Editorial

Diliman: Pinto Ng Bagong Lipunan

Isang lingo na ngayon na buong pagmalaking lumilipad sa itaas ng mga gusali ng Pamantasang ng Pilipinas ang mga bandilang pula na sagisag ng kalayaan ng Demokratikong Komunidad ng Diliman at ng patuloy na pakikibaka nito sa mala-piyudal at mala-kolonyal na sistemang umiiral ngayon sa Pilipinas.

Gayong unti-unti nang pinapanumbalik ang normal na kalagayan sa kampus, nalalaman ng lahat na hindig-hindi na magiging katulad ng dati ang Diliman. Ang mga bakas ng baring-kada, ang amoy ng tear gas at gasolina, ang sigaw ng pagtutunggali—lahat ito ang patuloy na mararamdaman ng mga naririto, hindi mapupuknat sa kanilang mga kaisipan. Ang lupa ng Diliman ay dinilig na ng dugo ng mga bayaning nangabuwal na nagtatanggol sa mga demokratikong karapatan ng mga mamamayan. Ang talaan ng kasaysayan ay nadagdagan ng ilan pang mga pahina.

Ano ang ihahatol ng kasaysayan sa mga pangyayari rito sa Diliman nitong nakaraang lingo? Ano ang sasabihin ng kasaysayan tungkol sa bandilang pula na nakasaksi sa lahat ng ito?

(Sundan sa pahina 8)

Commune ‘Normalized’ To Consolidate Gains

The Provisional Directorate has presented the following 8 demands in return for the lifting 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. Guarantee against any military and police invasion of the university,
3. Justice for Pastor Mesina, Bello, Delfin and for those who were injured during the period of the barricades and military aggression,
4. Free use of the DZUP radio station,
5. Free use of the UP Press,
6. Prosecution and dismissal of Inocentes Campos,
7. Investigation of the U.P. 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 (Continued on page 7)

Ang Leksiyon Ng Pakikibaka

Bago pa man itaas ang senyal ng pagtataas ng ating barrakada ay nararapat lamang na pag-aralan natin ang mga leksyon nito upang habang malinaw pa sa ating ala-ala ang mga makabili ng mga pangyayari noong mga nakaraang araw ay maging gabay naman natin ito sa pagtatag ng mga komyon sa susunod pang mga araw.

Ang teritoryo ng UP sa Diliman ay maraming kagalingan kaysa ibang lugar para sa pagtatag ng isang malayang purok sa estilo ng isang komyon. Ito ay may malawak na kapaligiran pangharap na bakanie sa mga kabahayan, samantala ang kanyang likuran ay may mga baste ng populasyon na maaaring pagtaguan sa panahon ng papanalakay mula sa la-bas. Sa itnaan bahagi ng kampus ay may mataas na gusali na nagsilbing labiha upang mapanawang ang mga pag-ibig. Kaya’t sa kanyang kabuuhan, ang pangyayaring ito ay mahuhuli sa mga rehbusyunan ng mga mag-aaral upang ma-kapagbayo ng isang baseng pangkultura. Ang mga suliranin

(Sundan sa pahina 6)
Of Erudite Scabs and Bums

The meeting of the Board of Regents at an open hearing in Quezon Hall on Tuesday morning brought out several facts that, while the nation at large is watching the Dilliman Commune with admiration and hope, the Trojan horses within our midst are on the gallop. Only too eager to inform the regents of the "true state of anarchy" and danger to their "freedom" on the campus was a small, but classic group. It included people like some reactionary Arts and Sciences councilors, a Law councilor, Dr. Emerenciana "faith and freedom" Arcelana, Dr. Gethro Abad, concurrently, it seems, the private secretary of Conception Da-duvala, and Mr. Johnny Uy, who must have found it safe enough to come out of hiding in his evacuation center. Also in full force were equally classic "midde of the readers" like Dean Malay, and Prof. Yabes who have functioned as spokesmen, wit-tingly or otherwise, for the government directed Third Force.

The first thing evident was that many of these people who are so concerned about "threat" to their freedom of movement, do not live on campus but have impressive real estate investments in U.P. village; nor were they present during the invasion by troopers. The communards seems to terrify them, but the Metrocom 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 grazed by bullets, a few burn cases, and a number of students who are still missing, the official sector of the Dilliman campus fails to see the larger issue involved in our struggle. They still insist in reducing the whole issue to academic freedom and to localizing it within the campus boundaries. The only cogent remarks made during the entire hearing were those of Mr. Felippe Oliva, who pointed out that the Regents should make every effort to pressure the national government to end the oil controversy 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 Pastor Mesina was shot by a degree madman.

