

The Political Philosophy of Jose P. Laurel in the Art of Diplomacy

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Abstract: The purpose of this study is to venture on the life and works of Jose P. Laurel throughout his term as the Philippine President of the Philippines during the Japanese Occupation. It focuses on exposing the theoretical foundation of his philosophy by the use of a descriptive analysis of his life in order to categorize his own political thoughts. This study also includes the praxeological foundation of his philosophy deemed essential assessing Art of Diplomacy. His negotiations and dealings with the Japanese and the Filipinos are used to delineate his own diplomatic strategies to align it with the Art of diplomacy. The outputs from the gathered information composing his political philosophy in the art of diplomacy are used to provide additional substantive evidences to negate the issue of the Puppet Presidency.

Keywords: Jose P. Laurel, Political Philosophy, Art of Diplomacy, Negations, Puppet Presidency.

I. INTRODUCTION

Leadership is the distinct aptitude to muster ideas and create course of actions powerful enough to mobilize people into collectively transforming situations at hand. It can be an ability or skill which each person can possess, but not everyone can effectively show. As stated by Carlyle (as cited in Schedlitzki & Edwards, 2014), “[t]he idea of leader was seen through the lens of what it takes to achieve a position of responsibility in society” (p.22). One cannot purposely give a criteria of being a good leader and let it serve as a definite basis of assessing good leadership, but a person can be considered to be an efficient leader if his actions result into a better condition of the people.

The very foundation of leadership is the leader’s insightful assumptions of a philosophy which in most cases amount to political ones. His thoughts will be the grounds of his strategies to act upon certain predicaments for the betterment of the society.

Being a leader, one is expected to consider the different aspects in the relationship between external and internal affairs. A national leader for instance, ought to possess the capabilities to manage negotiations regarding political, economic and socio-cultural affairs of his nation without allowing other parties to contravene nor adversely influence his/her authority and decisions while maintaining cordial relationships. As stated by Isaac Newton (as cited in Lenco, 2015) “diplomacy is the ability to assert ideas or opinions, knowing what to say and how to say it without damaging the relationship by causing offense”(p.1, para. 5). This explains the ideal capacity of a leader to effectively uphold the principles of diplomacy by engaging with others’ strategies that will be more advantageous for his people’s welfare, and at the same time, maintain good relationship with other countries.

Francois de Callieres, a prominent French diplomat and literary figure wrote the book Art of Diplomacy. From his book, diplomacy has been considered to be an art because it includes the strategic characteristic of a diplomat in dealing with other representatives and in upholding his country’s identity and prioritizing their national interests. (Callieres, 1698) The very roots of the meaning of Art of Diplomacy basically focuses on the ability of a person to consider “[d]iplomacy as a profession in itself,” and a “[c]ivilized activity to cushion the forcefulness of power politics whose gyrations are not housed institutionally within a developed political order.” (Holmes and Meier, 1983, p. 235) A person, in order to possess the proper characteristic of a leader and a diplomat must have a readiness of mind and ensure to uphold right judgement

towards his decisions. (Callieres, 1698). This study will use the meaning of Art of Diplomacy outlined from the insights of the above mentioned scholars which implies that such is the ability of a diplomat and a leader to use his own strategies and thoughts over the bounding limits of his position. Art of Diplomacy possesses the idea of the innate strategic actions of a diplomatic leader who can go beyond the tasks assigned to him through the application of his own philosophy for a certain period of time.

Nationalism is one example of a political philosophy that a leader ought to possess. It is a thought of aiming for a society that has freedom from foreign control. Nationalism essentially possesses the idea of one's love for his own country and fellowmen. One of the well-known advocates of this political philosophy in the Philippines is Dr. Jose P. Laurel. Being the President of the Philippines during the Japanese occupation, Laurel served his country in a short but very critical period in history. His life and works can clearly be read in the context of his ardent desire to instill love and service to the country. However, the issue of collaboration of Jose P. Laurel with the Japanese government made his views on Nationalism questionable.

