facing the current challenge of advancing its expansion and consolidation tasks.

MP: What is MAKIBAKA?

Ka Malaya Libertad: It is a revolutionary mass organization of women in the countrysides and cities. It is composed of women from different classes and sectors of society, but majority of its members are from the ranks of working women that make up the largest section of the Philippine populace. MAKIBAKA believes that the liberation of Filipino women will be decisively advanced through the ongoing national democratic revolution, which aims to bring down imperialism, feudalism and bureaucrat capitalism that keeps women and the whole Filipino people mired in poverty and oppression. This revolution, led by the Communist Party of the Philippines, will pave the way for the total emancipation of women.

MAKIBAKA was founded in 1970 and held its first congress on March 18-19, 1971 in Sampaloc, Manila. It started out as a legal organization under the leadership of Maria Lorena Barros. Its initial organizing efforts were among women-students, but this was later expanded to include women in urban poor communities and factories. MAKIBAKA also spearheaded the formation of KALAYAAN (Freedom), an alliance which aimed to campaign against the rise in prices of prime commodities. This alliance led a women rally in 1971, attended by some 200 members.

When Martial Law was declared in 1972, MAKIBAKA was one of several organizations immediately declared as illegal. Many of its members – among them Barros – left the cities to join the armed struggle in the countrysides. Others stayed behind to continue the work of organizing women workers and semi-workers, albeit this time in a clandestine way.

MP: What is MAKIBAKA's significance to the revolutionary movement?

Ka Malaya Libertad: Its establishment manifests the revolutionary movement's recognition of the important role of women in its overall advance. It gives due recognition to the fact that along with men, women in a semi-feudal and semi-colonial society are subjected to profound exploitation and oppression. Like the menfolk among exploited classes, women do not have a voice in society's decision-making. But more so than men, they do not have a voice in the workplace, at home, in the community and in other areas of social life. They are expected to meekly subject themselves to the will of their menfolk. Thus, they suffer another level of oppression.

MAKIBAKA was established to address women's specific interests while pursuing national liberation for all. MAKIBAKA believes that so long as the exploitative and oppressive relations continue to shackle women to a status of servility, the powerful potential that their strength, zeal and initiative could give the revolution will remain unharnessed.

The oppression of women stems from historical and social circumstances. Corollarily, women's liberation can only be achieved by means of thoroughgoing change in relation to these circumstances.

Favorable conditions engendered by the people's democratic revolution give rise to alternative forces that will eventually end the backward cultural perception that women are men's private property. These beginnings will not take root and grow without the conscious effort of women themselves. Consequently, there is a need for a women's revolutionary movement that gives particular focus on their interests, and consolidate their struggle for sectoral rights and welfare. This will have an enervating effect on the participation of women in the new democratic revolution and in the subsequent stage of socialist revolution.

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The liberation of women is closely linked with people's liberation, since the mobilization of women for the new democratic revolution is premised on exposing and opposing concrete conditions that have bred their exploitation and oppression. Failure to arouse, organize and mobilize women for the revolution would invariably result in their issues being used by the ruling classes to divide the people or to create obstacles for the revolution. In short, the revolution will not win without the active participation of women.

MP: What then, are the tasks of MAKIBAKA in advancing the revolution?

Ka Malaya Libertad: MAKIBAKA binds women from different classes and sectors of society to wage the people's democratic revolution and thus bring about a society that is democratic and free, just and prosperous, where women are truly free and have equal status with men. While it seeks the participation of women from the broadest possible spectrum of democratic forces, MAKIBAKA, as a matter of principle, taps working women, both workers and peasants, as its basic revolutionary base. This is in keeping with the class line of the people's democratic revolution, to ensure the primacy of the interests of the overwhelming majority of Filipino women.

MP: Women bear the brunt of the country's worsening crisis. What challenge does this offer to MAKIBAKA?

Ka Malaya Libertad: It is women who primarily take care of the family's basic needs. From dawn till dusk, the burden of enduring the country's ever worsening crisis is heaviest on women. How to stretch the measly share of harvest or daily wages to accommodate the rising prices of basic commodities? How to

make hard-earned money from laundering, street-vending or doing piece-meal work in the rice fields last till heaven-knows-when? What to do if one gets fired from a factory or office job, especially since it is women who get the axe first during "retrenchments"? These are the daily burdens of women.

