

philippine studies

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

Government in Context: Of Man and Politics

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Philippine Studies vol. 8, no. 4 (1960): 874–877

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Fri June 30 13:30:20 2008

gical thought and one is grateful it has been made available here. The editors' own contributions are among the high points of the book: surely Father Lynch's beautiful and moving chapter calls for several thoughtful readings; Father Burghardt's admirable "*Theotokos: the Mother of God*" has already won high, and well-merited, praise since its first publication in 1956. — If we may be allowed to cavil: perhaps something more recent (and something less committed to de la Taille) on the theology of the Mass could have been found.

In all, then, a valuable book, one which will probably become a standard work in its genre. One, certainly, which every library would do well to have on its shelves. There are few books around better calculated to do to death the notion that Catholicism is "a narrow servitude for the mind." We might add that an amazing amount of matter has been crammed into these pages, and as we have already said, most of it really excellent. The publishers, too, have done well by this book; printing, layout, binding, jacket — the whole volume has been handsomely turned out. May it find a welcome, then, among many, many readers: men of books and study, especially, who have so much need of hearing its intelligent and articulate witness to Christ.

C. G. AREVALO

GOVERNMENT IN CONTEXT

OF MAN AND POLITICS. By Otto Butz. New York: Rinehart and Company, 1960. viii, 296p.

This book is designed as an introduction to the principles, institutions, and practices of government. However, the author's purpose is a much broader one. "My purpose," he says, "has been not only to introduce the reader to an array of political facts but, in so doing, to stimulate him to reflect upon those facts in their most meaningful possible philosophical, historical, and analytical contexts."

After an introductory chapter defining and illustrating the meaning of politics, the book is divided into three major parts. Part One traces the ideas, ideals, and objectives that philosophically and historically underlie our twentieth-century politics. Part Two describes how these ideas, ideals, and objectives are applied in the governmental structures and political processes of the United States, Great Britain, France, Germany, the Soviet Union, and the underdeveloped countries. A concluding chapter examines some of the key aspects of present-day

international politics, with particular reference to the problems of American foreign policy. A well selected bibliography appears at the end of every chapter, and bibliographical notes are found at the back of the book.

The chapter on underdeveloped countries should be of particular interest to Philippine readers. Mr. Butz presents an illuminating discussion on the resulting ambivalence in the political, cultural, and economic phases of an underdeveloped country's life upon its gaining independence.

Most, if not all, underdeveloped countries strive for economic development, usually understood to mean industrialization according to the Western concept and on a Western scale. But an important precondition required for industrialization is the availability of capital and credit. How does an underdeveloped, predominantly agricultural people accumulate such capital and credit? Where there is a surplus it is invested in such fixed goods as cattle; and when it is liquidated it is not turned into cash but reinvested in terms of the traditional barter system. Who is there to save and lend in such a situation? Who, indeed, feels the need for the goods that industry can produce? Clearly, patterns and levels of consumption must first be altered; traditional self-sufficient family structures broken down; barter system replaced by a money economy; and the habit of saving and borrowing introduced. But how?

In the cultural sphere, these nations face a parallel problem. Even if their political and cultural independence be formally acknowledged, unless they possess freedom of action in their economic life they remain vulnerable to outside domination culturally and politically as well. So in order more successfully to assert their native identity culturally, in the process of industrializing these peoples have to abandon their native identity socially and economically in favor of the ways and methods of the very nations against whom their cultural assertion is primarily directed. In order the better to resist Westernization culturally, they have committed themselves to Westernize their societies economically and socially.

Politically the same phenomenon occurs. Britain as a nation, and the liberal parliamentary democracy which is its form of government, evolved and matured over a period of centuries. Nations like India, Ghana, and Indonesia were created almost overnight. While the fight for independence was in progress in these countries and the common foe was clearly discernible, the problem of unity and united action never arose. But once the fight was won, that temporary cohesion quickly dissolved. The fundamental political problem confronting the underdeveloped peoples is that of achieving a politically workable national consensus. As it has been in the West, this is a matter of

overcoming age-old linguistic, religious, social, economic, and political divisions in order to make possible general acceptance of the decision-making of a common government, representing an acknowledged common collective interest.