The philosophy of Jose P. Laurel has been interpreted by various writers through the analysis of his decisions as the President of the Philippines during the Japanese occupation. According to Agpalo (1965), the birth of his philosophy was the outcome of his dedication to the public service. The political philosophy of Laurel begins with the concept of man; knowing man's signification which is the primary purpose of a government and knowing that man needs importance for it has a huge part in the society. Essential to his concept of man is the role of family which is the most important form of social organization and the very beginning of the state. Equally pertinent is Laurel's distinct ideas on the characteristics of democratic government, the understanding of the branches of the government, the relations between other nations, and finally the idea of God. God commands righteousness and according to him, it should be the basis of government whether in national or international level. Another scholar, Rolando Gripaldo (2009) in his article entitled Laurel the Political Philosopher and the Man, started his chapter with the belief of JPL about the famous line of John Donne "No man is an island". He explained that according to Laurel, people must be able to connect to the outside world. The citizens must live under a Government which must be organized and could maintain the unity of fellowmen. In order for the people to unite under one government, man should know how to get along first within himself before others, because people varies when it comes to personalities, thoughts, actions and ideas. In able to promote unity and a widespread of freedom for good governance, rules are widely implemented for one society to be organized. This will take the form of law, customs and traditions. Law is needed for a society to be well organized, for the government to have authority in governing people and practice democracy which the people have the power to appoint who will govern them. Equilibrium also is suggested by Laurel as a key to have peace and order and to establish one's happiness. Morality is the foundation to have good governance, the basis of righteousness which is said to be the sole of social relationship and action. Values have a great impact on the philosophy of Laurel and righteousness is important because it brings justice, truth and courage.

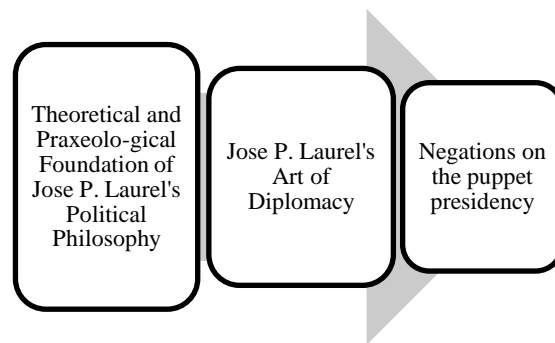
Despite of the abovementioned perspectives of various writers about the philosophy of Jose P. Laurel that included his aspirational goals for the welfare of the Filipino people, the issue of collaboration continues to be attached negatively in his name. Regina Laurel in her article To what extent can Jose P. Laurel's "collaboration" with the Japanese during World War II be considered an act of treason against the Filipino people, claimed that there are certain reasons that Laurel's collaboration must really be renowned as positive. The sudden appointment of Manuel L. Quezon to Jose P. Laurel to become the President of the Philippines during the Japanese occupation has led to the questioning of his credibility for the position. The statement of Laurel as an answer to McArthur's question of "what can you do under the circumstances of the occupation?" provided "You have to do what they ask you to do except one thing- the taking of oath of allegiance to Japan". This was so analyzed by the author as she stated the grounds of up to what extent did the collaboration happened. Laurel admired the skills and the disciplined government and society of Japan and that he sees that the Philippine society lacks these kinds of characteristics. These are some of the reasons why he let the Japanese influence some of the aspects in our society. "[h]e was a staunch nationalist for whom modern colonialism was anathema" (Laurel, 2011, p.1).

The given reviews on various related literatures provided the very main foundation in order to conduct this research. The various instances in the political leadership of Jose P. Laurel reflected some of theoretical foundations of his political philosophy. The related literatures provided most of the analysis that comprise his aims towards Philippine society and how he managed to think critically to negotiate with the foreign invader, in order to avoid direct control over the Philippine government and its jurisdiction.

