

BANTAYOG NG MGA BAYANI

In honoring our martyrs, we proclaim our determination to be free forever

Mano

ANNUAL CELEBRATION IN HONOR OF MARTYRS AND HEROES

Bantayog Memorial Center
Quezon Avenue corner EDSA, Diliman, Quezon City
November 30, 2007 - 4:00 - 6:00 p.m.



Aloysius U. "Ochie" Baes



Catalino O. "Lino" Brocka



Nicolas M. "Nick" Solana, Jr.



Rizal C. K. Yuyitung

BANTAYOG NG MGA BAYANI

Quezon Avenue cor. EDSA, Diliman, Quezon City, 4:00 - 6:00 p.m., Friday, Nov. 30, 2007

Annual Celebration in Honor of Martyrs and Heroes and 21st Anniversary of Bantayog

PROGRAM PROPER, 4:00 - 6:00 p.m.

National Anthem	-	The Audience singing with The TransChorale
Lowering of Flag to Half Mast	-	Playing of Taps with the Families of Honorees Lowering of Flag to Half Mast
Invocation	-	Rev. Bernadette A. Morales <i>Pastor, Cosmopolitan Church</i>
Welcome Remarks	-	Mr. Jose P. de Jesus, <i>Vice-Chairman</i>
Introduction of Guest of Honor and Speaker	-	Dr. Quintin S. Doromal, <i>Exec. Director</i>
Speech	-	Ms. Eugenia D. "Eggie" Apostol
Musical Number	-	TransChorale
<u>Reading of Citations & Responses</u>		
BAES, Aloysius U. "Ochie"	-	
Reading of Citation	-	Mr. Rafael M. Paredes, <i>Trustee</i>
Response	-	Ms. Aurora Baes, <i>Mother</i>
BROCKA, Catalino O. "Lino"	-	
Reading of Citation	-	Ms. Carolina S. Malay, <i>Trustee</i>
Response	-	Mr. Daniel Brocka, <i>Nephew</i>
Special Number	-	Mr. Jonas Baes & Mr. Jopy Baes
<u>Reading of Citations & Responses</u>		
SOLANA, Nicolas M. "Nick", Jr.	-	
Reading of Citation	-	Ms. Gloria Jopson-Kintanar, <i>Trustee</i>
Response	-	Ms. Purificacion S. Concepcion, <i>Sister</i>
YUYITUNG, Rizal C.K.	-	
Reading of Citation	-	Mrs. Nievelena V. Rosete, <i>Trustee</i>
Response	-	Mr. Tom Yuyitung, <i>Son</i>
Unveiling of Names on the Wall of Remembrance & Floral Offering	-	Trustees & Families of Honored Martyr/Heroes, Relatives and Friends
Closing Prayer Candle Lighting	-	"The Lord's Prayer" Families, Relatives and Friends of Previous Martyrs/Heroes

Mr. Edicio dela Torre, *Master of Ceremonies*

How **Bantayog** came into being



In 1986, immediately after the EDSA I Revolution, **Dr. Ruben Mallari** arrived in the Philippines to rejoice with us over the ouster of the dictatorship and the restoration of democracy. Dr. Mallari is a well-known physician from California and was active in the democratic resistance movement in the USA.

He suggested to a group of friends that a memorial should be established in honor of those martyrs and heroes who fought for the cause of truth, justice, peace and freedom but died without seeing the dawn of freedom. Implicit in his suggestion was the fear that the martyrs might be forgotten in our daily struggle to rebuild the nation and its economy.

After he left for the USA, a group of Filipinos decided to organize the **BANTAYOG NG MGA BAYANI FOUNDATION**. Among them were: **Doña Aurora A. Aquino, Sen. Jovito R. Salonga, Dr. Pedro L. Yap, Atty. Abraham F. Sarmiento, Mrs. Josefa M. Jopson, Mrs. Cecilia C. Lagman, Bishop La Verne D. Mercado, Bishop Tito E. Pasco, Mrs. Lydia dela Paz, Rev. Cirilo A. Rigos, Sr. Christine Tan, Atty. Ramon M. Osmeña, Mrs. Nieveleña V. Rosete, Atty. Felipe L. Gozon, Dr. Ledivina V. Cariño, Mrs. Pearl G. Doromal, Mr. Victor A. Barrios, Atty. Delilah V. Magtolis, Mr. Solomon Y. Yuyitung, Mr. Benjamin T. Guingona, Ms. Domini Torrevillas, Mrs. Thelma M. Arceo**, and others.

Dr. Ledivina V. Cariño, Dean of the UP College of Public Administration, was requested to draft the concept paper based on the suggestion of Dr. Mallari. The rationale was stated as follows:

"Freedom had dawned magnificently upon us—brought about by our own will with the help of Divine Providence. We stood together with linked arms as we proclaimed our unity, our dedication to our country. With boundless faith, we broke the chains which enslaved us in a regime of terror, intimidation, and fraud.

But as we enjoy our liberation, let us not forget those who fell during the night. Let us honor the Filipino patriots who struggled valiantly against the unjust and repressive rule of Ferdinand E. Marcos. Let us build a memorial to those men and women who offered their lives so that we may all see the dawn.

For as we remember those victims of authoritarian rule, we shall become more vigilant about preserving our freedom, defending our rights and opposing any attempt by anyone to foist another dictatorship upon us.

In honoring our martyrs, we proclaim our determination to be free forever."

The concept paper was approved by the organizers and became the basis of the **Articles of Incorporation** filed with the **Securities and Exchange Commission** on **July 30, 1986**.

Families of victims, members of civic organizations and the general public were invited to send the names and personal circumstances of persons who should be honored in line with the criteria stated in the Articles of Incorporation.

A **Research and Documentation Committee** was constituted **under the leadership of Mrs. Thelma M. Arceo**. The Committee was tasked to verify the factual bases of the nominations and to conduct independent research and investigation. Recommendations of the Committee are made to the Executive Committee which screens the nominees and endorses those it approves to the Board of Trustees for final approval. Mrs. Arceo was succeeded as head of the Committee by **Dr. Maria Serena "Maris" I. Diokno** who served until 1998 when Mrs. Arceo was again appointed to head the Committee.

Representations were made with the Philippine

government for the acquisition of an appropriate site. The Office of the President in cooperation with the Land Bank of the Philippines enabled the Foundation to acquire a 1.5-hectare lot near the corner of EDSA in Diliman, Quezon City for the Memorial Center.

The Foundation officers, who serve without compensation, raised funds from their own pockets and from voluntary donations to construct a **45-foot Monument** by the noted **artist-sculptor Eduardo Castrillo**. The Monument depicts the self-sacrifice of a fallen figure held in one hand by a symbol of the Motherland, with her other hand reaching for the sun of freedom.

The idea of a Wall of Remembrance came as an inspiration to the Foundation which saw it as a way to immortalize the names of the nation's martyrs.

After six years of work, the **Monument and the Wall of Remembrance were unveiled on the morning of Bonifacio Day, November 30, 1992**. The names of the **first 65 martyrs** were honored and enshrined.

The following year, **in 1993**, after long reflection, the Foundation's Officers and Members decided to honor as heroes those who died after the EDSA I Revolution but had given their all for the truth, justice, peace, freedom and democracy during the Marcos years. the **Articles of Incorporation were amended** to reflect this decision.

On **November 30, 1993**, the **first three (3) heroes** were honored, and every year thereafter, the Foundation honored additional martyrs and heroes. **B**



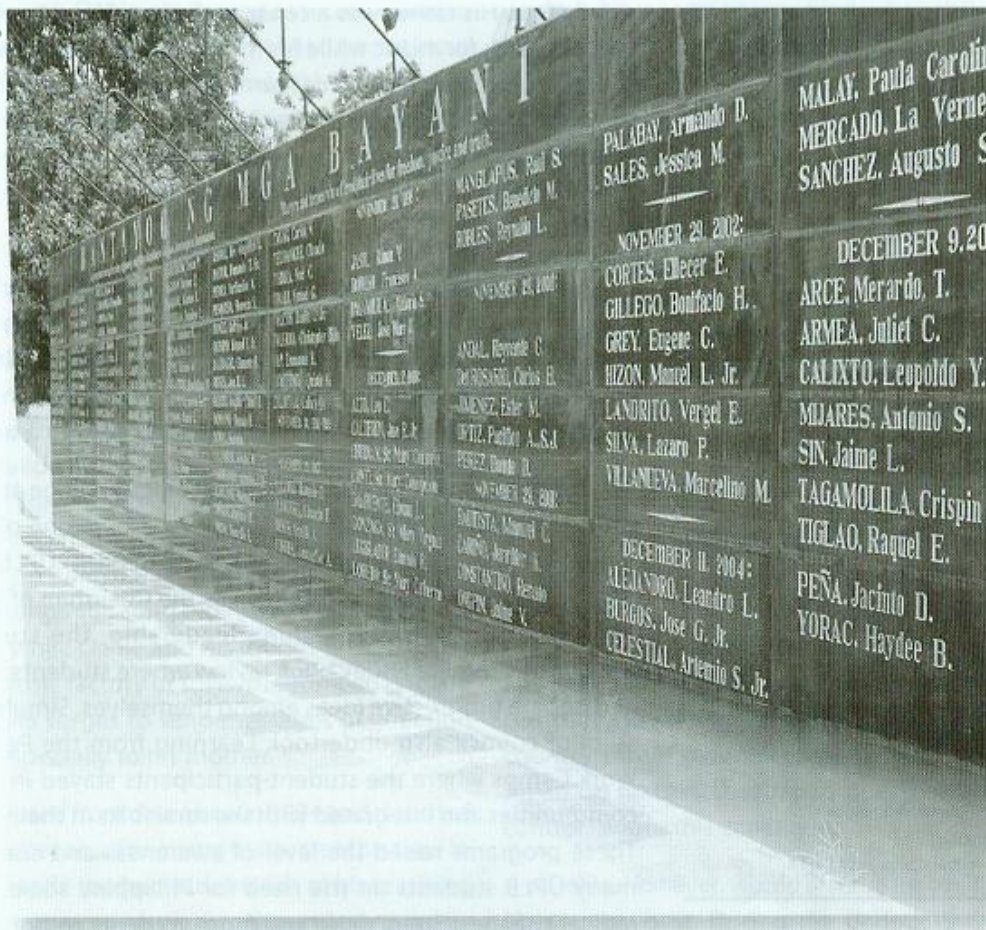
Profiles and Citations of **Martyr** and **HEROES** 2007

Aloysius U. "Ochie" BAES

Catalino O. "Lino" BROCKA

Nicolas M. "Nick" SOLANA Jr.

