



# batimgaw

News, views and analyses from Migrante Australia

**BATINGAW; BELL; HERALD; The Voice of Migrants in Australia**

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## EDITORIAL

# To look back, to challenge, to provoke a change

2024 Twenty-twenty-four welcomes the successor to oversee the continuance of history, to put a period on its present reign and pass the baton to Twenty-twenty-five. There is great anticipation and expectation of how glorious and memorable a qualitative leap Twenty-twenty-five would bring. Let us welcome Twenty-twenty-five!

But now we should be looking back; the festive season gave us a respite and a time to unwind. To recharge, to remember, to reminisce. Looking back on what Twenty-twenty-four has offered us, we see that it has challenged us. Looking back is to question what we have missed, what we have learned and what we endeavour to do. To set a new target. Our objective remains the same.

Although the subject of Gaza lingers on, the atrocities went beyond the fibre of humanity. The madness it has created is a reversal of civilization. No longer Human, a de-evolution. It has become a ravenous, self-gratifying beast. Zionism has become a monster

and has eaten up its human soul. All in the name of a promise, a country all their own. It calls for "my God is willing to exterminate and, I only I, is responsible to him". The rape of one nation and its inhabitants has become a question of conscience. We are outraged but singularly have no power to act. The world's "political will" has looked the other way. The United

The United Nations, which holds all signatories to the Universal Declaration of Human Rights accountable for any violation, often come short of effectively stopping the abuse even when UN peacekeeping forces are sent to these conflict areas.

Nations (the so-called keeper of world peace) has passed many resolutions with no bite. The resolutions remain resolutions.

What power does it hold that the world nations are in a stupor? What is that that stops nations from moving?

Our December issue 2023 on the "Legacy of the Human Rights Declaration" may be fitting to repeat it here. We keep beating the drum and still beat it. We will continue to beat the drum calling for the respect of human rights. Laws have been formulated and reformulated according to who is in power. So long as oppression and exploitation between classes exist - there is a need for a revolution. Justice and democracy are best served by change.

While the Palestinian weekly rally wages on, the Filipinos especially the youth engage and support, maintaining that there is also a war raging in the Philippines. Their participation in the solidarity movement has solidified that Filipinos have a voice and are being heard.

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**Migrante Australia**

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**About Batingaw**

Batingaw is a bi-monthly newsletter expressing views, news and analysis from Migrante

Australia. An important aspect of developing this newsletter is an intimate knowledge of and close involvement in all aspects of the Philippine and Australian struggles for justice, democracy and fair-go.

**Contributing to Batingaw:**

Articles, photographs, cartoons, clippings, comments or a few lines are all very welcome. All material should be sent electronically to: [batingaw.migrante@gmail.com](mailto:batingaw.migrante@gmail.com). Readers are encouraged to contribute whatever they can by sending donations to the above address.

Our paper dealt with the issue of war and its machinery.” The beneficiaries of war and Casualties of the weapons industry” provoked reactions. The race to produce weapons and technologies amongst superpowers led by the US highlights the preparation and instigation for more wars. The arms industries, devoid of empathy and being complicit, are more than happy inflicting misery. A fight for hegemony, racial bigotry, rape of natural resources or simply for control and greed demands war, thus requiring weapons. Weapons to instil fear. Weapons to devastate nations. Weapons to subjugate, to enslave, to oppress. The only race, the only species (Sapiens) that kills its kind.

“It is the weapons, not the manufacturers, are to blame. “ Weapons are but tools. The users of these weapons are to blame”— such rhetorical excuses for human misery.

We recall EDSA, a mobilization of change, of people powers, that ousted two presidents. Countless times, we recall our demand from leaders for accountability for their actions against their people. The past and present Philippine presidents have something to answer to the Filipino people. We must not stop demanding justice. We must not become idle and timid. We must fight for what is right. To the point of persecution and sometimes death, the rule of the Ruling class must end. We will not be silent. We will continue raising our voices for peace and justice.

As compatriots arose from the COVID era, recovery was slow, but the economy changed. The wages have not moved. It has not moved quickly enough to keep

up with the rising cost of living. Slowly, workers have been rising to demand their economic rights to fair wages. Even with injections of government energy support, the economic slump has not alleviated the situation. The imbalance in the cost of Living (the new economic pandemic) is evident in the growing demand for charity. The rising demand for public, social, and rental housing has affected the housing industry; builders are collapsing, and it (house/rental) is scarce and expensive. The young generation finds it challenging to own a home. They find it hard even to secure a rental house. The elders also hardly subsist on the pension.


We must provoke a change. We have longed for a better world. We have to make it happen. We must unite, fight, and persevere to have peace and justice. That has become our pressing task, lest we forget.

As war rages in the Philippines, we hear of red-tagging, harassment, detention, abductions and disappearances, and extra-judicial killing of human rights workers, advocates for the poor, climate activists, peasants, and indigenous. It has come to a costly battle with the ruling class that controls the

state of oppression—persecuted for defying the blatant greed of the ruling class, foreign or otherwise.

We hear victories of those who have been red-tagged, imprisoned, and finally have their case dismissed by the courts and set free. There must be some triumph against adversities. To know that the rule of law still exists. Fortifying the malicious intent of the ruling class to oppress the already struggling people. We pay respect to the unsung heroes and survivors. To serve the people is an undying devotion. We honour the martyrs of all revolutions for liberations going on worldwide. Let their name be etched in the annals of history.