Statement of the Problem

Based on the reviewed literatures and the foregoing valid assumptions the following statements are enlisted to provide the foundation of this study:

1. What are the theoretical and praxeological foundations of Jose P. Laurel's socio-political insights?
2. What is the pertinence of Jose P. Laurel's socio-political thoughts to his ideals and practice of diplomacy?
3. How does Jose P. Laurel's political philosophy which exemplifies his art of diplomacy negate allusions to the puppet presidency?

**Theoretical Framework**

The theoretical foundation of Jose P. Laurel's political philosophy ventures on the grounds of his ideology. This includes a descriptive analysis on where and from whom he based his political philosophy. The praxeological foundation focuses on his life and works during Japanese Occupation, on how he expressed his thoughts in leadership and specifically in diplomacy. The second analysis will include the assessment of JPL's thoughts and actions that will therefore result to his Art of Diplomacy. The given explanations will be used to provide some proofs against the negative assumptions of collaboration and the puppet presidency.

II. METHODOLOGY**Research Design**

This study is essentially a philosophical research which uses a historico-descriptive approach to identify and clarify the elements of the political philosophy of Jose P. Laurel and the basic concepts of his ideology. It is a text-based analysis as it deals with the volume of works of JPL himself as well as other significant scholars bearing objective and unbiased insights on JPL and life and works. In effect, this study is expository in nature as it ventures on revealing concepts never been claimed and structured by prior studies with similar concentration.

An interview with prominent historian and expert in Japanese period in the Philippines and diplomatic relations, Dr. Ricardo Jose of the Third World Studies Department in the University of the Philippines- Diliman was conducted to gather significant data needed in this study. The researchers initially intended to conduct more in depth interviews with at least five to ten (5-10) key informants including experts on Jose P. Laurel's life, historians, political analysts and some of his relatives to augment and validate information derived from books and manuscripts. However, due to various circumstances with regards to the availability of the target key informants, such intent was not realized.

Research Instrument

Books, archives and manuscripts, Internet resources such as Google, Youtube and other legitimate websites were utilized by the researchers. The archival materials were derived from specific sections of libraries at the Jose P. Laurel Memorial Foundation, Lyceum of the Philippines both in Cavite and Manila. Further gatherings were conducted from other reputable libraries and on-line sources.

Data Analysis

A descriptive analysis on the theoretical foundation of his philosophy is specified by categorizing his leadership and diplomatic practices during his term and assess this by seeking the grounds of his socio-political stands. The analysis provides the very framework of his political philosophy that later on claimed to be the grounds of his Art of Diplomacy. The given analyses reveal some points against the negative allegations on collaboration and puppet presidency.

III. DISCUSSION

1. *The theoretical and praxeological foundations of Jose P. Laurel's socio-political insight*

Theoretical foundation

The theoretical foundations of Jose P. Laurel's socio-political insights were the very roots of all his decisions during his presidency. Laurel had developed his philosophy through his moral upbringing. According to an interview with Dr. Jose of the University of the Philippines, "Basically, from his birth pa (Jose P. Laurel), birth and upbringing". During his grade school, Laurel already reads on his own and made it as a habit. He also began his life in public service while being a student. According to Gripaldo, in his book *Laurel: The Political Philosopher and Man* it is when he gave up convent job for a position in the Bureau of Forestry that he practically tried to chart his own life by his own. He then graduated in high school with honors and enrolled in College of Law in the University of the Philippines and had a chance to work with a lawyer named Thomas Atkins Street. Laurel then, obtained the degree of Bachelor of Laws, worked in the Malacañang, and then also obtained the degree of Doctor of Jurisprudence from the Escuela de Derecho in 1918. This was the time when he had advanced in the law division to the position of acting chief. In the same year, Laurel obtained the degree of Doctor Civil Laws in Yale University and before coming back to the Philippines, he also admitted that he had practiced law in Washington D.C. (Gripaldo, 2016, p.7) Another thing that made Laurel push through achieving his public service life was the inspiration he got from his father who was deeply involved in the Philippine Revolution, served in the cabinet of Emilio Aguinaldo in the late 1890s and a signatory to 1989 Malolos Constitution. He placed a lot of premium from the events during the revolution between Philippines and American war, when the Americans arrested his father, and the chaos that the war brought to the country. So this is how and when Laurel initially saw and realized the importance of fighting for the country and its people.