On top of these economic woes, women have to deal with sexual violence, with discrimination and being treated as second class citizens in a patriarchal society. These are burdens that are also borne by members of MAKIBAKA. In the midst of crisis, it is crucial that we persevere in our struggle using a variety of forms. Revolutionary women must ever be watchful of maneuvers by factions of the ruling class that, much as crocodiles do, always lie in wait to make a swift power-grab. Our revolutionary forces must always be prepared to expose the rottenness of the current system and denounce the cunning fraudster in Malacanang.

As part of the revolutionary movement, we must determine the opportune moments for action in our political situation that will best serve to further strengthen the revolutionary women's movement. The worsening economic and political crisis has the positive effect of exposing the bankruptcy of the current system and pointing out to women the necessity of siding with the revolution to end the oppression and exploitation of US imperialism and the local ruling classes.

This would be an opportune moment to further consolidate and expand our ranks, to recruit hundreds of members for MAKIBAKA and to aggressively organize cells and chapters, which will serve as the backbone for the revolutionary women's movement. MAKIBAKA should actively encourage women to participate

and support the armed struggle in the countryside, and towards this end, further broaden the underground movement's network in the cities to gather increasing support for the New People's Army.

We must wage mass struggles in the peasant villages, urban poor communities, factories, schools and broadcast these to the public. Lead and give life to local struggles and denounce the government's anti-people and anti-women policies.

It is imperative that MAKIBAKA should ensure the further advance of the struggle for the welfare and interest of women and children. Under our leadership, MAKIBAKA should launch projects and activities that will result in concrete benefits to them, including those pursuant to agrarian revolution. Struggle against ideas, attitudes, and discrimination or abuse against women.

However, the biggest and most crucial challenge to the members and supporters of MAKIBAKA is to respond positively to the call for the waging of the armed struggle in the countryside.

It is the task of every woman revolutionary to contribute to the intensification of our struggle, to further advance the new democratic revolution. Every empty stomach, every human right violated by the ruling classes is but another clenched fist that will hit out at the semi-colonial and semi-feudal system and bring about its downfall!



The Editorial Board/Staff of



wants to thank Ka Ilia for the translations, Ka Mira for her article, Ka Kay for her lay-out work, Ka Ysab for the graphics and sketches and IPASA for the articles from *Muog*.

Except for the interview, the two articles we reprint from *Muog* and Ka Mira's article, this special issue includes translations of articles already published in our past issues.

The MAKIBAKA Chapter in Barangay Alitaptap

The first chapter of MAKIBAKA in the cities since the Second Great Rectification Movement (SGRP) was recently formed. On June 15, 2003, fifteen MAKIBAKA members converged in Bgy. Alitaptap* (Filipino term for the English word "firefly") to hold the chapters first assembly.

Bgy. Alitaptap is an urban poor community at the heart of the Philippines' National Capital Region (NCR). As with other urban poor communities, majority of the residents in Bgy. Alitaptap hail from the provinces. They migrated to Manila due to intense militarization and poverty.

Women were the first to be organized in Bgy. Alitaptap, though there were a few men who participated. For two years, they served as members of the support group under the National Women's Bureau. But as they developed a stronger grasp of the principles and program of the revolutionary movement, they saw the need for their whole community to be organized as a basic revolutionary mass organization. In line with the thrust to systematize the advancement of the tasks in the revolutionary

movement, organizing in Bgy. Alitaptap was made more thorough in May last year. The women's organizing group (OG) was subsequently formed and an orientation on their tasks as MAKIBAKA members was conducted. Soon after, the OG decided to form a chapter of MAKIBAKA in their community. Core members, then, went through a series of discussions as part of their education program following the curriculum of the National Democratic School (or Pambansa Demokratikong Paaralan - PADEPA) for activists used by MAKIBAKA and other revolutionary organizations under the National Democratic front (NDF). The discussion on the Current Situation of the Revolutionary Movement lifted the women's morale and strengthened their resolve to form a MAKIBAKA chapter as their initial contribution to the advancement of the Philippine Revolution in the city. They also discussed the orientation of MAKIBAKA and

immediately formed committees that would make their organizing work more efficient.