Rizal C.K. YUYITUNG



HERO**Aloysius U. "Ochie" BAES***July 28, 1948 - December 21, 2006.*

Immortality comes in two ways for Dr. Aloysius 'Ochie' Baes, an eminent scientist who led a heroic life by casting his lot with the poor, the downtrodden and the oppressed. First, future scientists will surely oft quote his detailed and competent scientific work, especially those that deal with toxic wastes and environmental safeguards; and second, the songs that he composed during his years in prison will certainly be sung by generations yet to come.

Ochie was born in Los Baños, Laguna to a family where music was a daily fare. His father was a tenor and a band leader who instilled in him a passion for music while his mother sang and played the organ at the local parish church. Ochie learned how to play the piano, the flute, the guitar, the clarinet and other horn instruments. The family was so deep into music that apart from Ochie, a younger sibling, Jonas, would soon become a renowned faculty member at the College of Music in UP Diliman.

A different kind of music, however, stirred inside Ochie that like a siren song totally captivated his imagination and entire being. It was, after all, the sixties in the Age of Aquarius, civil rights, Student Power, and the Vietnam War. As early as in his fourth year in high school, Ochie would lead a one-day protest against an oppressive teacher.

But it was only a prelude to bigger things. College at UP Los Baños would see him in full bloom. In 1967, he became one of the founders of the Samahang Demokratiko ng Kabataan (SDK) UPLB Chapter. The next year, Ochie would run and win as the Chairman of the University Student Council. Under Ochie's leadership, the student council organized a regular Friday book review where students would discuss and debate progressive ideas among themselves. Simultaneously, the student council also undertook Learning from the People Summer Work Camps where the student-participants stayed in selected rural communities and integrated with the rural folks in their daily routines. These programs raised the level of awareness and consciousness of many UPLB students on the need for Philippine society to undergo radical changes. Soon, more and more students responded and were

BORN	28 July 1948 Los Baños, Laguna
DIED	21 December 2006
PARENTS	Gerardo E. Baes and Aurora U. Baes
SIBLINGS	Ochie was the 2 nd child among 5 children (3 brothers, 2 sisters)
EDUCATION	Elementary Makiling Elementary School Secondary UP Rural High School College UP Los Baños BS Agricultural Chemistry (cum laude) Masteral University of Minnesota, USA Doctorate University of Minnesota, USA

promptly primed for action. In protest of an oil price increase in 1970, a successful two-week boycott of UPLB classes soon followed and was capped by a barricade on the national highway that led to the UPLB entrance.

The barricade was a success because Ochie's leadership went beyond the confines of the State University. Years earlier, Ochie led the establishment of SDK chapters among the youth in the immediate vicinities of UPLB. This was not the climax, however, of Ochie's student leadership. The following year when then President Marcos suspended the writ of habeas corpus, Ochie led a long protest march from UPLB to Manila under the glaring heat of the summer sun. It was a tough, gritty march that would presage the epic Lakbayans of later decades.

All throughout this intense period when Ochie wore several hats—as a tireless organization man, a helpful comrade and guru, and crush ng bayan he never forsook his studies. Though Ochie graduated as a cum laude in 1969, contemporaries would relate that had he not incur the ire of the Dean, he would have graduated with higher honors as a magna cum laude. Ochie then promptly joined the ranks of the UPLB faculty as a Chemistry instructor.

When Marcos declared Martial Law in 1972, Ochie was among the personalities that the military targeted for immediate arrest. Left with no choice, Ochie, along with thousands of students situated similarly, worked full-time in the underground resistance. Ochie immersed himself in organizing the farmers in Laguna until he was arrested the following year. Detained at first at Camp Crame then to Ipil and finally to Bicutan, it was during this period of incarceration that Ochie composed the songs *Huwad na Kalayaan*, *Mutya*, *Kay Taas ng Pader*, among other songs still sung today among progressive circles. All the while Ochie and his friends were turning prison into a music factory of sorts; friends would relate that Ochie never forgot to send messages of affection to his family, especially to his mother.

He was released from detention in 1974 and resumed his teaching duties as a Chemistry instructor this time in UP Diliman. Despite the hectic demands of his teaching duties, Ochie continued his work in the underground by organizing and educating activists to fight the Marcos

dictatorship. In 1982, he left the country to pursue his graduate studies at the University of Minnesota. While in the United States, Ochie got actively involved in the solidarity movement of US-based Filipinos who, despite the great distance, supported the struggles in the home front. Friends at the Alliance for a Just and Lasting Peace-USA would testify that Ochie's expertise in organizational work proved invaluable in helping the organization map out tactics and strategies in its various campaigns.

After completing his doctorate degree with distinction, Ochie went to Japan in 1988 to teach in a university. This sojourn, however, was to be a very brief one. Being so near to his native homeland, Ochie could not resist coming back home and sharing his intelligence and talents to his own compatriots. So the following year, Ochie went back to the country to resume his teaching career at UPLB.

Among the first things that Ochie did after settling down a bit was to gather kindred scientists and form the Center for Environmental Concerns-Philippines (CEC-Phil.). He was also instrumental in the founding of AGHAM, an organization of nationalist and pro-people scientists. Colleagues in these two organizations would relate that Ochie proved once again to be a key figure in clarifying what role scientists need to play in environmental advocacy in view of the hardships and struggles of the Filipino people. Oftentimes, it was Ochie who provided the clear-cut framework for a truly effective, pro-people science and technology movement. Many environmental groups and network are eternally grateful to Ochie for helping them spell out their vision, mission and goals in their environmental work.

Ochie's brilliance is best summarized by a colleague in this manner: imagine a Filipino who went to Japan to teach Toyota how to make cars. Ochie did something similar when he conducted classes in water, wastewater and air quality monitoring to graduate students of Hiroshima and Kinki University in Japan. "Ochie did the country proud by being recognized as the expert in Japan on matters that Japan does best, like pollution control," wrote this colleague.

Ochie, however, would reserve his brilliance to serve his country best. During the period 1989-2003 when Ochie served as the Managing Director of CEC-Phil., he

tirelessly demonstrated what his pro-people framework consisted of and how does one put it into the concrete. In 1990, Ochie conducted joint researches with his students and exposed the adverse environmental and health effects of the coal-fired power plant in Calaca, Batangas. Around this period also, Ochie became one of the brains behind the national campaign against the toxic wastes of the US military in the Subic and Clark bases. He initiated toxicity pathway researches that linked the rising incidence of cancers among the people in the local communities to the lingering presence of toxic contaminants, such as fuel and armaments, in effect demonstrating the culpability of the US military.

In 2003, Ochie also initiated a series of field visits and community education to the direct impact areas of Marcopper and Placer Dome mining operations in the province-island of Marinduque. These field studies encouraged the people and the local government officials to pursue their campaign for environmental justice, rehabilitation and mining moratorium in the island.

When the Ormoc tragedy happened in 2004, Ochie correctly predicted that other landslide disasters are bound to happen and called upon the government to henceforth immediately identify critical areas and prepare such areas to impending disasters. Colleagues and other experts all agree that had the government listened to such pleas, the subsequent tragedies in Quezon, Aurora, St. Bernard in Leyte and other regions would have been less disastrous had Ochie's recommendations been put into operation.

He thereafter worked as a member of the Rapu-Rapu Fact-Finding Commission that scrutinized the controversial Lafayette polymetallic flagship mining project of the Arroyo administration. Despite failing health, Ochie worked tirelessly once more in studying the mine tailing incidents, exposing the adverse consequences and flaws of the entire project, and subsequently recommend its termination.

Colleagues who worked with Ochie at this time already noticed his failing health. One time, they noticed that Ochie was having difficulty in breathing while ascending the stairs to a conference room. Ochie never

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complained, though, and would use his sense of humor to lighten up everybody. At that time, Ochie already had developed an enlarged heart and was already experiencing its complications.

In retrospect, a colleague had this to say about Ochie's condition: Because he shirked no tasks however burdensome and whatever the toll on his own health, he never complained. He never took a vacation from being so kind to everyone around even in the heat of righteous anger. He developed an enlarged heart because truly that heart of Ochie was already so large in the first place.

Ochie quietly died on December 21, 2006 due to complications arising from kidney failure at the National Kidney Institute. With his passing, the country may have lost a dedicated, uncomplaining son who gave all his time, energies and talents in its service but have definitely added in the pantheon of its heroes another immortal Filipino worthy of emulation and respect for all times. **B**

BANTAYOG NG MGA BAYANI FOUNDATION
Quezon City, Philippines

ALOYSIUS U. "OCHIE" BAES

(1948 - 2006)

of Los Baños, Laguna

CITATION

For exhibiting consistent commitment and leadership to the cause of democracy and freedom in his youthful years by propagating democratic and nationalistic ideals among the youth and students of the University of the Philippines in Los Banos, Laguna and the nearby communities as one of the pioneering and prominent founding members of *Samahang Demokratiko ng Kabataan* (SDK) in UP Los Banos and in other key cities and towns in the Southern Tagalog Region;

For using his musical talents and skills to compose and propagate revolutionary and nationalistic songs that became part of the cultural movement that helped in the dismantling of the Marcos dictatorship;

For providing valuable leadership and insights into the international solidarity work in the United States and Japan which became a groundswell for international pressure and movement that inspired the Filipino people locally and internationally to fight and end the Marcos dictatorial regime;

For helping lay down the framework orientation and vision for a truly, progressive, nationalistic, democratic, pro-people science and technology and environmental movement in the Philippines; and

For giving all his knowledge, skills, talents, even his health and well being to freedom, democracy, human rights and environmental conservation to the Philippines and to the Filipino people.