Nationalism and Filipinism

Dr. Jose elaborated how Laurel strongly possessed Nationalism and Filipinism during his presidency. People only saw that Laurel negotiated with the Japanese but not the reasons behind it. Laurel cannot control the Japanese during the war because the Japanese truly has the strength especially in the military aspect. The Japanese took the opportunities to try to control Laurel and his government initially by sending him to Tokyo University for him to study. The Japanese expected Laurel to use the things he learned as the guide for the government because the Japanese wanted to make the Philippine government similar to them from the constitution to bringing an Emperor. Laurel used everything that the Japanese wanted him to do and offered him against them by keeping everything as democratic as possible and also kept refusing a significant number of requests by the Japanese. Laurel did not hesitate to put Filipinos first above all and in every strategy he made during the Japanese Occupation, as mentioned by Dr. Jose "[u]nlike other who went to the states, he did not close his sense of being a Filipino and when he came back he was still very Pro- Filipino above all". Castro (1986), once stated on the book *The Laurel Legacy* (1986) about Laurel's own ideas on Filipinism. Three years before Laurel's death, he declared and expressed his passion for Assertive Nationalism or what he called the Filipinism, in a way that we, Filipinos should practice Filipinism so that we may develop a sense of national integrity, a national soul; and most important of all, so that no single Filipino will ever consider his own individual welfare and interest to be higher or more important than the interest and welfare of the nation as a whole. This proves how Laurel thought about all the Filipinos and cared for them in a way that no Filipino would be left out or would not feel the benefits and the things that Laurel do for them. (Castro, 1986, p. 55) Laurel in his speech delivered before the presidents of District and Neighborhood Associations, provided that he absolutely aimed to let his people know that the people in the government must not leave people in times of their needs. People who are in the government must learn to give hand not only through words in times of peace but also in times of hardships, willing to face the difficulties in order to have a united country.

Moral Philosophy (Pro Deo et Patria Veritas et Fortitudo and Christian Democracy)

Agpalo, in his article *Pro Deo et Patria: The Political Philosophy of Jose P. Laurel* stated that "[i]t is out of his rich and fruitful life dedicated to public service that Laurel's political philosophy was developed. All the basic ideas of Laurel about his political philosophy were already formulated in his pre-war writings, and added more details about them were elaborated or discussed in his post-war works." (Agpalo, 1965, p. 170) According to Dr. Jose, during Laurel's presidency, "[h]e wanted to rule moral by authority, not just legal. That's why his virtue "Pro Deo et Patria" was formulated because his philosophy was not only for democracy but rather a Christian Democratic one" (see T1#4-10). Laurel wanted to have

a Christian Democracy, because aside from being a Christian, Laurel since then formulated his political and moral philosophy based on his religious beliefs. Like when Laurel once stated that "man knows that he could not have created himself and that as a creature he must acknowledge the existence of his Creator". Laurel believes that a good government and international peace must be built and found with the belief in God. He thus expresses his political and moral philosophy as well with the existence of God. (Gorospe, 1963 p.421)

Praxeological foundation

The theoretical foundations of Jose P. Laurel's socio-political insights mentioned above, were manifested in the praxeological foundations of his philosophy. According to Dr. Jose, Laurel always initiated contact with his people and also proved them that he was a strong leader. Laurel was really passionate to be there for his people, to fight for them, to give everything that he can do for them, and how he believed that he was born to love his people and country. From then, Laurel dedicated his whole public life to Filipinos and that's what made him a pro-Filipino.