On June 15, 2003, the founding conference of their MAKIBAKA chapter was held. A documentary film, *Resurgence*, was shown. This was immediately followed by a lively discussion on the message of the film. The discussion turned out to be emotional because majority of them had experienced how life in the countryside was. Many of them had relatives who sacrificed and died for the revolution. The women cited the victories of the Second Great Rectification Movement and how it became instrumental in their reactivation. The highlight of the conference program was

the swearing in of 15 members of MAKIBAKA. Guests from various units of the Revolutionary Women's Movement who were planning to form chapters of MAKIBAKA also attended the event. A representative from the unit of the Communist Party of the Philippines working with the community was also present.

As members of MAKIBAKA, it is the

duty of these women to organize their families and the whole of their community. A chapter of KASAMA will soon be formed as well. KASAMA is the revolutionary mass organization of workers and semi-workers in urban poor communities in the cities and is one of the organizations of the NDF.

This founding assembly of the MAKIBAKA chapter in Bgy. Alitaptap is historic. This is the first time that a chapter of the underground revolutionary mass organization was formed in the cities since the Second Great Rectification Movement. MABUHAY ang kababaihan ng Bgy. Alitaptap! Mabuhay ang MAKIBAKA!



**This is not the real name of the barrio.*



Letter of a Wife to Her Husband

This is a reprint from "Muog: Ang Naratibo ng Kanayunan sa Matagalang Digmang Bayan". The book is a compilation of letters and articles on the Protracted People's War in the Philippines. Muog means a bastion, a fort.

My Dearest Comrade,

It is 3:45 a.m. and it is raining again. It must be raining all over now, in the city streets outside these prison walls, forming a heavy curtain in the highway, over plains of rice paddy, over valleys and hills and mountain forests. I am reminded of trudging in the rain with comrades at other times, other places. With you.

I received your letter dated almost two months ago. Communications are so slow. But at least I received it, and thank you so much. It was good and bracing for me to be so vividly reminded of the work outside.

You gave few details about the comrades – how are they? Until now sometimes I wake up in the morning a little startled I am in prison when just a few minutes ago I am with Squad Three, and we are just taking leave of Nay Lucing and Tay Pedring and most everybody else in Barrio Jacinto. I am adjusting my pack and Nay Adring comes hurrying, slips sweet potatoes, still hot, inside my pocket with an urgent whisper, "Take care!" Ka Bino calls out, "Team B, get ready!" And there goes Ka Ompong and I fall in right behind him.

And we walk on to the late afternoon sun to Barrio Domingo. And I wake up to four prison walls.

"...I love you," you write in your usual terse writing. I will wait for you until you are free. I cannot help you now." It goes round and round my mind the whole day. I miss you and need you more than ever, and you cannot help me. I have to admit it is when I think of you that I am reminded most painfully that I am in prison. Prison is the sensation of being helpless, of falling prey to uncertainties. And the uncertainty of ever seeing you again is one of my prison bars.

To break my prison bars is to "pluck up one's courage and see the bright future ahead." From what do I pluck up to revolutionary optimism? From the boundless enthusiasm of our Red fighters to learn new things, the openness and frank affection of the masses for us, their hatred for this system. I have trust in you, that you have learned well and wisely from our experiences. I learn from your calmness and decisiveness, my comrade, the active way you get the better of any situation.

Yes, there are no absolute sureties, we are still learning, there will be accidents – yet this is all the preparation for the future that we can do. It is presumptuous to ask for absolutes, even if

I think I am asking for only one small absolute, and that is to see you alive when I am free! Thus my lesson in materialism in prison.

"There is only one way now I can make my love for you felt, and that is to persevere in developing our forces, to persevere in the cause which united us in the first place." And yes, how strong I feel when I am reminded of the fact that you are outside in the field gathering up strength into one gigantic force that will one day topple this arrogant enemy. How boldly proud, how utterly defiant I feel!

