



MANILA COLONIALISM: The Dark Side of the Flag

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This book is dedicated to all who reside in the Philippines.

FOREWORD

At first glance the title of this work, *Manila Colonialism*, gives the impression that it is an historical treatise. Far from it, Manila is used as an example of a "center", and around it is woven a whole new model of society which is labelled a "confederate" system. In constructing the new thought-system, ideas from social and biological sciences are used in painstakingly building an "ideal" model.

In a refreshingly new style drawn from William de Myer's *The Technique of the Neurologic Examination* which departs from the academic essay in favor of short statements in outline or numbered forms, the author manages to build-up his points, at times repetitive for emphasis-sake, and directly involves the reader in the process of examining concepts and ideas.

Historically, the primate city as a center of power, has been a part and parcel of social systems from the period of the empires to the rise of the modern nation-states. Thus the relationship between the center and the periphery has not changed, with the former still the concentration of political, economic, cultural and educational activities, to the detriment of the latter areas which supply the manpower and the resources to make the center run. Whether the relationship is of the colony-metropolis of the colonial setting, or of the capital city-provincial/regional areas of contemporary times, the material thing is the undue advantage accruing to the center as it continues to play a dominant role in the lives of the people.

In arguing for a new social order that will eliminate the center, the author takes a second look at concepts like dependency, colonialism, imperialism, cultural chauvinism, nation-state, etc., both within the framework of the national and the international.

The model presented may not necessarily be agreeable to the readers, yet it is laudable that the work itself is well-argued, challenging, and a potential contribution to social science theory.

More than the work itself is the blossoming of a young intellectual and the consultative effort that went into the making of the book. The author, a student of the U.P. College of Medicine represents the new breed of serious thinkers looking into alternative systems in search of an ideal model.

Oscar L. Evangelista
OSCAR L. EVANGELISTA
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Acting Chairman,
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October 1984 — June 1985.

“mother tongue,” “spoken tongue,” “native tongue,” or “tongue,” etc. “Tongue” as used in this text means the following in priority order:

- (1) Your dialect if there are several dialects within your language.
 - (2) Your language if your language has no variations or dialects. Your spoken tongue is what you speak, whether it be dialect or language.
16. So far, all our examples above of dialects were of Tagalog dialects. However, other Philippine languages also have dialects. For example, variations of Cebuane exist all over Mindanao. Do variations or dialects of Ilocane exist in various parts of Northern Luzon?

Ask an Ilocane if you want to know the answer.

17. Review: What is the difference between “language” and “dialect”? _____.

Re-read this Section, or just numbers 1 to 5 of this Section if you're feeling lazy.

In this text “language” and “dialect” are not equivalent. But “tongue” may refer to any of them.

18. The national language, by official act, is called “Filipino.” The same is being prescribed as a medium of instruction in Philippine schools, where it is also taught as a formal subject. The same is mutually intelligible with all Tagalog dialects, but is not mutually intelligible with other Philippine languages. (Learning “Filipino” does not mean that you will understand other Philippine languages since these are not mutually intelligible, but it will mean that you will be able to understand all other Tagalog dialects.) According to the criteria defining “language” and “dialect,” is “Filipino” a Tagalog dialect? [] Yes [] No.

That is why the “national language” or “Filipino” and “Tagalog” are used interchangeably in this text. “Filipino” is a Tagalog dialect.

"The best form of government is monarchy with yours truly as the king!"

Manila is fond of the present system of government. It brought it to life, it ushers unto it prosperity, it will exaggerate Manila's growth until it falls under its own weight. Like the monarch who taxed his subjects the equivalent of his weight in gold. He ate and ate, and grew fat and fatter.

The author contemplated on a Manila being one entity in the company of others — of 72 Philippine provinces. Just as you think of France and Germany as not being one indivisible body politic. A critical examination of the relationship between Manila and the provinces led to conclusions more sensational than today's headlines:

Manila is a colonial center.

The provinces are its colonies.

Manila dictates economic, political and cultural policies to the provinces.

The provinces have to follow blindly.

Manila-based companies are analogous to MNCs.

Instead of America, etc., they drag in capital to Manila.

The national government grabs taxes from all provinces.

Manila is the national government.

Filipino is a strange national language.

It is merely a dialect of Tagalog.

Cebuano, Ilocano, Ilonggo, et al, are languages.

They are officially banned in their native regions.

Schools and media zealously inculcate unity of all "Filipinos."

The unitary system is incompatible with multi-ethnic realities.

Schools and media rabidly promote nationalism.

Nationalism is a myth from Manila and for Manila.

Nationalism is WRONG.

This book is all about the society we live in. We have groped and searched for ways to uplift our lives in it. Looming more ominously than all other obstacles is Manila's reign.