Another manifestation of his political philosophy is his aim to promote peace and order among the Filipino citizens and even among the guerrillas. According to Dr. Jose "His own view of the guerrilla was two-sided. I think he didn't support the guerrillas more strongly because he felt that they were causing problems. So, he personally felt that it's better to have peace and order, then we can organize things, but he has his contacts with the guerrillas and also tried to negotiate with them. According to Dr. Jose, one of the President's aim is to promote peace among the guerrillas for the benefit of them and also for the ordinary citizens. Laurel declared the proclamation no. 11 stating that it is "to insure tranquillity and happiness to our people there must be complete peace and order throughout the Philippines". (Laurel, 1994, para. 1) This proclamation declares a General Amnesty for all Guerrillas. Laurel, after all the damages caused by the guerrillas still managed to push a diplomatic negotiation with them in order to promote peace and order. In his speech in 1944 for the guerrillas regarding the proclamation, he expressed his gratitude when the guerrillas accepted his state agreements, "I have appealed to you and you have responded in the same spirit of conciliation and brotherhood. This is a tremendous encouragement to me as the duly constituted head of the Filipino people in the present emergency. (*Ready to Join Hands*, 1944, para. 1)

2. *The pertinence of JPL's socio-political thoughts to his ideals and practice of diplomacy*

Filipino First

A political leader should possess the ability to incorporate his philosophy with his actions. The pertinence of Jose P. Laurel's socio-political thoughts to his ideals and practice of diplomacy is evident as he decided upon various negotiations with the Japanese government and also to his fellowmen. Laurel, as a president managed to uphold the ideals of Nationalism and Filipinism even during the crucial times wherein he needs to safeguard the Filipino interests from the demands of the imperial government. His very concept of Filipino first was the most vital foundation of his strategies in dealing with the foreign invader. The importance of maintaining the Filipino culture including language, according to Dr. Jose, when Laurel became a scholar in Tokyo University sponsored by Japan, the Japanese officers thought that it would be a way of controlling him, but rather Laurel managed to use the strategies he learned against them; the use of Filipino language during his speeches so the Japanese will not understand and also for the benefit of his fellowmen.

For Dr. Jose, the use of our national language became a strategy of Laurel for him to avoid the Japanese in interfering directly with the national interests of the country.

One of the national interests of the country is our economy which became very unstable in 1943. Laurel, in his speech in October 1943 stated his aims to secure the welfare of the Filipinos, "Hand in hand with national self-sufficiency, we should look after the individual welfare of the poorer elements who constitute the bulk of our population" (*Together We Shall Work*, para. 19). During the war, Laurel wrote to Prime Minister Tojo requesting for food supplies for the Filipinos and to help them recover from the aftermath of the war. Yet when he realized that the Japanese ignored his request, due to the manipulation of food importation, Laurel spearheaded agricultural agencies that strategically innovated ways for agricultural reforms (Garcia, 1965).

Laurel realized the capability of his country to fill its own needs through unity and hard work. With this, he continued to dedicate himself for the service of putting the interests of the Filipinos first even during his negotiations with the Japanese in the Greater East Asia Co-prosperity Sphere.

Asia is for Asians (Greater East Asia Co- Prosperity Sphere)

Jose P. Laurel has initiated the very first diplomatic relations with an Asian country through the recognition and practice of international relations with Japan. This is through the Greater East Asia Co-prosperity sphere. This is an organization that Japan established for the Asian countries. This has come to an idea after World war 1, wherein they will make an organization without the aid of Western countries (*Greater East Asia Co-prosperity sphere*, n.d., para.1) By the year 1943, representatives and head of states from different nations in Greater East Asia under the leadership of Imperial Japanese Government, unanimously built the organization for mutual cooperation that within their formed brotherhood must understand not only the equality and respect among the human race but a good relationship through another's growth and economical movement. (Laurel, 1997, p. 259). In this way, they achieve a big force of unity in the whole Asia with their friendly union of different cultures as they also respect each sovereignty and independence. According to Dr. Jose, Laurel considered this as a great opportunity for trade within their Asian neighbors. When the organization was formed, Japan had the authority of ruling the organization Japan aimed and managed to capture the possessions of many states in Asia because of its status that time having a small population, limited natural resources in a small land. (*Greater East Asia Co-prosperity sphere*, 2009, para 1-2)