Each pressure group which testified before the Regents—for most of them were pressure groups of the most banal sort—was only interested in the restoration of "normalcy" on the campus. One wanted the university closed to permanently throttle the Commune, although all had a uniform ring in their repeated avowals of respect for the right of student dissent and their opposition to the militarization of the campus. But it was soon clear that normalcy for most of them was grounded on a nostalgic memory of the elitist, technocratic classrooms that the student communards had so brutally emptied when the state troopers poured into the university last week. One professor actually saw "normalcy" as the problem of not only bodily yank-ing the student out of the streets, removing his placards, flags and revolutionary slogans, but forcing him to keep his mind on spelling and trigon for the next six weeks.

Strangely, all of them see these things as necessary to "ac-ademic freedom". When we examine what all these earnest people who claim to have only the academic integrity of the community at heart really mean by academic freedom, we find a contradic-tion that would be downright frightening, if it were not so stupid. The last seven days have pointed out for the entire world to see, the utter helplessness of one single university authority to stem the commando attacks of state troopers with shoot-to-kill orders by using the persuasion so dear to all old time Liberals. All dialogue was cut short by armalites, not excluding President Lopez's own last remarks to the student barricaders on February second. It was possibly the only time in the twentieth century in which the president of a university was fired at, by state troopers. Yet it is quite clear that the UP administration has forgiven the troopers, otherwise they could not beg of the students, even if it is in the right, to give way to them. For the regents to talk about academic freedom when the faculty and administration have only one freedom—the freedom to order the students off the streets, in tacit collaboration with the troopers which they claim to abhor, is the height of the absurd.

Now that we know the trump card which President Lopez has had up his sleeve since last Thursday, we are constrained to note that it is suspiciously close to blackmail. In effect he begs the students to remove the barricades as a test of their personal support or he threatens to resign and throw the entire campus to Vicente Abad Santos and the dogs. If the president of the university, even after his "conversion" is a prisoner of the State (and what institutional help is that) having successfully maneu-vered this State-ordered demand for the removal of the barricades by a coercive order in outright surrender to coercion, is he then so deceived as to believe that he has affirmed academic freedom? In point of fact he has confirmed State fascism. By using the arguments of the Malacanang based Third Force, couched in a humanitarian aversion of bloodshed and damage to property, we are constrained to note that the State has forced Lopez to act promptly by holding the lives of his students, and the entire community for that matter, as hostages. That at the moment, we have the precise value of any common hostage in the State's exercise of power, should stun the entire academic community into outrage. Constrained like Lopez, instead of attacking the violence of the State, they attack the "violence" of the victims of state violence, and then continue their placid discus-sions 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 sub-literacy of many of our dear teach-ers to the simple ABC's of mass action. As soon as the pictures of Metrocom guns walking students inside Viriato, or Educa-tion dropped out of the front pages of the daily papers, certain ones began planning feverishly how they could save them-selves and their property in the event that things became worse, particularly the better heeled residents, some of whom own apartment houses in U.P. village which they rent out at steep rates to their own colleagues. A few who have been on the de-mand for outer lists raised during student strikes suddenly dis-appeared and began making press statements about the disorder and anarchy on the campus. A few others complained and whimpered about inconveniences suffered. It is also possible that the Commune directorate displaced a certain clique of state agents who have constituted the UP brain trust and caused a mild panic when they discovered that they were expendable. Suddenly individual rights and freedom of movement assumed the old importance, as the pay-war became more intense.

Many of these residents were taken in by the false logic of individual struggle of against collective struggle and played into the hands of the state fascists by attempting to break the extraordinary solidarity achieved during the first three days on the barricades. Others who could not comprehend that solidarity both inside and from supporters on the outside is so essential at such a time, viewed strange faces on the barricades with distrust and fear, not knowing that some of these were the sons of UP employees or our loyal and uncomplaining supporters from Balara, or Krus na Ligas. So while students went without sleep, running water, clean clothes, and regular baths for almost five (Continued on page 8)
Onward Christian Soldiers!

A Tale of Liberation

The Diliman Commune couldn't have made its mark without incurring the fascist might of the Marcos administration and its loyal stooges like the meaner Mayor of Manila, the siren Mayor of Quezon City and that CIA bulldog that responds to the cowl of Karingal. These executing fascists were ably manipulated and extravagantly lavished by the mainstays of American imperialism in the Marcos Cabinet: Enrile, Abad Santos and Melchor. The propaganda back-up was ably handled by several respected journalists as Doroy Valencia, Leyna Ty, Luis Beltran, Maximo Soliven and JD Constantino (representing the Faith). The local front was consolidated by such remnants of the Delancy era as Concepcion Dadufalza, Emerenciana Arcellana (and her husband, of course), Damiana Eugenio, etc., most of whom belong to an elite group popularly known as the Spinster Mafia. Support among the studentry was provided by the recalcitrant combo of Ramon Puno, a certain Alliing and a certain Reyes.

Together they sang dissonant choruses to Law and order, condemned "student fascism," claimed the solid support of a vast, invisible sector comprising the so-called "Silent Majority," directly and indirectly welcomed the military to preserve academic freedom in the University of the Philippines. The unlettered Mayor of Quezon City invoked the right to open a national highway, the Chief of Police asserted 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 justness of fighting American monopoly capitalism 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. Dura Lex Sed Lex. The only alternative is chaos and anarchy.