And then we have our child. He is beginning to make sounds with his tongue, learning to recognize dogs and birds, clucking his tongue in anticipation at cereal-feeding time. He is such a great comfort. Because of him, the future is something much more solid to work for: "We are planting the tree so our children can enjoy the shade."

But I cannot help feeling sometimes that he is also a temptation to "lie-low" because I am beginning to feel I want to watch him grow. A temptation to be less daring in making revolutionary demands of myself. Those of us who are mothers (here in prison) often discuss this, unburdening ourselves to each other.

Before, there was this common guilt that our children won't have a "normal" upbringing, deprived of the continuous guidance of mothers and fathers. You can just imagine how painfully Auntie Letty paints this in my mind, accusing me of being "irresponsible."

But I am sure of at least one thing: Only a revolution guided by conscious elements can fundamentally change this oppressive system. This is our highest responsibility, to make a revolution, and all other responsibilities are subordinate.

Do I put it too clearly? But it is an everyday, ceaseless struggle in each of us, may be more so to us mothers.

Tell me, did you have just the hint of a fear that I might change, forget the revolution, when I get out of prison? Or at least, that it crossed your mind and lingered for a while or two before your trust in me took over? I wouldn't be surprised at all if you did – remoulding is a constant struggle and the enemy fully intends one's will to be broken by prison.

A Filipina Warrior



But do not worry. I still want to do many things for the revolution, a hundred, and a thousand things. To teach you and learn from you and from each other.

It is still raining, and it's already 5:30 a.m. I remember how the rain feels to us out there. One starts out feeling cold and damp, marching a bit desultorily as the cold seeps into our bones. The damp seeps into your backpack making it heavier and you momentarily dismayed that the water is going to wet all your clothes. But sometime later you do not mind the cold anymore – instead there is exhilaration, a feeling that since everything is already wet, you can't get any wetter and colder. You know that as you go on walking in the cold, you will soon feel warm. Your body refuses to believe this at first but as you go walking it is convinced. The warmth is something the cold cannot take away. Especially warm is the thought that when you reach to the next barrio, the masses will provide you dry clothes to change into...

I love you.
Your comrade and wife

On July 31, 2003, at 5:00 in the morning, a squad of the 21st Infantry Battalion Special Operations Force of the Armed Forces of the Philippines (AFP) ambushed a squad of the New People's Army (NPA) in Barangay Abangay, Capiz. Though the NPA squad was caught in a defensive position, they were able to fight their way through to safety without anyone getting killed. The AFP squad fared worse: their unit commander, TSgt. Larry Tanate, was killed and another soldier, PFC. Randy Lanag was seriously wounded.

This successful defense of its unit, at the same time, inflicting a loss on enemy soldiers is a common incident in many an NPA territory in Panay and elsewhere in the Philippines. Since the revolutionary movement, led by the Communist Party of the Philippines (CPP), launched its second rectification campaign, the revolutionary movement, especially the NPA and its mass base, has become stronger. Not only has the revolutionary movement expanded, our revolutionary organizations in the countryside have also become stronger and more consolidated.

But this particular successful skirmish in Tapaz had something else that was out of the ordinary. The leaders of the NPA squad are two women comrades: Ka Nesta and Ka Agnes. Though their skills in ideological and political work have been honed by long years of organizing revolutionary communities, their military training was largely ignored during the period of military adventurism that racked the movement in the mid-80's. The rectification campaign invigorated the movement, and Ka Nesta and Ka Agnes, together with many other men and women guerillas now benefit from the comprehensive advance of the armed struggle, in particular, and the revolutionary movement, in general.

The Commanding Officer (CO) of the unit is a woman from an indigenous tribe in Panay. She was able to prevail over the poverty and backwardness of her tribe. She learned how to read and write, do her math and perform medical duties because of her work in the NPA. Meanwhile, the Political Officer (PO) of the unit is also a woman. She is one of the youth professionals who accepted the challenge of going to the countryside and contributing her skills to the armed struggle. Both of them were able to surmount the traditional role assigned to women by society. Encouraged and inspired by the revolutionary movement, they became military officers of the NPA, despite the fact that some male comrades raised their eyebrows at the idea of women leading a guerilla unit. Today, both women train new, young members of the NPA. They continue to lead their NPA units in defeating the three year military campaign of the enemy against the revolutionary movement in Panay.