In testimony whereof, the Bantayog ng mga Bayani Foundation hereby recognizes ALOYSIUS U. "OCHIE" BAES as a MARTYR/HERO in the struggle against martial law and hereby honors him by engraving his name on the Wall of Remembrance on this 30th day of November 2007.


QUINTIN S. DOROMAL

Executive Director


THELMA M. ARCEO

Chairperson

Research & Documentation


ALFONSO T. YUCHENGCO
Chairman

HERO

Catalino O. "Lino" BROCKA

April 7, 1939 - May 22, 1991



Catalino Ortiz "Lino" Brocka, perhaps one of the greatest Filipino directors ever, is the quintessential genius-survivor who rose from the remote barrio surroundings of Bicol and Nueva Ecija to the glitzy international arena like the Cannes and Toronto Film Festivals. And yet, for while the whole world celebrated his films and toasted his brilliance, Lino Brocka, the barrio kid who never shook off his probinsiyano accent, never for once forgot his roots and, in many instances, even fiercely fought for them in his inimitable, dramatic manner.

Lino was born to Regino Brocka, an itinerant carpenter, boat builder and salesman from Sorsogon, and Pilar Ortiz, then a 16-year old barrio lass from Nueva Ecija. A jack-of-all-trades, Regino built in the young Lino the strong foundations of his later genius by teaching the boy the art of singing, dancing and poetry, as well as the alphabet, arithmetic and the natural sciences. It helped a lot, too, that Regino built for his young family a home in one of the idyllic islands in Sorsogon where he enjoyed certain preeminence, especially in local political affairs. Regino often took the young Lino to his meetings and exposed the boy to political debates and discourse.

When Regino, however, was killed in what looked like political vendetta, things took a wrong turn for the young Lino. Without her husband, Pilar, the young mother, was forced to look for odd jobs in order to support Lino and the newly born Danilo. There was even a point when she had to accept the entreaties of a local fisherman who was kind to both Lino and Danilo. But things did not work out eventually. With their lives in Bicol becoming harsher and harsher, the young widow decided to go back to her hometown in San Jose, Nueva Ecija along with her two sons.

But despite her familiar surroundings, Pilar still encountered difficulties in raising and feeding her sons. Subsequently, she decided to split up the family for a while. She entrusted Lino to her elder sister in a nearby town while she and Danilo lived with her mother. For four years,

BORN 7 April 1939
Pilar, Sorsogon

DIED 22 May 1991

PARENTS Regino Brocka and
Pilar Ortiz

SIBLING Danilo Brocka

EDUCATION Elementary
San Jose Elementary School
Secondary
Nueva Ecija North High School
College
UP Diliman
(A.B. English Literature)

RECOGNITION/CITATIONS

- Lifetime Achievement Awardee, Film Academy of the Philippines (posthumous), 1992
 - Awardee, Lamberto Avellana Memorial Award, 1990
 - Awardee, Hall of Fame, FAMAS, 1990
 - Awardee, Gawad CCP para sa Sining, 1989
 - Commissioner, 1986 Constitutional Commission
 - Awardee, Ramon Magsaysay Award for Journalism, Literature and Communication Arts, 1985
 - Recipient of various Cannes, British and Toronto Film Festivals citations for best film director
-

Lino lived with his aunt who, unfortunately, treated him as a houseboy and made him suffer insults and physical abuse. The matter came to a head when during a heated argument, his aunt threw a large bowl at Lino who immediately lost consciousness. Upon regaining his wits, Lino ran away to his grandmother's house where he was reunited with his mother and brother.

Lino thereafter attended the San Jose Elementary School where he graduated in 1952. At this time, the family's situation had dramatically improved because Pilar had become a schoolteacher. It was during this time that Lino's interest in the movies was nurtured. It almost became his routine to go to the movies after finishing his daily household chores. There, inside the decrepit small-town movie hall in San Jose where the young impressionable Lino Brocka sat and feasted on classic Hollywood movies over and over again, the path for this Filipino genius had been finally set.

At the Nueva Ecija North High School, this young genius began to flex his wings. Lino not only excelled in his academic subjects but also proved brilliant in debate, oration, and any other school activity that required performance. At home, he would use the dining table as stage and hold poetry sessions until late evenings. He subsequently became the best student orator in the entire province and would later on organize a community theater group that performed during various barrio occasions. Lino devoured most of the books in the school library and was influenced by the essays of prominent literati such as William Somerset Maugham, AJ Cronin and the like. He eventually graduated from high school in 1965 with six medals and won a scholarship to the University of the Philippines in Diliman.

Lino enrolled in English Literature while at UP as a preparation for a law degree. He promptly lost his scholarship at the end of his freshman year and had to find odd jobs to support himself. He then applied for membership in the UP Dramatic Club but got rejected because of his thick probinsyano accent and lack of height. Undeterred, he became an even more avid fan of Hollywood movies so as to be able to, at least,

practice and speak like an American. Thereafter, he once again applied for membership in the Club. Swayed by his persistence but still unimpressed, the Club did not reject him this time but instead, mercifully, assigned him stagehand roles like pulling stage curtains, doing lighting design and at times, playing helper to actors and actresses. Now in the thick of things, Lino then worked at the music shop in the UP Canteen, at times also wrote and coordinated publicity work for American B-movies shot in the country. He had the opportunity to once work as an assistant stage director. It was at this point in his life that for inexplicable reasons, at least to his closest friends, Lino would seem to shortcircuit his own budding career. He found religion by becoming the first Filipino convert to Mormonism and then throwing everything away to do missionary work in Hawaii.

While there, Lino proselytized in the various Mormon missionary areas and, at one time, taught part of a course in world religion in the University of Hawaii. Along with the usual routine missionary activities, Lino contributed to missionary fund-raising by staging plays and shows for tourists. But his feistiness got the better of him and soon enough Lino was transferred from island to island in less than 12 months. Finally he was transferred to a leper colony, a sort of the Mormon Church's post of last resort. Lino's religious zeal was wavering at this point, partly because of the boredom of a missionary's life and partly because he always raised questions about anything and would not blindly obey an edict from his superiors.

After completing his missionary commitment, Lino tried to complete his interrupted education by enrolling in the Mormon Church College of Hawaii for one semester. He worked as a menial laborer to pay his own way but reportedly found the Hawaiian climate so conducive to sleeping under coconut trees instead of attending classes. Still bereft of a degree, Lino decided to visit the US mainland and arrived in San Francisco with only \$50 in his pocket. His membership in the Mormon Church was finally over.

For several weeks, Lino lived in the city's so-called "tenderloin district" and learned from hoboes how

to survive. When he finally got a job as a busboy in a restaurant, he was able to eat his first solid meal in a month. Two months later, Lino worked in a hospital for the elderly. Sensing the fine qualities of this particular Filipino, the administrator offered Lino a permanent position and help in getting American citizenship if he would stay. Lino, however, refused because he felt an overwhelming homesickness. He eventually returned to Manila in 1968.

Upon his return to the country, Lino touched base with his old friends, among them fellow stage and movie director Behn Cervantes who promptly introduced Lino to Cecile Guidote-Alvarez who had just a year before founded the Philippine Educational Theater Association (PETA). Lino joined PETA soon after. Just like his father, Lino became a jack-of-all-trades—running errands, doing odd jobs, writing scripts, leading theater exercises and eventually becoming a director for PETA's drama show for television. In 1970, Lino's biggest break came when the producer of LEA Productions asked him to do a film that was slated for entry at the Manila Film Festival. The result was Lino's first film entitled "Wanted: Perfect Mother" which was based on the "The Sound of Music" and a Filipino comic serial and which won the Best Screenplay award at the Festival. The film was both an artistic and commercial success. Lino Brocka, the director who will soon assume legendary proportions, was finally out.

That same year, Lino directed the movies "Santiago" which won for him the Best Director citation from the Citizen's Council for Mass Media, and "Tubog sa Ginto" which likewise garnered an award. He would start and finish seven more films for LEA Productions in the succeeding four years. Simultaneously, Lino continued to direct for the stage under PETA. In 1974 during the height of the Marcos dictatorship when Cecile Guidote-Alvarez had already been in exile, Lino assumed the leadership of PETA. At the same time, he put up his own movie company, CINEMANILA, with the help of some friends who sat as stockholders and financiers of the company. Though the movie company did not endure for long, it

was under its wings that Brocka produced and directed the classic "Tinimbang Ka Ngunit Kulang" which won for Lino another Best Director award from FAMAS. The company would complete only three more films after that until it finally folded up. Lino was financially broke when CINEMANILA went south and with even P800,000 in payables. Despite this, however, Lino rejected offers from the Marcos government to do the kind of films it "approved."

The following years proved to be very productive for Lino. In order to pull himself up, he directed movies for other commercial outfits. Many proved to be box-office and artistic successes, like the films "Maynila Sa Kuko ng Liwanag," "Jaguar," "Insiang," "Bona" and "Angela Markado" which he also entered for screening at the prestigious Cannes Film Festival in France and other festivals worldwide. Lino Brocka's acclaim grew as critics and reviewers in these festivals raved at the superior qualities of his films.

The more his acclaim grew, the more confident and daring did Lino become. In 1983, he formed the Concerned Artists of the Philippines (CAP) which took the stand that artists must be citizens first and foremost and must therefore take a stand at the issues confronting the country which was then under the tight grip of the Marcos dictatorship. Lino's convictions against all forms of censorship and repression took him to the streets and made him a fearless and outspoken critic of the Marcos administration. The CAP organization, in fact, was one of the groups that had gathered at the old Manila International Airport to welcome the arrival of the former senator Benigno "Ninoy" Aquino Jr.