Twenty-twenty-four has passed. Again, it is time to reorganize and plan; otherwise, Twenty- twenty-five will race on, leaving us behind. In Twenty twenty-four, we missed some opportunities to overcome our conservative views. To boldly go, to think outside the box. What we, for a long time, knew was that the rapport we had with our neighbours, friends, and community was missing. We must come back to them. Our study of history, our understanding of history, has guided us closer to our objective. We must again return to reaffirm our fundamental goal of exposing and fighting injustices. Daring to struggle and daring to win, we must beat the drum even louder.

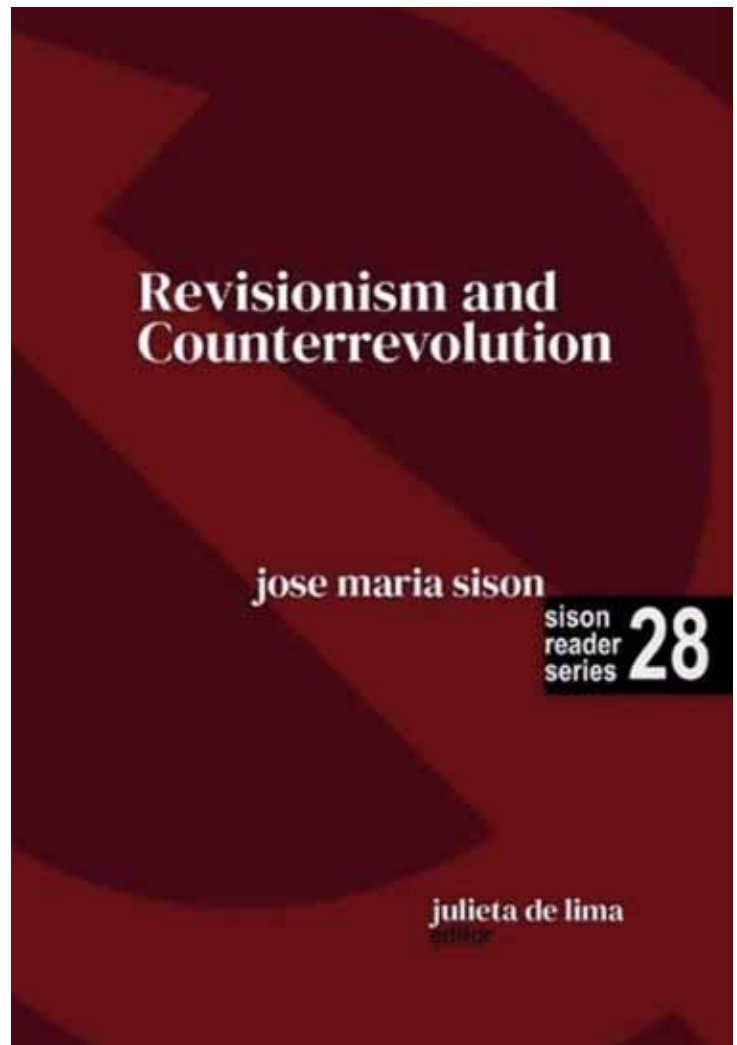
Twenty-twenty-five will write history as it unfolds. We must provoke a change. We have longed for a better world. We have to make it happen. We must unite, fight, and persevere to have peace and justice. That has become our pressing task, lest we forget. 

# Reaction to JMS book Sison Reader Series (SRS) 28 'Revisionism and Counterrevolution'

By Aida Morden

My reaction could be seen as presumptuous thus exposing my limited and shallow grasp of the book's essence. The little confidence that I have is that as an activist for decades I am an adherent of Marxism, Leninism and Maoism (MLM) and thanks to the collective culture, through criticism and self-criticism I hold firmly its main tenet, that is: the necessity of revolutionary violence to destroy a corrupt and exploitative state ruled by bourgeoisie dictatorship. MLM smashed the individual predilection and society's blind acceptance of the authoritarian power of an individual and families that for centuries believed their control over the economy, polity and society as their inalienable/God-given rights, justifying exploitation, discrimination and unimaginable forms of cruelty. MLM directs us to challenge the exploitative and inhumane rules of emperors/ empress, kings and queens, royalties and nobilities, dictatorships and excesses of political dynasties and oligarchs. This one person/family rule of the feudal society was superseded by the rise of capitalism and presently in its global stage of imperialism, conniving with the states to maintain and sustain their power through the exploitation of the working class, the workers and peasants. History proves time and again that qualitative change can only happen through revolutionary violence as the powerful and mighty will not hand over their economic monopoly and political power in a silver platter.

Revolutionary violence is the essence of Marxism in both theory and practice and that this revolution could only be successful if waged by and through the leadership of the working class, the proletariat and the peasants who are the majority. This has been proven by revolutions, most notably the two major revolutions of the 20<sup>th</sup> century, the Russian and Chinese revolutions, that established the dictatorship of the proletariat. Lenin writes: "Proletarian dictatorship is at the same time proletarian democracy and democracy for the entire people, especially the toiling masses of workers and peasants. Without the exercise of proletarian dictatorship against their class enemies, the proletariat and the people cannot enjoy democracy among themselves. Proletarian dictatorship is the fruit of the highest form of democratic action--the revolutionary process that



topples the bourgeois dictatorship. It is the guarantor of democracy among the people against domestic and external class enemies, the local exploiting classes and the imperialists."

