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Le Defi Mondial

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are carelessly handled. Rizal's execution is placed in 1895; Baldomero (repeatedly spelled as Baldmero) is made the brother of Emilio; Otis and MacArthur are repeatedly referred to as "governor-general" of the Philippines; the American chaplain Fr. William McKinnon is constantly referred to as "bishop of Manila," and to Felipe Agoncillo is attributed an imaginary journey to Rome to protest this imaginary appointment. (Significantly, the standard biography of McKinnon does not appear in the bibliography.) McKinley is said to have made the apostolic delegate, Archbishop Chappelle [sic] "an unofficial advisor on the Philippines," an assertion belied by the openly hostile relations between Chappelle and Taft in Manila. Spanish, Filipino, and even American names are constantly misspelled, sometimes to the point of unintelligibility, another sign of the uncritical use of contemporary newspapers with their garbled reports. Canovas becomes Casanovas (p. 10); Mascardo (p. 171) is rendered as Mescardo, together with an unknown Filipino general named "Lucon," while the American bishop John J. Keane becomes Keene. Ignorance of Catholic terminology as well as uncalled-for sarcasm has Pope Leo XIII giving "*ex-cathedra* approval" (p. 118) for American taking of the Philippines and sending "*ex-cathedra* blessings" (p. 138) on American conquest. It is stated (p. 199) that in Samar Lukban retreated into the interior, "leaving behind a well-organized network of Filipino priests and officials loyal to him and the Republic." Though it is true that most of the Filipino clergy were loyal to the Republic, and that many of them were systematically tortured by the Americans for being such, their relations with anticlerical Lukban were such that all but two priests of advanced age left the island in late 1899 in protest against Lukban's anti-Catholic acts and his abuse of the Church and robbery of Church funds.

For those unfamiliar with the wide selection of writings on the anti-imperialist movement the book will be useful for understanding the ideals, attitudes, and prejudices which prevailed in American society at the turn of the century. For the Filipino-American war itself, the book is far from adequate, and often misleading or simply erroneous. What value it has is for the study of American history, not that of the Philippines, or even of the American presence in the Philippines.

John N. Schumacher, S.J.

LE DEFI MONDIAL. By Jean-Jacques Servan-Schreiber. Paris: Arthime Fayard, 1980. 477 pages.

In the 8 December 1980 issue of *Newsweek* magazine the book *Le Defi Mondial* by Jean-Jacques Servan-Schreiber was reviewed. The reviewer ends his account with the words "What Servan-Schreiber has done is to state the 'challenge' clearly. The solution has yet to be formed."

The "challenge" refers to the English translation of the title "The World Challenge," meaning the socio-economic challenge facing a world of developed and developing countries. That this book portrays this world situation well I do not deny, but that it has no contribution to make towards a solution is questionable and I should like to discuss this in this review.

What Mr. Servan-Schreiber is essentially proposing is that the new age of micro-electronics is ushering in another economic revolution, a new industrial revolution, but now on the world level rather than just within one culture or group of nations. He traces the present world arena of aligned and non-aligned nations back to the years just after World War II to show that the present socio-economic world of haves and have-nots has its roots in decisions made then. He makes this point dramatically in regard to present day Japan by calling U.S. President Roosevelt the "father" of modern Japan, since it was his decision to develop the weapon which so totally devastated Japan's industrial capability that all had to be built anew. So from the ashes has arisen the new Japan which has become a leader of the modern industrial era.

Herein lies the secret of the new age of today's industrialization. Because Japan had to begin with zero by way of material assets, it had to build upon the only truly inexhaustible resource — human beings and their brain power. Starting with this, Japan has fashioned its position of leadership in the world. And as Servan-Schreiber has noted, it is interesting that the particular area of expertise of the Japanese is the world of micro-electronics — the world dominated by the newest technology, the micro-processor.

The micro-processor is a miniaturized computer and in fact forms the basis of the micro-computers of today. Within this small chip is not just the power to calculate, as in an adding machine, but also the capability of being programmed, of being instructed on just how to perform certain tasks. Thus, the micro-processor represents well the new era of industrialization. It marks the beginning of the brain's power to produce brain-power technology. It is a mini-brain. (See Frederick Hill and Gerald Peterson, *Digital Systems* [New York: John Wiley and Sons, 1978]).

The first Industrial Revolution brought with it, and was based upon, the branch of physics called thermodynamics. By the discovery of the Carnot cycle, industrial efficiency was quantified and the machine age inaugurated. (See J.V. Bernad, *Science and History* [Cambridge: MIT Press, 1971]) But this new Revolution of the mini-brain introduces into the world of mechanization and industry macroscopic devices based on quantum principles, the world of the very small exploited so as to enrich the world of the very large, i.e., the world of man and his needs. Just as the revolution of the steam engine used the principles of entropy for the power needs of men, so the revolution of the silicon chip uses the laws of quantum physics for the advantage of man. We have moved from the world of the machine as modeled

after, and replacing, the muscle of man, to the machine as modeled after and replacing the brain of man.

