**CHAPTER 3**

**Philippine Political Patronage Setting**

1. **Filipino Culture**

In the Philippines, Leonardo Mercaso, SVD, an anthropologist, started a study of capturing the Filipino cultural worldview on the basis of metalinguistic analyses of certain Filipino terms like loob/buot/nakem and nuno/apohan/poon, among others, from the three major Filipino languages; namelt Tagalog, Visayan and Ilokano. His book, Elements of Filipino philosophy (1974), is the first attempt to systematically extract the philosdophical underpinnings of this worldview, and he concluded that it is basically nondualistic. “By nondualism, he means that the Filipino wants to harmonize the object and the subject, while at the same time, holding both as distinct.”[[1]](#footnote-1) The Filipino does not only desire harmony with himself and with his/her fellowmen, but also with nature. Moreover, the Filipino looks at the sacred and profane in a no dichotomous way, that is to say, a desire to be in harmony with God through the spirits and his or her departed ancestors.

Florentino Timbreza, a cultural philosopher is another Filipino thinker who extracted systematically the cultural worldview of the
Filipinos on the basis of life experiences.”[[2]](#footnote-2) This life experiences of peoples are the basis of their worldview, which in turn constitutes their philosophy.”Philosophy in other words is constituted by the significance of the world to man.”[[3]](#footnote-3)

 **a.1. Filipino Traits**

 Filipinos has one of the best traits in the world one of you must know. Although they have been colonized by several countries, core values from their ancestors remained intact and still applied up to this time. Filipinos are not perfect, but they have great characteristics and qualities everyone of them must be proud of.

 **a.1.1. The “Utang Na Loob”**

Utang na loob is a [Filipino cultural trait](https://en.wikipedia.org/wiki/Culture_of_the_Philippines) which, when translated literally, means "a debt of one's inner self ([loob](https://en.wikipedia.org/wiki/Loob))." It is also often translated as a "debt of gratitude." “Literally, utang means debt and loob means inside. From this, one can see literally, utang na loob means inside debt or interior debt.”[[4]](#footnote-4) Utang na loob arises not out of the first component, not because one borrowed a specific amount of money or a particular thing. In truth, often, the value of the loan or nature of the thing lent has little effect on wether or not a person incurs utang na loob. “Rather, it is the second component that “creates” pagkakautang na loob or indebtedness.”[[5]](#footnote-5) Utang na loob refers to this indebtedness that arises out of this benevolent willingness of another to grant one a favor. “What the Filipino term ‘utang na loob’ literally means is that the lender is giving part of himself. He conveys goodwill. Thus, this is what is owed.[[6]](#footnote-6) He gives his goodness and let it feel by others. “The Filipinos even build monuments to show utmost respect and gratitude to heroes and other foreign personalities who helped the Filipino people.[[7]](#footnote-7) This is the trait of overwhelmed and indescribable characteristic of a Filipino that harvested many admirations from other countries.

The essence of utang na loob is an obligation to appropriately repay a person who has done one a favor. The favors which elicit the Filipino's sense of utang na loob are typically those whose value is impossible to quantify, or, if there is a quantifiable value involved, involves a deeply personal internal dimension. This internal dimension, loob, differentiates Utang na Loob from an ordinary debt("utang") being an internal phenomenon, utang na loob thus goes much deeper than ordinary debt or even the western concept of owing a favor. Filipino psychology explains that this is a reflection of the "kapwa" orientation of shared person-hood or shared self, which is at the core of the Filipino values system.

 **a.1.2. The “Pakikisama**

“Pakikisama or pakisama is a Filipino concept and trait.”[[8]](#footnote-8) As a trait it is used as a facility to form and maintain good relationships. It can be conceived as one among many possible contributory ingredients of the moral life but not a necessary one. “The concept of pakikisama is amphibolous because it lacks an unambiguous definition. Thus it is confused with other traits such as pagkakasundo, pakikibagay and pakikitungo.”[[9]](#footnote-9) Because it is considered a trait of value, there is a tendency to abuse it. Different ways of defining the concept are shown-from its etymology to the ways it is used. Furthermore, two conflicting aspects of the trait-how it is abused and what the trait really is, are portrayed before concluding remarks that show how the trait itself makes the Filipino good.

1. **Philippine Political Culture**

The setting of political culture in the Philippines is almost the same in every time that there is an election. Also the same as they are already sited in their position and always as usual they are all respected by the people. The culture of “pakitang tao” of the politicians also in the mind of the people. When the election is near and the incumbent will run again the position, usually they will make an action like the repair of roads bridges building etc. that people will know that they are doing their work.