In the aftermath of proletarian revolutions, the economic, social and political constructions to pave the way for socialism needed to be established. Marx, Engels and Lenin concretise Socialism as firstly that the governmental power is controlled by the proletariat, which is essentially proletarian dictatorship and mass mobilisation, public ownership of the means of production, economic planning, industrialisation, collectivisation and mechanisation of agriculture, full employment and social guarantee, free education at all levels, expanding social services and the rising of

*Continued next page*

standard of living. Thus, Joma's book underscores the successful seizing of power by the proletariat in an armed revolution is only the beginning of the class struggle for the emancipation of the working class and the establishment of socialism. Just as an armed revolution led by the workers and peasants is achieved through protracted means, so is the building of a socialist state. Class struggle, the struggle for state control is even more pronounced as the bourgeoisie seeks to restore their position of power in the government.

The book essentially describes what revisionism is and how it derails (and has done so in the two proletarian revolutions of Russia and China) the gains of a proletarian revolution and halt the advance of socialist construction resulting in the resurgence of the exploitative capitalist economy, dominated by imperialist countries headed by the US.

In both countries of Russia and China, as the book points out 'revisionist line means the disguised restoration of capitalism over a long period of time and ultimately leads to the undisguised restoration of capitalism and bourgeois dictatorship.' The book cites a concrete example when Stalin, decades after the Russian revolution, blinded by the successes of the country's economic construction, the actual confiscation of bourgeois and landlord property and the seeming disappearance of exploiting classes by economic definition, declared there were no more exploiting classes and no more class struggle except that between the Soviet people and the external enemy. The book informs in historical detail how revisionism could surmount the gains of the proletarian armed struggle and return to the rule of the bourgeoisie.

As adherents of Marxism, Leninism and Maoism we have the advantage of learning from history, from the Philippines struggle until now and from the aftermath of countries that put in practice MLM as their tool in their war against inequality, exploitation and dehumanisation.

## Reflection from ideological, political and organisational work experience

Meanwhile, for migrants around the world, more than ever, in the history of protracted struggle, the force of revisionism is greater and more enticing.

### 1. The Regime of Migration: Globalisation of the Working Class in the 21st Century

In speaking with a Philippine Studies expert, she describes the qualitative change and pattern in transmigration culture, not so much driven by economic motive, but more now by social and cultural intentions, permanent residency in their target country as their ultimate goal. She coined this phenomenon as Migration Regime. One flagrant ramification is the progressive decrease and even absence of a sense of loyalty to the origin country, a value essential to the commitment to join or participate in the country's struggle. We face the erosion of cadres and potential cadres who maintain and sustain revolutionary commitment to the motherland. Those who retain this loyalty are hindered by the profoundly different milieu they are surrounded with. Navigating through a different milieu and exposed to differing views and philosophies, submerged in the bourgeoisie culture and ideology. This is particularly evident in Western liberal societies and cultures. Liberal ideas are attractive to self-interest such as belief in equality and individual liberty, pressure to adhere to private property and ownership and individual rights, supporting the idea of limited constitutional government, recognising and supporting the importance of values such as pluralism, toleration, autonomy, bodily

integrity, and consent.

Those in authoritarian countries known for human rights abuses and violations, the workers, most of whom came from the peasant background are preoccupied with their financial and social struggles which include facing inhumane and unequal treatments. They have little room to think of helping others and are prone to joining only groups that can help them.

### 2. The dominance of technology and particularly social media

While technology and social media are open to anyone to use/abuse, the moneyed class has, as always, the advantage and uses it to maintain and solidify their position of power. The election results that propelled conservative, anti-people and proven human rights violators back to the seat of political power were undeniably assisted by the massive use of social media that propagate historical revisionism and disinformation.

### 3. Parliamentary struggle and revolution: Organising of and active participation in the parliamentary forms of action.

We ask ourselves if working within the framework of the society where we live permanently as citizens, will advance the revolutionary struggle at home or more likely become counter-productive thus pushing towards counter-revolution. **The Marcos Jr election win had the effect of legitimising a globally ridiculed corrupt family back in power. Are we setting the gains of revolution a few steps back?**

Swimming in the waters of liberal, democratic capitalist societies, far from home literally across the oceans, we face the greater challenge against revisionism and counter-revolution in our effort to assist towards the final success of the proletarian revolution at home.



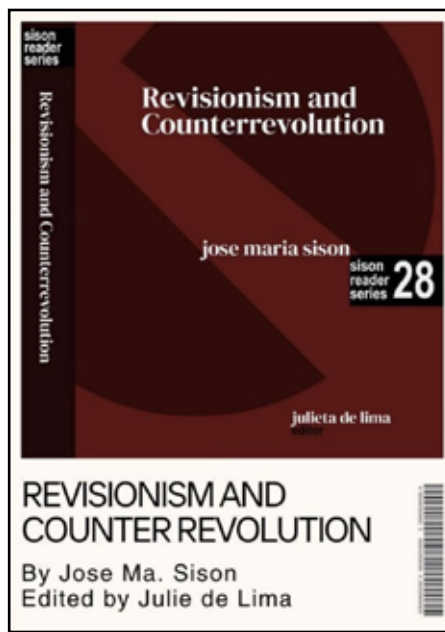
# Reflections on Jose Maria Sison's “Revisionism and Counterrevolution”

By Joshua Seguin, *Migrante Australia*

It is an honour and a pleasure to share my reflections on the 28th book of the Sison reader called *Revisionism and Counterrevolution*. As a young revolutionary still learning, I'm grateful we have Ka Joma, who helps us understand complex political ideas through the lens of Philippine society and revolution.

Ka Joma's critique of revisionism isn't just history—it's a living warning.

The book primarily critiques the Lava faction of the old Communist Party of the Philippines, which embraced revisionism as early as 1935. It also presents the Party's anti-revisionist line and traces the development and bankruptcy of modern revisionism in the former Soviet Union after the death of Stalin in 1953 and subsequently in China after the death of Mao Zedong in 1976. However, in my reflections, I'd like to focus specifically on Joma's criticism of the writings of William Pomeroy, an American revisionist



who wrote about “American Neocolonialism and peaceful transition.” In a 1971 piece, Pomeroy claimed: “The present historical period... is making it possible for oppressed people to emerge into freedom in a variety of ways, of which armed struggle is but one.”

