

## Summary of Keynote Address

ONOFRE D. CORPUZ

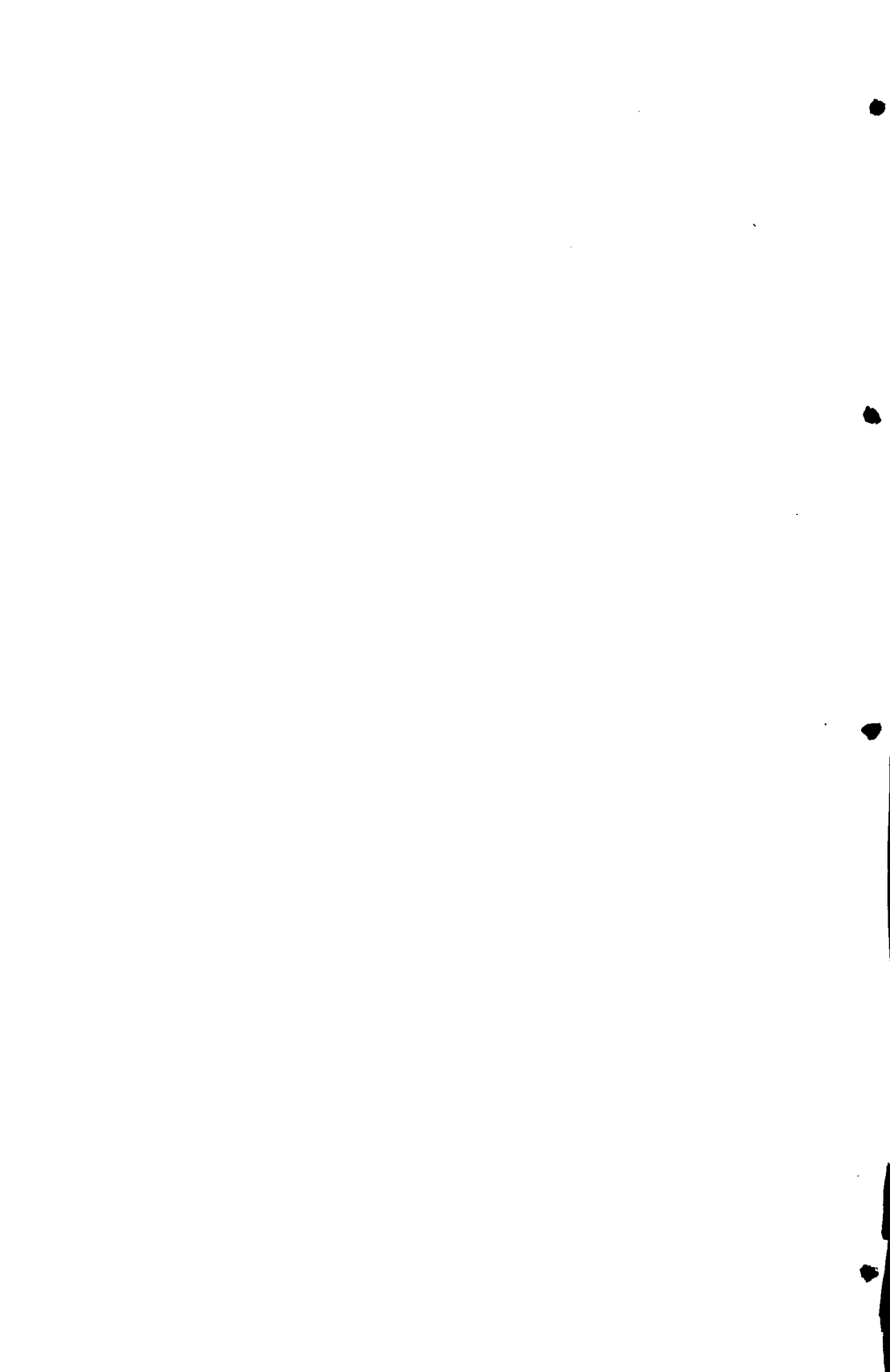
A number of political scientists hold that power is at the center of politics. This Conference has reconciled power with responsibility. Political power is ubiquitous and visible. In every human society, there is always a hierarchy; there is an individual, or individuals, who hold power over others. The ubiquity of politics derives from necessity. If there is no power in a community, there is no organization in a community itself.

An important part of the history of democracy relates to the meaning of terms, such as people—men who include those coming from the privileged sectors and the workers. Democracy includes the idea that adults who are not imprisoned have, at least, a right to vote. In complex communities with large community concerns, the “one adult-one vote” principle is presumed to have a rational, technically correct, judgment in elections. Suffrage is, therefore, an important external characteristic.

Also subtly used as external trait is a procedural system which denotes if power is vested in elected responsible officials, and exercised according to procedures and rules, there is democracy. This requires that rules are conducted for all purposes. But, if all that democracy means is political participation and exercise of power according to rules, then democracy is inadequate. It seems that democracy is nothing more than the organized use of power by adults in the community, whether for good or evil purposes.

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nomics, psychology, socio-linguistics, and even the socially-oriented branch of Christian theology.

To revitalize our discipline and bring it closer to the practical concerns of oppressed people everywhere, we have to integrate their insights into political science itself. We have invited a sociologist and an economist to discuss *dependency* and *liberation*—the key concepts in current radical literature.