Laurel being part of the sphere stated that people within the region must cooperate and treat each other accordingly, respect their culture and race that has not been done by the countries (Laurel, n.d., p. 260) He thought that the Philippines must not be under one foreign country at all cost but must unite with other countries too. He used this as a weapon for the Philippines to become united and become partners with other states in Asia. It was a conviction for Laurel to work with the Greater East Asia to be able to fulfil the tasks of making a better country for the Filipinos. His thoughts of Philippines becoming great again for the betterment of his countrymen also proved how he is into governing the country. Furthermore, according to Dr. Jose, this is a big opening not only with Japan but also for Asia for the first time as they continue their good relationship with each other, as he stated "First time that Asian countries ever got together and even after the war, the connections was made there are very important kaya that's why after the war, we had connections with Southeast Asia because people knew each other already".

For the economic integration, Laurel strategized to improve the agricultural industry of the country. Even if the status of the production of agricultural products is very weak, he managed to encourage his people to strengthen its labor force to be able for them to contribute in the Asian bloc using trade of goods. Philippines had the capacity to multiply livestock, dairy and poultry farm. Exportation to answer the demands of heavy industry became possible as international trade happened between the Philippines and the other members of the Sphere. (*Together We Shall Work*, 1943, para. 16).

The Negations of the Puppet Presidency Proclamation No. 30 "Proclaiming the Existence of a State Of War"

Based on the aforementioned political philosophy and diplomatic strategies of JPL, statements that negate the issues on the puppet presidency are quite evident. The Philippines was in hunger of freedom and independence during the year of wars when the United States of America and Japan invaded the country. In the Proclamation No. 30 of Jose P. Laurel, it stated that he is declaring the "Existence of a State of War". In Laurel's war memoirs, September 30, 1943, he and his companions were asked by the Japanese to declare war against the two countries the USA and Great Britain. "In the language of Tojo our choice was between extermination and freedom." (Laurel, 1943, p. 16) Laurel did not agree with the demand of Prime Minister Tojo, with reason that he knows that the Filipinos will not agree with it as he stated "it would not be 'decent' for the Filipinos to declare war against the United States that was their benefactor and ally. Only unworthy people could be expected to do that." (Laurel, 1943, para. 16). It turned out that Laurel was under pressure when he totally materialized the Proclamation No. 30, yet instead of declaring war with the western invaders, he just declared the "existence of a state of war".

Issue of the "Puppet President"

A writer of one of the famous newspaper agencies in the Philippines had an experience of having an encounter with his niece while they were in Malacañang hall as the little girl pointed out Jose P. Laurel's picture and described Laurel as the "puppet president" of the second republic. His niece, declared the writer, is a good kid when it comes to histories. In his surprise he asked the little girl where she learned the thing she said. "School was the answer, and it made me realize that maybe our grade school history can be more nuanced." (Ocampo, 2015 para. 1) Filipinos were obviously taught that Jose P. Laurel was the puppet in his own government during the Japanese occupation. "Critics accused the collaborators of

opportunism and of enriching themselves while the people starved.” (U.S. Library of Congress, n.d.) This pertains to Laurel with his colleagues during the Japanese occupation. They were faulted as collaborators because of the acts of opportunity with their positions while the Filipino people were suffering from the soulless Japanese military.