Protest must be limited to shouting. It does not involve bothering the riding pleasure of the pampered rich on their way to Maryknoll and Ateneo. The President knows what is best for the country. The floating rate and the increases in oil prices were necessary for economic progress. The people elected him therefore he is acting for their welfare, in their behalf. The masses don't know any better, they haven't been to Cornell or Berkeley like Mr. Sclar and Mr. Virana. All the furor and the noise come from subversives out to destroy the democratic way of life pervading in this country. Everybody can protest, why not? So long as they behave, 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 Spinster mafia and the sacrists, comprising the vanguard of rectitude and excellence in the University, are protecting the sanctity of Academic freedom. They have kept their maidenheads for such relevant philosophers as Northwhitehead, Newman, Gilson and Thoreau. They have kept the votive lamps burning at Delancy's Hall, preserved the wisdom of Teilhard de Chardin and Thomas Aquinas. They have endured privations and humiliations in the hands of communists since Violy Cilavo met Paeng Salas, they have kept the Faith burning, working silently into the night for a Camelot where girls and boys would pray together again instead of demonstrating against such outlandish "isms" as American imperialism, feudalism and bureaucratic capitalism. Things would have been better if the Akoulouthein Krisko wrested the upperhand from the Kabataang Makabayan, had Jun Abbas won over Voltaire Garcia. Then, perhaps, the deaths of Palabyab could have been avoided. Basculinao could have gone home to feed his Tamaraws and Manny Ortega would have beaten his illustrious relation to a "Democratic Revolution."

The Liberation of the University was not without the tales of woes, of massive destruction, of raped spinsters, of grand arson, of fantastic armories, of power-mad lunatics and poor, innocent and terrorized decent citizens, religious laity and goofy-goody boys and girls. It was like hearing the fleeing Kouminrung forces talking of great famine and a herded, garrisoned, people. Student Resistance to the Marcos invasion sent chills down the jelly spines of academic "terrorists," Delancy snargers and assorted errand boys into the UST Village, headed for ABS-CBN begging the military to please liberate their homelands. They imagined everybody on campus feeling their fears and anger. They wanted everybody freed from the Reign of Terror in burning Diliman.

At Quezon Hall, the liberal President, Lopez, was, as usual, 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 wheez kid on record. Malay was deferential, charming; he knew his job. Aprieto (from which blue?) reminded one of the benefactors of Oliver Twist. Oscar Alfonso, one of Alex's new furniture, drew up the list of responsible people to testify before the Council of the Gods, the gentlemen and lady of the Board of Regents. Naturally, he had to play the Spinster mafia and the Puno kid against the Basculinao fascists. While Lopez played helpless, the born shock-absorber of academic abuse, Alex Fernandez pulled the strings, poisoning upon the beleaguered liberals Majul, Ordoniez, Capiz, Laureta, Cayungan, etc. the morbid thought of that quack Enraig Abad Santos as President of the University. The liberals were quick to manufacture military encirclements and massacres, scaring the commune-dwellers with their good intentions and advice.

When the barricades were finally lifted, the Mafia moved in to play an overkill. They cited our manifesto and bowed not to go back to their classes unless academic freedom was restored, meaning until the hard line is imposed upon the trouble-makers who disturbed their Rockefeller grants and tea parties. Hans Menzi's Bulletin was quick to headline the Capitation. SP threatened to resign in the name of an imminent massacre. The QCPD and the Metrocom were warming up for the Big Kill. Nevertheless, they claimed victory. The kids had been (Continued on page 7)
DIGMAAN NG KULTURA

Unang-una, ang Digmaan ng UP ay labanan sa larangan ng kabaluan, o ng kultura. Ang tunggalan sa larangan ng militar na ay bilang suporta at nagsasalamin lamang sa la-
long mahahanggang digmaan sa larangan ng kultura.

Kung sinaunang bituin na pasilang puwersa ng Estado na taalang pasilin ang una ay madaling malaman ang mga taga kultura. Ang Moro silang magdala ng taganay, kanyon, mortar, arma-
lite, Uzi, bomba at iba pang mga simbata ng hindi natatangi-
nan ng mga estudyante at marahas na ipuwersa ang kani-
lang sarili sa Pamantasang. Ang reylsyonang Estano, ga-
ano man nito-nito at nag-iispip, ay alam na kung gawain nila ito ay likhian lamang sila ng napakaraming kawayan. Sa pangmasa-
galan, ito'y magapagbilis ng Pamantasang Demokra-
tikong Republyuk. Bagaman't sa disyerto ng pag-iispip ng reylsyonang Pamantasang, ang arow na ito'y napipinto dahil na rin sa pabilo na paglakas ng kilusan sa loob ng pamantasang.

