

Participants of the Leadership Training Course

- AUSTRALIA:
 1. Prof. Noel Martin
 2. John Donatiu
- BURMA:
 - 1.
 - 2.
- CEYLON:
 1. Rienzi de Silva
- INDIA:
 1. George Fernandez
 2. Joseph Lobo
- INDONESIA:
 1. Ong Joe Gie
 2. Crescentia Djoeariah
 - 3.
 - 4.
- HONG KONG:
 1. Guy Chan
 2. John Tang
 3. Gerald Seow
 4. Hui Tan
- PHILIPPINES:
 1. Milagros Belmonte
 2. Felicitas Carino
 3. Remedios de Jesus
 4. Teresita Arrieta
- THAILAND:
 1. Helen Wanida Nanthavanij
 2. August Kraiwate Gowong
- KOREA:
 - 1.
 - 2.
 - 3.
- MALAYA:
 1. John Tseng
 2. Christopher Hooi
 3. Margaret Lee
 4. Yvonne Edmonds
 5. Andrew Choo
 6. Anthony Lau
 7. Denis Koong
 8. Francis Sim

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10 países



PAX ROMANA IMCS

LEADERSHIP TRAINING COURSE

STAGE ONE:

August 11 - 17, 1956

Singapore/Malaya

Saturday 11 August:

7:00 a.m. Dialogue Mass
8:45-10:15 A.M. Welcome, Introduction of delegates, Presentation of Programme
10:35-12:30 Introduction of the theme: The University Students Community in Asia by Loh Fook-seng (Pax Romana General Secretariat) - Discussion
4:30-6:30 p.m. Workshop No. 1 - The Student Society and Social Action - Introduction by George Seow
8:30-9:30 p.m. Workshop No. 1 - continued
Compline

Sunday 12 August:

7:00 a.m. Mass celebrated by His Excellency Msgr. C. Van
8:45-10:15 a.m. The Chinese Student in Burma, Indonesia & Malaya by Wan Kheng Cheong
10:35-12:30 p.m. Workshop No. 2 - Nationalism in Asian Universities Introduction by P.D. Mayo
3:00 p.m. Participation of Catholic Youth in Social and Political Movements - Leong Yew Koh
4:30-6:30 p.m. The Role of the Catholic Student in the University by Paul Cheng
8:30-9:30 p.m. Workshop No. 2 - continued
Compline

Monday 13 August:

7:00 a.m. Mass
8:45-10:15 a.m. The Christian Student and Communism by Maria Yen
10:35-12:30 p.m. Workshop No. 2 - continued
4:30-6:30 p.m. Understand Catholic Action by T.S. Fitzgerald, S.J.
8:30-9:30 p.m. Workshop No. 3 - The Student Press - Introduction by Stephen Sim
Compline



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Tuesday 14 August:

7:00 a.m. Dialogue Mass
8:45-10:15 a.m. Workshop No. 3 - continued
10:35-12:30 p.m. " " " "

Excursion - Visits to Universities, etc.

8:30-9:30 p.m. Meeting of Workshops' Chairmen and Secretaries to prepare reports of the work done so far

Compline

Wednesday 15 August: "Sing ye to the Lord a new canticle" (Introit)

RECOLLECTION: "Christ Our Leader" -
by Rev. Fr. H. Dargan, S.J.

4:30-6:30 p.m. Final session of Workshop No. 1
8:30-9:30 p.m. " " " " No. 2

Compline

Thursday 16 August:

7:00 a.m. Mass celebrated by His Grace, Mgr. M. Olcomendy, Archbishop of Malacca/Singapore
8:45-10:15 a.m. Final Session of Workshop No. 3
10:35-12:30 p.m. Pax Romana Programme of Action 1956-1957
Discussion of main lines of coordinated action; inter-Asian as well as overall international activities
4:30-6:30 p.m. Meeting of Chairmen and Secretaries to prepare Final Conclusions of the Course

EVENING SOCIAL

Friday 17 August:

7:00 a.m. Mass
8:45-10:15 a.m. ~~Final~~ Meeting of Steering Committee in preparation of Conclusions
10:35-12:30 p.m. Asian Students Abroad $\frac{1}{2}$ a symposium - J.P. Chin, Paul Tai, Loh Fookseong
4:30-6:00 p.m. Presentation of Conclusions and adoption of programme of action and resolutions
6:00 p.m. BENEDICTION
7:45 p.m. DINNER



THE PAX ROMANA LEADERSHIP TRAINING COURSE

Singapore/Malaya

11-17 August, 1956

The course could be viewed as one aspect of the general education programme of action of Pax Romana which in turn is fulfilled in the lived and living experience of each member in the mystical Body of Christ, his Leader, his Source and his Life.

General education itself could be defined as "the whole development of an individual, apart from his occupational training. It includes the civilising of his life purposes, the refining of his emotional reactions, and the maturing of his understanding about the nature of things according to the best knowledge of our time".

"In this sense general education is the fundamental problem of modern society. Other problems must of course be solved to ...among the others are the problems of international organisation and democratic control, the problems of economic cooperation and freedom of the individual. But we are going to be able to carry out our best plans for all these things, in the years ~~xx~~ ahead, ONLY SO FAR AS THEY ARE UNDERSTOOD BY THE PEOPLE of many countries..."

