



Makibaka Join Us In The Struggle

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Makibaka Join Us In The Struggle:

Makibaka, Join Us in Struggle! Friends of the Philippines, 1978 *Makibaka Join Us in Struggle!* , 1978

Makibaka! , 1978

Toward a Theology of Struggle Eleazar S. Fernandez, 2009-02-01

The Theology of Struggle is a genuinely popular Filipino theology rooted in the history and culture of a people who have endured colonial oppression at the hands of Spain North America and Japan as well as neo colonialism and home grown dictatorship Because Christianity has played a role in assisting the history of oppression in the Philippines a theology of struggle must include a struggle in theology to wrest Christian symbols from the hands of the oppressors and return them to the poor This theology which is otherwise expressed in articles poems art and action receives its first systematic treatment in *Toward a Theology of Struggle* In Part One Fernandez establishes the historical and cultural context out of which the Theology of Struggle has emerged Part Two represents Fernandez's own constructive work in which he shows how a theology of struggle must address the quest for identity and peoplehood In Part Three Fernandez explores the question of theological method outlining the areas of convergence and distinction between the Theology of struggle and other Third World theologies as well as setting forth the distinctive challenge that this theology of the Philippines poses to the authority and dominance of Western theology as a whole

The Drama of Dictatorship Joseph Scalice, 2023-07-15 The Drama of Dictatorship uncovers the role played by rival Communist parties in the conflict that culminated in Ferdinand Marcos's declaration of martial law in 1972 Using the voluminous radical literature of the period Joseph Scalice reveals how two parties the PKP and the CPP torn apart by the Sino Soviet dispute subordinated the explosive mass struggles of the time behind rival elite conspirators The PKP backed Marcos and the CPP his bourgeois opponents The absence of an independent mass movement in defense of democracy made dictatorship possible The Drama of Dictatorship argues that the martial law regime was not fundamentally the outcome of Marcos's personal quest to remain in power but rather a consensus of the country's ruling elite confronted with mounting social unrest that authoritarian forms of rule were necessary to preserve their property and privileges The bourgeois opponents of Marcos did not defend democracy but like Marcos plotted against it *Red Revolution* Gregg R.

Jones, 2019-06-26 This book is about the Communist Party of the Philippines CPP and its guerrilla army Its objective is to offer the reader a close up look and analysis of the revolution and serves as a case study of the inner workings of one of the most successful communist revolutionary movements The Third World War , 1984

New People's Army of the Philippines Philippines Research Center, 1981 **The Communist Party of the Philippines, 1968-1993** Kathleen

Weekley, 2001 *Kasarinlan* , 1992 **Human Rights** , 1986 **Savagery and Docility** Nerissa S. Balce-Cortes, 2002

After 1898 Puerto Rico and the Philippine Islands became colonial territories of the United States and this moment signaled a new but also familiar chapter in the history of the American nation The dissertation argues that after 1898 a new American Other was introduced in the American popular imagination the Filipino native as colonial Other At the turn of the twentieth

century the annexation of the Philippine Islands was the generative moment in the construction of racial and gendered discourses about the Filipino. These discourses represented the Filipino as a savage and as a small black boy thereby recalling the racial idioms of earlier stereotypes of American Indians and African Americans from the nineteenth century. This moment of Empire was both the continuation and the rupture of earlier racialized and gendered grammars that constructed images of the American nation's domestic Others, i.e. nineteenth century discourses on red savagery and black inferiority. The study focuses on the material culture of the U.S. Empire by examining two theoretical issues. First, that the U.S. Empire was practiced by and through violence and racialization that resulted in the construction of the Filipino native's black body, a body that was imagined as both savage and docile. The second theoretical idea explores the tropes of Filipino savagery and docility as key constructs of American imperial discourse and as literary devices appropriated by American and Filipino American writers. My study of the American Empire focuses on images of the Filipino in American imperial texts from the moment of Empire mainstream and Negro newspapers, editorial cartoons, photographs, and travel writing by white women who lived in the Philippines. The language of Empire includes literature by Filipino American writers who contest and appropriate the image of the Filipino savage in their novels. The Introduction begins with a genealogy of the idea of an American Empire and a discussion of postcolonial theory and the language of Empire. Chapter One is a discussion of archival photographs as indexes and icons of Empire. The second chapter focuses on lynching and Empire as tropes of American writing. The chapter analyzes mainstream and Negro newspapers from the period of the Philippine American War. Chapter Three discusses travel writing by Anglo or white women who lived in the Philippines during the first decade of U.S. rule. These are Helen Wilson's *A Massachusetts Woman in the Philippines* (1903), Emily Bronson Conger's *An Ohio Woman in the Philippines* (1904), and Mrs. Campbell Dauncey's *An Englishwoman in the Philippines* (1906). In Chapter Four, we examine tropes of history in Filipino American fiction. The novels analyzed are Ninotchka Rosca's *State of War* (1989), Jessica Hagedorn's *Dog eaters* (1990), and Carlos Bulosan's *The Cry and the Dedication* (1995). The dissertation ends with an Afterword that discusses new meanings of Empire in the twenty-first century and how Filipino Americans engage with the legacies of the U.S. Empire.

The World Towards 1990s Kashi Prasad Misra, 1985. Papers of a 1983 seminar. **The Social and Cultural Impact of the Activities**

of Transnational Corporations in Southeast Asia Ernst Utrecht, 1982. **Human Rights Internet Reporter**, 1982. □

□□□ 2□□□□□ □□□□ (Japan), 2000. Crisis in the Philippines Epifanio San Juan, 1986-02-28. San Juan, a noted Philippine Marxist now living in the United States, gives a detailed account of the Philippine situation from many perspectives. The essays deal with new imperialism, the Muslim community, literature, the New People's Army, women, and Filipinos in the United States. While Marcos is gone, many of the issues San Juan raises still need attention, and the Marxist perspective he uses gives a very different insight than has been heard previously. Thus, the work merits serious consideration for academic libraries. *Library Journal*. *Crisis in the Philippines* is an unparalleled view of the making of a revolution. E. San Juan offers an insider's

examination of the unrelenting avalanche of political events culminated by the summary killing of opposition leader Benigno Aquino He dramatically illuminates the Filipino people's struggle for self-determination the actual activities and growth of the New People's Army and an analysis of the global forces influencing the current crisis Unprecedented focus is given to the ways in which certain groups within Philippine society particularly the feminist movement and the Church are coalescing with the Left Poignantly illustrated with photographs of village life the New People's Army protest rallies press and media clippings this is the first unrestricted story of the Philippine revolution Festschrift in Honor of Dr. Marcelino Foronda, Jr
Emerita S. Quito,1987 **Writing and National Liberation** Epifanio San Juan,1991 *Breakthrough* ,1989

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