

For the information of the Directing Committee and the General Secretariat of Pax Romana. NOT FOR PUBLICATION.

12th. June '57

Interim Report on Indonesia



Lumen de Oriente.

1. The idea "that an Asian supplement be edited by a board situated in an Asian country and that this be published in the national magazines" means that Lumen de Oriente as originally conceived was to be not a magazine but a supplement to the national magazines, a sort of article service, providing international articles for the national magazines.

It can develop into a full scale Pax Romana Asian Magazine. That is a different idea.

2. Understanding the idea as it is originally conceived Lumen de Oriente should be despatched to only the editors of the Federations' National publications and/or the particular officers in charge of Foreign Relations. It should of course also be despatched to ~~some~~ individuals like the General Secretary, the President, Representatives of Asia Foundation in Asia, D.C. members etc. In each case it should be accompanied by a cyclostyled letter explaining simply the precise aims of such a service, NOT a magazine for circulation.

3. The issues published up till the present are encouraging. The team responsible for its appearance is extremely efficient.

4. There is no single Federation in Asia (as far as I know) which has utilised the service in accordance with its aims. This state of affairs has to be clarified, either continue it as a service for another trial period of one year July '57 - July '58 or change it into a magazine, or discontinue it altogether.

(I am in favour of continuance for another period of one year on the understanding that point 2 stated above be implemented.)

5. If point 2 is carried out it is possible to keep it as a local project financed to locally with possibly aid from Federations that can afford to pay the subscription/the service as requested and another year's exemption from the payment of dues to Pax Romana.

6. The lack of articles and the lack of interest are perennial problems. Under the present circumstances ~~xxx~~ ^{some} factors are significant. Not a single student editor, external relations secretary and president in the Federations visited recently (including the President of PWKRI) was aware of the aims of Lumen de Oriente. In some cases they simply do not even know of its existence. Officers in the various federations change rather rapidly. As a magazine Lumen de Oriente in its present format cannot expect much interest from students. As a service it involves more than interest---sheer hard work in order that the English articles could be translated into the local language of the National magazine.

7. In order that the four issues of Lumen de Oriente be transmitted to as many Catholic students as possible it might be well worth requesting either THE KING'S RALLY editor of the Indian Federation or THE AQUINAS editor of either Ceylon or Malaya to issue a special supplement SELECTIONS FROM LUMEN DE ORIENTE for the widest circulation possible. (The financing of such a project must be borne by the Federation willing to do it.)



Interviews in Indonesia

A. In Jakarta.

What is the position of the Journal in Indonesia?

We would like to have the confirmation from Pax Romana of their approval for the establishment of a Central Fund in Indonesia to which all subscriptions collected could be accumulated for use by Pax Romana in Indonesia. It is impossible for us to send our rupiahs abroad.

What is the arrangement of PMKRI vis-a-vis Pax Romana regarding the question of the Assistant Secretary's expenses for local travel in Indonesia?

PMKRI is prepared to ~~assist~~ pay for these expenses.

(The Assistant Secretary, taking into consideration the fact that such an arrangement might ~~cause~~ cause too great a burden for the Federation to bear suggested that PMKRI ~~might~~ deduct these from dues owing to Pax Romana or dues to be paid to Pax Romana. PMKRI's choice in this matter has not been made explicit to Pax Romana though she has already paid the local expenses involved.)

How do you retain the 'Catholic action' character of your organisation, the PMKRI when its membership has such a strong non-Catholic proportion, 40%?

distinct from but within the PMKRI
Via the Sodality/which is composed of only Catholics. It has specialised sections which have strictly apostolic aims. Each member of the Sodality belongs to a definite sector of apostolic work, eg. Social Action, visitations of the harbour area etc.; Eucharistic Section; Catholic Literature Section; Publications, etc..

The sodality works in close collaboration with the chaplain. The leadership in PMKRI comes via the Sodality.

Is it true that your organisation had to keep its membership in check by restraining the non-Catholic proportion to 40%?

Yes.

How would you account for this great response from non-Catholics to join the PMKRI?

The 'social-community' programme of PMKRI is a fairly active one and effective enough to attract a considerable number of non-Catholic students.

