

philippine studies

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

India's Problems: Regionalism Versus Provincialism

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Philippine Studies vol. 8, no. 1 (1960): 192—193

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Fri June 30 13:30:20 2008

the Sanhedrists in declaring the messianic self-testimony of Jesus to be blasphemy were giving a judgment in accordance with their convictions and with the criminal law of the time . . . the possibility cannot be excluded that the members of the Sanhedrin were subjectively convinced that Jesus had committed the crime of blasphemy by His assertion. Nevertheless . . . a conscientious and unbiased bench . . . should at least have had some doubts as to whether the actual facts of the case constituted a serious crime."

"It is only in the further course of events that the malicious attitude of the Sanhedrists emerges quite clearly . . . Being aware that they could achieve nothing with the simple charge of blasphemy before the governor's court, they lent the charge a political significance though they must have known that Jesus had never combined any subversive political interests with His messianic ideal. Finally the fact that His enemies were not concerned for the law . . . but were only aiming at the destruction of Jesus is clear from their efforts to hinder Pilate from pronouncing a free and legal judgment by intimidating him with threats and so forcing him to pass sentence of death."

The Jews who incurred the guilt consisted of two groups, the members of the Sanhedrin, and the crowd who demonstrated against Jesus. The crowds were less guilty, though their complicity was not without importance since Christ probably would not have been condemned by Pilate but for them.

Pontius Pilate shares with the Jews responsibility for the death of Jesus, for having had Him scourged and crucified despite his conviction of Christ's innocence. But on the whole his guilt is less than that of the Jews.

Our Lord's death was judicial murder; but it cannot be called deicide "since the enemies of Jesus lacked any deep insight into the mystery of His being."

Our Lord's prayer while He hung dying on the Cross, that His enemies be forgiven, of itself makes clear how unchristian, how anti-Christian it would be on the part of present-day Christians to harbor feelings of dislike and enmity towards the descendants of those who incurred guilt through what happened on the First Good Friday at Golgotha.

The Trial of Jesus can be recommended unreservedly. It is attractively printed and carefully edited. The translation is adequate though it merits no higher commendation than that.

J. J. KAVANAGH

INDIA'S PROBLEMS

REGIONALISM VERSUS PROVINCIALISM: A study in problems of Indian National Unity. By Joan V. Bondurant. Institute of

International Studies, University of California, Indian Press Digest Monograph Series Number 4, Dec., 1958. 150p. xixp.

This is an extraordinarily sympathetic study of the very difficult problems confronting India in the process of achieving the unity required for complete and stable nationhood. The author has made a very careful and thorough enquiry into the situation and its development, and has produced a carefully documented and very readable account of the diverse and conflicting tendencies that are shaping the future of that country. After having himself lived through the turmoil of the events described in the book, the reviewer can gratefully appreciate the delicately sensitive and sympathetic approach and outlook of the author who, though an American, can, despite the obviously selfish attitudes and interested motives of individual linguistic protagonists and political parties, express admiration for a sorely tried Government that has had the courage to face the problem and, when necessary, to bow to the will of the people. It is not always possible nor has it been the practice of foreign observers to look at India's internal struggles with such sympathetic eyes.

The only criticism that one can make about the book is that the author perhaps errs on the side of optimism when she describes the working of the Zonal Councils. A more detailed conspectus of the bitter criticism of the Government's vacillating behaviour would bring balance to the general framework of the book. In these matters, however, time is the best judge. India has suffered from the great battle for linguistic states and it will take many years before the wounds can be healed. One more point that the author should have more carefully verified is the behaviour of the Communist Kerala Government in the Southern Zonal Council. Despite the apparent attempt at co-operation, the Government's rice deal with the Andhra State was one of the reasons for its recent downfall.

But there is no doubt that the book is an excellent account of the difficult stage India is passing through. It is a pity that there is usually a dearth of such observant critics of India's economic and political development, critics who can present the nation's difficulties, her methods of achieving her aims, and her point of view in these matters with the accuracy and sympathetic understanding displayed by the author in the book under review.

A. FONSECA

THE FREE FARMERS EXAMINED

THE PHILIPPINE FEDERATION OF FREE FARMERS: A Case Study in Mass Agrarian Organization. By Sonya Diane Cater. Ithaca, New York: Cornell University, 1959. vii, 147p. \$2.00.