

philippine studies

Ateneo de Manila University • Loyola Heights, Quezon City • 1108 Philippines

Japan Views the Philippines, by Yu-Jose

Review Author: Motoe Terami-Wada

Philippine Studies vol. 40, no. 4 (1992): 536–539

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Fri June 27 13:30:20 2008

This attitude is similar to *ningas cogan*, but Amador calls it "typhoon mentality" and urges everyone to abandon it. Also part of the Filipino psyche is the *puede na* disposition which Amador considers settling for mediocrity and definitely discourages. She also recommends a reassessment of values like *utang na loob* so that they do not become weaknesses. On the other hand, Amador recognizes Filipino characteristics that deserve commendation. On top of the list is "Pinoy Service," generosity with a smile. Others are the Filipino sense of humor, family ties, and simple joys in the countryside. A few selections dwell on rustic settings and experiences of countryside hospitality. Among all the Filipino characteristics mentioned in the essays, the one that stands out is the peculiar *balato* mentality, the feeling of having the right to share in the good fortune of another. It has never really been paid attention to, much less brought to the level of serious reflection as Amador has done. By venturing into an explanation of this, she has opened an avenue for discussion of this one other facet of the Filipino psyche.

Nothing that has been said here as a broad introduction can approximate the satisfaction one gets from reading the essays. One can begin reading from any point with interest as the guiding factor. Amador's friendly disposition takes care of the rest. She invites her readers to hear her side, delights them with her wit and humor, and enriches them with her literary allusions. Her language is fluid, the turns of phrases subtle and precise, capturing an animated conversational style. *Exits and Entrances* is guaranteed to make reading both profitable and pleasurable.

Ma. Luz C. Vilches
English Department
Ateneo de Manila University

Japan Views the Philippines: 1900-1944. By Lydia N. Yu-Jose.
Quezon City: Ateneo de Manila University Press, 1992. 195 pages

This book is based on the author's Ph. D. dissertation submitted to the Sophia University in Tokyo in 1988. It attempts to explore how the Japanese, including both the government authorities and the civilians, viewed the Philippines, which was then under the colonial administration of the United States.

In her desire to give a comprehensive view, the author went through numerous documents—reports, travelogues, speeches, memoirs, and articles. These were written by government officials, civilians, researchers, scholars, students, immigrants, and businessmen who had either come for a short stay or lived in the Philippines.

After carefully going through them, she selected the important ones, and categorized them as government, semi-government, or civilian views. Then

she put them into chronological order in three parts: 1900–1920, 1921–1935, and 1936–1945. This periodization, based on the development of Japanese economic activities in the Philippines, is adequately done.

It is interesting to note that the opinions, attitudes, and views of the government, semigovernment, and civilian entities differed on certain matters. Among them were the Philippine independence issue, the economic importance of the Philippines vis-a-vis Japan, achievements of the U.S. colonial rule, and the cultural level of the Filipinos. However these differences would disappear in the 1940s at the eve of Japan's invasion of the Philippines.

Studies on Philippine-Japanese relations have been scarce; there is a series of pioneering works by Grant K. Goodman, which encompass Japanese immigration, particularly to Davao, pan-Asianists, and Japanese cultural and economic activities in the Philippines. The significance of Dr. Yu-Jose's work lies in the following: It is the first attempt in the area of Philippine-Japanese relations to compile an anthology on the Japanese writings concerning the Philippines. Secondly, it takes up materials heretofore not much utilized in previous studies, such as memoirs of private Japanese citizens. Another importance of this book is the fact that it is written by a Filipino scholar.

There is in the U.S. a long history of Japanese research of a consistent high standard in practically all of the social sciences. Some American scholars are able to use Japanese documents written in classical Japanese or Chinese, with which Japanese scholars themselves have difficulties. Others can read classical literary works and translate them into English.

In comparison, Philippine standards relating to Japanese studies have lagged way behind until about the past five years, when tremendous progress was shown, as seen in a work such as this. It is indeed a landmark in Japanese studies in the Philippines.

In *Japan Views the Philippines: 1900–1944*, the author poses some intriguing questions:

1. Did the Japanese laborers come to the Philippines to lay the foundation for future military invasion?
2. Did the Japanese fail or succeed in imparting their culture to the Philippines?
3. Did Japan become aggressive toward the Philippines because its peaceful economic expansion failed, and thus, was the war started to protect the economic gains made by the Japanese in the Philippines?

The first question was answered by the author thus: The competition among the Japanese businessmen in the abaca industry in Davao, for instance, illustrates that no such grand scheme existed on the part of Japanese authorities, including the military.

As to the second question, the author points out that the Japanese left hardly any significant influence, despite the fact that there were sizable

Japanese communities in Davao, Manila, and Baguio. This was because their stay in the Philippines was temporary in nature, and they lived in closely knit communities. They avoided social and cultural contacts with the Filipinos, not to mention inter-cultural marriages.

It was in the mid-1930s, when the Japanese experienced difficulty in expanding their economic interests, that they started undertaking cultural exchange with the Filipinos. However, the activities were largely one-sided and hardly any attempts were made to learn about Philippine culture. According to the author, this was mainly due to the fact that the Japanese aim was to use culture to advance their economic gains. At the same time, they felt that Japanese culture was superior to that of the Philippines, and that there was nothing to learn from the latter. Besides, as an imperial power, Japan had all the resources to propagate its own culture. One wonders if it is still the case today, although a change in attitude can be seen.