(The PMKRI's Central Board currently situated in Sourabaya, when it celebrated the 10th. Anniversary of PMKRI, ~~not~~ invited all the big-wigs of the town to its final reception night marking the termination of one week's celebrations. It was not a strictly Catholic group's function but a Sourabaya City function.)
(the present National Federation of Indonesian Students)

The PPMI/tends to be a purely 'representative' body for external relations centred in Djakarta and as such has no effective 'social-community' programmes organised for individual members. For the latter students would have to join either the PMKRI or groups like the Muslim Student Union, the University Chinese Students Union, The Protestant Students Union etc.

What are the main factors in the reported move initiated by certain 'leftist' groups to form a new National Union of Students?

1. There is no active individual membership in PPMI. There is only active group membership, eg. PMKRI is an active member of PPMI. The individual student though represented by PPMI nationally has no direct relationship with PPMI. He is a member of PPMI only insofar as he is a member of a particular group like the PMKRI.
2. PMKRI is felt to be too strong a group within the PPMI. For those inclined towards a closer collaboration with I.U.S. this is an unsatisfactory situation.
3. The Student Councils at the university and the faculty levels exist. They have as yet no National voice. These Councils have the full support of the authorities.
4. The PPMI has little influence if any in university areas outside the immediate circle of officials in Djakarta.

What should be the attitude and the policy of PMKRI towards the abovementioned move?
Participate, via its individual members, in the University and Faculty Councils. We need to train these individuals, within PMKRI. We need a body of ideas and the personnel to put these into practice.

The present leaders in PMKRI and/or the leaders in PPMI must train new leaders to take over, continuously to meet changing needs.

The 'baba plontjo' (father of the greenhorns, i.e. firstyears) is being given this special assignment this academic year.

Could you explain more fully the system of orientation in PMKRI known as "perplontjoan" or "ragging"?

Orientation of the freshmen goes on for two weeks after which time they are officially given the badge and the beret and the certificate of membership of PMKRI. It is a tradition borrowed from the student ~~esprit~~ esprit-de-corps traditions of student life in Holland and Germany.

Each freshman is given a 'godfather' who would be a sort of tutor-cum-guardian for the rest of the year. The ladies get 'godmothers' of course. The 'godfathers' and 'godmothers' are recruited from the senior student population within PMKRI.

What is the situation of conversions in the university?

Forty to thirty students are baptised each year. Most of these are in some way connected with Catholic schools prior to their entrance into the university and afterwards with PMKRI.

Did the recent President's conception of guided democracy ~~receive~~ receive much ~~interest~~ notice from the students?

In the main body of students, not at all except within certain groups, eg. PPMI officials.

Is it true that the Muslim Student Union is often identified as an organ of the ~~the~~ Muslim Party and the PMKRI the Catholic Party?

Yes. The identification is perhaps true of the Muslim Students' Union. Within PMKRI however quite a few leaders and members are not at all inspired by the Catholic Party the leadership of which is locked up as somewhat too conservative. The Catholic Party is certainly trying to attract young followers but it cannot be said that it is ~~successful~~ succeeding ~~too~~ too well. It lacks amongst other things fulltime workers.

Incidentally what is the situation of the Catholic Party vis-a-vis the non-Catholic populace?

It has a good reputation and is acceptable to most of them. Its success in gaining 2 1/2% of the total votes in the last elections is by no means inconsiderable considering the smallness of the Catholic population in the whole country. (between 1/2 - 1% or less). Its influence too is important especially during a time when the Muslim Party and the Nationalist Party are so evenly matched.

The Catholic community as a whole is also ~~generally~~ favorably identified with the Indonesian community in general.

Is it true that a major proportion of your PMKRI unit in Djakarta is composed of Indonesian subjects of Chinese origin?

Yes, about 70%. It must be emphasised that they are too all intents and purposes 100% Indonesian.

(I have met with subtle differences like attitudes towards responsibility. But these are not sufficiently substantial and explicit to be put into words. Apart from these there are clear ~~at~~ indications of distinctness of the two groups. The 'native' Indonesian rarely marries a 'Chinese' Indonesian. In the background is the governmental policy which aims at the gradual elimination of 'Chinese' control in the economic sphere of national life.)

Sourabaya has a similar proportion. ~~xxxx~~ But in Jogjakarta, the seat of Gadjah Mada, the University of the Revolution, it is virtually 'native' Indonesian. An area within the environs of Jogjakarta is well-known for its ~~production~~ local vocations.