After the occupancy of the Spain in the country of Philippines, the United States of America took over and smoothly ruled the said country. When the year 1941 month of December came, while the Philippines were still under the American occupation, Japan invaded the country and this was when the life and strategies of Dr. Jose P. Laurel started as he became the president of the Philippines of the Second Republic. Engaging with the foreign invader, Laurel was accused of being a collaborator of Japan. Filipinos back then was against him and of his actions and until the end of his presidency and called him “collaborator”. “Unfortunately, Laurel did not have the chance to clear his name through court trials because his cases were never brought to trial following a general amnesty by Manuel Roxas in 1948.” (Ocampo, 2015, para. 2) Clearly it says that Laurel didn’t manage to protect himself from accusations against him and it was quite distressing. Dr. Jose is against the accusation about Jose P. Laurel for the reason that Laurel only wanted the Filipino people to be the priority in everything in their own nation. Another Filipino researcher and a writer put himself in the issue, Ambeth R. Ocampo on his analysis regarding the puppet presidency. Read about how Vargas tried to define and explain what collaboration meant to him. According to Vargas, “[c]ollaboration is not necessarily a bad term...” he also explained that the collaboration with the Japanese was a form of patriotic resistance. He classified the resistance of the Philippines into: underground, above underground on diplomatic level and long distance.

“We may never erase the “puppet president” image of Laurel, but trying to understand him and his times is a good start.” (Ocampo, 2015, para. 9).

IV. CONCLUSION AND RECOMMENDATION

The moral philosophy of Jose P. Laurel has been very important as he lead and protected the Filipinos during the times of war. The theoretical foundations of his philosophy provided that his experiences, further studies and years of public service developed and strengthened his conviction in promoting his political ideologies which mainly pertains to Nationalism, Filipinism, Pro Deo et Patria and Veritas et Fortitudo and Christian Democracy.

The praxeological foundations have been categorized in his diplomatic strategies that is claimed to be his art of diplomacy. His art in negotiations having the concept of Filipino first has led to the conclusion that his diplomatic strategies are rooted in his philosophical thoughts. His speeches and letters that manifested his goals and aspirations for the Filipino people and the society as a whole, provided that his only aim is to promote peace and order through diplomatic negotiations to protect the Filipinos from harm.

Laurel’s collaboration with the Japanese government did not lead to the point that he is a puppet president. The joint resolution that pertains to the official membership of the Philippines in the Greater East Asia Co- Prosperity Sphere entails Laurel’s aim to aid the needs of the Filipinos and not to the extent that the nation will be controlled directly by the Japanese.

The political philosophy of Laurel in the Art of Diplomacy explains the main thought that would negate the issue of the Puppet Presidency. The very crucial time in history has been put in the hands of Laurel for him to handle the needs of the Filipinos. Being the President during that period wherein he needs to protect the Filipinos without getting into war with Japan and United States highlighted the efforts of Laurel and his administration. His strong hold on his Moral philosophy, and his thoughts on Nationalism and Filipinism has been applied in his diplomatic strategies using the concept of Filipino first and all in all provides more evidences that contrasted the issue about Laurel being a puppet president under the Japanese Imperial Government, thus making him a true Filipino philosopher, leader and a diplomat.

Recommendations

Jose P. Laurel contributed on the betterment of the Philippine society through the application of his political philosophy mentioned above. His own strategic actions that showed his mastery in diplomatic relations placed him as a true Filipino diplomat. Laurel’s Political Philosophy and Art of Diplomacy were explained point by point and therefore proving that the issue of puppet presidency is clearly outweighed and therefore unfounded.

This study recommends further research that will focus on delineating the theoretical foundations of Jose P. Laurel’s philosophy on a wider perspective that will cover his whole life in service. The establishment of the meaning of Art of

Diplomacy through an interview with international relations scholars is also recommended by the researchers in order to align a different study that will expose the diplomatic strategies of Laurel. Another recommendation is to include various documents such as the Philippines v Laurel case to investigate more regarding the issue of collaboration to be able to provide more evidences to negate the puppet presidency. Lastly, may other researchers conduct a research and further the analysis of given studies about the educational philosophy of Jose P. Laurel.

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