In this barrio and other places in Panay Island and the rest of the country – an increasing number of women who are indigenous people, peasants, workers, students and professionals continue to take up the challenge of building a new social order. As they contribute their skills and their time, they, in turn, become stronger and more capable women because of the new vigor the revolution now has.



People's War Up Close

Ka Mira is a key member of one of the solidarity groups organized in the North which support the national democratic revolution being waged in the Philippines. In the spirit of internationalism, she has become a member of the Communist Party of the Philippines.

Typhoon rains. AFP, RHB, and US troops. Unpredictability and constant mobility. Separation from family and friends. These are the realities of NPA life. These are the realities *kasamas* address with perseverance, determination, tremendous self-sacrifice, pride, ingenuity, and brilliance.

We joined the NPA for a three-week exposure program to learn about the concrete realities of the Filipino people, the waging of the national democratic revolution (NDR) with a socialist perspective in the Philippines, and the lives of those who have committed themselves to waging armed struggle. Coming from abroad, I had attended many studies, heard sharings and read about revolutionary struggle, particularly in the Philippines. None of it compared to the actual experience of spending time with a platoon fighting in a protracted people's war.

The first thing that struck me was the role of the "*masa*" in the NDR. Just as the NPA are no ordinary soldiers, the *masa* are fundamental to the revolution unlike in traditional warfare. After staying in a "*puesto*" for a few days, the platoon changed locations for security and in order to be closer to the community they were organizing. It was the *masa*, unarmed locals, who lead the way through the jungle on a path that I wouldn't have even seen, let alone been able to follow. It was the *masa* in the barrio below who, upon hearing that the NPA were in the area, arrived with rice, chicken and treats for the *kasamas*. It was the *masa* who came to our *puesto* in the middle of the night to warn the platoon that 6 vans of AFP had been sighted to our west, a PNP unit to the east, and later US troops to the north. As we quickly packed up to leave the area, it was the *masa* who monitored and reported on the movement of the army, arranged our food and lead us on the trail to a more secure location with only their trust in the NPA to protect them.



This relationship highlighted for me the relevance and correct position of the revolutionary movement of the Philippines. The *masa* were willing to risk everything because the NDR is not being waged by removed intellectuals but because this is their revolution. Masswork is a fundamental role of the NPA in the struggle for concrete solutions to the people's basic problems. At one mass meeting led by the NPA, after weeks of social investigation to understand and synthesize

the problems of the community, the community agreed to defy an eviction notice from a new landlord. After 30 years of tilling the land, everyone agreed that they had an inalienable right to the land. They agreed to collectively plant on the land to assert this right. I worried that once the NPA left the area, the army or goons of the landlord would demolish the homes and the crops. But as part of the mass work of the NPA, a revolutionary government, including a people's militia, is being established in organized communities to protect the

interests of the community.

Before beginning my exposure, I had many questions about women's role within the NPA and how the revolution is addressing the women question. Coming from the North, this is of particular relevance because many women's organizations are "pacifist" and believe that any kind of armed struggle is wrong; others do not believe that socialist revolution will address the question of women's oppression and exploitation. While I don't think that all the answers have been developed or that the position of women within the CPP-NPA has been completely transformed, I found there was a genuine desire and commitment to addressing the women question. Women formed about 1/3 of our platoon. They were leaders in the revolutionary organizations in the barrio set up by the NPA. The ruled classes, 52% of whom are women,



MAKIBAKA

Audio/Video Library



MAKIBAKA promotes revolutionary songs, movies, documentaries as a way of promoting revolutionary culture. The task of developing our revolutionary culture is very important to MAKIBAKA's work in arousing, organizing and mobilizing women towards genuine liberation. In line with this, MAKIBAKA has a video library. It is a collection of revolutionary audio and video cds. MAKIBAKA members and supporters are welcome to borrow cds for the activities of the MAKIBAKA chapters. We also encourage MAKIBAKA chapters, members and supporters to have their own copy of the cds from our collection. You can give blank recordable cds or pay for the cd and its burning costs. Promote revolutionary culture!