What influence could be attributed to the PMKRI during the Asian/African Student conference in Bandung?

Its representatives were able to change it from a possible Communist-dominated platform to a 'neutral' exchange of information.

In Bandung

On PMKRI and its relationships with student activity in this area, the views expressed were along the following lines,

1. Practically all our students here belong to the Science Faculties. We are too specialised. Our reading rarely exceeds our immediate fields.
2. We lack a fulltime chaplain. The present one from the Holy Cross is overworked as he is also a fulltime teacher in the Seminary.
3. We need good books on the Faith, time to read them and finance.
4. We need urgently to know the methods used by other student groups in their fight against Communist infiltration. We know of at least one Communist 'student' who is registered in Bandung but who spends most of his time as a fulltime organiser for the party and travels back and forth, ~~fr~~ Bandung/Djakarta. There are indications that he is fully paid for the job.
5. PMKRI in the ~~eyes~~ eyes of many students is no more than a social club.
6. It is true that PMKRI has a good name outside. But we need more really well trained cadres inside.
7. We need more documented information on the methods of work of the Communists. Books like The Umbrella Garden and The Star versus the Cross will be most welcome.
8. There is a need for greater unity with the right wing organisations.
9. There is not up till now a group of young graduates sufficiently organised to collaborate with us. (I was told that they are very few in any case as most of them do not find the possibility of practising their profession here just yet.)
10. Though some of us admired the courage of the Philippine student leader during the last Asian African Conference we think that the move to withdraw completely from the meeting was a wrong one.
11. There is one praesidium of the Legion of Mary composed of university students which is working effectively within the campus.
12. The Church in Bandung has to ~~face~~ reckon with a strong Islamic Suidanese element.
13. Due to the lack of ~~priests~~ priests and other 'internal' reasons our retreats are organised in Djakarta.

In Jogjarkata

1. The area in contrast to Djarkata is completely Indonesian. There is hardly an immigrant element though not completely absent, eg. the adviser to the PMKRI group here is a returned 'Chinese' Indonesian graduate from Holland.
2. There is a noticeably slow ~~xxxxxx~~ pace in action, eg. the building of Gadjja Mada University under the charge of 'native' contractors. (The funds are probably gone but the building had yet to materialize!)
3. Given these circumstances, the role of the chaplain (understandably) is seen as a more directive one if anything at all is to be achieved within the ~~xxxx~~ realm of time. Circumstances differ very much from the immigrant character of Djakarta and Surabaya, or even Bandung.
4. Initiative had to come perhaps 'once too often' from the chaplain. Seen in this context the Sodality within and without the PMKRI, ~~xxxxxx~~ centred in Realino, the students' hostels directed by the chaplain, "the handmaid, an essential assistant, to the chaplain" is of great importance. It ensures the wellbeing of PMKRI's unit here. Is there an alternative method?
5. The average percentage of those that finally reach the finals is in the region of three to five! The students are poorly prepared in the new massive secondary system whilst the university system tries to retain ~~xxxxxx~~ the standard set by older ~~xxxxxx~~ universities, especially those of the Dutch system.



6. The effect of this 'failure' rate in the University of Gadjah Mada is not at all a healthy one. It is a significant factor retarding to some extent the action of PMKRI's unit.
7. Overcrowding of lecture rooms, poor salaries of the professors, the utter lack of teachers, the utter impossibility of conducting research work given these conditions are some of the other factors.
8. Catholic intellectuals in the area, (probably too few in number) ~~xxxx~~ have little contact ~~xxxxxxxxxxxx~~ with one another.
9. Leftist student groups grouped under some sort of loose 'confederation' called the 'Concentration of Indonesian Students' (Concentration Mahasiswa Indonesia), are a reality and are in the process of an attempt to gain control of the PPMI.
10. REALINO the Jesuit hostels directed by FR. Boecke S.J., which in his view aims at "being not a Catholic hostels in the sense that it even directly encourages non-Catholic students to practice their own faith ~~but~~ but rather to be a preparatory ground in that all those future intellectuals of the country who have had the experience of living in the hostels WILL NEVER BE ANTI CATHOLIC", is an extremely important experiment. It is also an essential part of PMKRI.
11. Both here and in Djakarta the feeling was expressed that the annual PMKRI Congress had suffered from the fact that there has not been up till the present any definite theme for each Congress. As a result it does not interest members very much except as an occasion for a holiday. The business part of it is of interest to the few officers and a few others.
12. W.U.S has helped Realino in the supply of office equipment.

