solidarity where their members see common interests, forming a network in which individuals or small groups have links to a number of different groups. The sympathy strike is one way in which support is given to other workers.

Alliances of alliances have been created, such as the PKMK (National Coalition of Workers Against Poverty) which aims to unite workers from different regions and groups. As well as working with other labor groups, the alliances "seek to unite and cooperate with other oppressed sectors of society in a continuing struggle for a free, democratic and prosperous society." (ANAK Constitution 1984.) Here we see the expression of sentiments that link people in the Welgang Bayan which is so effectively resisting the military state. The strength and resilience of such a movement depends on the continued participation and control of events by the people most concerned and involved.

On June 12, Philippine Independence Day, BAYAN (the New Patriotic Alliance, a national grass-roots, cause oriented, labor backed peoples' coalition) held mass rallies and marches all over the Philippines to urge true freedom and independence from foreign control. Predictably the coalition (labeled Communist by the Marcos government) is looking to gather support in the 1986 local elections. On November 23, BAYAN (according to the Washington Post) backed Mrs. Aquino for president in the upcoming national elections. Lorenza Tanada, chairman of the Alliance, has stated however "that while elections are important they will not be the center of our activities. We will participate in them to project issues and programs onto the consciousness of the electorate." (For instance, BAYAN has kept the issue of removal of U.S. bases on the agenda.) Tanda urged popular support for a "militant, non-traditional form of action" to topple the 19-year dictatorial rule of Marcos.

In the turbulence of their revolution, the Philippine people seem to be keeping their heads. Anarchists applaud such wisdom as recognizes the restrictive nature of the electoral process. We also applaud and draw attention to the fact that, once again, there seems to be a libertarian socialism budding under the heated conditions of a repressive regime. It is, of course, not (yet) the fully-formed Federation of Federations of Federations that Proudhon posited as the authentic governance that a free people would create. But, the formations that are visible remind us of the way the Paris Commune organized its affairs by way of district-level committees; and of the way that, in the early days of the Russian Revolution, people banded themselves together into soviets. Once more, history is throwing up an example of this fact: the energy and direction for social structures that meet geniune social needs come from below. We do not have here a solution imposed by union managers or a revolutionary vanguard; it is definitely not the Communist takeover that the capitalist press labels it, or even the result of agitators at work. It is a push for self-determination in its most dynamic and organic form.

Instant Replay. . . .

In 1898, when the sensationalist newspapers of Hearst & Pulitzer led (only verbally, of course) the U.S. charge into the Spanish-American War, the people of the Philippines were in massive revolt against the Spaniards who had kept them in bondage since the 16th Century. Americans talked Philippine revolutionaries into fighting alongside them against the Spanish, promising that Philippine independence would be granted as soon as the war ended. Guess what? It took 48 years for those in control of U.S. affairs to decide that the Philippines were indeed "ready for self-government".

Remind you of anything? The Vietnamese, when the U.S. took over from the French in 1954, were promised elections by 1959. But, poor Vietnamese; they just weren't ready to make their own decisions when the time came. "You know, old chap, they have no experience at that sort of thing." So U.S. forces proceeded with the massive slaughter that was to save the Vietnamese from themselves, ie: from selecting Ho Chi Minh to lead them in throwing imperialists out on their asses.

It is a carefully buried chapter of American history that, during the first decade of this century, the suppression of the Philippine fight for freedom was as bloody as the suppression of the Vietnamese. The struggle continues.

Whether the people can retain, broaden, and fully institute their power remains problematic. There are particular difficulties to be faced in bringing about a just, equitable, and libertarian society in a country that has become a resource for developed 20th century capitalism. Those in revolt have advantages, surely: colonial status sharpens the perceptions of the populace. The unjust ownership of capital is obvious in the multinational factories and giant plantations. The unlawful force that upholds capital is easily recognized in the martial State and foreign military bases. And the stranglehold of finance capital can be felt keenly under the austerity measures dictated by IMF and the World Bank. By calling for an ouster of the multinationals, the removal of U.S. bases, cancellation of the overseas debt, and a de-nuclearization of the islands, the Philippine people have shown that they understand their invidious position as a developing nation.

The Philippine demands are strong (and to Capital, outrageous); it is difficult to see how the Philippines could hope to achieve any success against such awesome power. Nevertheless the yeast of genuine democracy is working in many parts of the region and the Philippine movement is but part of a larger movement for self-determination and a non-nuclear Asian-Pacific. There is increasing awareness also in the labor movement in the "developed" countries that slave labor in Asia is part of our problem. Indeed, the tour of North America by Philippine labor representatives was designed to expand that awareness and create solidarity.

The overwhelming burden of international debt is a crisis for everyone in the "Free World". Within the insane structure of international capital our own meager and beleaguered financial "security" is dependent on the underdeveloped nations accepting their indebtedness. Concern about deteriorating conditions in the third world has led to the creation of a Debt Crisis Network by progressive economists. The proposals put forward by the Network offer relief for the oppressed in the indebted countries and an opportunity for activists in the wealthy nations to take positive steps to alter the present irrational behaviour of international finance.

It is encouraging that the policies advocated by the Network emphasize the need for local control and self-reliance. They propose an agenda that includes:

Cancelling the worst of the debt, limiting repayments to a reasonable percentage of export earnings, conversion of parts of the debt into grants and sharing the losses (which are an inevitable part of the debt relief) over the world banking system.

A shift in aid policy to underdeveloped countries away from reliance on trade (which allows multinational domination) and towards activities that enhance local production and consumption, while protecting the ecosystem.

continued on 14. . .