Ka Joma's response cuts deep. He quotes Pomeroy's most telling line: “The question of whether the peoples of the world who have long suffered under colonial conditions will gain their freedom and will maintain it by peaceful means depends largely on the attitude of the imperialists, in particular the imperialists of the United States.”

Ka Joma says: Only the revisionist agents of US imperialism will depend “largely” on the attitude of US imperialism on the question of gaining freedom. Full initiative must always be in the hands of the revolutionary movement. The masses must be determined in employing revolutionary violence to overthrow their oppressors and exploiters. “Peaceful means” will not liberate any oppressed people from the clutches of imperialism.

These words sound like a prophecy today.

As far as we are concerned, US  
*Continued next page*

## ABOUT THE AUTHOR

Jose Maria Sison (1939-2022) led the reestablishment of the Communist Party of the Philippines in 1968 as well as the founding of the New People's Army in 1969 and the National Democratic Front of the Philippines in 1973. He was one of the world's most outstanding theoreticians in Marxism-Leninism-Maoism. His latter life was dedicated to research and writing on Philippine and global issues as a public intellectual.



imperialism has daily stepped up its arms expansion and war preparations and has never stopped to commit aggression, intervention, subversion and sabotage.

Look at the current global landscape: The rise of neo-fascist movements, the ongoing exploitation of the Global South, the endless cycles of imperial aggression in the Middle East, continued US interventions in Latin America, the escalating tensions in the South China Sea. The imperialist logic Ka Joma dissected remains unchanged. As he quoted Mao Zedong: "When we say 'imperialism is ferocious,' we mean that its nature will never change, that the imperialists will never lay down their butcher knives, that they will never become Buddhas, till their doom."

The book might seem dark, but it also gives us hope. Ka Joma quotes Mao: just like imperialism never changes, the people's struggle—"Fight, fail, fight again, fail again, fight again... till their victory"—never changes. That is the logic of the people, and they too will never go against this logic. This is another Marxist law. The Russian people's revolution followed this law, and so has the Chinese people's revolution.

It's a reminder that progress is not linear, that setbacks are inevitable, but with persistence, continuous learning and self-criticism, we can achieve victory.

Ka Joma's most powerful insight in the book is the need for constant revolutionary assessment. "To improve our strength," he wrote, "to fix our mistakes and sharpen our skills, we meet regularly to look

at our work honestly and critically."

Indeed, we're surrounded by thinking that tries to water down revolution. New ideas will always come up. But we have the lessons of history and Marxism-Leninism-Maoism as our tool. We can fight

these revisionist thoughts. We have all the tools we need. The onus is on us to ensure we do not repeat the mistakes of the past.

**Long live the memory of Ka Joma! Long live proletarian internationalism!**



**TAUMBAYAN SA SENADO**

**2025 MAKABAYAN 2025**

<p><b>JEROME ADONIS</b> LIDER-MANNGAGA WA NG KILUSANG MAYO UNO SAHOD ITAASI P1,200 FAMILY LIVING WAGE GAPATI</p>	<p><b>ALYN ANDAMO</b> NARS-LIDER NG FILIPINO NURSES UNITED PARA SA LIBRENG SERBISYONG PANGKALUSUGAN SA TAUMBAYAN!</p>	<p><b>RONNEL ARAMBULO</b> LIDER-MANGGOWEDA NG PAMALAKAYA PARA SA LIBRENG SERBISYONG PANGKALUSUGAN SA TAUMBAYAN! ANG WEST PHILIPPINE SEAI</p>	<p><b>ARLENE BROSAS</b> CONGRESSWOMAN NG GABRIELA WOMEN'S PARTY BARAE, BATA, LOSTO AT BAYAN, PAGLALABAN</p>
<p><b>TEDDY CASINO</b> CONGRESSMAN NG BAYAN MUNA SPAGLALABAN ANG MAKABAYAN OGGYERNO!</p>	<p><b>FRANCE CASTRO</b> CONGRESSWOMAN NG ACT TEACHERS PARTYLIST INVELDO NG GURU ITAASI KURAPYON LABANAN!</p>	<p><b>MIMI DORINGO</b> LIDER-MARALITA NG KADAMAY PARA SA LIOTAS AT ABOT-KAYANG PASAHAY PARA SA MARALITA!</p>	<p><b>MODY FLORANDA</b> TRANSPORT LEADER NG PISTON PARA SA PROGRESSO, MAKABAYAN, BARAE, BATA, LOSTO AT TRANSPORTASYON</p>
<p><b>AMIRAH LIDASAN</b> MORO LEADER NG SANDUGO IPAGTATANGGOL ANG KARAPATAN PANTAO AT KARAPATAN NG MGA MORO AT KATUTUBIG!</p>	<p><b>LIZA MAZA</b> CONGRESSWOMAN NG GABRIELA WOMEN'S PARTY PARA SA GARAP NA KARAPATAN NG BAYAN NELA SA NGSD DAYUNAN</p>	<p><b>DANILO RAMOS</b> TAGAPANGULO NG KILUSANG MAGBUBUKID NG PILIPINAS PARA SA TURAY NA REFORMA SA LUPA AT MGA BANGSA AT PAKAARI</p>	<p><b>IPANALO SA SENADO!</b> <b>IPANALO SA KONGRESO!</b> BAYAN MUNA PARTYLIST GABRIELA WOMEN'S PARTY ACT TEACHERS PARTYLIST KABATAAN PARTYLIST</p>

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**Accessing prior issues:**

Prior issues can be accessed through the National Library of Australia at [Trove.nla.gov.au](http://Trove.nla.gov.au). Search under journals, articles and data sets.

