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A Que Llamamos España

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efforts, vis-a-vis development usage, of other-society-directed second generation scholars like Provencher.

Mary R. Hollnsteiner

VEDANTA: AN ANTHOLOGY OF HINDU SCRIPTURE, COMMENTARY AND POETRY. Edited by Clive Johnson under the supervision of Swami Prabhavananda. New York: Harper and Row, 1971. xii, 243 pages.

Like most collections of documents from the Indian heritage, this book contains excerpts covering three thousand — maybe more — years of religious experience. From the Vedas to contemporaries like Ramakrishna, Gandhi, Aurobindo. The anthologist, however, does not present another historical survey to provide academics with another source of erudition. While the niceties of academe are meticulously fulfilled — as is only right, since religious experience does not usually flourish in intellectual sloppiness — the anthologist's aim transcends mere scholarship. He has gathered these excerpts hoping to be of help to searchers for God. He has the same basic stance as the authors of the works he has anthologized.

Roque J. Ferriols, S.J.

A QUÉ LLAMAMOS ESPAÑA (Colección Austral, No. 1452). By Pedro Laín Entralgo. Madrid: Espasa-Calpe, S.A., 1971. 157 pages.

The book under review is the preliminary essay of an extensive work on Spain soon to be published by the editors of Espasa-Calpe, the publishing house in Madrid. It is divided into four parts: I. "Mosaico multiforme"; II. "Modos de ser y vivir"; III. "Vida conflictiva"; IV. "A qué llamamos España."

In the first two parts, the author describes the various geographic regions of Spain, heaping warm eulogy on the good in all of them, at the same time that he points out their various deficiencies and flaws. Catalonia, Asturias and Cantabria evidently are the author's favorites, not least because of their geography and climate. Castilla he treats with sober praise for its lofty dignity and idealism, especially in the epic forms of expression that "castillanized" the peninsula and spread its influence to the outside world, together with the mysticism of ideals that explain both the root and the story of its more sublime aspirations. Both the plans of a divine providence and the unforseen eventualities of history have stamped their impress on this region's characteristics: proud, exacting, cautious but bold to accomplish hazardous deeds, mystical, of unlimited idealism, with an undying hope to lift itself to the heights in order to live fully. The following Teresian tryptich is perhaps its best expression:

*Vivo sin vivir en mí
y tan alta vida espero,
que muero porque no muero.*

While Laín quotes Ortega's "As an experience of visual reality Castilla is one of the most beautiful things in the world," he is preoccupied with the conflict, the encounter or contrast between the Castilian life-style and that of the surrounding regions, to which he assigns three causes: politico-religious or ideological, socio-economic, and linguistic-regional.

Both overt and hidden conflicts have occurred in *ideology*, rooted in the question of the "integrity of the person" according to Laín, following Américo Castro. This psychological tension leads to an intransigence that considers political unity rather as political uniformity and a refusal to entertain novelty or adaptation to the present. He admits that the years 1875—1930 were a "golden half-century," when political pluralism and a wide freedom of expression were possible. The present reviewer, however, poses the question whether it was precisely the polarization of political doctrines and the abuse of freedom of expression during the period in question that subsequently climaxed in the experience of 1931—1936, when no other alternative was possible than self-defense against subversion and armed uprising. Perhaps the author could have alluded to other external forces and ideologies against whose pressure every effort had to be made to preserve Spain's national traditions and values.

Socio-economic tensions between the opposite levels of the Spanish population are correctly explained as the result of historical conflicts. There could be no peace or acceptance of the status quo, seeing that in their daily life some enjoyed a superabundance of the world's riches, while others scarcely satisfied their most elementary needs. It is only now that one sees some resolve to correct this imbalance throughout the different regions of Spain. Some examples would be the various programs of industrialization and trade, the opening of modern roads, the tremendous hydraulic plants, the renewed interest in mining and, more significantly perhaps, the new atomic power and research centers.

As for the *linguistic plurality* of Spain, which country is not faced with such a problem? It is debatable how much of a factor it is in itself, although linguistic differences can serve as a catalyst of related issues and problems.

It seems that the principal sources of conflict and tension should be sought in the socio-economic situation of the country, although to the present reviewer, the author has somewhat glossed this over. If Aragon and Castilla have been able to unite and expand, followed by the other sectors of the Peninsula, what is there to prevent this unity to continue in the future? Without stifling or setting aside the legitimate ideals and aspirations of each region in Spain, this would necessitate a restructuring of regional programs. It could be that this potential centralization could, as the author comments, lead to extremes of intransigence, which nobody wants. On the other hand, who can tell where it could lead, given the traditional tendencies of some regions to separatism and independence for the sake of interests quite inimical to national unity?

The essay is a magnificent analysis of the regions of peninsular Spain,

written in a style worthy of the best of the academicians. It lays a finger on the characteristics and traditional attitudes of the regions, with the corresponding problems that merit close attention and serious study. The author's own views and the variety of themes which he discusses both incidentally and deliberately have a certain attraction for the reader and quite easily suggest many other ideas and views. One could not have asked for more from a good writer.

One seeks, however, a much more balanced analysis of the key problems and issues relating to the integration of personality and the consortium of the regions. The essay would gain no little cohesion and unity if Laín Entralgo could rid himself of some personal bitterness that repeatedly shows itself in his pages and which distracts from such an excellent piece of writing.

A minor correction or omission here and there would certainly help both the author and his work, making it a real introductory accomplishment for the projected history and genealogy of Spain.

Angel Hidalgo, S.J.

AMERICAN NEO-COLONIALISM: Its Emergence in the Philippines and Asia. By William J. Pomeroy. New York: International Publishers, 1970. 255 pages. \$2.85 paper.

From the fact that the author of this book is an American communist who held a high place in the Huk rebellion of the 1950's, and its publisher the well-known Marxist publishing firm of New York, the prospective reader may be inclined to write it off as another diatribe of Marxist propaganda. Undoubtedly Marxist-Leninist ideology forms the framework in which the book is written, but in spite of its tendentiousness and serious defects from the methodological point of view, it is not without value for the historian of the Philippines.

The framework for the study is the apparent discrepancy between Lenin's classical analysis of imperialism and the actual evolution of American imperialism. Since for Lenin the fifth and final step of the imperialist process was the territorial division of the world by the capitalist powers into colonies for exploitation, how "explain the rise of the United States to world imperialist supremacy with only a minimum participation in outright seizure of colonies" (p. 7)? The answer for Pomeroy is to be found in an analysis of the American imperialist venture of the forcible annexation of the Philippines. Contrary to the expectations of the imperialist sector of the American people, the first substantial American colony, far from proving profitable for capitalistic America, in the long run proved to be both an economic and military liability. Profiting from this experience, United States policy evolved from classic colonialism to the type of neo-colonialism early adumbrated in the American policy toward Cuba and