Sa panig naman ng mga mag-araal at ibang progresibo alam nila na mahirap ibagak ang Estado sa mga siyad —
di-tulad ng pag-grupo ng Bagong Hukbong Bayan sa mga bayaran PC at BSDU.

Kahit na umiral ang kaisipan militar-
yya, dahil na rin sa pagmamalat na paa-
gangailangang ipa-
tangong hanggang ang Pamantasang sa harap ng halos arow-araw na atake, marami ang nakatanaw na ang dig-
maan sa UP ay hindi ang Pamantasang De-

mokratikong Republyuk. Ang Komunidad ng Dilliman ay isa lamang malakas na base ng Himasigkan Pang-kultura.

ANG DAHAS

Ang dahas ay ginagamit ng Estado upang supilin ang mga demokratikong karapatan ng mga progresibo mam-
ayan. Sa dahil ng ang mga demokratikong karapatan lam-
ang ang magagamit ng taong bayan tulungan ang nagahasahing uri at upang paalis ng mga makabangon ka-
blisan, ang Estado bilang instrumento ng nagahasahing uri, ay determinadong yurakan ito sukobang gamit ng dahas, suk-
dun kumilit ng buhay. Sa dahil na rin ang magsasamantala, ang Estado ay laging instrumento ng mga nagahasahing uri.

Dahil sa ang kasalukuyang Estado ay hindi kumakata-
ng sa panig ng mga mag-araal na siyang kumakatawan sa interes ng mga taong bayan, ito'y manaring madaan sa pak-
susay kalian pa man. Ang kasalukuyang krisis ng lipunan ay naging sanhi na tuluyang pagbuoyn sa tunay na katangian
NG DILIMAN:
MILITAR

ang mga ito, batatain at dahlin sa presiinto. Dahil sa ka-
kulang na sa paghabanda, ang mga mag-aaral na nakakaalam
ay pinagsabihin ang ibang magahang mga panyo
upang itakip sa kanilang ilong at bidig. Ang ibang napakabu-ko
sa bukid patungong Vet Med, sa kasamaan palad ay inab-
tan ng husto ng tear gas dahlia sa ang hingin ay patungo sa
ganoong direksyon. Ang ilan ay nakapagbagong panyo sa
kanila.

Noong Marites ay
naging mas malakaw
ang preparasyon da-
hil sa karamihan no-
ong nakaraang araw.
Sa kauna-unahang
pagkakataon, ang ma-
rami ay natutong hu-
mawak at mahagis
ng pilbox. Ang ilan
ay natutong mahagis
pabarik ng teargas sa mga pulis, na sa pagkakataong lyon
ay minalas sapagkat ang hangin ay papunta sa kanila. Naka-
gas-mask nga lang sila.

Nang dumating ang mga pulis, nagumpisang magbagong
mga panyo ng mga estudyante. Noong unang puotok, sila'y hindi
nagakabuhan. Ang pag-urong ay nagawa ng dahanan-dahan
at ng may-laban.

Dumating ang "reinforcements" ng Metrocom na may
dalang mga kasaytan. Ang gaswa ng mga mag-aaral ay bi-
inalangan ang chan ug ilang linya ng barikada ng bato. Ang
kalye ay binasa ng kaunting tubig upang ang epekto ng tear-
gas ay mabawasan. Bilang pay-war, simula ng malakas na
ito'y galit. Gumawa ng ilan ang mga mag-aaral sa unang
pagkakataon upang ang pagpakulok ng mga botok ay mag-
karoon ng "sistema." Parang "sine," wika ng isa.

Ngnita ang mga pasista na utak bulate ay natuto rin.
Sila'y dumana sa golf course upang tungo magpakulok
ng pilbox. Sa damo'y hindi paputok ang mga ito. Maging ang
kanilang sakayun na "moke" ay dinama na si damo.

Luthang malakas ang kalahan, at sila'y nagpakulok ng
baril, kung kaya't napilitan umatras ang mga mag-aaral sa
pangalawang matatag na linya ng mga barikada sa gitna ng
faculy center at AS. Nagtayo pu ilang mga barikada sa
puligis ng AS. Ang mga siya, mesa, blackboard ay mada-
lhang ibinawa upang magagamani ng barikada. Hindi tulad ng
pagsabi na ang mga ito ay "symbolic," ang mga barikada ay
maaring pagkuhiton at makanahin sa pagsulog ng mga
pasista. Maaari rin itong sindихan kung malapit na ang mga
bayaran sundalo at pulis. Ang mga taga-Narra, Ilang-ilang,
Molave, Sampaguita at Kamia ay nagayo rin ng mga bar-
rikada.

Mabaling nagputang ang mga mag-aaral sa itas ng AS
at Eng's upang magmasid at upang magpakulok ng pilbox
at Molotov kung saka-sakaling ang mga tuta ay magdaan sa
asplito. Ang nasang Eng's sa kutuban, ay muntik ng maka-
sapal ng isang trak ng Metrocom noong araw na lyon.