# Christmas & Year End Celebrations







# Commemorating International Migrants' Day in a Piknikan at Salu Salo sa Pasko ng Migranteng Pilipino

By Joy Eduliantes

14<sup>th</sup> December 2024. Around 11 o'clock. People who responded yes to the invitation, started to come together at Hyde Park in Perth, Western Australia. It was a fine Saturday morning for a get together, to commemorate International Migrants' Day while celebrating Christmas in a picnic at the same time. Gino Lopez, from Migrante Perth, introduced the activity and welcomed the attendees, who then introduced themselves.

While having lunch, some got the chance to get to know each other more. Afterwards, a short program was in place. Representatives from Migrante Perth and Gabriela WA as the sponsoring organisations, gave a brief introduction of what they do.

Three small breakout groups were formed. Each to discuss or share their experiences as migrants, the top issues they are facing, and how they have or if not yet, will overcome the challenges along the way.

First group's discussion was focused on the issues and concerns of the international students. They are in a very precarious position. They are not considered workers, but they are working here in Australia, to provide support for themselves. They contribute to the country's economy, yet they do not seem to have access to a whole lot of services. There should be a proper discussion to empowering the students to know what their rights and privileges are and what institutions they can go to in case they need help in any aspect.

The second group talked about the issues of temporary or provisional visa (subclass) holders and graduate visa holders. They experienced bullying and racism at workplaces, either by their workmates or managers/



supervisors. To get a nomination or sponsorship for permanent residency was difficult. They had to spend a lot of money for the compliance of requirements. And at workplaces, if the company asked a worker to stay back for an overtime, one could not refuse as he/she would be assessed by their so called "performance (wherein doing overtime was included)", which is another form of harassment. For

graduate visas, finding a job was also a problem. They came across a lot of hurdles.

The third group discussed about interpersonal violence whether it was through relationships, through work, through their identities as whatever jobs they are doing. There are systemic problems that would cause certain people to behave in certain way towards them. There is


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a lot of stereotypes towards Filipino identities and how historically this has caused the kinds of problems they are facing. Part of the solutions that they were looking at was to find right supportive communities, to have more sort of pathways to a systemic access to political areas where they have resources, voices heard and representation.

To sum it up, it was a good commemoration of international migrants' day as everyone was discussing different lived experiences as migrants. Some of the solutions that everyone discussed were more representation, unity, cohesive cooperation, helping each other out, and solidarity among us.

As Gino had concluded, "Migrante and Gabriela will take everything on board and probably come up with some plans for advocacy, for lobbying, and making our voices heard basically. And hopefully voice heard, there must be action that goes with it. And action that we get in return."

And because it is Christmas, parlour games completed the day. Everyone participated and had fun. The spirit of salu-salo sa pasko ng Migranteng Pilipino! ❤️




LEGACY FOUNDATION

Jose Maria Sison's legacy must be **preserved** for current and future generations in the struggle of humankind to build a new and better world. This is the ambition and purpose of the **Jose Maria Sison Legacy Foundation**. Through research, publications, exhibits, events, and public education, the Foundation aims to **promote and share** the legacy of Jose Maria Sison for all revolutionaries, activists, scholars, and seekers of a just society.

Attend **Ang Gabay**, the Foundation's online commemoration of the second anniversary of JMS' passing, on **15 Dec 2024**. Register at [tiny.cc/jms-d15](https://tiny.cc/jms-d15)

Visit our **linktree** to keep up with the Foundation's work!



**JMS** museum  
archives  
library website  
josemariasison.eu  
jms.foundation@proton.me

# Migrante NSW held its annual 'Pasko sa Lumad '24'

By Aida Morden

'Pasko sa Lumad' is an annual Christmas Fund Raising event sponsored by Migrante Australia NSW. Lumad is a Visayan term meaning "born from the earth," "native" or 'indigenous.' It is a collective name of all ethnolinguistic groups that include Bagobo, Banwaon, Blaan, Bukidnon, Dibabawon, Higaonon, Mamanwa, Mandaya, Mangguwangan, Manobo, Mansaka, Matigsalug, Subanen, Tagakaolo, Talaandig, Tboli, Teduray, and Ubo tribes. For many years now, the Lumads experienced the loss of ancestral lands due to mining, land grabbing, militarisation, economic and social exclusion, destruction of their traditional culture and identity. They faced and still face displacement, extrajudicial killings, harassment of Lumad rights defenders, and forced closure of Lumad schools.

Migrante made a financial commitment to assist the Lumad people through the proceeds of this annual event.

Sheila O'Brien and EJ dela Cruz were the emcees of the program which opened by singing the two National Anthems of the Philippines and Australia. This was followed by Fr Meng's spiritual prayer. Interspersed with lots of raffle tickets and prizes, three speakers gave their valuable



Sheila O'Brien and EJ dela Cruz (left and right) were the emcees of the program

reports and speeches.

Bong Andres, President of Migrante NSW welcomed the 67 attendees and underlined the importance of this event particularly to the recipients of the funds.