To the third question, Dr. Yu-Jose's answer seems to imply that some of the objectives of the Japanese invasion of the Philippines were to protect economic interests (p. 159) and to secure raw material for factories back home (p. 110). While it is not the main purpose of this book to discuss what the Japanese motives were for occupying the Philippines, it is, nevertheless, an interesting and important issue. Japanese economic interests would be protected and raw materials from the Philippines would be shipped to Japan if the occupation were successful.

However, I believe that the answer is not as simple as it was laid out in the book. In order to draw out some explanations, we must also look into the military sources.

This work can be seen as not only a part of the modern Japanese history of southward expansion in the first part of this century. It can also be read as Philippine history, of how the colonial as well as the Commonwealth governments dealt with alien residents and their economic activities. Moreover it presents itself as good source material for cultural anthropology in the sense that it gives insights into the Japanese psychology regarding foreign culture.

Needless to say, this book is a very vital contribution to the study not only of Philippine-Japanese relations, but also of the modern histories of both countries.

Notwithstanding the significance of this study, I have certain comments and suggestions for future studies. The Japanese immigrants to what was then referred to as Nanyo (today's Southeast Asia) were basically motivated by personal economic gain. The Philippines attracted many of them at the turn of the century mainly due to a so-called "colonial boom" of infrastructure building, creating a need for cheap labor.

The ambitious and poor sons of farmers could have learned about this need by word of mouth from immigration officials, or may have been lured

by successful stories of their relatives or village mates. Some were inspired by reading "dream-come-true" stories appearing in popular magazines of the time. Dr. Yu-Jose includes a sample of such an article (p. 14).

Besides these, popular novels written at that time could be added as source materials to be analyzed. In the latter part of the 1880s, popular fiction created a genre called "Nanshin Bungaku" or "Kaiyo Bungaku" (Advance to the South, or Ocean, Literature). The stories centered around some Japanese who on purpose or accidentally went to the South Seas area and ended up opening a new agricultural frontier. The stories stressed that by doing so, these Japanese were contributing to the building of Japan. Around the end of the 1890s, such stories began to deal not just with the South in general, but specifically with the Philippines.

The Philippine struggle for independence against Spain stirred the patriotic feelings of both the Japanese fiction writers and the readers, especially the youth. At the same time, this event made some writers feel that colonizing the Philippines was not entirely impossible, especially since Taiwan was then under Japanese tutelage, while the Philippines was about to get rid of Spanish oppression.

When the U.S. took over the Philippines, a deep sympathy was expressed in these stories, especially toward General Emilio Aguinaldo. There was a collection of poems as well as a novel, both entitled "Aginarudo" (Aguinaldo), published in early 1900. These literary works must have had rather strong impact on the minds of the Japanese youth, which encouraged them to go to the South, including the Philippines.

Even if its influence might have been minimal, the fact remains that the popular fiction did deal with such stories, and this is something to be noted.

Japan Views the Philippines: 1900-1944 ends in 1945, the termination of the Japanese Occupation of the Philippines. It was the period when the direct and most intense contacts between the Japanese and the Filipinos in the history of Philippine-Japanese relations took place. And yet the author allotted to this the same space as for other chapters.

The above chapter is a fine work, for the author writes of the role of the Japanese residents in the Philippines, of the Philippine Research Commission, and of the New Philippines Cultural Institute. These were the key points of the grand scheme of Japanese cultural propaganda, and the author discusses and analyzes the views on the Philippines of the people involved.

There was another group of Japanese intellectuals who played a rather important role during this period. It was the Propaganda Corps, whose members wrote their impressions on the Philippines and sent these to Japan, to be read by the Japanese at home. Some of them wrote of their experiences after the war, which amount to a half dozen or so.

The inclusion of the writings of Miki Kiyoshi, a member of the Propaganda Corps of the Japanese Imperial Army, in this chapter is correct, as

his observations on the Philippines and its culture are unique and rather profound, and did have a certain influence on other Japanese intellectuals. (He was not sent specifically as a member of *Pen* Corps. He arrived in Manila along with the second batch of the Propaganda Corps at the end of February, not in January as mentioned in p. 152. Rather, there were close to twenty writers including two female writers who had been sent for Pen Corps purposes, and they arrived in Manila in mid-December 1942 for a four-month sojourn.) Had the author added the views and impressions written by other Propaganda Corps members, it would have made this chapter even more interesting.

As the author states, the cultural policy of the Japanese Imperial Army was to impose Japan's own culture and ideology on the Filipinos. At the same time, however, it encouraged the development of Philippine indigenous and traditional culture, unlike the Spanish and American colonial powers. It was after all part of the propaganda scheme, for the objective of winning the hearts of Filipinos. Nevertheless, it gave some Filipinos an excuse to work for the Japanese, for the former's survival, physical and otherwise. It also gave them shields to protect themselves from being accused of being Japanese collaborators; they could say that they were proud nationalists who tried to protect Philippine culture.

This period is too complex to be treated in just one chapter. For that matter, a book can be written solely on how the Japanese, both military and the civilian personnel, viewed the Philippines and its people during the short period of the three-year occupation.

The above comments are simply some suggestions for future research on this and related subject matters. They do not in any way detract from the standing of *Japan Views the Philippines: 1900-1944* as one of the best written in this field. It is a must on the reading list of everyone with an interest in Philippine-Japanese relations.

Motoe Terami-Wada

Politics and Policy Making in Developing Countries. Edited by Gerald M. Meier. San Francisco: ICS Press, 1991. 369 pages.

Professor Gerald Meier has given us an excellent collection of articles, some of which directly address Philippine issues, on a new economic theory called "The New Political Economy." New Political Economy refers to a very exciting development in economy theory. It is the attempt to use the analytical framework of mainstream economics to explore the role of politics in