The following are examples of CD's in MAKIBAKA's library:

BAGATI at Isnayp Balita sa Bicol (1 CD, 25 minutes): This is a video-documentary made by Isnayp (tagalog for the English word "snipe"), the revolutionary audio-visual group of the Bicol region. The cd contains 2 documentaries: Bagati and Isnayp Balitang Bicol.

BAGATI is a documentary on the everyday life of the New People's Army (NPA) in Bicol. Isnayp made the documentary on April 2004 as part of their celebration of the 35th founding anniversary of the NPA. The documentary shows the daily life and tasks of the NPA as revolutionary army: arousing, organizing and mobilizing the peasantry; participating in the peasants' production work; and military work. The documentary shows how the NPA has become a part of the lives of the peasant masses and how they are embraced as the legitimate army of the people.

Isnayp Balita sa Bicol (Snipe News in Bicol) is a documentary on the surrender of 1st Lt. Ronaldo "Butch" Fedelino, Commanding Officer of the C Company 42nd IB of the Philippine Army and Pfc. Ronnel Lemeno to the Romulo Jallores Command of the NPA on March 1, 2004, in Brgy. Bataan, Tinambac, Camarines Sur. The Romulo Jallores Command accorded the 2 military men the rights of prisoners of war (POWs), according to the policies of the NPA on the rules of war, the Geneva Convention and the Comprehensive Agreement on Respect for Human Rights and International Humanitarian Law (CARHRIHL). The treatment accorded by the NPA to the 2 POWs is contrary to the violence, torture and killings that the military is infamous of in dealing with their captives. The handling of POWs is part of the revolutionary movement's assertion of red political power. Contrary to the claims of the military and the Arroyo regime, it is neither kidnapping nor hostage taking, rather it is a regular function of the NPA as a people's army of a legitimate government that is waging a just war against the oppressive reactionary regime and its army. The NPA has proven for years that it can handle POWs in spite of the maneuvers of the military and the reactionary government. The NPA has successfully released several POWs in the past years and, in fact, has been calling for the reactionary government for a suspension of military operations (SOMO) in some areas in Bicol for the release of the 2 POWs.*

*The military finally agreed to a SOMO and the two POW's have been released by the NPA's Romulo Jallores Command to the representative of the Philippine Red Cross on August 18, 2004.

see that the CPP-NPA are addressing their general concerns for land and livelihood through armed struggle. Women see that their particular oppression is being challenged through education and dialogue both within and outside the CPP.

Revolutionary justice is served against perpetrators of violence against women. Women's committees are set up in the barrios to address the concerns of women and to develop their revolutionary leadership.

In one of the last meetings we attended with the *masa*, many of the men were wavering about their strength to assert their right to their ancestral lands. A woman leader in the community stood up and insisted, "We will all die at some point. Let us at least die fighting for our land and our freedom. This is the greatest contribution we can make for our children." The community members agreed to move forward with the revolutionary program.

At some point during my exposure, between scratching my millions of bug bites and wondering if I would have to wear wet clothes yet again, I had the sudden realization that this really is the revolution. *Kasamas* in the NPA are real people, with real faces, and real struggles who have committed every aspect of their being to the revolution. I felt I was in the midst of a people creating history. Spending even just a few weeks living the revolution, I feel I have witnessed the future.



Kasamas- comrades, in general. As used in this article, NPA soldiers, in particular

Puesto- a post, a home where kasamas/ exposurists/guests stay while waiting to move on.