Ang mga taga-masid naman ng Metrocom ay nasa heli-
copter na noong araw na Iyon ay muntik na ring abutan ng
buto mula sa may tansang pula sa itas ng AS. Ang heli-
copter ay naging mahala sa kanila noon, kung kaya't
nakita nila na ang pangamahingan barihaka ay ang nasag
Area 14. Napasalin rin siguro nila na maaari ng lumusob
mula sa mga bahay na lalapit sa Iyon. Ngunit bago nila
napabagsak ang barikada, nagkaroon ng ilang pilbox na pu-
tok. At kinala-
ngan nilang gumamit
ng Armalite, na
ibang-iba ang tunog
sa carbine, upang ma-
paghiwalay at nagdi-
estudyante.

Noong Marites nag-
umpisang gumawa ng pilbox at molotov sa
mga pangmamahayag at

centralizado. Ang dalawang drum nga krudo na nasailab
ng Pamantasang, mga makapal na hote sa Coke at kurinta sa
AS ay nagawa sa Molotov. Sa uma-masang gawa, at nag-
karoon ng sentro ang mga armas na ipinamahahagi sa mga
"sandalo." Marami rin dahlia sa ito'y uma nilang karamanan
ang pukol lang ng pukol ng pilbox at Molotov. Sila'y
magsalita sa hawag isasagot ang mga ito, sapagkat
ito lamang ang tangging armas ng mga "guerra." Ang mga
Chem at Physics majors ay naging mahala sa pag-gawa
ng iba't-ibang uri ng pilbox. Ang "self-igniting" molotov
na nalikha.

Ang Mijeroles ay naging mahala. Nakatatago noon
ang mga estudyante panibagong armas. Ang ito ay ang
"missile", na sa katunayan ay kwitido. Bilang pay war ito ay
ninag na rin ni "surface to air missile" upang matakot ang
helicopter. Ngunit ito rin iyong anti-personnel at maraming
Metrocom ang nakatok at uturong dahil dito.

Nito nga araw na ito napatumanay na ang suma-samang
lakas ay maaring magurong sa mga Metrocom at pilis.
Mayroong "commando units" na pumupuno sa Vinzons. Ka-
kautu lamang sila, ngunit sa kanilang tapang ay nagawa
nilang maipakulok ang Metrocom sa Vinzons. Maging sa
Narra at sa Area 11 ay hindi makapasek ang mga parak.

Nang dahil sa mas mabigat ang armas ng kalahan ay
umatras ng buhay nga ang mga commandos, ang mga Metro-
com ay hindi magawa sumulong na mula sa Vinzons. Ang
mga taga-Narra "regular units" mula sa kanilang barikada
ay hinarap ang pungko, naghais ng pilbox at napasar
ang mga Metrocom. Ang mga "regular units" na barikada
sa AS-BA ay sumugod sa harap ng ulan ng bala. Mula sa
likod ng mga puno sila'y naghais ng mga pilbox at molotov.
Sa siyang "MAKIBAHA, HUWAG MATAKOT!" (psy-war
na namam na) at sa putok ng pilbox, ang mga Metrocom ay
umatras at ang mga kasamang nasukol sa Vinzons Hall ay
napalaya.

Ang "long-range" weapon na rocket ay nagamit rin upang
(Salakad sa puliha B)
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 activist occupation, the DZUP was nothing more than a literally provincial radio station, with a very limited radius of operation, content with playing over trivial and childish programs and even readymade USIS 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 unbelievable shallowness of its barely anecdotal existence from now on.

The UP Press was, previous to activist occupation, no different. The UP Press was devoted to the publication of registration programs, invitations and meal tickets, or, with regard to book publication, outside of some exemptions (such as the writings of Agencillo or Daroy) its gallery was characterized by mediocrity, pedantry and passionate irrelevance (such as those on poultry raising or an extremely involved scientific dissertation of mooses and ferns, and the "scholarly" mendacious writings of Alex Fernandez).

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

Overnight, the DZUP became the liberated voice of the democratic commune, and the UP Press—through its initial issue of the Bandilang Pula—became the Liberated Word of the militants.

Together, these resources managed by the students, besieged by fascist forces and yet protected by the barricades, began to take concerted means to give form and articulation, density and firmness to the daily struggle and life of the beleaguered commune. Through every strategic barricade, room and rooftop and to every group and every individual ear, Radio Free Diliman wove a solidarity both constantly surprising and unmatched in its vigor and militancy. Both radio and the published word not only discussed and clarified the issues involved in the barricade action, but also exposed saboteurs and enemies of the mass actions (such as the MPKP and the Puno bands); warned of incoming fascist forces, coordinated defenses and food supply; announced meetings, called for and heartily acknowledged contributions and aid to the students and endlessly exhorted for an increasing vigilance from the ranks of the militants.