Following the Aquino assassination, Lino directed the movie "Bayan Ko: Kapit sa Patalim" and showed it at the Cannes Film Festival in 1984. The film was hailed as the Best Film of the Year by the British Film Institute for its realistic and harsh portrayals of Philippine society at that time. The Marcos government tried to stop the screening of "Bayan Ko" inside the country by invoking its supposed subversive nature. The Supreme Court,

however, in a rare act of courage ruled in favor of Lino and company. The Marcos government, however, did not let up in its opposition until the film was finally shown with many cuts and restricted only for viewers 18 years old and above.

In the following year, Lino was arrested alongside with his old friend and colleague, Behn Cervantes, for leading a nationwide strike by jeepney drivers. Lino and Behn suffered 16 days in prison before being finally released. Lino's resolve, far from weakening, became as hard as steel. After his release from prison, he became a national council member of the anti-Marcos Coalition for the Restoration of Democracy (CORD).

In 1985, the Ramon Magsaysay Awards honored Lino Brocka, who by then had already become the most respected and most popular director in the country, with an award for "making cinema a vital social commentary, awakening public consciousness to disturbing realities of life among the Filipino poor." Despite all this acclaim, however, whenever it was possible, Lino continued to join the innumerable protest meetings, rallies and get-togethers that all converged to the ultimate protest rally that was EDSA 1986.

The reestablishment of formal democracy, however, did not put blinders nor dampen most of Lino's political views of certain things. Appointed as a member of the Constitutional Commission that was supposed to draft a Freedom Constitution, Lino led a walkout of members who protested the Commission's decision on the agrarian reform issue. Lino felt that many provisions in the new charter were repressive and anti-Filipino. He then focused his energies in the campaigns against the US bases in the Philippines.

He vented his frustrations with the new order in his succeeding films. The films "Gumapang Ka Sa Lusak" portrayed the abuse of power by self-serving politicians, and the film "Ora Pro Nobis" condemned the abuses by the military and paramilitary groups that were then engaged in a vigorous anti-insurgency campaign. "Ora Pro Nobis" was screened at Cannes Film Festival and

**I DIE JUST WHEN I SEE
THE DAWN BREAK
THROUGH THE
GLOOM OF NIGHT,
TO HERALD THE DAY
AND IF COLOR IS LACKING
BLOOD THOU SHALL TAKE,
POUR'D OUT AT NEED FOR
THY DEAR SAKE
TO DYE WITH
ITS CRIMSON
THE WAKING RAY
MY LAST FAREWELL
DR. JOSE P. RIZAL**

again drew rave reviews and became the subject of controversies and debates on the issue of censorship and artistic freedom.

Lino made many other films after these social commentaries. Though they were commercial films that tackled less controversial issues, they were nonetheless stamped with the legendary Brocka narrative and perspective which made them worth watching nonetheless. He continued to participate in many other festivals like those in Toronto, Los Angeles, Montreal and Chicago while giving out interviews in prestigious magazines. While filming the commercial film "Sa Kabila ng Lahat," he died in a vehicular accident in Quezon City on May 21, 1991. He left behind his mother Pilar, his brother Danilo, and a grateful Filipino nation bereft of his genius and heroism. **B**

BANTAYOG NG MGA BAYANI FOUNDATION

Quezon City, Philippines

CATALINO O. "LINO" BROCKA

(1939 - 1991)

of Pilar, Sorsogon

CITATION

For crafting internationally-acclaimed artistic landmarks in Philippine cinema such as "*Maynila Sa Kuko ng Liwanag*," "*Jaguar*," "*Insiang*," "*Bona*," "*Kapit sa Patalim*" and others that portrayed the harsh realities of Philippine society, especially during the Marcos dictatorship, despite the threats, the cajolery and the actual oppression he experienced;

For being the stalwart of artistic freedom and helping establish the Concerned Artists of the Philippines (CAP) that worked for the abolition of all forms of censorship and the dismantling of the Marcos dictatorship;

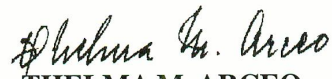
For being a fearless and outspoken critic of the Marcos administration and courageously leading a nationwide transport strike and being incarcerated for it as a result and for accepting the membership in the national council of the Coalition for the Restoration of Democracy (CORD) shortly thereafter;

For continuously crafting socially-relevant films such as "*Gumapang Ka sa Lusak*" and "*Ora Pro Nobis*" despite the fall of the Marcos dictatorship and the restoration of formal democracy; and

For leading the walkout of the members of the 1987 Constitutional Commission when the provisions of the agrarian reform program were watered down and when he felt that many provisions in the new charter were repressive and anti-Filipino and for focusing his energies in the campaigns against the US bases in the Philippines thereafter.

In testimony whereof, the *Bantayog ng mga Bayani Foundation* hereby recognizes CATALINO O. "LINO" BROCKA as a **MARTYR/HERO** in the struggle against martial law and hereby honors him by engraving his name on the Wall of Remembrance on this 30th day of November 2007.


QUINTIN S. DOROMAL
Executive Director


THELMA M. ARCEO
Chairperson
Research & Documentation


ALFONSO T. YUCHENGO
Chairman

Martyr

Nicolas M. "Nick" **SOLANA** Jr.

February 13, 1949 - April 17, 1975



BORN	13 February 1949, Davao City
DIED	17 April 1975, Davao Oriental
PARENTS	Nicolas Solana and Paulina Moralizon
SIBLINGS	1 brother, 3 sisters
OCCUPATION	Researcher
EDUCATION	Elementary - Davao Central Elem. School Secondary - Ateneo de Davao, Matina College - Ateneo de Manila University AB Economics, 1969 Ateneo de Davao Law School Finished law studies in 1973 , but did not take the bar

ACHIEVEMENTS/ACTIVITIES

- National Champion, 1964 Voice of Democracy Oratorical Contest sponsored by the Junior Chamber of Commerce of the Philippines (Jaycees)
- Acted in various school plays throughout his student days
- PMT Corps Commander in high school
- Member, Ateneo College Glee Club
- Treasurer, Economics Society, Ateneo de Manila
- Member, The Ambivalent Crowd (singing group popular at the time)
- Active member of Basta Ikaw Lord/Days with the Lord, a religious movement that conducted activities for reflection and prayer
- Member, Malayang Lipunan, 1971, a socio-civic youth organization while he was in law school

People are already familiar with the life stories of famous Ateneans who chose the less-traveled path and, as a consequence, died for their passionate beliefs on freedom and democracy—the names Edgar Jopson and Emmanuel Lacaba easily come to mind. Few, however, know that these two celebrated martyrs were preceded by a less well-known, but certainly no less heroic, martyr in the person of Nicolas M. "Nick" Solana Jr. In fact, it wouldn't be quite a stretch to say that Nick, in many ways, inspired, as well as was inspired by, Edjop and Eman to fight for the rights of the oppressed and the dispossessed.

Nicolas M. "Nick" Solana, Jr., was born on February 13, 1949. He grew up in a middle class area in Davao City. His parents were both educators – his father, a school supervisor, his mother taught English and later on was a guidance counselor. He was a bright and smart student, consistently earning good grades. As a young boy at the Davao Central Elementary School, he assumed leadership roles as a cub scout and later as a boy scout.

In high school, Nick attended the Ateneo de Davao and belonged to the honors class. Possessing a good voice and a theatrical bent, he took part in a school play, *El Gran Teatro Del Mundo*.

In his senior year, he was Southern Mindanao's representative to the 12th National Voice of Democracy oratorical contest, sponsored by the Junior Chamber of Commerce of the Philippines (Jaycees) and Meralco. Held at the Philamlife Auditorium in Manila, Nick, by unanimous vote of a three-member panel composed of the Malaysian ambassador, the cultural attaché of Mexico, and the wife of the AP bureau manager, won over eight other regional contestants. In his speech, tall and lanky Nick hushed and awed the audience as he passionately anchored his defense of Democracy on what he felt was the "root of the nation: the family."

Destroy the family and you destroy Democracy;
preserve the family and you preserve Democracy;
strengthen the family and you strengthen Democracy.

In 1965, courtesy of the scholarship he won in said oratorical contest, Nick enrolled at the Ateneo de Manila for college, where he took up AB Economics. A regular college guy was how friends described him. He played basketball on weekends and went around Katipunan carrying his guitar, always singing, always cracking jokes—“laughing, jeering and playing pranks like humor was going out of style and he had just been anointed to revive it,”—and indulging in drinking and the general carousing of the students. He became close to his fellow dormmates at the Cervini Residence Hall.

College gave Nick a chance to give full expression to his thespian talents. He participated in the chorus of the Ateneo Experimental Theater’s production of T.S. Eliot’s *Murder in the Cathedral*. In 1966, he joined the Ateneo Glee Club, under Fr. Antonio Cuna, S.J., where he sang second bass. He and several other friends also took part in the play *Showboat* which was staged at St. Paul’s College. He became a member of *The Ambivalent Crowd*, a popular singing group. He helped arrange the Davao tour of the group and even hosted some of them at his family’s residence.

Sometime in college, Nick joined the *Days with the Lord*, a religious movement that was founded in 1966 at the Ateneo by a group of young Jesuits led by Fr. Francisco Glover, S.J. A present-day web site describes the *Days with the Lord* movement thus:

A crossbreed between the *Cursillo* weekend and the Ignatian Spiritual Exercises, the movement addressed the spiritual needs of students which were not answered by the annual seniors’ retreat. The *Days’* three-day workshop aims to enable the participant to live a religious experience (not hear about but live on an experience): to realize more intimately the personal love of Christ so that the participant may be disposed to respond freely to the invitation of that love... Unlike a retreat, the *Days* is not based on silence and solitude it unrolls in an atmosphere of informality, of joy, of camaraderie, of sharing and of Christian love

in action... The “*Dazers*” greeting is: “*Basta Ikaw, Lord*” (just for you, Lord).