"For the heart of the problem appears to be a matter of compatibility among the myriad individuals who make up the modern world. Their orientation must be such that their collective choice will bring about certain conditions of civilised society on which the individual, though supremely important, is totally dependent for his opportunity to live a happy or even a peaceful life. As modern world society brings us together in a growing dependence on one another, more and more of the choices we make have a rebounding effect on other individuals and other nations; for example, the choices that will nourish or destroy the seeds of a third world war. What we need is to make possible a general agreement on choice of this far-reaching sort. Now any agreement imposed by a "master fold", or even a group of experts irresponsible to the people, is absolutely out. We find around us, obviously, too little common understanding and no means by which diverse cultures, or even diversely common plateau of knowledge from which they might reason their way on together to a working agreement upon the next step. In fact it almost defies the capacity of the human intellect, not only because it is constantly expanding at such dizzy rate, but still has emitted conflicting interpretations, and these survive in the present world to add to our confusion. The commonest human reaction to this difficult heritage has been, as we might expect, to evade the challenge and not attempt any comprehensive grasp of it. Many of us have dodged the greater part of our many-sided responsibility to be enlightened citizens of the modern global community. In the momentous choices of the last two decades, we have "rebelled" against the burden of knowing what would be the wisest next step, according to the best knowledge of our time. We have performed not as responsible individuals but as part of "the masses"."

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Workshop I - Student Society and Social Action

Q.1. What is the situation of your country's student society? Note especially the factors that you consider significant in the influence on the wider society and vice-versa in which it is situated. What is its social action/ programme?

- a) Gandhi described the universities as slave-factories. His search for justice in India led him to the spinning wheel rather than to the seats of learning. Any comments?
- b) The very large number of unemployed college graduates and trained personnel is a drag when not dangerous. If we add the young urban refugees from Pakistan we have the makings of a menace. (D.P. Mukerji). What are the repercussions of this "drag" on the student?
- c) "The Church has to grow among the ruins and hopes of turmoil and rebirth. She did not succeed too well in her adaptation to the traditional and rather static Asian civilisation of yesterday; in her present efforts she is not falling into the trap of "adjustment" to the "world". At the same time the Church shows concern and alertness in her observation and evaluation of the changes now taking place in Asia" (E. Jacques). Many of these changes are not spectacular, often intangible but nevertheless significant. Comment on some of these efforts and changes.

Q2. Is this influence on the wider society an asset? Are there changes needed in the character of such an influence?

- a) Do you think that "the feeling for realities acquired in village-level activities" whilst the student is still in university constitutes a solid gain?
- b) "...knowledge is not a mere extrinsic or accidental advantage, which is ours today and another's tomorrow, which may be got up from a book, and easily forgotten again, which we can command or communicate at our pleasure, which we can for the occasion, carry about in our hand, and take it into the market; it is an acquired illumination, it is habit, a personal possession, and an inward endowment. And this is why it is more correct, as well as more usual to speak of a university as a place of education, than of instruction, though when knowledge is concerned, instruction would at first sight have seemed the most appropriate word. We are instructed, for instance, in manual exercises, in the fine and useful arts, in trades and in ways of business; for these are methods; which have little or no effect upon the mind itself, are contained in rules, committed to memory, to tradition or to use, and bear upon an end external to themselves...But education ...implies an action upon our mental nature, and the formation of character; it is something individual and permanent...." To what extent is student action "education" in the sense described?
- c) "The best attempts of the last fifteen years...not to speak of the worst...instead of putting the question squarely, WHAT IS THE UNIVERSITY FOR and WHAT MUST IT CONSEQUENTLY BE? have done that which was easiest and most sterile. They have looked about to see what is done in the universities of other people".



"I do not criticise ourselves for observing an exemplary neighbor; on the contrary that is necessary. But such observation cannot excuse us from the labour of determining our destiny for ourselves... For in imitating, we evade that creative exertion of labouring at a problem, from which we can learn the real nature, including the limits and the defects, of the solution we borrow. There is no question here of racial purity.... It is immaterial whether we come to the same forms as other countries; what matters is that we arrive by our own legs, after a combat with the fundamental question at issue....."

Does this remark apply in your own country? Is there here a field for student social action?

- d) "Culture is the VIRAL system of ideas of the period. It makes not a particle of difference whether these ideas or convictions lie partly or wholly in the province of science. Culture is not science. It is characteristic of our present culture that a great part of its content proceeds out of science; but in other cultures this has been not the case, nor is it deuced anywhere that in ours it will always be so to the same degree as at present,... the contemporary university has developed the mere seed of instruction into an enormous activity; it has added the function of research; and it has abandoned almost entirely the teaching or transmission of culture".

Through social action it is possible that students come into contact with cultures quite different from the one or "the lack of one" that the university is transmitting. What would be the significance of such a contact?

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- e) (How shall I talk of the sea to the frog, if he has never left his pond? How shall I talk of the frost to the bird of the summer land, if it has never left the land of its birth? How shall I talk of life with a sage, if he is the prisoner of his doctrine?...Chuang-tsu).

"Society needs good professional men - judges, doctors, engineers- and therefore the university is prepared to furnish professional training. But society needs before this, and more than this to be assured that the capacity is developed for another kind of profession, the profession of governing. In every society someone governs, whether a group or a class, few people or many. By "governing" I mean not so much the legal exercise of authority as a diffuse pressure, or influence, exerted upon the body politic...It is of the first importance ... to these societies, therefore, that these professional people, aside from their several professions, possess the power to make their lives a vital influence in harmony with the height of their times. Hence it is imperative to set up once more in the university the teaching of the culture, the system of vital ideas, which the age had attained. This is the basic function of the university. This is what the university must be, above all else."