Thus Radio Free Diliman was actively on the air for an average of 20 hours daily (twice the transmission tubes burned out due to continued use and once an anonymous source promptly donated the necessary spare parts costing hundreds of pesos). Meanwhile, the fascist state continually attempted to jam the Radio of Liberation.

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

Representatives of numerous groups and organizations—students, faculty members, residents, workers, peasants, jeepney drivers and fishermen—came to speak, freely and with utmost candor, 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 violated classes and sectors of our wretched society.

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

The militant and courageous Diliman Commune exhibited, in actions which will remain historic in their eloquence, the microcosm of the problems and the developing forces of Philippine society.

Leksiyuan . . .

ukol sa pagkain at labistika ay majadying nabigayang solusyon dahil na rin sa pagtulong ng mga taong naninirahan sa loob ng kampus, buked pa sa pagdalog ng tulog galing sa labas.


Ano ang kaibhan ng komunidad sa iba mga tradisyon? Ang unang kaibhan nito ay ang pagkawasak ng isang autokrasya na kung saan ang lihat ng kapangyarihan ay nagmumula sa itaas. Ipinikli ng mga kaharapang mga pangyayari ang kawalan kapangyarihan ng mga rehente, mga security police, ng apat na bisa-presidente, at maging ng presidente ng pamantasanan na mga simbolo ng kapangyarihang burokrata at pepet na pumasad sa harap ng nakayayaning mga pangyayari. Sa halip ng tradisyonal na mga pinanggagalingan ng kapangyarihan ay nagmulaan ang mga inaheheng mga organismo sa siyang nagpapamatid ng pagkain, seguridad, radyo, pahayagan at iba pang detalye ng administrasyon. Kayat ang mga patahing mga administrador ay umaas na lamang sa mga pahayag at desisyon ng masang estudyante-manggawa-guro. Ang komunidad kung gayon ay maging

(Sundan sa pahina A)
Ano ang gagawin mo?

Isang araw ang apo ay nagtanong sa lola.
Ng ganito: "Kailan ang kahehulan
Isang kahayagan ng pagpakamahalay?"
Ang matanda'y umaas na magpapaliit,
At pinikuan ng mapamamahal na apo ang.
Sa punahong nilalapupangan ang karapatan ng Bayan."
Hindi nalalindihan ko ang apo ang sagot.
Kaya siya'y nagtanong ng ganito:
"Lola, iyang sagot po'y ipalawanang ninya,
Panandaliang ipinikli ng matanda ang mga mata,
At isang pantitinlang ang nainit sa kaniyang atala.
"Anak," ang pasintila nga lola.
"Kung kayo diyo sa bahay ay biglang sinalakay
Ng mga sundalo at pinagpapatay.
Ano ang gagawin mo?
Kung ung mga dayuhan namulanan sa ating,
Ay napapalawag mong sumisipisa pa ating kabuhayan.
Ano ang gagawin mo?
Kung ung mga dayuhan namulanan sa ating,
Ay napapalawag mong sumisipisa pa ating kabuhayan.
To All Diliman Communards:

The Provisional Directorate of the Democratic Diliman Commune would like to express its fullest revolutionary solidarity and gratitude to all those who, whether members or not of national democratic organizations, gave their unselfish and most courageous participation and active support in the heroic defense of the Diliman Commune 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 now 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 30 First Quarter Storm.

Within the university, however, we urge you to continue your vigilance against the impotent and reactionary Administration and its desppicable hirings who increasingly seek to discredit the heroic barricade resistance, who mouth fascist anti-student slogans (such as "radical fascism" and "terrorism") purportedly in the 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 NEWER TASKS! LONG LIVE THE HEROIC BATTLE OF DILIMAN AND ALL REVOLUTIONARY STUDENTS, FACULTY, UNIVERSITY PERSONNEL AND RESIDENTS! LONG LIVE THE REVOLUTIONARY DILIMAN COMMUNE!

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Ang Depensa Ng Diliman...

(Bulat sa pahina 5)

mapatras ang mga Metrocom. Pati na ang mga helicopter ay hindi magagawa bumaba dahil sa mga SAM.


Sa mga sumunod na ara ay naging permanente ang mga kumander sa bawat barikada at ng mga komandong grupo. Ang sistema ng pagtulong, pagkuha ng pilbox at motolot, pagtakbo, pagdagenisa at pagtutake ay nagsayaas. Ang mga kumander na rin ang naging bahala sa pagbibigay ng liyagang pampolitika sa kanya ng mga tao sa kanyang upang mamahayag ang mga hindi nangailangang kalabisan sa pagkilos. Ang Northern, Southern, Eastern at Western Fronts ay nagsayaas upang maging sistematika ang sistema ng defensa. Ito nga ang naputunan ay epektibo sa matagumpay na pagkilala ng mga puwersa ng Estado noong Huwebes at Sabado, nang sumalakay ang ilang plainclothes kasama ang isang buldozer ng maagang-magang pa. Ang puwersa ay lumakad dahil sa tulog mula sa labas.

