

# philippine studies

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## **In Time of Hesitation, American Anti-Imperialist and the Philippine-American War**

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different types of societies. As stated earlier, the authors have no intention of explaining the why's of status. They only wish to present the facts for individuals and organizations interested in the quality of women's lives. Of course, evaluating the quality of life can be a subjective endeavor. The variety of information collected here reinforces the need for objectivity. For example, literacy is often used as a measure of improvement in women's lives, but this book cites a study done in Thailand, where only 9 percent of women in Thailand feel literacy is important. If there is a general conclusion to this book, it is that the women of rural Asia are more concerned with feeding their families than with learning how to read.

In this land women are influenced by such beliefs as: "If she be chaste, it is because she has not found a proper man, place or opportunity" (from the *Laws of Manu*; p. 23), and by the Confucian belief that a woman is owned first by her father, then by her husband, and then by her son. The thing is that women perpetuate such attitudes because they are conditioned to accept inequality as the norm. Kapadia says: "Woman is an advocate of traditional behavior, even at her own cost" (p. 95).

By compiling this volume of information the authors have shown not only to women themselves, but also to development organizations with the capacity to help, that women are a valuable natural resource, and should be considered in development plans and recognized for their contribution.

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IN TIME OF HESITATION, AMERICAN ANTI-IMPERIALISTS AND THE PHILIPPINE-AMERICAN WAR. By Roger J. Bresnahan. Quezon City: New Day Publishers, 1981. vi, 206 pages.

*In Time of Hesitation* is based on Roger J. Bresnahan's doctoral dissertation, and is an anthology of anti-imperialist writings denouncing the U. S. government's imperialist policies at the end of the nineteenth century, with the advantages and shortcomings of this kind of publication. While it offers between two covers a fairly good sampling of the existing works on the subject, it also runs the risk of being a highly subjective selection which may not always please the reader.

Twenty-six authors are included in this collection (more if we count the anonymous writers of the newspaper editorial excerpted on pages 164-68), classified into nine categories according to the writer's social class, profession, or the literary *genre* used. The choice of a principle of classification is, of course, a matter of judgment. I would have classified them according to their

motivation — e.g., “disdain for darker races” (page 31). As everyone knows, the failure of the anti-imperialists to influence official decisions came from their lack of political clout, just as the success of the expansionists, whatever their reason, was due precisely to their power or closeness to the decision makers in Washington, D.C.

At this point, obviously, the matter is academic. No amount of hand-wringing or censuring can alter the past. But, as noted in S. P. Lopez’s Foreword, the book receives added value from the introductory essay which situates the authors in their historical context, and helps to provide a “living testimonial” to the democratic tradition that gave birth to the U.S.

Not to be overlooked is the brief “Epilogue” which closes the book. After a summary of contemporary anti-imperialist writing, Dr. Bresnahan looks at the Filipino reaction to the continued “special relations” between the Philippines and the United States. He does well in hinting that the problem is actually part of the larger question of how, in the present technological advance of the industrialized capitalist nations, the Third World countries can develop without having to swallow their pride and accept a neocolonial status dependent on the former.

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BALAGTASISMO VERSUS MODERNISMO. By Virgilio S. Almario.  
Quezon City: Ateneo de Manila University Press, 1984.

A number of studies have been made on various aspects of Tagalog poetry both diachronically (in time) and synchronically (form and structure). Lope K. Santos, Julian Cruz Balmaseda, Iñigo Ed. Regalado were a few of the older critics who have sought to explain the evolution of poetry historically. Teo Gener and Fernando Monleon, on the other hand, have studied Tagalog poetry in terms of its structure. Of the modern critics, Bienvenido Lumbea, Pedro Ricarte and Epifanio San Juan, Jr., among others, have subjected Tagalog poetry—both traditional and modern—to a rigorous analysis. A large number of these works are either historical surveys which lead to various forms of generalization, or individual exegeses of modern poems, analyses which are often abstracted from history and the poet’s consciousness. In a few cases, poets functioning as critics have been compelled to defend the particular position and poetic modes that they have appropriated as poets; such is the case in the criticism of Alejandro Abadilla and Pedro Ricarte. The same defensive stance characterized Virgilio Almario’s first book of criticism, *Ang Makata sa Panahon ng Makina* (1972).