Masa – basic masses

A New Generation of Revolutionaries Streaming from the Cities to the Countryside

*This is a reprint from "Muog: Ang Naratibo ng Kanayunan sa Matagalang Digmang Bayan"**

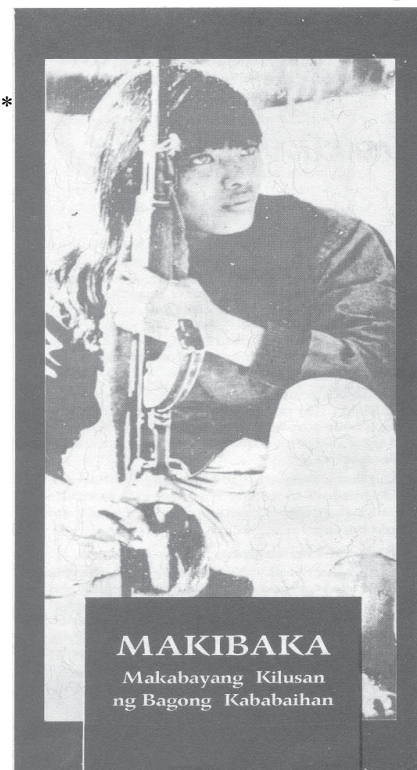
And the most wonderful news of all: Our daughter has joined the NPA! Only a month of integration with the masses and she has decided to devote all her time and effort to revolutionary work with the comrades and the masses in the countryside... From the tone of her letter to us, she has found her place in this complicated but beautiful world of ours. The letter brims with a sense of confidence, vitality and fulfillment. And this we share with you.

"...I'm still surprised at how quickly my thinking has changed; how effortlessly I told myself that I no longer need a master's degree so that I can be most effective as a cadre teaching [at the university]... This is related to some of the truths of which I have become most keenly aware – that the need for cadres is indeed urgent, immediate in all aspects of the revolutionary movement; but that it is here in the countryside where this need is most urgent and cries for serious and programmed response. I have grasped this and if I should return to reside in the city, I shall ever

be tormented by what I have been awakened to in the countryside...

"Only now has it become crystal clear to me why NGOs cannot be effective; why what my former classmate claims about being able to reach more people through a column in a bourgeois newspaper cannot also be effective; why it is only from among the bourgeoisie that Siglaya finds adherents; why long-term integration with the masses is extremely important for making us understand these truths...

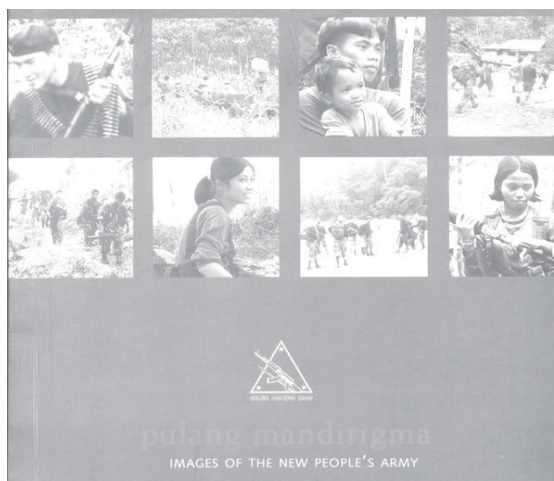
"In fact, it is only now, here in the guerilla zone, that I am truly and consciously remoulding myself... the redressing of all inequalities/errors has become real for me only now as I share the living conditions of the masses. Participating in the armed struggle, I have come to realize why it is very essential to cultivate discipline, initiative, diligence, humility, concern and love for comrades, the masses, class-friends (kaibigan sa uri) and the natural



environment... The city is no place for such remoulding, not just yet, not for me, not for Doni, nor Karlo and the rest of us who have chosen this commitment rather than go full time in a bourgeois-designed and dominated cradle..."

Once again, new blood is flowing into the countryside to give new vitality to the revolutionary movement!

* The book is a compilation of articles on the Protracted People's War in the Philippines. Muog, n. thick stone wall, bastion, fort.



Pulang Mandirigma: Images of the New People Army

A photobook published by the Information Bureau of the Communist Party of the Philippines, it showcases photos from the different guerrilla fronts (we have 128!) all over the country. Aside from the photos taken by comrade photographers/photojournalists, many pictures featured in the book were contributions from comrades, taken with their digital cameras and cellphones.

The photos show the different aspects of the life of the guerillas. It shows the strong unity between the New People's Army and the masses, proof of how peasants have embraced the NPA as the genuine army of the people.

The CPP Information Bureau is selling the photobook for P250. Hurry, get your copy now!