Masasabi, sa pangkalatahan, na naging matagumpay ang pagtanggol sa Pamantasan. Ang pagtutol sa larangan ng dahas, kahit hindi ang pangunahing dahal, ay nakatulong

(Admonition of the Proletariat)

Savages lack a proper understanding of things. Our tongues stutter, sobbing with impotence, dripping nonsense, crude as the black iron rods that reach into the skies to seal the holy task of fulfilling imperial laws infallible, as such: We live off sacrifice. As the ascent is fast, He faithfully demands collective will and pyre.

We, cogs and fodder, dare not ask of Sage our hearts' lament (Caecilid's bile): to persevere, our common bodies forged into hammers and wheels, settling the foundation of the City of Kings, when our arms to August esoteric freeze, deaden? O Mud are we the Visionary thralls in the pillars, His eyes gazing down, but O from us askance!

Our cries echo, die ... And true to our ignorance, we recollect bones, past, finding ancestral means: scythes, hammers and knives to chisel off the chains. Women thus no longer mock for adhering to palaver: (Keep low children in thrall and follow the Peete ..)

Our madness rallies spirits dead to smash the idol and spell His blood, for verily our Kingdom tolls!

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Vibora


Kung dumating ang araw na ang Estado ay masakol at maging ulol, masasabi pa rin na ang Digmaan ng UP ay nakaragiibigay ng revolucionaryong karanasan sa maraming maaaring maging urban guerillas o city partisans sa kanya-bukasan.
Commune...

(Buhay sa pahina 1)

who were derelict of their duties in the shooting of Mestina,

8) 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 Commune 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 "last 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 out of fear that we lifted the barricades, no matter what some decrepit 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 tactical considerations.

The conditions of the barricades, which were those of an emergency and of actual resistance, cannot be maintained as a permanent condition. The fascist military — of course for its own purpose — has by and large withdrawn its main force by Thursday (Although to belie the propaganda against the students, scattered attacks continued, mostly from the areas of Ninoy, Narra and Area II. Danilo Delfin was shot and several others injured in one of these treacherous attacks). The constant evasions, 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, we believed, wanted to invade the university, not so much to destroy the barricades, as to arrest student activists, political leaders and progressive faculty members. The futile efforts of the military to cook up these excuses (that students had machine guns, 48 high powered guns, and the numerous provocations) 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 and is in fact opposed, to the reactionary dictum of "restoration of peace and order" in the campus propagated by the fascist Marcos regime and the hypocritical Administration and its henchlings.

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 securing the best conditions 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 close review and criticism of events 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 fascist 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 Administration knew that only one alternative was open to them: a coercive one, namely to call on the military to destroy the barricades and the Commune which so effectively reduced their control over the University to ashes. But the Administration also knew very clearly that to resort to this was virtual suicide. They knew that whatever coercive powers the Administration possessed was but a derivative of the national and central military powers of the Marcos fascist regime. Their unheedful pleadings to the police and Metrocom testifies to their bottomless impotence and helplessness when critical periods occur.

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

(a) the total military occupation of the University which, aside from simply resulting into a nationally explosive event, 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 occupation without being reduced to nothingness, the Administration also knows that no university, if the intention still remains, can be run or managed on the basis of coercive powers alone. This alternative too is one of inevitable disintegration and loss of dominant control.

In reverse to and contrary to the revelatory experience of the reactionary Administration of its impotence in the heart of the barricade mass actions, all progressive students, faculty and residents who heroically defended the Commune 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.

Liberation...

(huha sa pahinta 3)

intimidated. Now they can be made to answer for their exuberance and vandalism. Justice must be meted out. Bacolod for robbery, theft, malicious mischief, arson, etc. and mass promotion for the police liberators of Kamia and Sampaguita Hills.

To bad, the kids were not romantic enough to set the place aflame, to think they can defend the Commune against the combined forces of the Mafia and the Law. The compromise denied the Establishment of an important victory.

That vindication will have to take some more time. But you can count on the Mafia, the Sarcistans and Fred Marcos. There's nothing more compelling than the belief that you were born to have others, to liberate them from their flirtations with Mao Tse-tung. Long Live Democracy!
Pinto Ng Bagong Lipunan ...

(Buhat sa pahina 1)

Ang kasaysayan ay sinusulat ng nasipagwagi; kaya't ang mananahayay ng bagong lipunan ang siyang hahatol sa Komunidad ng Diliman. Sasaikikin niya at aalamin ang lahat ng pangyayari, pagkatapos ay tataayain ito ayon sa naaitulong nito sa pagbubuo ng bagong lipunan.

Napakalaki ng naaitulong ng Demokratikong Komunidad ng Diliman sa pagsulong ng kilusan sa pamahang demokrasya. Una na rito ang pagtangkilik ng kabataan sa welga ng tsuper laban sa pagtatasa ng presyo ng langis at gasolina ng mga impormalang kumpanya.