**b.1. Activities of Filipino Politicians**

Activities of Filipino Politicians before, during and after elections and also during their term.

 **b.1.1. Pre-election**

“People enter politics with different motivations, some on their own volition and some at the prodding of others. Some politicians see public service as their personal cause while others are pushed into it relunctantly.”[[10]](#footnote-10) Others may already be deeply entrenched in politics, coming from families of traditional politicians, or a petitioned to run by their people or kabayan[[11]](#footnote-11). Still others are urged to join political coalition or are nominated by political leaders to run for public office. Whatever the aspirant’s reason for entering politics, the informal or pre-campaign period, which is preparatory to the formal campaign, begins with the decision to run for public office.

As stated also in the political culture of the Philippines, name recall is crucial. The people only vote for the candidate that they know. Congratulatory banners during school graduations or streamers of greetings for a town fiesta or any occasion are trademarks of the informal campaign. “Some candidates develop strongholds by immersing themselves in specific sectors like NGO work, academe, youth or community service. Others ride on the prominence of their family in local politics, and/or make full use of the media, hosting or appearing in TV and radio shows.”[[12]](#footnote-12)

“The candidate also makes one’s self visible in the community by being physically present in public functions like attending fiestas, weddings, funerals, cutting the ribbon during inaugurations, kissing babies, becoming sponsor or ninong/ninang in any event.”[[13]](#footnote-13) She/He has to live up to the role of ninong/ninang (godmonther/godfather) or patron in accordance with Filipino culture expectations. For example, one has to be ready to accommodate the personal and community requests of one’s kabayan, which are mostly financial or monetary in nature. In addition, she/he has to be personally available at home to entertain prospective constituents and should speak the local dialect fluently.

 **b.1.2. During Election**

“The actual or formal campaign period starts the day the candidate formally announces she/he is running for public office and file one’s certificate of candidacy.[[14]](#footnote-14). Candidates running for national posts register their candidacy at the Commision on elections (COMELEC) national office. The filing of candidacy at the COMELEC can be carried out as a grand event – a political motorcade, campaign banners, media coverage, movie star supporters and even hired Ati-Atihan performers dancing to adrenaline-pumping drumbeats.

During the campaign period and the election, candidates may use rallies to be seen and heard by voters, and to sense their political strength in various localities. The candidates has to learn to deliver a speech on stage that can add on the votes. Not surprisingly, campaign speeches are characterized by many promises. “A candidate will most likely say kung matutulungan naming kayo (if we can help you) in any way, please just come to the office. In some provinces, rallies are not complete without food. You cannot gather people with just laway (saliva) listening to your speeches, your platform of the government.”[[15]](#footnote-15) Therefore, to make them together, you have to serve them something also. In addition, of course, they will listen, Movie stars likewise aid in drawing rally crowds to the campaign gathering.

Aside from rallies, candidates employ barangay to barangay, house to house, person to person and market to market campaigning. “An electoral victor narrated going to 467 barangays in 45 days, leaving the house at 7 in the morning and returning at late at night. A candidate’s supporters can go from one barangay to another, playing the candidate’s jingle song advertisement and asking for people’s votes.”[[16]](#footnote-16) The intensity of the actual campaign is determined by how much money the candidate has. At minimum, a candidate has to spend for leaflets, advertisements and poll watchers come election day. Research participants reported that campaigners expect to be provided for by the candidate. The candidate has to give money to campaign coordinators, political leaders and even mayors.

 **b.1.3. Post-election**

“Many stories of cheating employed by their rivals. For example, election officials may be bribed to carry out ballot switching. The real ballot boxes are exchanged with the fake ballot boxed filled with counterfeit ballots.”[[17]](#footnote-17) One case involved fake electoral returns at the office of the mayor. All the election returns came in the same handwriting, used a single pen and had the same signature. There are also reported instances when the cheating candidate complained against election fraud.

1. **Philippine Political Patronage**

Padrino System, or [patronage](https://en.wikipedia.org/wiki/Political_patronage#Politics) in the [Filipino culture](https://en.wikipedia.org/wiki/Culture_of_the_Philippines) and [politics](https://en.wikipedia.org/wiki/Politics_of_the_Philippines) is the value system where one gains favor, [promotion](https://en.wikipedia.org/wiki/Promotion_%28rank%29), or political appointment through family affiliation ([nepotism](https://en.wikipedia.org/wiki/Nepotism)) or friendship ([cronyism](https://en.wikipedia.org/wiki/Cronyism)), as opposed to one's [merit](https://en.wikipedia.org/wiki/Meritocracy).

