

Written by Bobby Manasan

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This is an analysis of the political system of old in the Philippines, as had happened (or started) during the Commonwealth period. The relationships described then are still the same political relationships that are in force among the ruling class today. Should one expect an eagle to hatch from a turkey egg? I don't.

{xtypo_quote} The first elections to the Philippine Assembly were held in July 1907 and the first session opened on October 16, 1907. The Nacionalista Party of Manuel Quezon and Sergio Osmeña won the election and continued to dominate Philippine electoral politics until World War II. {/xtypo_quote}

"The political success of the Nacionalista Party was the skill of Quezon and Osmeña in tying the traditional patron-client relations (*utang na loob*) to the new institutions of the modern civil state. It was also their worst mistake. The Nacionalista Party was a network of overlapping patron-client relations that were more concerned with particular local and personal interests and little inclined to address the larger national issues of social reform; land ownership, tenancy rights, population growth and the distribution of wealth. The Party built the power and influence of the old landed elite into the new institutions of democratic governance.

"And what is the same thing stated differently, the new party politics excluded the non-elites from the rewards and benefits of representative institutions. The failure of democratic politics in the Philippines to represent its non-elites and mitigate their grievances has been the recurrent cause of violent discontent and the desperate resort to revolt and insurrection." (As quoted from <http://www.ualberta.ca/~vmitchel/fw5.html>)

Noynoy grew up watching the old corrupt politicians jockey for power and prestige in the Filipino ruling society. Many of them are his and his siblings' *ninongs* and *ninangs* and *compa*

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his parents in baptism, confirmation, weddings, etc. Society's rules do not allow him to disappoint them in their personal requests. It is taboo in Filipino society to go against the ancient social mores established thousands of years ago. Noynoy is a member of Filipino society. He knows that Filipino society accepted the fact that nothing was done to Erap and the Marcos family. He knows that Filipino society WILL accept the possibility that he does nothing against GMA and all the other corrupt politicians who are still sitting in office. He knows that the non-elites can do nothing about the Ampatuan Massacre or the Morong 43. He knows that Presidents can pretty well do whatever they want and not be held accountable for them. There is a lot of case precedents that he can cite to non-believers of cultural phenomena.

The same culture, customs and traditions cords that tied his mother's hands behind her back will be there to tie his hands behind his back too. And why not? Filipino children are raised to place culture, customs and traditions above all things. He is a good son taught by a good mother and father. Trust him to do whatever his mom did (or did not do).

The non-elites can bitch all they want. That is all they can do anyway. By the end of six years Noynoy would have been called all the names that the non-elites called Marcos, Erap and GMA. To him, it will be like water off a duck's back. Why should Noynoy care? He knows that he can be still elected a congressman of Tarlac if he wants to in 2016. Can any reader care to dispute that?

Please tell me I am lying. I would like to be wrong for the non-elites' sake. # # #

{xtypo_quote} Editor's Notes: This editor has often said that Virginia-based Bobby Manasan is the 'Filipino version of "The Adventurer" (AKA Dax Xenos of the reel world) and more.' He is very active among online Filipino discussion groups. He has written several parables for this website. Please just type in "Manasan" in our Search Button if readers want to browse his other articles and commentaries in this online publication. {/xtypo_quote}

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