Hindi matatawaran ang tibay ng pakikisang pilippikita ng kabataan sa kilusan sa mga kadamdaming tsuper at iba pang mamamayan. Ang pakikisang ito ay humantong sa tuwirang paghamon sa lakas-militar ng papet na pamahalaan at sa pagkasanla ng buhay ng isang mag-aaral at pagkasalanta ng marami. Ito at ang mga sumunod na pangyayari ang siyang nagbunsod ng pagtatag ng Demokratikong Komunidad ng Diliman.

Ang komunidad ay naging bunga ng pagtutulungan ng lahat sa sektor ng pamantasnan—estudyante, guro, manggawa, at iba pang mga naminiran sa loob ng kampus—bilang paglaban sa pasismo ng militar na nagtangkang sumakop ng pamantasnan. Dahil sa lakas ng pagtutulungan ito, ilang tangkang pagpasok ng mga pulis QC at Metrocom ang nabigo. Makaillang ulti na napahiya ang armadong puwersa ng pasistang Estado sa harap ng matatag na pagtanggol ng mga nasa barikada; makailang ulti na nabunyag ang kabilaan ng tingore papel kapag hinanap ng nakikibakang mamamayan.

Ang dating kawalan ng pagkakataon ng militar na maapagpasok ng kanilang pasistang kaisipan sa pamantasnan ay naisa-konsento sa pamamagitan ng pagbabawal sa kanilang pisikal na pagpasok mismo sa kampus. Ito'y isa sa mahahalagang pagbabago ditong sa Diliman.

Ang nakaraang linggo ay nagbigay sa libu-libong tagapagtagtangol ng kampus ng napakahalagang karanaan sa pakikibaka laban sa mapanilal na puwersa ng mga kaaway ng bayan. Para sa mga nagbantay ng barikada, mahalaga ang karanasan sa pakikipagtunggali sa isang kalaban na wari'y malakas, ngunit katunayan'y mahina dahil walang pagtangkilik ng sambayan. Para sa mga nasipaghanda ng mga pilibot, molotov, at iba pang sandatang pandepensa, mahalaga ang karanasan sa paghahanap ng mga sangkap na gagamitin sa paglikha na iba't ibang sandata.

Para sa mga nagpalakad sa mahahalagang serbisyo tulad ng pagkain, pagamutan at sasakyan, naraanasa nila ang tuwiran ng pagislibi sa nakikibakang masa. Para sa mga naninirahan sa mga area sa kampus, nakaranas sila ng pagtutulungan ng daly'i di-magkakaking talagang magkakapibahay upang mapangalagaan ang kani-kaniyang purok laban sa panggagapang ng mga pasista. Para pa rin sa mga mamamayang nag-abot ng anumang tulong sa mga nasa komunidad, sila'y nakaranas ng pagiging kabilaan sa kilusan sa pampamagitan ng pagtustos sa mga pangangailangan ng mga nakikibaka.

Ang karanasan ito ng lahat ng mga nagkaroon ng kinahalan sa komunidad ng Diliman ay may agsislibi na ring paghahanda sa higit na malagablab na tunggalian. Ang komunidad mismo ay isang pagasarang ng magiging bagong lipunan—isang lipunan na kung saan ang lahat ng mamamayan ay magtutulong-tulungan upang malapatan ang lahat ng pangangailangan ng komunidad, mula sa depensa hanggang sa propaganda. Ito ay isang napakahalagang karanasan na mapakikunan ng maraming aral ukol sa pagbubuo ng bagong lipunan.

Sa darating pang mga pagtutugtungan ng rebohusyonaryong masa at ng nagaharing-uri, ang alaala ng Demokratikong Komunidad ng Diliman ay magbibigay-apoy sa kilusan upang ipagpatuloy ang mga pambahang demokratikong rebohusyon.

Of Erudite Scabs ...  

(Continued on page 2)

days, a few residents, eager on by those with dubious motives, whined about their ‘rights’, not realizing that if the state succeeded in sabotaging the struggle, none of their ‘rights’ would mean anything of consequence.

The other sector of the highly degree who seem to have flunked out somewhere on the basic principles of mass action were the Third Force people who quilled at the word ‘communism, and naively jumped into the counter-revolutionary center as the government forces hoped they would. These also include those who see all struggles in terms of telephones and petitions, hot lines to Malacanang, City Hall or Congress, still seriously believing that the only way to dodge a troop’s bullet is to outmaneuver him by intrigue at the top. This to them is the dignified and ‘right’ way even though it may be counter-corruption. Students, workers, mass bases and barricades is the ‘wrong way’. It still has not managed to sink into their degree skulls that they merely succeed in conspiring to make most of the community assume the status of hostages who can be shot the moment they step out of line; while they, the guarumors, succeed in a function which is unacademic to say the least; at erudite scabs.