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The Elusive Illusion: Southeast Asia

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In any case, *Nun-Sense* provides light spiritual reading for just about everybody. That long wait at the doctor's office or those elusive five minutes between two occupations—these are gaps that could be profitably and delightfully filled by and with *Nun-Sense*.

SISTER MARY TERESITA FIEL, R.G.S.

THE ELUSIVE ILLUSION

SOUTHEAST ASIA: ILLUSION AND REALITY IN POLITICS AND ECONOMICS: By Lennox A. Mills. Minneapolis: University of Minnesota Press, 1964. 365 pp.

Professor Lennox Mills' concept of illusion and reality in politics and economics is a tangled web of generalized conclusions drawn from a smattering of isolated cases which appear to him as Southeast Asian fact. He undertakes a study greatly limited by the factor that, as he himself admits, the region is in a state of flux. In his attempt to visualize the basic forces at work in the region and to draw tentative conclusions from them, he encounters the normal difficulties which Southeast Asian affairs analysts inevitably meet. Due to the change patterns of the region, the best and safest approach is oftentimes that of presentation of facts and events.

The book as a whole is just that: a sampling of major events and developments in each country along economic, political and military lines. When Mills manages to stick to such a track, he is well within the limits of competency and objectivity. When he does not, his observations and conclusions are far from objective. A posteriori conclusions with an a priori outlook do not mix very well together.

In fairness to Professor Mills, it can be said that the work as a whole comes off passably, particularly the chapters on economics and international relations. His chapter on foreign aid, in the brief space allotted to its discussion, is an engaging chapter. It does not measure up to the quality of John Montgomery's *The Politics of Foreign Aid*, but then again it must be remembered that it took the latter a whole book to discuss the subject, and Mills does not present his work as anything less than a generalized study.

Mills' first chapter, on Nationalism and Democracy, is the most disappointing. One would expect more from an opening chapter. He labors under the impression that the sole standard for judging democracy and its manifestations is the orthodox Western pattern. He completely overlooks one thing in particular: that the Western pattern is

itself only one type of pattern, and not the entirety of democratic experience.

He notes that "if democracy is evolving in Southeast Asia it is not evolving in accordance with the orthodox Western Pattern." Of course it is not. He makes the further observation that "the governments of Southeast Asia are not democratic at the present time whatever they may become eventually." Not all the states of the region claim to be democratic. He makes short work of paper constitutions and apparent democracies, forgetting that this is not the case with all. What is disconcerting about his statements is that he forgets to be specific in his attempt to be general in his conclusions.

He further states: "Nationalism is basically responsible for the widespread distrust of the West that still exists." This is a self-serving observation, for while it makes the point that nationalism is a major determinant in Southeast Asian relations with the West, it overlooks the contribution of the West to its evolution and awakening. To put the blame on one party alone is a very one-sided view of the matter, because it overlooks the failings and mistakes of the other party.

Nationalism has deeper roots than mere distrust. Perhaps the British would have said the same thing of the American colonials. Mills hits the heart of the matter when he writes: "democratic institutions cannot be exported like standard-size ready-to-wear clothing. They must be evolved to suit the characteristics of the people. Perhaps the idea can be exported, but if it is acclimatized to its new environment the results will not be the same." In doing so, he has written his own critique. There is little need for anything else.

JORGE M. JUCO

THE "ARCHIVE OF JAPAN"

ARCHIVO DOCUMENTAL ESPAÑOL: EL ARCHIVO DEL JAPÓN. Vicisitudes del Archivo Jesuítico del Extremo Oriente y Descripción del Fondo Existente en la Real Academia de la Historia de Madrid. Por Josef Franz Schutte, S.J. Madrid: Real Academia de la Historia, 1964. 490 pp.

Originally referred to as the "Archive of China and Japan," the "Archive of Japan" or the "Archivo del Japón" was founded by the Jesuits in Macao in the early seventeenth century, upon instructions of the *Visitador*—Father Alejandro Valignano, S.J.—who had earlier established in Goa the Jesuit archive of the Indian Province. At the