Through *Days with the Lord*, Nick underwent experiences that allowed him to renew his relationship with God. A friend, Freddie Salanga, observed thus: “that was where he (Nick) learned about commitment and the need to become “fully and totally committed”.

5. History of Political Activism

After his graduation in 1969, Nick went back to Davao City and enrolled at the Ateneo de Davao School of Law. The country was now in an agitated state over then Pres. Marcos’s increasingly repressive rule. In Mindanao, the situation was much more explosive. Increasing militarization in the countryside resulted in expanding human rights violations. Massacres, bombings and strafings became part of the broiling political scenario.

Very much aware of the suffering of the poor people brought about by what he perceived were inequities in the social and political system, Nick immersed himself in community development work in the slum areas of Davao City. Together with Fr. Antonio Cuna, S.J., he introduced the *Days with the Lord* movement to the various urban poor communities, particularly in Boulevard’s seaside communities. Nick’s jovial mien and excellent communication skills served him well in this effort. With great determination, Nick zeroed in on the neighborhood toughies. It did not take long for the religious movement to catch fire in the people’s hearts. But this proximity to the harsh realities of life profoundly affected Nick.

Nick was appalled by the bevy of social issues—poverty, landlessness, unemployment, dislocations brought about by the expansion of agribusiness plantations as well as the plight of indigenous peoples—affecting the people of Davao City. With its vast tracts of land, the poor, albeit already engaged in hard labor, were still rendered landless by the abusive and corrupt practices of what to him was a neo-colonial economy and feudal system. “*Land for the landless*,” that was his cause, recalled his brother, Joe.

While in law school, Nick participated in several social action services. He was a member of a socio-civic group called Malayang Lipunan, headed by Fr. Yuchengco. He provided assistance not only to victims of calamities but also to farmers calling for reforms against a giant banana plantation whose practice of spraying pesticides on the plants gave the people living nearby skin diseases. He helped empower the marginalized masses to be aware of, and to fight, the abusive societal conditions they face. He rallied fellow students to support striking elementary school teachers at the Ateneo who were pressing for higher wages. He spoke against what he perceived was the miseducation of the Filipinos who were being conditioned to serve the interests of the rich and ruling classes.

He finished his law studies in 1973 but, in protest of the unlawful imposition of martial law, Nick did not take the bar examinations. Forsaking any lucrative jobs or going into business for himself, he instead worked at the Davao Research Foundation, Inc., doing housing studies. He came to Manila every now and then and stayed at the homes of friends. Between 1973 and 1975, one of his friends, award-winning composer Willy Cruz, received a call from Nick, who asked if he can stay at Willy's home in Cubao, and if he could also bring along a companion. To his surprise, the companion turned out to be a high-ranking officer of the underground movement in Davao. The three talked late into the night, and Willy noted that Nick was really convinced about his underground involvement.

7. Cause of Death/Impact on Family and Friends

Because of Nick's jolly, happy-go-lucky and very independent nature, friends and family cannot easily surmise at what point Nick made the decision to embrace the very serious cause of national liberation. One of his friends, a former member of KHI RHO (Christ Among the Masses), a student based religious organization, offered this insight: "...with all the various conflicts in Mindanao...most of us who go on immersion activities with farmers and the poor realized at that time that it was futile to fight for reforms without arms...I think Nick arrived at that realization too. He was a very giving, selfless person..."

In early April of 1975, Nick bade his brother goodbye. He was joining with the freedom fighters in the mountains of Davao. A few days later, a group of rebels was ambushed, and Nick was among those who died. He was 26 years old.

Habagat, an underground newsletter, reported it thus: On 17 April 1975, at 8:30am., Nick Solana was killed by three traitors and a PC-CHDF team in Davao Oriental. Ka Noni, as he was known to comrades, received five bullet wounds, one near the heart. He died instantly.

In that same issue, comrades paid tribute to the life and sacrifice of Nick Solana:

After only one year of working full-time in the underground, Ka Noni was a totally different person from the happy-go-lucky, denial-may-care Nick Solana that his friends knew. Though coming from a landlord family, he strived hard to put into practice his proletarian ideals...

His family was appreciative as well of what he gave up for his beliefs. Nick's confidante, his brother Joe, firmly believes that Nick only followed where his "conscience and faith led him... he believed that the basic mass of people had to be Christian before they can be political, and so Nick did what was just and proper, ... and died for his ideals."

A nephew, Joepot Solana, looks up to the example of his uncle's life. Himself having undergone the three-day Days with the Lord retreat, he says, "it is heart-warming to hear people in the slum areas in Davao still speak so fondly of him... people whose lives he had touched one way or the other... he is a man that people can respect and look up to."

One of Bantayog's martyrs, the poet and fellow Atenean Eman Lacaba, immortalized Nick Solana's sacrifice in his poem "Sa Alaala ni Nick Solana":

Ipaghihigant i namin kayong lahat,
Mga martir, kayong natuklaw ng ahas
Paghawan ng landas tungong katuktukang
Kasimbibat, Ka Nick, ng iyong pagpanaw. **B**

BANTAYOG NG MGA BAYANI FOUNDATION
Quezon City, Philippines

NICOLAS M. "NICK" SOLANA, JR.
(1949 - 1975)
of Davao City

CITATION

For embracing the cause of the poor and oppressed by immersing himself with the people of Davao, being part of their daily struggle to seek a better life;

For risking life and limb for the fight against the tyranny of the dictatorship by championing the cause of peasants in their struggle for land, for better wages for the working class, for the dignity of habitat for the urban slum dwellers;


For championing the political rights of the poor people of Davao by challenging anti-people decrees and laws instituted by the regime;

For sharing his time and talents to the less-privileged by imparting skills and values so that the people themselves are equipped to improve their economic well-being and the general upliftment of their lives; and

For ultimately sacrificing his life so that others may continue the struggle for freedom and the restoration of democracy to our country.

In testimony whereof, the *Bantayog ng mga Bayani Foundation* hereby recognizes NICOLAS M. "NICK" SOLANA, JR. as a MARTYR/HERO in the struggle against martial law and hereby honors him by engraving his name on the Wall of Remembrance on this 30th day of November 2007.


QUINTIN S. DOROMAL
Executive Director


THELMA M. ARCEO
Chairperson
Research & Documentation


ALFONSO T. YUCHENGCO
Chairman

HERO**Rizal Chang Keng YUYITUNG***September 16, 1922 - April 19, 2007*

In the summer of 1942, Yu Yi Tung paid the ultimate price for press freedom.

Yu Yi Tung had closed down his Chinese-language newspaper, the Chinese Commercial News (CCN), on New Year's Eve as Japanese forces set out to occupy Manila. After he spurned Japan's demand to resume publishing the CCN as its mouthpiece, he was dragged out of his house one night and thrown into military prison.

Yu Yi Tung was subsequently released on account of his poor health, but not for long. The unyielding publisher was invited back for questioning, court-martialed, and put to death on April 15, 1942. Only the firing squad and a cemetery caretaker witnessed his execution.

It was Yu Yi Tung's relentless pursuit of press freedom and eventual martyrdom that led his sons Quintin and Rizal down the path of journalism and to give up what could have been lucrative careers. Quintin, named after the illustrious lawmaker Quintin Paredes, was a business administration graduate; Rizal, named after the national hero Jose Rizal, had a degree in agriculture.

Exactly three years after Yu Yi Tung's execution, Quintin, then 27, and Rizal, then 22, revived the CCN. But three decades later, they, too, would pay a big price for espousing their father's undaunted belief in an unfettered press.

"The Brothers Yuyitung," as the duo would come to be called, were persecuted by not one, but two, paranoid, communist-phobic presidencies.

Subversive, libelous

In March 1962, at the start of the Macapagal administration, the brothers were arrested and jailed by the military for publishing purportedly pro-

BORN	16 September 1922 Tondo, Manila
DIED	19 April 2007
PARENTS	Yu Yi Tung and Kak Sui Kok
SPOUSE	Veronica Lim Yuyitung
SIBLINGS	Quintin, Helen, Jackson, Lily, Mary, Betty
OCCUPATION	Journalist
EDUCATION	Secondary Philippine Cultural High School UP High School College UP Los Baños
AWARD	• National Press Club Award 1962 "It Is Time for Change"

communist, anti-Filipino, sub-versive, and libelous articles. The deportation proceedings would drag on well into the Marcos administration, culminating in an "apology and retraction" the Yuyitungs issued in May 1968.

But that was not the end of their ordeal.

In March 1970, the Marcos government resurrected the trumped-up accusations, even appending a currency black-marketing charge, and rearrested Quintin and Rizal. In early May that year, while the brothers were out on bail and contesting their deportation case, they were kidnapped outside the Manila Overseas Press Club (MOPC) and flown to Taiwan where they would be held incommunicado in a military garrison for more than three months until their trial by a military court.

Following a three-and-a-half hour trial, reportedly the speediest in the history of Taiwan, Quintin was sentenced to two years and Rizal to three years to "reformatory school." Their crime: "Publishing communist propaganda."

By the time the Yuyitungs were released, the Philippines was already under martial rule and the CCN shut down. Quintin lived in exile in the United States and Rizal in Canada.

When democracy was restored in the Philippines in 1986, the brothers made their way home and plunged back into Philippine journalism. The CCN reopened on June 12 that very year.

Today, the CCN holds the distinction of being the longest existing Chinese newspaper in the Philippines and the third longest existing daily in the country after The Manila Times and the Manila Daily Bulletin. It has, indeed, come a long way since it was founded as a monthly in 1919 and went daily in 1922 with the backing of the Chinese Chamber of Commerce to lobby for the economic interests of the minority Chinese.