The over-all result is a dangerous general bipolarity of tensions in all three fields. On the one hand, underdeveloped nations are eager to assert their political and cultural independence; on the other hand, to do so requires them to adopt non-indigenous or Western economic objectives, concepts, and skills. However, while the presence of these tensions will certainly affect the progress that can be made in the solution of economic and political problems, the measure of progress achieved in this latter regard will in turn strongly affect the significance of the cultural tensions. For as we know, during conditions of stability and harmony, these tensions can coexist and even mutually support each other. But during moments of crisis and upheaval, this situation can be explosive.

These are problems and thoughts we would do well to ponder in the Philippines.

Not the least of this book's merits is its non-informational approach to the subject of political science and its avoidance of multitudinous definitions. Political science is presented as an exciting and meaningful study. Politics is depicted "not only as a subject of scientific study but, at the same time, as a continuing human drama in which all of us — whether we know it or not — are inescapably involved."

However, the proper study of politics must begin with man himself. In the last analysis, one's political theory is shaped by one's philosophical convictions as to the nature and ultimate destiny of man. This reviewer would like to have seen, therefore, a discussion of man as man in the opening chapters. Since the object of the book is to equip the reader with the necessary background for a deeper understanding of politics in its widest sense and thus allow him to participate more intelligently in society's affairs, a knowledge of man's purpose and end is essential. After all, a study of politics devoid of man would be meaningless.

Contemporary civilization's most fundamental and universal challenge, according to the author, is "how to organize man's greatest possible welfare as a member of society, while leaving him with the greatest possible moral autonomy as an individual human being." This statement of the challenge, we suggest, misplaces the emphasis. We would feel easier if it were restated to read: how to leave man with the greatest possible moral autonomy as an individual human

being, while organizing his greatest possible welfare as a member of society. History shows only too clearly how easily the "individual" is forgotten for "the member of society".

RICARDO J. ROMULO

SANCTITY IN MARRIAGE

MARRIAGE IS HOLY. Edited by H. Caffarel. Trans. by Bernard C. Murchland, C.S.C. Chicago, Illinois: Fides Publishers Association, 1957, 219 p.

This is not a marriage manual in the usual sense of the word. Of such manuals, if we compare their numerous titles on the book-racks today with their paucity of yesteryear, we might almost say that nowadays we have a surfeit thereof. The present compilation is definitely not such a work, yet it is in many ways just as important. It is a translation from the French original of a series of conferences by chaplains of married groups whose interchange of experience forced them back upon the hidden resources of their faith to find a more adequate solution of their marital problems.

By an adequate solution is not meant a facile formula that dissolves difficulties, for such do not exist in the complex human relationship that is marriage. Rather are approaches to be sought in the radical fact of the grace of the sacrament which both solidifies and sanctifies the natural contract. This sanctification of human love in all its facets sets the theme of the entire book. One might say it is the melody which each separate contribution repeats in varied combinations. The objective is to motivate and inspire a deeper Christian life in the married state—in other words, sanctity.

The translator laments that some of the impassioned breathlessness of the original has been lost in the English version. Much of it however remains, although not all the chapters are of equal value. As in many inspirational works with theological foundations, a certain vagueness enters at times. Thus in the sixth chapter, fruitfulness in marriage challenges prudence and in certain contexts a large family is viewed as an ambiguity, all of which leaves the reader a bit at a loss as to just where to find his bearings. The final section of the book, especially the chapter by A. M. Carre, will amply repay reflective study.

Fides Family Readers, the producers of this and other titles on family life, has added at the end of the book a synopsis of each chapter followed by a questionnaire. Their express purpose in so