"Let us cast away once for all those vague notions of enlightenment and culture, which make them appear as some sort of ornamental accessory for the life of leisure. There could not be a falser misrepresentation. Culture is an indispensable element of life, a dimension of our existence as much a part of men as his hands. True there is



such a thing as man without hands; but that is no longer simply man; it is man crippled. The same is to be said of life without culture, only in a much more fundamental sense. It is a life crippled, wrecked, false. The man who fails to live at the height of his times is living beneath what would constitute his right life. Or in other words, he is swindling out of his own life."

It can sometimes be said of the imitative way of life by the "English-educated" student in Asia that he has been windled out of his ~~own~~ own life and sadly continues to "swindle himself out of his own life" thru sloth and inertia. Any comments? Or Solutions?

Q3. In what ways could the student carry out effective social action programs?

- a) "Even where tuition is free and ~~scholarships~~ scholarships generous, however, one must bear in mind that this factor alone does not ensure equality of educational opportunity. Apart from the cost of living, books and other incidentals, many families in Southeast Asia cannot afford to delay the stage when the son or daughter will become a wage-earner, long enough for a full education".

In what practical ways can student social action "ensure equality of educational opportunity?"

- b) "In spite of the energy with which university facilities have been increased in most countries, however, a serious over-crowding problem exists in those areas where admissions to the university have not been carefully controlled. To some extent the problem is political. In their anxiety to offset the effects of the narrow colonial education, some governments opened their universities to far more students than the available facilities, textbooks and teaching staff could cater for. The result has been low standards, poor conditions of study, a high failure rate, and students frustrated by the mediocre education they are receiving."

How could Pax Romana's Entraide Programme be planned to meet with some of the needs discussed here?

- c) Since the end of the last war there have been a series of "local wars". These have affected the lives of many students who are now "refugees" in Pakistan, India, Hong Kong and Vietnam.

Are our Federations aware of their responsibilities being carried out at all?

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Workshop II - Nationalism in Asian Universities and Student
Political Action

Q.1. Describe the different forms of student political action in the nation. Are these a result of national consciousness in Asia today?

- a) "Although there have been differences, events in India, Indonesia, Burma and Indo-China, as well as in China and Japan in the last century, form part of a single historical process."

Could the unitary character of the revolution be discerned in the universities of Asia? What are its implications? (e.g. the "English" element in India, Ceylon, Burma and Malaya).

- b) "To call this a nationalist or anti-colonial revolution is misleading; the liberation of a number of people from colonial rule is the more apparent, not the more important aspect of the revolution. Rather it is a ~~social~~ social, economic and cultural revolution; it is the extension, through the medium of colonialisation, of the process which in the 18th and 19th centuries caused the economic, technical, social and political transformation of Western society. In Asia the tempo of the process has been much quicker and the different phases have overlapped."

Does the university in Asia illustrate the remark that "the tempo of the process has been much quicker and the different phases have overlapped?" What are the consequences for the student?

- c) This process "started with the introduction of Western education and Western nineteenth century political philosophy...awoke a political consciousness in the intellectual elite and made the Asians conscious of their own problems and of the possibility of solving them; at the same time it made them aware of their own cultural heritage and tradition, thereby giving birth to Asian nationalism". Through the same process they have become to some extent separated from that heritage and tradition.

Is this description borne out by the events in Asia today, and by the actions of its leaders?

Q.2. Evaluate the consequences of this consciousness and action.

- a) It has been said that the introduction of Western thought and culture contributed to the rise of Asian nationalism in a negative way as well as a positive one. "It not only caused the formation of a Western educated class which ~~accepted~~ accepted the superiority of Western civilisation and aimed at reshaping Asian societies on the Western model; it also caused a revulsion among the conservative elements, leading to a religious and cultural revival. This inspired an altogether different brand of nationalism, violently anti-Western and reactionary.



How is this statement borne out in your contact with "nationalist-minded" students? How could this negative reaction be changed into constructive action?

- b) Two points on Communism were stated as follows: Communism has succeeded in Asia so far as it has succeeded because it has become a factor in the Asian revolution. The fact that communism supports that revolution in order to weaken the "imperialist camp" and not because it believes that people should be free or that peasants should own the land they till is wholly irrelevant. Communism - to use the Marxist language - has become OBJECTIVELY a factor of the Asian revolution. Indeed there is a possibility that future historians may look at the events we are passing through from an altogether different standpoint and reach the conclusion that world communism, far from exploiting revolutionary tensions in Asia for its own purposes, was but a means by which backward stagnant societies were brought within the orbit of modern civilisation".
- c) "Prime Minister Nehru has called our age group the GENERATION OF SACRIFICE, but is often difficult for the aspiring lawyer or liberal arts student to admit that his talents would be of use to society, and probably to himself, were he to study agricultural economics or village development. Yet the ability of Southeast Asian nations to make progress depends on hundreds of difficult individual decisions which do result in that choice."
- Q.3 In this context what is the specific role of your federation? How could each member fulfill his part in it?

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Workshop III - Student Press

Q. 1 What is the situation of the student press in your country? What are its aims?

a) Present day India owes a deep debt to (the) new elite: but at the same time its deficiencies should not be ignored. Its principal failure was its social and psychological distance from the people, that is to say from those who did not know English. To these people, comprising ninety per cent of the population, the elite looked and behaved like strangers. The attitude of the elite, fortunately, enough was not one of feudal contempt toward the *canaille*, but of benevolent reform which later developed into a sort of romantic identification with the people. In fact, romanticism has been built into the very mental structure of the new elite. While some of these developed from a familiarity with the English romantic poets, much of it came from the situation of social dissatisfaction. The logical conclusion of romanticism is the cloying sentimentality of much of modern Indian literature, painting and music... SENTIMENTALITY IS SENTIMENT CLOTHED IN AN ILL*CONCEIVED IDEA. THE IDEA OF REACHING OUT TO THE REALITY THAT IS NOT THERE.

