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The Philippines: Problems and Prospects

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psychological theories. Away from the emphasis on the concupiscences of nature, away with the Freudian super-ego, the authentic Christian comes alive with true love of self, and expands to the personalized and interiorized limits of Augustine's *ama et fac quod vis*.

The reviewer feels that Fr. Staes will bring up a new generation of moralists responsive to the human-divine dimensions of today's personalized society. The dissertation will be of great value to educators; and, especially, to those in formation work with religious; many of whom need the security of this integration, because they have been afraid of the dynamic psychologists as being "all too human."

JOHN J. KING

THE PHILIPPINES: Problems and Prospects (Asia 23 [Autumm 1971]).

Edited by Frank H. Golay. New York: The Asia Society, 1971. 124 pages.

This small volume carries as its subtitle "Nine papers presenting a cautiously optimistic view of the Philippines' future." The papers were presented at the Wingspread Conference held in mid-June 1971 at Racine, Wisconsin. Five were the work of Alejandro Melchor, Cesar Virata, Onofre D. Corpuz, Arturo R. Tanco and Raul P. de Guzman—this last gentleman being Associate Dean of the College of Public Administration, University of the Philippines. This review will confine itself to economic matters.

The conference was organized by Frank H. Golay who, among other things, is Director of the Southeast Asia Program and the Philippine Project at Cornell. He was also one of the four Americans who presented papers.

One doesn't look for much that is new in essays read at gatherings of this kind. The value of the book derives rather from its being a broad-gauged survey of important movements in the Philippines in the postwar years. Cesar Virata reviews "Industrialization Strategy and Foreign Investment Policy" providing, along the way, as compressed a summary of the Investment Incentives Act as one can find, together with his own intelligent comments upon it. Without intending to do so, the Secretary makes clear that the Act was dictated by the fears and suspicions of foreign investment. In a later paper, Robert F. Emery of the Federal Reserve System points out that over the five years, 1966-1970, there was a net outflow of direct foreign investment from the Philippines amounting to \$45 million, at a time when inflows into South Korea and Taiwan were both substantial and growing. Richard E. Usher, the Philippines Desk Officer, U.S. Department of State, makes the sage observation that, important as is attracting

additional foreign investment, it is secondary to the importance of keeping the foreign investment already here.

Usher's paper deals chiefly with trade relations and with what can be expected after 1974, when the present trade agreement loses force. The Philippine panel has requested continued *special* trade preferences; the American side appears committed to the *generalized* trade preferences espoused by the United Nations Conference on Trade and Development. Generalized trade preference would grant tariff discrimination in favor of the manufactures of all the underdeveloped countries, not just those of the Philippines.

The final paper is an exercise in futurism (What will tomorrow bring?) by Thomas R. McHale, formerly Executive Vice President, Victorias Milling Company. McHale concluded wittily that "we look at the evolving Philippines with faith and hope—but not clarity."

MICHAEL MCPHELIN

MAGINDANAO, 1860-1888: The Career of Datu Uto of Buayan (South-east Asia Program, Department of Asian Studies, Data Paper No. 82). By Reynaldo Clemeña Iletto. Ithaca, N.Y.: Cornell University, 1971. xiv, 82 pages.

The monograph under review, based on the author's M.A. thesis at Cornell University, is welcome from more than one point of view. It is an addition to the still small but growing body of historical studies focusing their attention on different regions of the Philippines, each of which has had to a certain extent its own distinct development. Much more is this true, of course, of the Muslim regions of the south, never fully incorporated into the Spanish colonial system, but possessing a social, cultural, and political experience quite different from other parts of the country. The current Muslim-Christian conflicts in Mindanao have only served to accentuate the need for a fuller understanding of that historical experience. Only such an understanding will make it possible to get to the root of the cultural barriers which make possible or even inevitable these conflicts. Finally, as Iletto emphasizes, there is a need for non-Muslims to try to understand Muslim society on its own terms rather than simply to repeat the generally unsympathetic views of nineteenth-century Spanish writers.

The monograph focuses on the rivalry between the two Magindanao power centers—the sultanate of Magindanao (around modern Cotabato City) and Buayan (modern Dulawan or Datu Piang). The coastal sultanate of Cotabato was associated with the lower valley—*sa ilud*—exercising power over the delta of the Pulangi and extending it to the sea; that of Buayan, on the other hand, exercised power over the upper valley of the Pulangi—*sa raya*. Iletto attempts to show—successfully in my