It has been an [open secret](https://en.wikipedia.org/wiki/Open_secret) that one cannot join the [political arena of the Philippines](https://en.wikipedia.org/wiki/Politics_of_the_Philippines) without mastery of the Padrino System. From the lowest [Barangay](https://en.wikipedia.org/wiki/Barangay) official, to the [President of the Republic](https://en.wikipedia.org/wiki/President_of_the_Philippines), it is expected that one gains political debts and dispenses political favor to advance one's career or influence, if not wealth.

 **c.1. Its Application of Utang na Loob**

 Utang na Loob is prominent in politics and use as the way to have political patronage. It is rendering to others a good psyment for the good that was done by the one who will gain special treatment from the one who has a position in the government. In general, this trait is one of the famous trait of the Filipinos that is admirable but many of the Filipinos do not know that when they used utang na loob in politics is wrong.

 In the Inquirer Editorial part issued on January 2014 a by Mary Payumo and Troy Marquicias said that Padrino system has a huge control on politics. Politics that consist of links. Recently many government agency like BoC play the unfair justice of padrino system. Many government employees has been able to enter government even though they are not qualified but because they have their padrino to back them up, other worthy individuals are bypassed by individuals who has padrino. The padrino give more special treatment to the one who are not qualifies because this one did something good to him. Moreover, the padrino should pay it back by giving position to him even he knows it cannot done by the one that he is giving a position. Because of connections, people who partake or abuse the padrino system has the confidence to way itself to corruption given that they have their padrino to support or protect them. This can be very obvious in political dynasty.

 On the other part of their article Mary Payumo said that Economically, it is noticeable. If what we are hypothetical to get, may it be service or goods, are being taken away from us, it only makes sense that we will be lacking of it. Hence, if we are given inadequate officers just because they have backers, we will be lacking the accurate kind of leaders or officers. This is a loss for our country because if we want to build up and progress, we will need the best kind of leaders. Putting it in our lawmakers, if they rely on their “bosses” the significance of their job is taken away. In terms of goods, for example, when there is a misuse and misdirection of the people’s money as was exposed by the PDAF issue, our country lacks progression. Because the money that was supposed to be for the development of our country, its organizations, and its devastated lands, has been distributed to the rich people for their own utilize. What was supposed to be for our schools, hospitals, water and the advancement of our technology are all turned into dust. In effect, the poor people, country, leadership just keeps getting poorer and the rich just keeps getting richer.

 **c.2. Its Application of Pakikisama**

“According to philosophy professor Rolando Gripaldo this tradition can be traced to certain social aspects of Filipino culture lies in pakikisama and the kumpadre system” It is this trait used as the one in the position don’t want to break the goal or ambition of someone who begs something from this politican. This is also a one positive trait of Filipinos because of smiling adjective, Filipinos know how to go along with ither people. But other wrong notion of pakikisama is use in politics and this is wrong.

1. Claro R. Ceniza, *Filipino Cultural Traits*, (USA:TCRVP:2005), 2. [↑](#footnote-ref-1)
2. Ibid. [↑](#footnote-ref-2)
3. Ibid. [↑](#footnote-ref-3)
4. Claro R. Ceniza, *Filipino Cultural Traits*, (USA:TCRVP:2005), 113 . [↑](#footnote-ref-4)
5. Ibid., 113-114. [↑](#footnote-ref-5)
6. Ibid., 114. [↑](#footnote-ref-6)
7. Arturo Tolentino, *Filipino Pride: Filipino Culture Values*, (Phils:Filipino Matters Publishing:2009), 6. [↑](#footnote-ref-7)
8. Claro R. Ceniza, *Filipino Cultural Traits*, (USA:TCRVP:2005), 157 . [↑](#footnote-ref-8)
9. Ibid. [↑](#footnote-ref-9)
10. Arturo Tolentino, *Filipino Pride: Filipino Culture Values*, (Phils:Filipino Matters Publishing:2009), 8. [↑](#footnote-ref-10)
11. Note: *Kabayan*- people from their own community. [↑](#footnote-ref-11)
12. Arturo Tolentino, *Filipino Pride: Filipino Culture Values*, (Phils:Filipino Matters Publishing:2009), 8. [↑](#footnote-ref-12)
13. Ibid., 9. [↑](#footnote-ref-13)
14. Ibid., 10. [↑](#footnote-ref-14)
15. Arturo Tolentino, *Filipino Pride: Filipino Culture Values*, (Phils:Filipino Matters Publishing:2009), 11. [↑](#footnote-ref-15)
16. Ibid. [↑](#footnote-ref-16)
17. Arturo Tolentino, *Filipino Pride: Filipino Culture Values*, (Phils:Filipino Matters Publishing:2009), 13. [↑](#footnote-ref-17)