(The precision of English prose could not be acquired because of the manner in which English was taught; and with the increasing dominance of the English language, the rigorous precision of Sanskrit was lost as well.)

b) **Fundação Cuidar o Futuro** Is it true of your country that by default of other powers, the responsibility of nourishing and guiding the public soul has fallen to the journalist, who not only is one of the least culture types in contemporary society but who moreover ... admits into his profession the frustrated pseudo-intellectuals full of resentment and hatred towards what is truly spiritual?"

"Furthermore the journalist's profession leads him to understand by the reality of the times which creates a passing sensation, regardless of what is it, without any heed for perspective or architecture. Real life is certainly, purely of the present; but the journalist deforms this *cruism* when he reduces the present to the momentary, and the momentary to the sensational. The result is that in the public consciousness today, the image of the world appears exactly upside down. The space devoted to people and affairs in the press is inversely proportionate to their substantial and enduring importance what stands out in the columns of the newspapers and magazines is what will be a "success" and bring notoriety. Were the periodicals to be freed from any motives that are unspeakable; were the dailies kept chaste aloof from any influence of money in their opinions - the press would still, of itself, forsake its proper mission and paint the world inside out; not a little of the grotesque and general upset of our age..



is the result of this unchallenged sway of the press as sole "spiritual power".

How could a situation be changed? What is the role of the student press in a country where "the press is inversely proportionate to their substantial and enduring importance?"

- c) Is it true that in some part of what was British Asia "students know more about the history of British trade unionism and the current disputes among British trade than they do of their own history or politics; that they are more familiar with the writing of G.D.H. Cole, Harold Laski and John Strachey than their own writers...?"

In this regard, what is the role of the student press?

- d) "The Oriental view always voices grievances, the Western view always justifies the events which have given cause to those grievances but should have not. Should the Oriental view be Oriental, then it must dwell in the grievances, because for the Orient those grievances constitute the real thing, and no justification, however plausible, is accepted before these grievances are taken seriously, dealt with seriously, and removed seriously."
- e) In the report issued by COSEC recently it was pointed out in the chapter on 'National Language Faces a Challenge' that "it remains to be seen if the present university policies will be able to withstand the impact of nationalism. In Ceylon language has become a major issue.... In Burma, on the other hand, while students have been vociferous in the opinions of educational policy, suggestions that the Fundação Cuidar o Futuro have seldom been made. There is always the danger that language, an issue supercharged with emotional connotation, will be used by some politicians as a political football to exploit nationalist sentiment. This is not to deny that there should be changes, but simply to suggest how important it is that they be based on educational experience, not emotion."

How could the student press vice this "educational experience" and add to it rationally without being clouded by extreme national emotionalism?

(Comment by Prof. Nguyen-Quang Trinh, Rector of the National University of Vietnam: "One of our objects was to promote the Vietnamese language into a genuine instrument of national culture, our basic education vehicle. This goal can be reached through a gradual and careful process of linguistic codification. The Vietnamese professors are alive to this necessity. With due discretion they have settled down to work on it. It rests solely on them, having compared notes and results, and contributed to the unification of scientific, medical and philosophical nomenclature, to determine a date for its fuller adoption. They can be subjected to no other pressure than their own consciences")

- f) Student newspapers not infrequently come up against autocratic government action, students unions' control and control of political parties.



What are the means available to ensure the presence of an objective student press free from interferences describe?

Q. 2 Are the aims consistent with the real needs of the society in which the student is placed? What are the more urgent factors that should be considered?

a) Harkening to the human voice, where it sounds forth unfalsified, and replying to it - it is this which is above all needed today. The busy noise of the hour must no longer frown out the VOX HUMANA, the essence of the human which has become a voice. This voice must not only be listened to, it must be answered and led out of the lonely monologue into the awakening conversation of the peoples. The people must come into conversation with one another through their human men if great peace is to appear and the devastated life of the earth is to renew itself. The great peace is something essentially different from the absence of war.

PAX - its name does not signify that something which men call war no longer exists now that it holds away - that is too little to enable one to understand this serenity. It means that now something exists, that is greater and mightier than war. Human passions enter into war as the waters into the sea, and it disposes of them as it likes. But in the great peace they must enter as ore into the fire that melts and transforms it, and now the human peoples will build with one another with more powerful passion than they have ever fought against one another.

The man in crisis is the man who will no longer entrust his cause to conversation because its presupposition, trust is lacking. This is the reason why the war possessed anti-peace which foes by the name of peace has been able to ~~passer which whichxfreaxxy~~ overcome mankind. In every earlier historical period of peace there has arisen the living word between man and man which time after time draws the poison out of the difference of interests and convictions, so that they do not generate into the absurdity of no-further, into the madness of must - wage war. This living word of human conversation that from time to time makes its flights, until the madness smothers it, now appears lifeless in the midst of the non-war. The debates between the representatives of states which the radio conveys to us no longer have anything in common with a human conversation: they do not speak to one another but the faceless public. Even the congresses and conferences which convene in the name of an understanding between people lack the substance which alone is able to elevate their deliberations to genuine conversation: candid directness in address and answer. But what is concentrated there is only the universal fact that men no longer willing or no longer able to speak directly to one another. They are not able because they no longer trust one another, and each knows that the other no longer trust ~~unhaxe-kax~~ him. If by chance one passes in the bustle of contradictory talk and recollects himself, then he notices that in all his relations to others hardly anything persists that deserves to be called trust.....