Former Lumad community development worker and officer of Migrante, Evelyn Boehringer, gave a detailed recount of her experiences and connections with the Lumads, specifically the continued repression and violence meted out to the families who chose to defend their lands. She related cruelty, in the form of threats, red tagging, forced removal

and killings by the military. The forced closure of the schools is a result of the militarization of the territories of those communities whose land and resources are coveted by commercial interests. As a result of the closure, the lumad students are forced to enroll in schools that are several kilometres from their homes and are not sensitive to the cultural backgrounds of the Lumad students. These students often have to contend with discrimination.

This year, Evelyn reported that the proceeds of the event will pay for the school fees of several students who are in colleges, high school and elementary schools.

A live zoom video speech by Senatorial candidate, Eufemia Cullamat was played. She is the 4th Senatorial candidate of the Makabayan bloc.

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Bong Andres



Eufemia Cullamat

Eufemia Cullamat's platform focuses on the rights and representation of marginalized sectors based on her own experiences as a human rights activist in the Lumad. She related that she was born and grew up in a world where massacres in the Bangsamoro occur left and right. This is the reason that she became a writer, to show that the Bangsamoro are not bad, and should not be feared. 'It is important for me that my kababayan are with me in this fight. It is important that our voices and the voice of the Moro are heard by the government.' She applauded the commitment of Migrante. As a tribal leader and activist, Ms Cullamat has been active in movements to fight for the rights of indigenous peoples in the Philippines since the 1980s. She is a Council member of Lumad organisation in Surigao del Sur, Caraga region Mindanao Philippines. She helped found *Malahutayong Pakigbisog Alang sa Sumusunod* (MAPASU) in 1996 and served as one of its council members. She was also chair of Lumad organisation *Kahugpungan sa lumadnong organisasyon sa Caraga* (Kasalo-Caraga) or unity of indigenous organisations in Caraga. Ms Cullamat is also a former General Secretary (*Kusog sa Katawhang Lumad sa Mindanao*) - an alliance of 56 Lumad organisations in from regions of Mindanao. Finally, from June 2019-June 2022, she became a member in House of Representative 18th Congress and campaigned along with the struggle of indigenous people for right to ancestral land and self-determination and the right to free education for indigenous children.



Joy Disney

Joy Disney, Vice President of Migrante NSW and a practicing lawyer, spoke about the past and current undertakings of Migrante and underscored the achievement of the Welfare Committee headed by her. Most significant was the full assistance she provided along with officers of Migrante, regarding the case of 'Chrissy' who passed away without relatives in Australia. Through her leadership, Migrante was able to assist Chrissy's relative to travel to Australia, collect the remains of Chrissy and concluded other responsibilities left by Chrissy. Finally, she reported a swath of OFWs and international students approaching Migrante.



Ugnay Kabayan Cultural Group

## Cultural Presentation

Ugnay-Kabayan and Migrante North, headed by Delia and Botong del Rosario, graced the occasion with a cultural dance depicting the life and struggle of the Lumad people. Complete with colourful Lumad costumes, musical instrument and spear, the lone warrior performed the war dance protecting the women.

## Our most loyal and selfless guests





Add your signature to our open letter to the United Nations Office for Children and Armed Conflict: [ichrp.net/UNOpenLetter](https://ichrp.net/UNOpenLetter)

## Press Statement

January 15, 2025

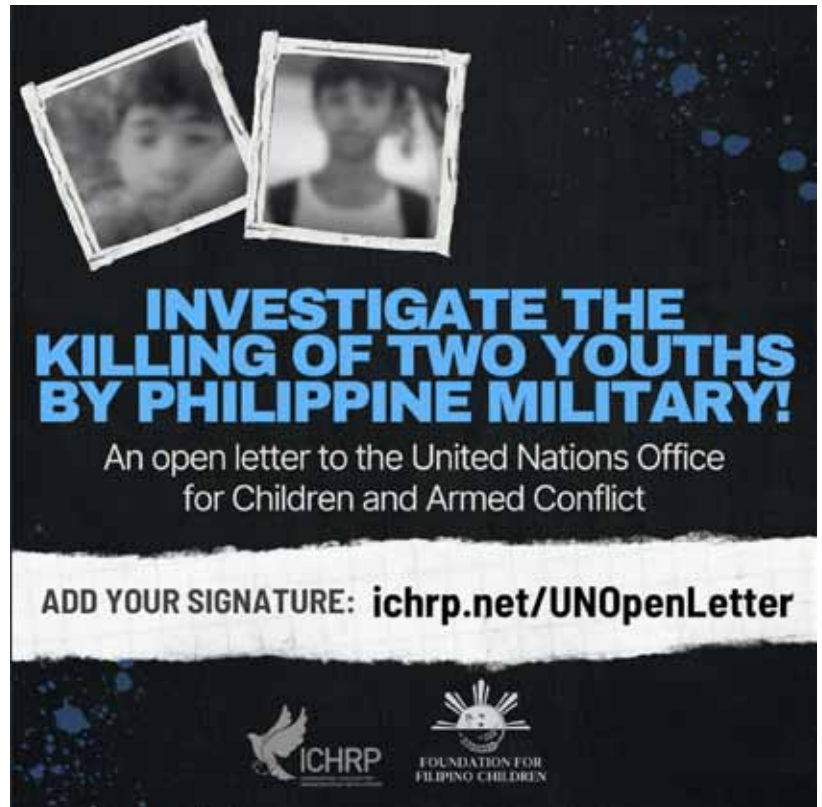
The International Coalition of Human Rights in the Philippines (ICHRP) condemns the Philippine military for the killing of two youths in Uson, Masbate, Bicol Region on December 27, 2024. We extend our heartfelt condolences to the families. Together with the Foundation for Filipino Children and Children's Rehabilitation Center, we demand a thorough investigation on the [shooting incident that led to the killing of the two youths, one of whom is a minor](#).