But can the brain of man be replaced? Here is the key to Servan-Schreiber's argument. The brain can *not* be replaced, but there remains the capability of the microprocessor to replace the "mechanical" functions of the brain — numerical computations, memory and the like. These can be taken over by the microprocessor, and so it points the way to the truly irreplaceable functions of the brain-decision making and the guidance of man's abilities. The computer can only compute what it is given, it can never decide on its own. (For another view of this world of artificial intelligence, see Henry Bernstein, "Profiles," *New York*, 14 December 1981, p. 50.)

What Servan-Schreiber suggests is that the new socio-economic revolution needed to unlock the stagnant world economics of the post-Marshall Plan era lies in the directions opened by the micro-chip revolution. Because this latest revolution in technology actually points toward the unlocking of man's only inexhaustible resource — his mental power, his spirit — for Servan-Schreiber, this revolution can solve the major impasse in the world economic scene today: the division of the North and South, the gap between the rich and the poor, the rivalry of the developed and developing nations. Not that he is claiming any easy solution. But he does feel that the spirit of man can solve this division of the planet against itself. The industrial revolution implied in the silicon chip technology, and the example of Japan, serve notice to the world community that the division can be closed and the wounds healed.

The vision is optimistic and points toward a deep tradition in the educational philosophy espoused by Christian educators. In this tradition, the educated man is the person of fully developed potentials — potentials not just of the intellectual and physical orders, therefore not just psychologically and mentally capable. Even more it means the person of heightened awareness and practice vis-a-vis the world properly his own, the world of the illimitable human spirit, the communitarian world of persons. Such is the ideal proposed in the course of an education called "liberal," the "liberal arts" education tradition that espouses the Christian ideal of life lived in community. This communitarian ideal implies that the liberally educated person has learned how to ask and how to decide in accord with values only found in the world of the personal. What is not properly of this world, what cannot be an object of wonder and awe, belongs to the world of the servile and is not properly worth the primary attention of man. For everything in this world that man can relegate to his surrogates, he need not invest his primary self. Thus, the world as it moves in the direction of more and more mechanization and computerization is but leaving man's alter ego (the microprocessor) in charge of what is not properly man's. This is the vision of Servan-Schreiber and echoes the analysis of many other enthusiasts of the microprocessor revolution.

But for us, in the developing country of the Philippines, where are we and what are we to think? Does the micro-chip world simply push us further behind, making the gap between the rich and the poor all the greater? (*Time*, 3 January 1983, p. 42).

Of course it can. Like all human inventions its use can be for weal or woe. But coming back to the analogy of the industrial revolution, the new element in this electronic revolution is precisely its scope. Because the computer is a micro-brain it can orchestrate and manage the first industrial revolution for those countries trying to reach the industrial takeoff point. Rather than being enslaved for repeating the era of the textile mills, for instance, with the micro-chip they can jump to automated textile manufacturing immediately. Thus the era of the first industrial projects can presumably be shortened for developing countries, and to this extent their progress hastened.

This is the promise of this small electronic wonder. It is the kind of potential that made *Time* magazine designate it the "man of the year." But of course it is the creation of man and as such suffers from the same ambiguity. In releasing man's intellectual potential it is releasing a mystery larger than itself. Let us hope the era of the microprocessor will be seen as the era of a deepening awareness of that ultimate mystery — man.

Daniel J. McNamara, S.J.

THE ISLANDS SAW IT. THE DISCOVERY AND CONQUEST OF THE PHILIPPINES, 1521-1581. By Martin J. Noone. Dublin: Helicon Press, n.d. xiii, 476 pages, maps, illustr.

Magellan's coming by a western route to the Far East in the first quarter of the sixteenth century was truly an event of global significance. It broke down the barriers that hemmed Europe in on itself; it made man the master of the high seas; and it initiated the unification of the human race, of which the United Nations today is, if nothing else, a hopeful symbol.

Paradoxically, this incident which introduced the Philippines to the world community has received only grudging interest from Philippine historians. Rather, attention has focused every now and then on comparatively trivial questions, like the "discovery" or "rediscovery" of the islands, Limasawa or Butuan as the site of the first mass on Philippine soil, and lately, the "fight for independence" or "insurrection" by Filipino troops against the new American government in the Philippines at the turn of the century.

One may debate on these points until he is black and blue in the face, but, unless talk is based on evidence, one gets nowhere. With Martin J. Noone's (MJN henceforth) *The Islands Saw It*, we now have a "reasonably full account of this accident of history, the discovery and occupation of the islands