Some points arising from the meeting with the Central Board of PMKRI currently situated in Sourabaya.

1. The annual Congress takes place in December. Hence it was felt that the Seminar in Hongkong should preferably be held in January.
2. Any Pax Romana meeting in Indonesia will be welcome and could conveniently take place around the same time as that of the Congress. It would mean much for PMKRI as most of the students are still very ignorant about Pax Romana.
3. There should be at least four copies (preferably five) of the Pax Romana Journal despatched ~~xxxxxx~~ gratis to each regional unit of PMKRI.
4. The Board has virtually no idea of what Pax Romana is.
5. The chaplain is a S.V.D. (Divine Word) priest; ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxx~~ new to ~~the~~ the job and extremely keen. By contrast he leaves most of the ~~major~~ decisions to the ~~students~~ students.
6. PMKRI is very much a part of the town. During the last two weeks of 10th. Anniversary Celebrations, there was an account of each event throughout the period in the local daily. (attached short speech on behalf of Pax Romana at the reception.)
7. A ~~few~~ few Catholic students of Indonesian origin have not joined PMKRI because of its somewhat severe 'ragging' programme.
8. The Lumen de Oriente was discussed at some length. (See report of J. Oei Hak Liang) and p.1.
9. Most of the students here are from the Medical Faculty. Time is a crucial factor.
10. Except for the annual Congress the Board and for contact with Oei Hak Liang the Board works in virtual isolation from the units outside Sourabaya.

Interviews with three young Catholic graduates. (two journalists cum lecturers and one head of a department in the law faculty at the University of Indonesia.)

1. There are clear indications of intimidation of the press. ("I wait each day and each hour for another summons from the police.")
2. The circulation figure for the Indonesian daily press is ~~xxx~~ estimated to be around $\frac{1}{2}$ million. (Population in ~~Djakarta~~ Java is 60,000,000.)
3. There is a lack of "wider and deeper interests" amongst university students.



4. The staffing problem is acute, eg. in the economics faculty there are only five teachers for 3000 students in the 1st Year.
5. A lecturer normally has to do two jobs in order to keep "body and soul" together.
6. The graduate group in Djarkata that is affiliated to Pax Romana is not acceptable to the young graduates. They are willing to withdraw their affiliation in favour of the younger group if necessary. But at the moment the young graduates are not yet organised though a move has begun. The following could be contacted for detail information,
Mr. Loh Sian Hin or Mr. Freda Tan (proceeding to America in August '57)
c/o Mr J. Oei Hak Liang
PMKRI, Djalan Pos 2, Djarkata.
7. Catholicism is still too individualistic in Indonesia, especially amongst the elite.
8. The money factor is too powerful. "I was called a fool for taking on the post of lecturer in Economics in the University of Indonesia." "By contrast I could make more money outside the campus."
9. THE STAR WEEKLY though non-Catholic has a strong Catholic element at the moment. Its circulation is around 40,000.
10. The Sodality formation is unfortunately not followed up with after graduation.
11. In view of the poor conditions of remuneration of the young lecturer he finds it very difficult to keep up with the newest trends in his field, the purchase of a new book being beyond his means.
12. Nonetheless the value and the power of the degree is not to be underestimated. "We speak and oftentimes to our own dismay (referring to intellectuals in Indonesia in general terms) what we speak is often regarded by the masses as gospel truth!" "I know nothing about prostitution yet I must speak about it at an important National Congress. If I did not accept the invitation someone else even less qualified would have done so."
13. Two somewhat opposing views met with were as follows:
(a) Students should help in our research programme. We are too understaffed.
(b) We are turning out "threequarters" scientists at a terribly slow and selective XXX speed. We have not the time to train them. What we need is a more speedy programme that could turn out the practical men required. The scientists required should be trained abroad. Here the social need for practical men is too urgent. We should concentrate on the fulfilment of that need in our universities.
14. A meeting of young Catholic intellectuals in Asia would be welcome but who is to organise such a meeting?



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