Fourteen-year-old Jeffrey 'JP' Osabel and 18-year-old Redjan Montealegre were shot and killed while walking home alongside each other from a Christmas party in a nearby barangay. JP and Redjan were in Grades 9 and 10, respectively.

"We condemn these killings as grave violations of International Humanitarian Law (IHL) and Philippine law," said ICHRP Chairperson Peter Murphy. "We further call on the immediate withdrawal of the Armed Forces of the Philippines from rural communities, whose presence results in the widespread intimidation, harassment and killings of civilians."

The shooting of these two school students continues a pattern of killings of civilians in Masbate by soldiers of the Armed Forces of the Philippines in the last 12 months:

- On September 26, 2024, Ronel Abril and another coconut farmer, Roger Clores, were allegedly killed by the 2nd Infantry Battalion of the Philippine Army (IBPA) in an alleged "armed encounter" with the New People's Army (NPA). Witnesses confirmed that [there was no encounter](#).
- On June 16, 2024, 17-year-old farmer [Rey Belan was killed](#) in another alleged "encounter," with the military accusing him of being part of the NPA. But according to accounts gathered by human rights groups, Rey Belan and four companions were on their way home after hunting in the hilly area of Purok 1, Barangay Balantay, Dimasalang, Masbate, when they encountered troops from the 2nd IBPA. The soldiers allegedly opened fire, killing Belan instantly and wounding



one of his companions. The other three managed to escape and reported the incident to the Philippine National Police (PNP) in Banahao, Dimasalang.

"The Philippine National Police in Uson, Masbate, have failed to make any arrests in all these cases, and so while we demand a police investigation, we have little confidence in their effort. We call on the Commission on Human Rights and the UN Human Rights Commissioner to take urgent action," said Murphy.

The IHL general principle of distinction requires that the military distinguish between civilians and combatants at all times, and to protect civilians, but this has been violated repeatedly in Masbate, an island province southwest of Luzon's Bicol region.

The Philippine Act on Crimes Against International Humanitarian Law, Genocide, and Other Crimes Against Humanity (RA 9851) also gives special protection to children as a vulnerable sector. The law states, "The Philippine court shall take appropriate measures to protect the safety, physical and physiological well-being, dignity and privacy of victims and witnesses. In so doing, the court shall have regard for all relevant factors, including age, gender and health, and the nature of the crime, in particular, but not limited to, where the crime involves sexual or gender violence or violence against children."

ICHRP also urged the international community to take immediate action to withdraw military forces from the communities in Masbate. The alarming murder of children, coupled with the rising number of killings and harassment of peasants on the island, is a direct consequence of the aggressive militarization and brutal tactics employed by the 2nd IBPA. We must support the call of Filipino farmers to put an end to the reign of terror and martial rule in rural areas in the country.

For further comment: Peter Murphy +61 418 312 301 or [media@ichrp.net](mailto:media@ichrp.net)



# Walang katulad ang Inang-bayan

By Sunday

*Pakiramdam ko hindi na pamilyar ang mga lapis  
sa kinagisnang wika,  
Kahit ang dila ay kasing tulis pa rin ng kutsilyong gihasa.  
Ganito ba kapag isa kang migrante?  
Sabik na sabik sa hanging mapolusyon.  
Kahit gaano pa kalinis ang hangin ng ibang bansa,  
malinis lang naman dahil ginawang tambakan  
ng mga produktong wala ng halaga para sa iba,  
ang Inang-bayan  
Nagdurusa dahil sa imperyalista ang mga anak ng Bayan,  
Tuloy ang laban sa pag supil ng imperyalismo  
alab! Bala!*