Beginnings

Yu Yi Tung had come from China originally to teach in the only Chinese school in the Philippines at the time. In his initial years as owner and publisher of the CCN, the paper was openly used by the Chinese Chamber of Commerce to fight the Bookkeeping Act. The US

Supreme Court eventually declared the law, which required all business records to be kept only in English, Spanish, or a local dialect, unconstitutional.

Yu Yi Tung and his newspaper soon chose to become independent of its benefactor. His son Rizal would explain years later, "My father believed truth would prevail only when the press is free and independent. Hence, he did not want the paper to be beholden to any partisan group."

Fair and balanced reporting, however, exacted a toll.

The CCN was tagged as "pro-British" in the 1920s for its report on an incident involving the British-commanded police in Shanghai and the Chinese students. On May 30, 1925, the police opened fire on a students' demonstration against Japanese mill owners who were accused of maltreating Chinese laborers.

In the 1930s, the paper was ironically branded as "pro-Japanese" for assailing Kuomintang leader Chiang Kai-Shek's reluctance to fight the Japanese. This even as the paper raised funds to support the Chinese resistance forces and advocated the boycott of Japanese goods. In 1942, Yu Yi Tung was executed for being "anti-Japanese."

In 1962, Quintin and Rizal were arrested by the Intelligence Service of the Armed Forces of the Philippines and their office searched. The brothers were, according to the Macapagal government, "pro-communist" and "anti-Filipino." It cited as basis the articles about mainland China that the paper published from 1949 to 1962. In reality, the stories were mere translations of news dispatches from the Associated Press, Reuters, and other foreign wire services.

Back then, the Philippines still maintained diplomatic relations with Taiwan, and the Kuomintang government strongly influenced, if not controlled various aspects of the lives of the Chinese in the Philippines, particularly politics and education. The Philippines was to open ties with mainland China only in 1975.

Promoting integration

The charges against the Yuyitungs were ludicrous at best. Only two months before the arrest, Rizal won an award from the National Press Club (NPC) for his series,

"It Is Time For Change," urging the integration of the Chinese into mainstream Philippine society through reorientation and reeducation. The Yuyitungs were also instrumental in translating *Noli Me Tangere* and *El Filibusterismo* into Chinese, as well as publishing books about the Philippines in an effort to promote understanding between the Filipinos and the ethnic Chinese. At the time of their arrest, the CCN was the leading Chinese morning daily with a circulation of 14,000.

Rizal, who was the editor in chief, was released two weeks after his arrest; Quintin, the publisher, would be detained for six months. For the next six years, the brothers reported every week to the immigration office. The case was dismissed only after they reluctantly acceded to the government's demand to issue a public apology and a retraction.

The statement issued by the siblings was actually nowhere close to an apology and retraction. The Yuyitungs merely stated they never had any intention of "being offensive" to the Filipinos. They also thanked Filipinos for the opportunity to promote friendship between the Chinese and the Filipinos.

Their arrest, detention, and prolonged deportation proceedings notwithstanding, Quintin and Rizal pursued their fearless reporting, publishing accounts of the fraudulent elections that clinched Marcos's reelection in 1969 and the anti-Marcos student demonstrations and marches that ensued in what is now known as the "First Quarter Storm."

Enrile's role

The government was soon back with a vengeance, this time plotting the arrest and detention of the brothers in the run-up to Holy Week of 1970.

On March 21, then Defense Secretary Juan Ponce Enrile revived the charges against the Yuyitungs. The following day, Palm Sunday, Immigration Commissioner Edmundo Reyes flew to Baguio to secure an arrest order from Marcos. On Monday, operatives of the Metrocom, National Bureau of Immigration, Department of National Defense, and the police rearrested Quintin at the MOPC and Rizal at the CCN. Out on bail the following day, the Yuyitungs were to report every day except Sunday to

the immigration office where hearings were held from two to seven p.m.

The hearings were Kafkaesque. The evidence consisted of 68 issues of the CCN, of which 47 were, as before, news dispatches about China that had been translated to Chinese and reprinted. The same stories had appeared in all the English newspapers in Manila and elsewhere. A few articles in question were those seeking the integration of the ethnic Chinese.

Of the two star prosecution witnesses, one was an Armed Forces captain who admitted having had nothing to do with the intelligence reports that became the basis of the charges filed against the Yuyitungs. Yet he insisted that the reports were "A-1."

The other was a Taipei-based professor who was the guest of the Armed Forces and a former editor of the CCN's rival, the Great China Press. He concluded that the Yuyitungs were communist because their paper used the words "fascism," "imperialism," "feudalism," "protracted struggle," and "serve the people."

The Yuyitungs' case had reached the Supreme Court when they were seized Gestapo-style outside the MOPC at nightfall of May 4. Quintin was inside the press club when told that Commissioner Reyes wanted to see him. Upon stepping outside the MOPC, he was pushed into a car. Rizal was at the parking lot when accosted and shoved into a car. They were forcibly taken to Basa Air Base in Batangas and put on board a Philippine Air Force plane that flew them to Taiwan.

It turned out that Marcos had signed their deportation order on Labor Day, a copy of which was shown to the brothers when they were already in the Taipei garrison.

Outraged press

The Yuyitungs' trial before Taiwan's military court on Aug. 14, 1970 would move even the most hard-nosed journalists. The brothers professed their commitment to press freedom. Rizal then declared that all responsibility should fall on his shoulders as the newspaper's editor and pleaded that his brother go unpunished. Quintin, in turn, said he would assume all responsibility as publisher and asked the court to spare his brother. A Philippine columnist would later write of their pleas:

"To be a man is more important than to be a good writer."

The kidnapping and deportation of the Yuyitung brothers unleashed an unprecedented outcry in the local and international press.

The MOPC, then led by Maximo Soliven, and the NPC, headed by Antonio Zumel, promptly issued a declaration of concern that underscored the role of the press.

"The function of the press is to report the news, good or bad, the events as they happen and not as they should. The press cannot indulge in selective news reporting—print only those favorable and suppress the unfavorable. That would defeat the ideal of a free and balanced press," the MOPC-NPC statement read. "Yet the very charges against the Yuyitung brothers disclose that the army would want only a one-sided press. We cannot stand for that," it added.

A report on the "Rights of Minority Editors" which the MOPC, NPC, and the Philippine Press Institute (PPI) released the following month raised the basic issues of freedom of the press and violation of human right in the deportation of the Yuyitungs.

"The Philippine press by and large still retains its ancient liberties. Filipino newsmen, however, believe that if the freedom of a minority editor, like the Yuyitungs, is not protected, then it may be only a question of time before other Filipino journalists will find themselves in the same position," the joint report said. It added: "A free press... rests on the bedrock principle that the press, if it is to be relevant and effective, must take the risk of tolerating, even encouraging a multitude of views."

The journalists deplored the deportation of the Tondo-born siblings to Taiwan, from which the brothers had renounced their citizenship. The Times publisher Joaquin Roces, a governor of the PPI, was arranging to have the brothers leave voluntarily for Singapore when they were unexpectedly deported.

The International Press Institute (IPI), to which Filipino journalists had turned for help to get the asthmatic Quintin and hypertensive Rizal released, condemned the "flagrant and high-handed action" against the

brothers as "a violation of the declaration of human rights and the principle of press freedom."

All but Menzi

The Times of London faulted the Philippine government for allowing Taiwan, through its embassy in Manila, to control the Chinese-language press in the Philippines by demanding favorable accounts of Taiwan and hostile references to the Chinese mainland.

The IPI resolution was passed almost unanimously, with one abstention from Bulletin publisher Hans Menzi. Menzi had adopted the Marcos administration's position that the Yuyitung brothers were out to overthrow the government. Marcos, in response, brushed aside the IPI resolution as interference in the internal affairs of "an independent state like the Philippines" and justified the deportation as being dictated by "national security."

The case of the Yuyitung brothers would stay on the IPI agenda until their release. As a gesture of gratitude, Rizal christened his seventh and youngest child, who was born the year he was rearrested and deported, "Ipi" after the organization.

The arrest and deportation of the Yuyitung brothers was no simple case, however. It was part of a bigger, more sinister plot that Marcos was cooking up to stay in power.

"It was actually a frontal assault on the Philippine press by President Ferdinand E. Marcos as a prelude to the proclamation of martial law," Rizal wrote years later. "Marcos decided to test the waters with actions against Quintin and myself, believing that we are the weakest link in the Philippine press. The Philippine press saw through this veiled scheme, though."

A manifesto signed by 170 journalists, students, and academics the month after the Yuyitungs' deportation warned that "the charges (against the Yuyitungs) fit well in the pattern of fascistic suppression of civil liberties of the people perpetrated by the regime of President Marcos... The recent developments speak well of the imminent rule of militarism in the country."

The action against the Yuyitung brothers, Sen. Jovito Salonga warned in a privilege speech delivered at the

Senate, was tantamount to “undeclared martial law.”

As Joker Arroyo, one of the counsels then for the Yuyitungs and now a senator, explained: “Marcos could not test the waters for imposing martial law by assaulting Philippine media or Filipino journalists. Marcos theorized that even as he flexed his muscle, the Philippine press would not protest because the victims were after all Chinese journalists and their paper, the CCN, was read only by the Chinese community in the Philippines.”

Following the deportation of Quintin and Rizal, Arroyo and co-counsels Juan T. David and Napoleon Rama took over as editors while lawyer Juan Quijano took over as publisher and continued publishing the CCN. That was until Marcos declared martial law, shut down Congress and news outfits, and imprisoned his detractors, including those who had come to the defense of the Yuyitungs.

