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The SEATO Round Table: The South-East Asian Round Table

Review Author: Miguel A. Bernad

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tional Eucharistic Congress, December 1956) is on Church-State relations. A fifth ("Asian Development and the Conscience of America"), delivered before the World Affairs Council at San Francisco in May 1958, is a forthright but well balanced statement on Philippine-American and American-Asian relations. Finally, there are a number of speeches which attempt to define the nature of Filipino culture and the scope of nationalism. Of these, three are noteworthy: "Some Lessons from Asia" (Manila Junior Chamber of Commerce, January 1959); "Culture, the Broad and Narrow" ("Chronicle Student Tour," Manila, May 1956); and "My *Ropa Vieja* on Nationalism" (Manila Rotary, June 1956).

This book has the disadvantages of a collection of speeches. Some of the material is trivial, much of it ephemeral, and all of it is piecemeal. But if the discourse is disconnected, the thinking is not. Mr. Manglapus thinks soundly, expresses his ideas clearly and forcefully—and if we may judge from past performance, the service that he gives to his principles is no mere lip-service.

MIGUEL A. BERNAD

THE SEATO ROUND TABLE

THE SOUTH-EAST ASIAN ROUND TABLE. A Symposium on Traditional Cultures and Technological Progress in South-East Asia. SEATO. Bangkok. [1959]. Pp. i-viii, 152, ix-xiii.

Of the South-East Asian Round Table held in Bangkok from 27 January to 2 February 1958, we have already spoken (somewhat adversely) in our *Bangkok Diary* published in these pages (VII, August 1958, 338-347). With the printed (abridged) proceedings before us, we may be permitted to add a few more remarks on the subject, particularly since we have been asked the favor of a review by the Public Information Officer of SEATO at Bangkok, a well-known Filipino journalist, Mr. Vicente Albano Pacis.

There were two things about the Round Table which deserved special commendation. The first was that it was well conceived: a conference at which fifteen men from various countries could sit down and discuss the problems of Asia—fifteen men chosen not by their own countries, and therefore not for political or other irrelevant reasons, but chosen by the chairman for their own personal worth as scholars and thinkers. The second was that the subject matter under discussion ("The Impact of Modern Technology upon the Tra-

ditional Cultures of Asia") was discussed not merely as an anthropological or economic or political or even merely historical problem, but precisely as a philosophical problem and therefore to be discussed as such by philosophers and by others who could assess the totality of a culture and thus adopt a philosophical point of view.

The execution of this grand conception was not entirely successful. But it was a grand project for which SEATO deserves great credit, and especially the chairman (H.H. Prince Prem Purachatra) and the man who did most for its organization (whose name does not appear in the present volume), M. Jacques Rollet-Andriane.

Thus, the nature of modern technology was discussed for what it is: a philosophical problem. We have, in our *Bangkok Diary*, expressed a certain amount of dissatisfaction over the way the matter was treated by the eminent philosopher assigned to discuss it (though we left him unnamed in the *Diary*). We are informed that our remarks on this point were relished by some, resented by others. The reader can judge for himself. Professor Northrop's paper on "The Nature of Modern Technology" is on pp. 24-36, with the subsequent discussion on pp. 36 ff. of the brochure under review.

In our *Bangkok Diary* mention was made of the prominent role played at the Round Table by Tom Harrisson of Borneo. We have since had the pleasure of visiting Borneo as a guest of Mr. Harrisson and the Sarawak Museum of which he is curator. Our visit has served to strengthen our impression that much technological progress in Southeast Asia is needed, but that it must be controlled and its energies channeled in constructive directions, lest modern technology destroy the traditional cultures that are very definitely worth preserving.

That SEATO—forged as a military bulwark against aggression—should also concern itself with the culture of the member nations, is a very healthy sign indeed.

MIGUEL A. BERNAD

ILOCANO-ENGLISH DICTIONARY

ILOKO—ENGLISH DICTIONARY. Rev. Andrés Carro's *Vocabulario Iloco-Español* translated, augmented and revised by Morice Vanoverbergh C.I.C.M. [Baguio. The Catholic School Press. 1958?] Pp. (4), 370 in double columns.

This is the second of Father Vanoverbergh's Ilocano-English series, of which the first (*Iloko Grammar*) has already been reviewed in