For the task of commencing this conversation those are called naturally, who fight today within each people the battle against the anti-human. These who build the great unknown front across mankind shall make it known by speaking unreservedly with each other, not overlooking what divides them, but determined to bear it in common.

In opposition to them stands the one who profits from the division between the peoples, the anti-human in men and in the human race. Let us not allow this Satanic element to hinder us from realising man. Let us release speech from its ban. Let us dare despite all, to trust." (Martin Ruber).

In what ways would the student press be able to hearken to the human voice?

Q.3. What is the task of the student press in such a situation?
Any suggestions as to how this could be carried out?

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KUALA LUMPUR PROGRAMME

- Monday, 20th Aug. 6:00 p.m. Arrive Kuala Lumpur by bus from Malacca.
 Tuesday, 21st Aug. FREE TIME until 5 p.m.
 5:00 p.m. Tea given by His Excellency
 Mgrs. Dominic Vendargon (tentative)
- Wednesday, 22nd Aug. 9-10a.m. The problems of New Villages -
 Lecture by the District Officer, K.L.
 10:30 a.m. Visit to Ampang New Village - tour of
 Village School, etc., return to community
 Centre & meet members of the Ampang Local
 Council.
 1:00 p.m. L U N C H
 3:00 p.m. Film show (Malayan topics) by courtesy
 of Information Department, K.L. at H.Q.
 Broeckman Road.
- Thursday, 23 Aug. 9:15 a.m. Visit to Jinjang New Village, tour of
 Village, Local Council Office, Schools,
 Clinic, meet members of Jinyang Local
 Council.
 10:30 a.m. Visit Sungei Buloh New Village - inspect
 residential and agricultural areas.
 11:45 a.m. Visit to Subang New Village - visit Set-
 tlers of the agricultural lots.
 5:30 p.m. Tea given by the Minister for Education
 Federation of Malaya. (Tentative)
- Friday, 24 Aug. 8:00 a.m. Leave Kuala Lumpur by train Singapore.

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P. T.O.



MALACCA PROGRAMME

Saturday, 18 Aug. 8:00 a.m. Leave Kingsmead.
1:30 p.m. Arrive Malacca
4:30 p.m. Tea at St. Francis Assn.
A twenty minute talk by Mr. P.G.M.G. Mahindasa, M.B.E., JP. on the Influence of Occidental Occupation of Malacca.
After tea proceed to Malacca Settlement show.
*7:15 p.m. Dinner at S.F.I.

Sunday, 19 Aug. 8:15 a.m. Holy Mass at St. Francis Church.
9:30 a.m. Picnic to Tanjong Bidana
*7:15 p.m. D I N N E R
9:00 p.m. Dance Socail given by the Malacca Eurasian Assn.

Monday, 20 Aug. 9:00 a.m. Talk on the History of the Catholic Church in Malacca in the 16th Cent.
9:30 a.m. Historical Inspection of: -
St. James Gate of the A Famosa Fortress. St. Paul's Church on St. Paul's Hill. St. Francis Xavier's tomb & statue, tomb of the 2nd Bishop of Japan.
The Stadt House.
Christ Church; City Cross or Padrao; Masseur; St. John's Hill & Fort; Portuguese Settlement; St. Peter's Church.
12:30 p.m. Lunch at S.F.I.
1:10 p.m. Leave Malacca i. for Singapore
ii. for Kuala Lumpur.

* The ladies are not expected to attend these.

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P.T.O.



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Miss Helen Wanida Nanthavanij	328/1 Phayathai, Bangkok, Thailand
Mr. August Kraiwute Hohwong	392 Suriwong Rd. Bangkok, Thailand
Mr. Gabriel Jungsoo Se	391 Sinsul Dong, Seoul, Republic of Korea.
Mr. Albert Suk Chal Yun	171 Won-su-Dong, Chong-Ro-Ku, Seoul Korea.
Mr. Ronald C. Hare	39 Inya Rd. Rangoon, Burma.
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Mr. Dennis Koong	36 Market Street, Taiping, Perak
Mr. Francis Sim Wong Pin	2459-2 Jalan Jarret, Kampong Pandan, Kuala Lumpur, Selangor.
Mr. George de Witt	c/o St. Francis' Institution Malacca or Dunearn Road Hostel, Singapore 11.
Philip Loh Fook Seng	62-B Eng Hoon Street, Singapore 3.
Rev. Fr. Donchoe	131 Rajatanri Lane, Bangkok, Thailand.
Rev. Fr. Dargan	Warden, Ricci Hall, Hong Kong.
Rev. Fr. Meissonnier	31 Victoria Street, Singapore 7.
Miss Rose Nalpon	363-L 9 $\frac{1}{2}$ mls st. Changi Road, Singapore 16.
Miss Philomena Ng Soo Ching	208 High Street, Kuala Lumpur, Malaya.
Mr. Edward Wang Siew Meng	40 Jalan Tiga, Ayer Panas Setapak, Kuala Lumpur, Malaya.
Mr. E. Joseph Ross	c/o 40 Berwick Drive, Serangonn Garden Estate, Singapore 19.
Mr. Choo Eng Khoon	207 Queen Street, Singapore 7.
Mr. Augustine Ong Soon Hoek	62-A Pudu Road, Kuala Lumpur, Malaya.
Mr. Peter Lee	1 Still Lane, Singapore 15.

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The University Situation in his Country

(a) What influence has the staff on the Students?

For lack of frequent social contacts between staff and students, the influence that the former has on the latter is always negligible. Both groups are unhappily conscious of this fact and steps have been taken by both to bridge the gap. Student organization now make it a point to invite members of the staff to their functions and lecturers and professors invite small groups of students to their homes for informal chats over a cup of tea. Though these attempts have up to just now not produced dynamic results, it must certainly will in future, once this good practice catches on.