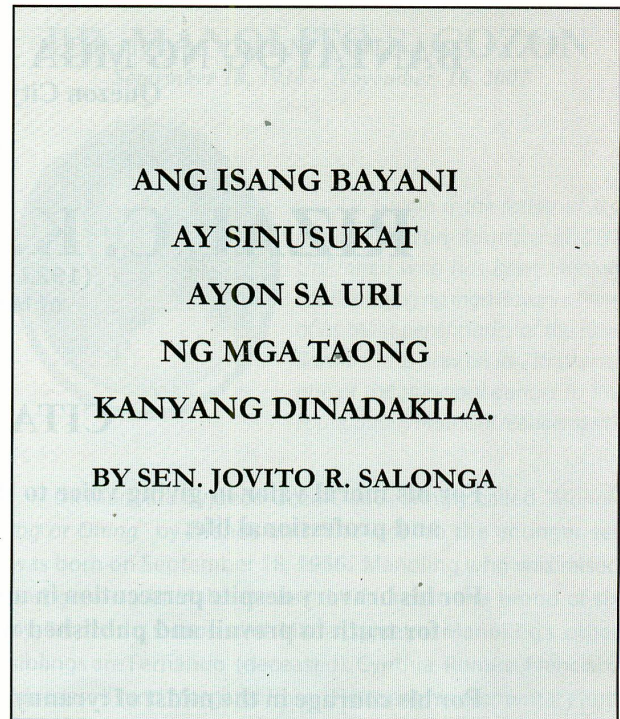
About a month before martial law was declared, Quintin was released from reformatory school and moved to San Francisco. Rizal was released one year later and moved to Canada.

Guardian of all freedoms

Quintin was to tell the IPI general assembly in Jerusalem in 1973: “Some persons may have the wrong notion that freedom of the press means only the freedom for the press; that freedom for the press concerns only the journalist. The fact is that when we protect press freedom, we are not protecting the freedom of our profession, but more so the freedom of a free people, because it is the guardian of all other freedoms.”

The brothers waited it out in North America until 1986 when they returned to the Philippines and resumed their journalistic careers. On March 7, 1990, Quintin died of a stroke in San Francisco, California. Last April 19, Rizal died in Toronto, Canada, after a five-year battle with brain cancer. He stopped writing editorials for the CCN two months before his death.

About 11 years ago, on Nov. 30, 1996, the Bantayog ng mga Bayani Foundation honored Quintin as hero. Many years earlier, their father Yu Yi Tung was honored as a martyr by the Chinese Kuomintang government



and the local Chinese community in a mausoleum built for him and other World War II martyrs at the Chinese Cemetery in Manila.

But the Yuyitungs deserve far greater recognition for their struggle for press freedom in the Philippines. In 1970, after attending the trial of Quintin and Rizal in Taiwan, Manila Chronicle columnist Alejandro Roces wrote: “At this early stage, I nominate Quintin and Rizal Yuyitung as my candidates for the Magsaysay Journalism Award. And if those running the Magsaysay Foundation prefer to conserve dollars, or think that the Yuyitungs do not deserve the award, then I suggest that we tie a ribbon around the Magsaysay Building and ship it back to Rockefeller.” Roces had good reason to feel strongly about the Yuyitungs: “I have been critical of my fellow journalists, but it was one time when I was proud to be a newspaperman. The Yuyitungs proved that the Philippine government and the Chinese government combined could not snuff out press freedom.”

Heroes of Press Freedom: The Father and Sons of Yuyitung by Yvonne T. Chua, PJR Reports, May 2007 published by the Center for Media Freedom & Responsibility.

BANTAYOG NG MGA BAYANI FOUNDATION
Quezon City, Philippines

RIZAL C. K. YUYITUNG
(1922 - 2007)
of Manila

CITATION

For his moral valor in giving voice to the truth even under threat to his personal and professional life;

For his bravery despite persecution in upholding the ideals of his profession, fighting for truth to prevail and published what others dared not publish;


For his courage in the midst of tyranny, thereby serving as inspiration and rallying symbol for other journalists to continue the fight for a free and independent press during the dark days leading to martial rule;

For the excellent example of integrity and fairness that is his life to a new generation of journalists as well as advocates of democracy; and

For demonstrating his indisputable fraternity with Filipinos less by a superficial commonality of blood as by his profound willingness to sacrifice everything for freedom of all Filipinos.

In testimony whereof, the *Bantayog ng mga Bayani Foundation* hereby recognizes **RIZAL C. K. YUYITUNG** as a **MARTYR/HERO** in the struggle against martial law and hereby honors him by engraving his name on the Wall of Remembrance on this 30th day of November 2007.


QUINTIN S. DOROMAL
Executive Director


THELMA M. ARCEO
Chairperson
Research & Documentation


ALFONSO T. YUCHENCO
Chairman

In Memoriam**MRS. JOSEFA M. JOPSON***March 18, 1924 - November 15, 2007*

Mrs. Josefa Mirasol-Jopson is the mother of Bantayog martyr—Edgar Gil (Edjop). She was an Optometry student at Centro Escolar University when she was introduced to Hernan V. Jopson who was taking up Commerce at Far Eastern University. They got married on January 5, 1947. They are blessed with

12 children—10 girls and 2 boys, namely:

Ma. Zenaida Jopson-Espadero
Edgar Gil M. Jopson
Carmelita Jopson-Bernardo
Susana Jopson-Samonte
Adeltrude Jopson-Sapin
Ma. Corazon Jopson-Plopinio
Vivian Jopson-Lacanilao
Ma. Lourdes Jopson-Lagman
Ma. Rosanna Jopson-Oliveros
Jocelyn Jopson-de Ramos
Dorothy Jopson-Sta. Maria
Hernan Juan Carlos M. Jopson

with **31 grandchildren** and **6 great-grandchildren**.

She was one of the founders and incorporators of *Bantayog ng mga Bayani* in 1986 with Doña Aurora S. Aquino, Sen. Jovito R. Salonga, Mrs. Cecilia C. Lagman, Mrs. Thelma M. Arceo, Mrs. Pearl G. Doromal and twenty others. She was for many years a Trustee and had been active in *Bantayog ng mga Bayani* almost until she died

DR. MANOLITO S. GOZON*September 18, 1936 - November 16, 2007*

Dr. Gozon is the father of Ms. Mayose Gozon-Bautista of CUT Unlimited who has been helping the Bantayog ng mga Bayani as one of its main beneficiaries of the Noel Bazaars. It is now on its 7th year as one of the principal donors to the Foundation's financial requirement.

Dr. Manolito Syjueco Gozon, endearingly called "*Manoling* or *Oning*" by friends and "*Tito Doc*" to the younger set was born on September 18, 1936. Manoling who was raised and grew up in Malabon was the fourth in the brood of six by Fernando Gozon and Maria Syjueco. Manoling's other siblings are Fernando (deceased), Cynthia, Romeo, Francisco (deceased) and Margaret Rose. He spent his elementary and high school years in St. James Academy also in Malabon. He proceeded to take up Medicine in the University of Sto. Tomas, Manila. It is in college where *Oning* met his future "one and only" Ester Baltazar Pascual of Orani, Bataan. The college sweethearts eventually made their vows to stay forever on January 19, 1962.

Their blissful marriage bore 6 wonderful children who are now successful professionals. **Dra. Lourdes** or Lulut is an anesthesiologist to her surgeon husband Dr. Joey Mendoza. **Marcia Ann** is an Operations Branch Manager in Metrobank Malinta. Dete as she is fondly called is married to Atty. Alan Guevara. **Liza**, the third daughter is also a doctor in the field of Obstetrics and Gynecology. She is married to Major Antonio Francisco, a pilot in the Air Force service. **Mary Rose** or Mayose took up Medical Technology but is the President of her own company, *Cut Unlimited Inc.* venturing in the field of Events Management. Mayose's other half is also a businessman. Jay Bautista manages his plastic manufacturing company—*Infinity Plastic Packaging Concepts Inc.* **Cristina** who is the only daughter residing in the USA is a registered nurse in Mercy Hospital in Sacramento, CA, U.S.A. Tina is married to Frank Pereira, an American-Portugese descent, working for the City of West Sacramento as an IT consultant. The Gozons' only son **Noel** was the youngest of Manoling and Ester's children. However, Noel was only 19 years old when he met his untimely demise. All in all Manoling and Ester were gifted by 12 wonderful grandchildren.

*In Memoriam***SEDFREY A. ORDOÑEZ**

September 1, 1921 - November 18, 2007

"Don't measure life in terms of years—life acquires meaning when it touches with feeling another's life."

Amb. Sedfrey A. Ordonez has lived a full and remarkable life. In private and in public, that life has been varied and interesting, challenging and successful, helpful and rewarding, inspired and inspiring. As a man he is known to be dignified and humble, thoughtful and gracious, creative and productive.

Raised in rural Laur, Nueva Ecija in Central Luzon by parents of modest means, young Sedfrey studied in public schools and worked variously as a farm and errand boy, bus conductor, tailor's apprentice, and caddie in Cabanatuan.

Growing up close in nature in hinterland and amid poor and simple provincial folk, observing the few families that were landed and rich and powerful, eagerly learning, and gradually shaping his ambition, he developed a good sense of the realities of social life in the countryside. Those who knew him well over the years tell us about his good life, the spirituality, and warm relations he shared with his wife Jo, and their family, his brothers and sisters, and earlier on with his parents who died young.

His ethnic identities were of course Filipino and *Kapampangan*. Like most educated Filipinos, formally he expressed himself mostly in English. But unlike most educated Filipinos, he was as proficient in writing in his own language: *Tagalog* and *Pampango*.

In Manila he studied liberal arts at the University of the Philippines, then law at Far Eastern University and Manuel L. Quezon Law School as a working student. While he trained to be a lawyer and a writer, he rounded his education about the nation's social, political, economic and cultural life. He thus prepared himself well for taking on life's challenges and opportunities; moving up in life and public service and helping the lowly and oppressed to improve their condition.

Ordoñez applied his law as a member of one of the distinguished law firms in Greater Manila, the one headed by Dr. Jovito R. Salonga and Dr. Pedro L. Yap. In 1970 he was elected as constitutional delegate of his home province in Nueva Ecija. When the Convention was overtaken by martial law and taken over by Marcos dictatorial regime, Delegate Ordoñez was among the minority who opposed the manipulation of the 1973 Constitution and, earlier, its sham ratification by citizen assemblies. He demonstrated his conviction and legal skills as libertarian and democrat and an opposition leader during the long night of dictatorship.

