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Bibliography of Readings, by Choa

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authority to an individual or a group for its actual use, even though the ruler may claim to rule in their name. "In the absence of a transcendental being at the top of the hierarchy, . . . the logical culmination was the inauguration of the state vested with authority in the name of the community or nation. . . ." (p. 161). The ruler is urged to engage in consultation (*shūrā*, Qur. 3: 159/153 and 42: 38/36) with the community, but he does not have to follow their advice. "The people are sovereign but their sovereignty is restricted by God because He assumes ultimate authority over them" (p. 30). Briefly, in Bauzon's theory, as in conservative Muslim teaching, the will of the people can never be the determining force of the government.

In speaking of Ibn Sina's metaphysics Bauzon says, "He postulated that in every being existence and essence are separated" (p. 27). This should be reworded as "He postulated that in every [finite] being existence and essence are really distinct." In saying (p. 23) "the *Tasawwufs* . . . denied the value of meditation," the author seems to take them for persons. The term *tasawwuf* means the act of devoting oneself to the mystical life. Far from denying the value of meditation, its practitioners were criticized by their opponents—among them Ibn Hanbal, the famous jurist—for overemphasizing meditation at the expense of prescribed oral prayer. Ibn Rushd (Averoes) is cited as upholding "*ta'wil* (reason) over the literal interpretation of the revealed texts" (p. 49). The word *ta'wil* means, not reason, but the allegorical interpretation of the Qur'an used by the Mu'tazilites to oppose anthropomorphism. *Dhimmi* (p. 147) is not an equivalent of "people of the Book," but signifies a free non-Muslim subject living in a Muslim country. "People of the Book" is a Muslim term for people (Jews and Christians) having a Scripture which Muslims recognize as divinely revealed.

The author has devoted much work to advocating Muslim separatism, but much of it is not careful work.

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AN ANNOTATED BIBLIOGRAPHY OF READINGS FOR
THE INTEGRATED STUDY OF AFRICAN AND ASIAN
LITERATURES: WITH A PERSPECTIVE AND PREFACE.
By Sonia H.C. Choa. Manila, 1990.

Ms. Choa's new bibliography of African and Asian literatures would seem to have a natural appeal to us academicians in the Philippines at a time when we are revelling in our "Third World-ness." The title would be especially attractive to high school literature teachers, who are expected to teach their second year students a year-long course in Afro-Asian Literature. On closer examination, however, one sees that the book is more a scholarly background study for the very practical tasks of devising syllabi, probably more appropriate to academics than to the high school classroom teacher.

One first wonders exactly what is being integrated. This reader's initial assumption was that it was the literatures of Africa and Asia, integrated by political, historical, social, or religious themes. This, however, turned out to be incorrect. What Ms. Choa has done, and most effectively, is to suggest an integration of the literary output of a culture with its general cultural milieu, the social, spiritual, and aesthetic underpinnings of the literature. She speaks of Asian transcendence and its influence on the artistic sensibilities especially of the Chinese and the Japanese, and underscores the importance of the "Zen moment" in Japanese aesthetics. She treads what some may consider dangerous waters in suggesting the works of Maharishi Mahesh Yogi—and, more, the actual practice of Transcendental Meditation—as the key to understanding Indian spirituality and aesthetics, but she is probably right that TM does offer a possible entry point into Indian thought and aesthetics. This theory of integration, and the readings with which Ms. Choa offers to back it up, would most certainly be helpful to scholars approaching these literatures, particularly those of Asia.

The bibliography is especially thorough in its coverage of classical Asian literatures. This reader would like to see more modern titles, especially as it seems that it is in the more modern works that we sense the "Third World-ness" with which we and our students so readily identify. Neither is it easy to understand the exclusion of the countries of Southeast Asia, as they certainly share many of the same cultural and historical influences. However, all authors necessarily make their own choices, and limits must be placed. Ms. Choa's African list actually seems much more up-to-date than the Asian list, although African material is much harder to come by in the Philippines. This fact gives special value to Ms. Choa's listing. In reference to the general matter of selection, it should be pointed out that the bibliography contains largely anthologies instead of separate works—perhaps not ideal for academic purposes, but again necessitated by the difficulty of securing foreign texts. The fact that most of the texts listed are locally available should make the bibliography even more valuable.

Despite the foregoing disclaimer on the scope and coverage of the book, however, teachers may still be intrigued by the possibilities of integrating the literatures of Asia with those of Africa, on the thematic level as well as the aesthetic level. Ms. Choa in fact points the way towards such integration when she says, speaking of the common *weltanschauung* of "these two continents":

There is a marked tendency in them to confirm what is traditional to the culture, they share a gentler, non-confrontational stance towards the universe (nature), and draw strength from an abiding heritage of transcendence. (p. 1)

Later the author points out that Africa and Asia do in fact share, in addition to the "heritage of transcendence," similar communal values and historical patterns, including "a rude awakening to Western influence [and] a

sudden demotion to third world status" (p. 2). One cannot, of course, fault Ms. Choa's book for not doing what she did not set out to do; yet it is tempting to suggest that, on the basis of this study, she could put together an interesting and integrated syllabus for the second year high school course in Afro-Asian Literature. Perhaps we can look forward to further publications from Ms. Choa.

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IMPEDIMENTS TO TRADE LIBERALIZATION IN THE PHILIPPINES. By Romeo M. Bautista. Aldershot: Grower Publishing Company, Ltd., 1989. 90 pages.

Dr. Romeo Bautista has given us a short but well written study about the various economic and political obstacles that have hindered Philippine trade liberalization during the postwar period. Specifically he addresses the difficulties that attended the implementation of the Philippine trade liberalization program begun in 1981. His book represents yet another important contribution in a long line of studies on Philippine trade policy.

Previous studies such as Robert Baldwin's *Foreign Trade Regimes and Economic Development: The Philippines* and John Power and Gerardo Sicat's *The Philippines: Industrialization and Trade Policies* have documented the economic costs associated with Philippine protectionism. They show how inefficient industries producing low quality goods have survived only because the government protected them from any foreign competition. Furthermore, they demonstrate how such protection, in addition to harming the interest of consumers, has also hindered agricultural development and limited the creation of new jobs. Given a large and growing labor force and a majority of its population living in the countryside, these and other authors have forcefully argued that the Philippines should and must liberalize its trade regime if it is to have a more efficient and equitable economic structure.

While there appears to be a growing consensus among mainstream economists in favor of trade liberalization, attempts at liberalizing the Philippine trade regime have achieved only limited success. More recently, in order to understand the obstacles to trade liberalization, scholars have turned their attention to the political forces underlying the country's trade policy. Robin Broad's *Unequal Alliance, 1979-1986*, while rejecting the mainstream economist support for trade liberalization, is a penetrating study of how the international community, acting through the IMF and the World Bank, has been able to influence Philippine trade policy by providing economic and political incentives for trade liberalization. My own study, "Economic Stagnation and Class Conflict, 1950-1972" in *Philippine Studies* (1989), attempted to understand the reasons that led to the post-war domination of Philippine trade policy by domestic protectionist groups.