(b) Is the staff a completely foreign one? And as such not aware of the Country's needs in certain departments.

Although more than half of the staff members and most of the heads of departments are foreigners, I would not say that all of them are entirely unaware of the country's needs. The Medical Faculty for instance is fully aware of the earth of doctors; the dept. of social studies is continually searching for solutions to our social problems; many members of the staff sit on commissions and committees which deal with public welfare, etc.

(c) Who are the student leaders? What are the factors which influence the students' choice of these as their leaders?

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Student leaders of our Union are usually senior students who have by their friendliness, forcefulness of character, and proven ability to work, been elected by their fellow students to serve on the Students' Council. Although these students are not elected on party basis, political convictions of the proposed candidates do to some extent influence the annual voting.

(d) What is the situation in the student press? What is the extent of the influence this has on the general student life on the campus?

The Students' Council - the official voice of the University of Malaya Students' Union - has as one of its functions the publication of an annual magazine and a newspaper which "shall provide its members and the general public with (a) news of the University, (b) a means of communication between them and a forum of student opinion on matters of general interest". This is achieved up to some measure in the Undergrad.

Other student publication include the Fajar (Socialist Club), the Democrat (Democratic Club), the Cauldron (Raffles Society) and the Aquinas (Catholic Students' Society, U. of M.). The first two just mentioned are political periodicals and are most widely read especially outside the University Campus.



(e) How is your University student Union organized?

The Students' Council which is responsible for the administration of the Union is elected by the ordinary members - the number returned to the Council from each constituency is proportional to the number of students residing in each hotel. The Executive Committee and the various sub-committees are appointed by the Council.

(f) What is its influence in the University in the Country?

The University of Malaya does not appear to influence the country directly to any large extent. It however endeavour to satisfy the country's needs for graduates who fill up the more important posts in Government offices, firms and schools.

(g) Are the students involved directly or indirectly in political activity? Does this take place within the campus? What are its effects both on the students taking direct part and those attracted to it?

The students as a body are not involved in politics directly. However, there are many who are politically conscious and quite aware of the political situation of the country today. There are two student political clubs in existence. The Socialist Club, founded in 1955 when the University lifted the ban on politics, aims at the dissemination of Marxist Socialist principles. Its members though few are very active and appear very sincere in their convictions. The Democratic Club - the other political club - arose as an opposing body to the already existing club, in 1955.

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At any rate, these political clubs do not directly influence the students; but their members participating in Union and other affairs do influence the policies and sometimes the actions of the Union. Such influence has in recent years given rise to strained atmosphere between the authorities and the students.

(h) What are the activities of the student union? And its affiliated units? Which are the independent student clubs or societies which are not affiliated? Why?

The activities of the Union are actually the activities of the Executive Committee, the various committees and those of the societies that are affiliated to it. Generally, the activities are healthy and help to create an atmosphere of friendliness. Concerts, socials, debates, talks, camp-fires, filmshows and sports fixture are organized. The response is quite good. (please see below)

(i) What is the influence on international student organization federation? And in your University Union?

Activities of international student organizations (W.U.S., C.O. S.E.C., etc.) reach our students through their respective bulletins and periodicals. The Students' Council do keep contact with these organizations and from time reproduce events in the Undergrad.

(h) continued: All political and religious clubs are affiliated because provision is made in the Union Constitution against such affiliations.



The Malayan Federation

(a) What are the aims of your federation and to what extent are these aims fulfilled?

The aims of the Catholic Students' Society, U. of M., are:

1. To promote the study and practice of the Catholic religion among its members.
2. To promote such religious and social activities that may from time to time be decided on by the Society.
3. To foster a spirit~~x~~ of good fellowship among all students and an understanding of the Catholic Faith, through~~y~~ the members living it.

It is difficult to assess how much has been fulfilled, but there is definite indication that the Society is doing all it can to fulfill its aims. These take the form of activities organised by the Society: dialogue Mass, retreats and days of recollection, talks and social study groups, socials and picnics, etc. Despite occasional disagreement, it can be said that the Society has succeeded to foster a spirit of good-fellowship among its members.

(b) Are its activities having an influence on the student community?

The activities of the Society exert very little influence on the student community on the whole. But it must be realized that the Catholic population constitute but the minority (about 10%) and there its influence must be correspondingly small.

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(c) Should an officer of the federation participate in time-consuming COMMITTEE work within the other student groups as well? If so, what in your opinion would be the best form of division of labour among members to ensure that its activities include the formation of Catholic students leaders, who in turn could participate fully in the non-Catholic student action groups.

It is definitely unwise for an officer of the federation to participate in time-consuming work in the other student groups as well. For it must be remembered that the students' chief concern at the U. is his books. Therefore, he should decline taking on any job which take too much of his time. However, this should not prevent the other members, who can spare the time or think they can be of sobering and good influence, to participate in the other student activities. The type of work, however, depends on the individual's ability, suitability and willingness to work. It is, of course, desirable that he should work in the Union, take the editorship of the Undergrad, etc., where he can guide and lead student thought along Catholic lines. He should not be deterred just because he is in the minority or because he not a convincing speaker, for his presence will add a silent vote against unsound or unwise decisions.

(d) Does it get enough information? Is it giving enough essential information to its members?



The Society does get enough information from the other federations - not directly, of course - but through Catholic newspapers and magazines. Again, the Executive Committee, through the Pax Romana Committee, dispatches bulletin every term, but the medium of information in this direction has not been altogether too successful either because the students lack the incentive to study the contents or else the information is insufficient; the former appears to be more likely. Also this year the Executive Committee has started to cyclostyle and distribute the minutes among its members - a very commendable way of giving its members an idea of the commitments of the Society.