He noted with fulfillment and pride his having worked with four presidents of the Philippines: very briefly with former President Carlos P. Garcia (the first 1971 Convention

president who died soon after his election), with former President Diosdado Macapagal as the full-term head of the Convention, then with President Corazon Aquino, as Secretary of Justice, and with President Fidel V. Ramos, as Ambassador to the United Nations. In these circumstances, he observed that he had "a ring-side view of the action: and he had a hand in "making the news that was relevant to law enforcement and law and order."

All along, in and out of public life, Ordoñez was a dedicated and notable poet and playwright, writing and publishing mostly in *Tagalog*. Naturally, he complemented these talents with his appreciation of fine arts and his friendships with artists, collectors, and art patrons. He delighted and took pride in yet another expertise: "cooking for love" for his family, relatives and close friends. By combining his modest, countryside upbringing with law and letters and art appreciation, he honed his capacity to be just and humane as a man and a public servant.

I believe that by sharing his life and works in his books, Sedfrey Ordoñez humbly and graciously invited and inspired his readers to excel and transcend themselves in the service of their institutions and their country.

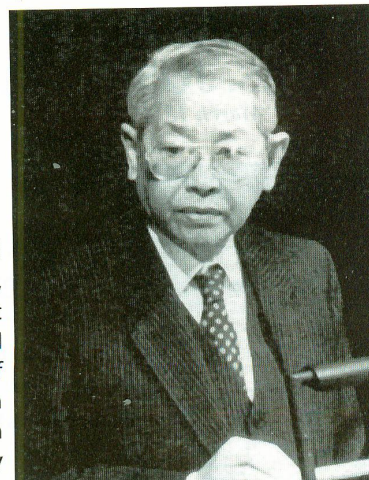
He was the *Chairman Emeritus* of *Bantay Katarungan*, an NGO for the promotion of the delivery of judicial service (Sentinel of Justice) and an active Trustee of *Bantayog ng mga Bayani* and *Kilosbayan* (People's Action) for several years.

Sedfrey A. Ordoñez joined his Creator on November 18, 2007 while in the company of loved ones and friends. He was 86 years old.

He is survived by his wife, Josefina Vijandre-Ordoñez and four children—Roberto (married to Dulce with two children and 2 grandchildren), Philip (married to Josefina Juan with 2 children and 1 grandchildren), Cristina (married to Nestor Hernandez with two boys) and Helen (married to Victor Hernandez with 2 girls and a boy).

In a poem he wrote upon turning 70 in 1991, he ended with these lines:

*Merely simply contemplating
the enormity of the tasks ahead
urges me to start right now and
fill my last ten years with music,
with the wisdom, with the daring,
with the vision of the Master.*



* Adapted from the "Foreword" of Dr. Jose V. Abueva on the *Life & Cycle, Sedfrey A. Ordoñez*, Megabooks Company, 1999.



BANTAYOG NG MGA BAYANI FOUNDATION ROSTER OF MARTYRS AND HEROES as of November 30, 2007

1	AGATEP, Zacarias	56	DIOKNO, Jose W.	111	ORCULLO, Alexander L.
2	AGUILAR, Zorro C.	57	DULAG, Macl'ing	112	ORTIGAS, Gaston Z.
3	ALEJANDRO, Leandro L.	58	DUNGOC, Pedro Sr.	113	ORTIZ, Pacifico A., S.J.
4	ALINGAL, Godofredo B.	59	ENRIQUEZ, Alberto	114	OSORIO, Magnifico L.
5	ALTO, Leo C.	60	ESCANDOR, Juan B.	115	PALABAY, Armando D.
6	ALVAREZ, Emmanuel I.	61	EVANGELIO, Ronilo	116	PALABAY, Romulo D.
7	AMATONG, Jacobo S.	62	FAUSTINO, Gerardo T.	117	PASETES, Benedicto M.
8	ANDAL, Reynante C.	63	FAVALI, Tullio	118	PASTOR, Fernando T. Sr.
9	ANDRES, Trifonio Non	64	FERNANDEZ, Resteta	119	PEDRO, Purificacion
10	AQUINO, Benigno S. Jr.	65	FORTICH, Antonio Y.	120	PEÑA, Jacinto D.
11	AQUINO, Jeremias A.	66	GABRIEL, Luis Infiel	121	PEREZ, Dante D.
12	ARCE, Merardo T.	67	GARCIA, Enrique Voltaire, Jr.	122	PESQUESA, Florencio S.
13	ARCE, Santiago	68	GARDUCE-LAGMAN, Lourdes	123	PONCE, Rodrigo Jr.
14	ARCEO, Ferdinand M.	69	GILLEGO, Bonifacio H.	124	QUIMPO, Ishmael F. Jr.
15	ARMEA, Juliet C.	70	GONZAGA, Mary Virginia	125	QUINTERO, Eduardo T.
16	ASUNCION, Filomena G.	71	GREY, Eugene C.	126	RAGRAGIO, Clemente P.
17	BAES, Aloysius U. "Ochie"	72	HILAO, Lillosa R.	127	RESUS, Arnulfo A.
18	BALANDO, Liza	73	HILARIO, Antonio M.	128	REYES, Jose B.L.
19	BALCE, Floro E.	74	HIZON, Manuel L., Jr.	129	RIGOS, Cirilo A.
20	BARROS, Ma. Lorena M.	75	HOLLERO, Manolo J.	130	ROBLES, Reynaldo L.
21	BAUTISTA, Manuel C.	76	ILAGAN, Rizalina P.	131	ROCES, Joaquin P. "Chino"
22	BEGG, William Vincent A.	77	JALLORES, Romulo	132	RODRIGO, Francisco A. "Soc"
23	BELONE, Alexander A.	78	JARAVELLO, Juvelyn	133	ROMANO, Rosaleo B.
24	BERNARDO, Pepito V.	79	JASUL, Ramon V.	134	ROQUE, Magtlangol S.
25	BUCAG, Renato L.	80	JAVIER, Evelio F.	135	ROXAS, Sofronio
26	BROCKA, Catalino O. "Lino"	81	JIMENEZ, Ester M.	136	SALES, Jessica M.
27	BUGAY, Amado G.	82	JIMENEZ, Mary Bernard	137	SALVADOR, Soledad N.
28	BURGOS, Jose G., Jr.	83	JOPSON, Edgar Gil M.	138	SANCHEZ, Augusto S.
29	CABARUBIAS, Tranquillino	84	JUCO, ESTELITA G.	139	SARMIENTO, Abraham P., Jr.
30	CABRERA, Claro	85	LACABA, Emmanuel F.	140	SILVA, Lazaro P.
31	CAILING, Crisostomo	86	LADLAD, Ma. Leticia	141	SIN, Jaime L. Cardinal
32	CALDERON, Jose R., Jr.	87	LAGMAN, Hermon C.	142	SOLANA, Nicolas M. "Nick", Jr.
33	CALIXTO, Leopoldo Y.	88	LANDRITO, Vergel E.	143	SUMILANG, Michael J.
34	CARINO, Jennifer K.	89	LANSANG, Lorenzo C.	144	TAGAMOLILA, Antonio S.
35	CASTRO, Rolando	90	LAURELLA, Francisco C.	145	TAGAMOLILA, Crispin S.
36	CATALLA, Cristina F.	91	LAZO, Emmanuel L.	146	TAN, Mary Christine L.
37	CELESTIAL, Artemio S.	92	LEGISLADOR, Edmundo	147	TAÑADA, Lorenzo M.
38	CHUIDIAN, Mary Consuelo	93	LINGAD, Jose B.	148	TAOJO, Romraflo S.
39	CLARETE, Ronilo Noel M.	94	LOPEZ, Mariano M.	149	TAYAG, Carlos N.
40	CLIMACO, Cesar	95	LORETO, Mary Catherine	150	TEEHANKEE, Claudio
41	CONCEPCION, Roberto R.	96	LUCMAN, Haroun Al Rashid	151	TIERRA, Noel C.
42	CONSTANTINO, Renato	97	MAGLANTAY, Rizaldy Jesus M.	152	TIGLAO, Racquel A. Ecralin
43	CONTI, Mary Concepcion	98	MAGPANTAY, Aureliio D.	153	TORRES, Amantellor A.
44	CORTES, Ellecer E.	99	MALAY, Armando J.	154	UMALI, Ysmael G.
45	CORTEZ, Delia R.	100	MALAY, Paula Carolina S.	155	VALCOS, Danilo C., Jr.
46	CRISMO, Romeo G.	101	MANAOG, Rodelo Z.	156	VALENZUELA, Teofilo B.
47	DAPOG, Eliseo G.	102	MANGLAPUS, Raul S.	157	VALERIO, Nilo Christopher Jr.
48	DEHERAN, Pepito	103	MERCADO, La Verne D.	158	VELEZ, Jose Mari U.
49	DE JESUS, Jeremias	104	MIJARES, Antonio S.	159	VILLANUEVA, Marcelino
50	DELA FUENTE, Edward L.	105	MORDENO, Rodrigo	160	VYTIACO, Ma. Antonia Teresa V.
51	DELA PAZ, Remberto	106	MUÑOZ-PALMA, Cecilia	161	YAP, Emmanuel D.R.
52	DEL ROSARIO, Carlos B.	107	OBISPO, Immanuel M.	162	YORAC, Haydee B.
53	DEVERATURDA, Dennis Rolando R.	108	OLIVAR, Mateo	163	YUYITUNG, Quintin G.
54	DIMARANAN, Mariani C.	109	ONGPIN, Jaime V.	164	YUYITUNG, Rizal C.K.
55	DINGCONG, Demosthenes	110	ONTONG, Manuel F.	165	ZALDIVAR, Calixto O.