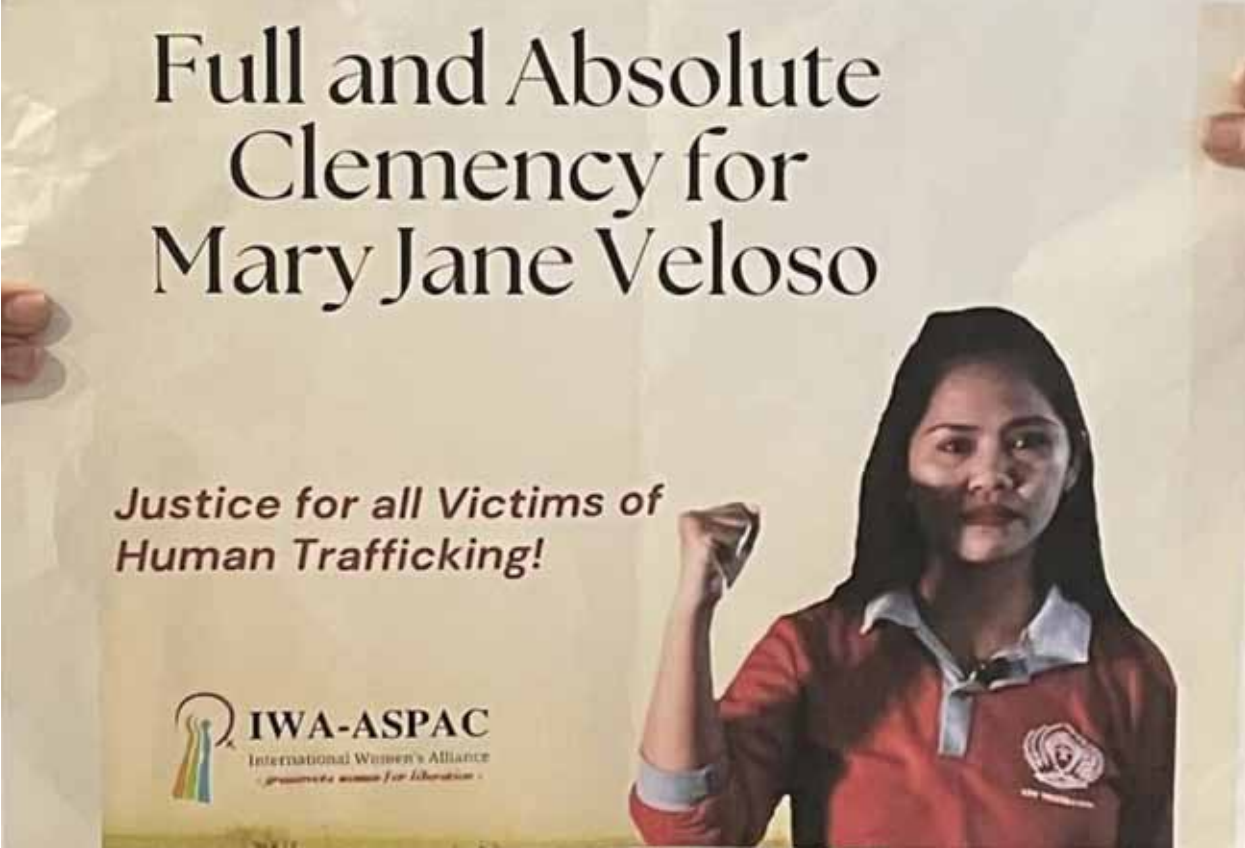
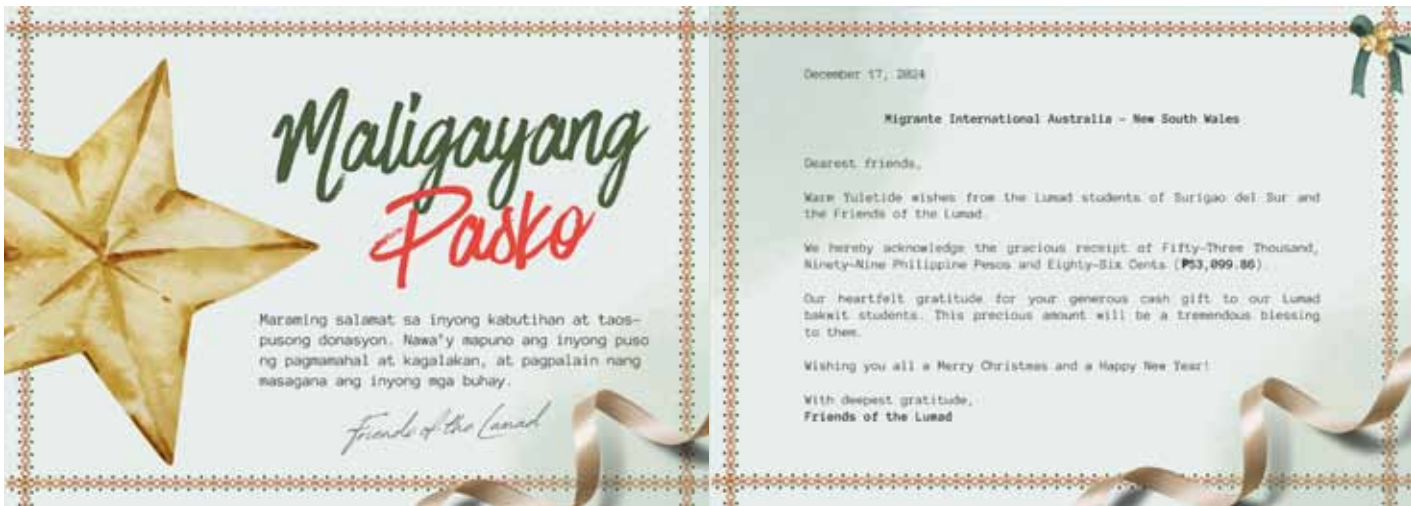
*Mithiin kong maging rebolusyonaryong makata.  
Kahit ang katawan ay malayo sa Inang lupa,  
Ang puso ko ay nasa Bayan patuloy sa pag-didigma.*

*Hindi ako nag-iisa sa pangungulilang walang tapos.  
Tanging hagipit ng imperyalismo, pyudalismo,  
at burukrata kapitalismo,  
Mga pwersang higit pa sa demonyo,  
ang nagpapalayas at nagpapadusa  
sa masang api.*

*Patuloy ang laban para sa tunay na demokrasya,  
mula Pilipinas patungo kung saan man may Pilipino.  
Oras na para angkinin ang kalayaang inagaw  
ng mga dayuhan at tutang pamahalaang  
walang interes kundi magnakaw.*

*Walang humpay ang pag-sagwil sa mga kontradiksyon,  
At sa pagsasama-sama walang makakatigil  
sa ating pag-aalsa!*

For more social and enlightening information visit ILPS Australia website at <https://ilpsaustralia.org>



**GET INVOLVED!**

Name: \_\_\_\_\_  
 Address: \_\_\_\_\_  
 \_\_\_\_\_  
 Tel: \_\_\_\_\_  
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- I would like to:**
- become a member of member organisations of Migrante Australia
  - be updated with information from Migrante Australia
  - donate to Migrante Australia



Migrante Australia is an alliance of community organisations of Filipino and Filipino-Australian migrants and workers in Australia. Migrante seeks to uphold and promote migrants welfare, workers and human rights. It addresses migration and settlement issues and deepens awareness of the causes of Filipino diaspora in over 200 countries.

SEND TO PO BOX 606, LAVERTON, VICTORIA 3028

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