(e) What are the activities which can be said to have a significant impact on the Campus?

None of the activities appear to have any direct impact on the campus. Indirectly, the Catholic students have been responsible for the toning down of "ragging of the freshmen". Catholic student leaders were responsible for collection of signatures of Catholic Staff and students, petitioning the Government to withdraw its grant to the Family Planning Association.

(f) What part does the Chaplain play in the formation of policy and action?

The Chaplain plays an important and essential role in the formation of policy and action of the Society. To be worthy of its name "Catholic", it is imperative that the policy and action bear witness to this claim - thus the indispensability of the Chaplain to guide the Society in spiritual matters. Besides this, the Chaplain, with his long years of experience with executive committees before this one, is particularly helpful in the management of Society affairs.

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(g) Is there any specific and clear provisions for non-Catholics to participate in the life of the group?

There is no specific and clear provision for the non-Catholic to participate in the life of the group, but they have always been welcome. The history of the Society shows that many non-Catholic have enjoyed the activities with the distinguished privilege of not having to pay the terminal subscriptions. Some eventually find their way into the fold.

(h) Is there any effort made to ensure that its potential members are given an adequate pre-University information? If so to what extent?

There has not been any organised effort; but anything done thus far in that connection has been the result of personal and individual effort on the part of its members. During the long vacation our Catholic boys go home to their respective towns, contact these potential students of the U. and tell them all they want to know about the U., the Catholic Students' Society, etc.

((i) What do you think are the main weakness of your federation?

The main weaknesses of the Society are:

(a) Lack of interest and, therefore, lack of participation in activities. Only about 30-40% appear to participate - only about 10% are really active.



- (b) Lack of initiative or willingness to undertake work. This accounts in part at least of the failure to fulfill some of the Asian Seminar Commitments.
- (c) Inefficiency of certain officers.

Fundação Cuidar o Futuro



CATHOLIC SOCIETY

RICCI HALL, UNIVERSITY OF HONG KONG.

TOPIC (I)

- (A) The staff in the faculty of Architecture seems to have more influence than those in other faculties. They are more interested in social activities with the students and are more interested in student life.
- (b) About one-third of the teaching staff are Chinese.
- (c) The President of the Student Union, and Chairmen of student Societies, factors being: popularity; ability and personality.
- (d) The Student Union and some of the affiliated student societies, issue magazines and bulletins to members, free of charge.
- (e) The student press gives considerable information about student life and activities, and brings to notice certain grievances. But there is still room for further development.
- (e) All students are automatically members of the Student Union; and all student societies are allowed to be affiliated to the Student Union.

The Union Council consists of the Executive Committee, Chairman of Hostel Societies, and Faculty Societies. The President of the Independent Clubs Association, and the President of the Athletic Association are also Council members. All office-bearers are elected by ballot.

- (f) Under the Student Union, the student body as a whole is well organized. The Union provides facilities for its members, e.g., a canteen, a barber shop, a swimming shed, etc., and various other activities are organized to humanize the university life. Influences, however, are confined to students only.
- (g) Not at all.
- (h) Activities organized under the student Union:
The Annual Ball, Union Nights, film shows, concerts and other performances.

Activities of affiliated units:

Each has activities associated with their particular field besides the normal social activities. (e.g. Photo contests and exhibitions by the Photographic Society, etc.)

All student societies are affiliated to the Student Union.

- (i) The influence is hardly noticeable, although the Student Union sent representatives to the I.S.A. held in Japan in August, 1955, and to the "Corda" held in the Philippines in December, 1954.



TOPIC (2)

(a) The aims of our Federation are; -

1. To further social relationships among the Catholic students of the University;
2. To promote Catholic activities in the University;
3. To lead student to accept the Catholic Faith and to live as disciples of Jesus Christ.

We have had a great deal of social activities, well attended, which included hikes, launch picnics, a Christmas party, film shows, etc.

Religious activities include Study Groups, First Friday, Evening masses, adoration of the Blessed Sacrament, etc. The work of conversation in the University is mainly left to the legionaries of Mary.

- (b) Many of our social functions were well attended by non-Catholic students as well. But whether such functions had any influence is not easily discernable.
- (c) No, if he has heavy duties in the Federation, he cannot possibly find time to do so without interfering with his studies. But it does not apply to non-office-bearing committee members.
- (d) It gets enough information from its members since all faculties are represented in the Committee; It is giving enough essential information to its members by notices, posters, and bulletins.
- (e) Although most of activities seemed to be quite successful, the impact they had on the campus is not very obvious.
- (f) The Chaplain is generally the President of the Federation, and he co-operates with the Committee in the formation of policies and actions.
- (g) We have a special Study Group for non-Catholics who wish to receive instructions about the Faith.
- (h) No.
- (i) 1. Lack of contact among members.
2. Apathy on the part of some of the members.

TOPIC (3)

(a) Yes.

- (b) 1. Try to awaken the Catholic students as to the apostolic character of the Christian life.



2. Promotion of the "cell" system.
3. Introduction of discussion groups on Catholic doctrine.
4. Establishment of non-professional standard and sound professional ethics through discussion.
5. Co-ordination of activities with non-university Catholic student groups with a view to forming a Federation of all student group.
6. Study of the social problems through the use of the enquiry method.
7. Organization of professional and charitable work to help solve the social problems of Hong Kong.
8. Cultivation of friendlier relations with the Christian Association of Hong Kong University.

(c) Commitments 1,2,3 and 4 have been fulfilled.

Commitments 5 & 6 - I personally do not think that our society, at the present stage, can undertake these tasks properly.

Commitment 7 - is not considered necessary, as there is already in existence in this University, a Social Service Group in which many Catholic students voluntarily take part.

Commitment 8 - there is no noticeable hostility nor conflict between our Society and the Christian Association. No steps have so far been taken.

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Ronald Hare, Medical student, Member of the University Catholic Students' Association, - Rangoon.

19th April 1956.

University Situation

I am proud to belong to the University of Rangoon. At first, because it is the very University in which my Father took his degree and is now a lecturer. Besides, it is considered one of the leading universities of the East.

The Staff does have a great influence on the students. In the University campus as well as outside they are much respected and given the place of honour, according to the Burmese custom they even come before our own parents. The majority of the staff take active part in the Teachers' Association. This Association often goes out of its way to be with the students. On one occasion our University soccer team were entertained by them at a dinner given in their honour when they won a soccer league last year. About 25% of the staff are foreigners, most of them being Indians, they are known in the campus as visiting professors, and lecturers. The heads of Departments are all citizens of the country and I do think they are quite aware of the country's needs.

As for the student leaders it can be quite clearly seen that they are a pro-communist group. To begin with the members of this student party known as "The Students' United Front" give everything they possess in order to win elections. They are politicians in the making. A good part of their propaganda are accusations against the government party (the AFPEL). Students give them their votes because this group is by far the most active group in the university. They always promise that they will fight for "students' rights", and in a way they miss no opportunity to do so.

The Students' Union of which I have already made mention, being pro-communist, usually has a communist background in its publications. But as far as I have seen and heard of, the mass of the students are quite indifferent to this literature. Many students' associations have also their own periodicals, their articles are in the interest of their association. Such publications usually have some good reading matter in them.

It is compulsory for all students to be members of the Students' Union on admission to the University, and they are compelled to pay the yearly fee. The Students' Union has a big say in many matters of the University. Requests of the students go indirectly through the Union, then on to the Senate. In the University Council, the supreme governing body of the University, there are two graduates who, being neither members of the University, are nominated by the Executive Council of the Union. This alone can show the power of the Union.

Leading student organisations in the districts always seem to be the party that has control of the Rangoon University Students' Union. It shows that the Union has great influence on students in Burma.



A handful of students in our Union of Burma are directly involved in politics and they seem to be quite proud of themselves in being so. They think that by being actively involved in politics during school and college career they will rise to high government posts later on. I just do not know how long this theory will last; many of our present high ranging government officers did start politics while they were still at college. Every-year, a few months before the elections of office-bearers for the R.U.S.U. it is common sight on the campus to see students blaring out through loud speakers mounter jeep cars. Their speeches are of a political turn. They speak with earnest as if they had to earn their living by politics yet they are students, with their untidy beings, demanding gestures, and hoarse voices. A good majority of the students pass these young men (sometimes women) without giving them a second glance. I have often seen many of my fellow-students walk away from them with a smile.

Our Students' Federation

The name of our federation is University Catholic Students' Association - Rangoon. The seat of the association is at the premises of St. Augustine's parish, 64 Inya Road, Rangoon.

According to our constitution, which has been revised last year, its aims and objects are: -

1. To promote the study and practice of the Catholic religion among members.
2. To promote such religious, intellectual and social activities as may from time to time be decided on by the Executive Committee.

To what extent our aims are fulfilled I cannot say, but I can assure you that we have a good majority of the students who do go out of their way in trying to fulfil them. I would like to tell you of the procedure of one type of our get-togethers. On the second Sunday of every month we meet from 3 to 5 p.m. at the club house. Programme: from 3 to 4 p.m., familiar chats, games, a talk on religion by our special guest for the evening. Refreshments follow and we wind up by reciting the Holy Rosary, and then Benediction of the Blessed Sacrament. This monthly well attended get-together in itself goes a long way in fulfilling our aims and objects.

We are only just over 150 Catholic students in our university which has over 7,000 registered students. We cannot claim having an imposing influence, but we cannot say that should any disparaging remarks be made in the classes concerning religion, our protest should be effective; but such things do not happen in Burma. Our Catholic group has good influence and enjoys the goodwill, I should even say respect of our non-Catholic friends. Many non-Catholics enquire about our religion, and a number of them may be seen coming occasionally to our Church.



At present we have no specified scheme of forming divisions of labour among our members who wish to participate in time consuming activities in other students' associations. We also have no objections whatsoever to any of our student members who wish to do so. I may mention that members of our association are also members of other groups and associations of students, and several of them hold important post in the Committee of such students' associations.

In the University campus our Catholic Students' Association is well considered, but up to now we have had no activity which has produced a significant effect on the campus.

The Chaplain is member of our Executive Committee and attends all meetings, takes part in discussions, and his opinion is always appreciated.

Although non-Catholics are not allowed any kind of membership in the association, many of them are our invited guests at our gatherings.

(signed) R. Hare

Fundação Cuidar o Futuro



REPORT from CEYLON

The University situation in Ceylon

An examination of the University in Ceylon reveals a striking difference between students of different faculties. This might appear most unusual. Perhaps the lack of contact between members of the different faculties provides an explanation. So far, only the Oriental Arts, Law and Agricultural faculties are in residence at Peradiniya. The Science Faculty is scheduled to move next year, and maybe in a decade or so a residential Medical Faculty will be functioning at Peradiniya. At the moment, however, this unfortunate set-up has reduced inter-faculty relationship to a minimum. Undergraduates are forced to mix only with members of their faculties and have little scope for exchange of ideas on topics outside their fields of study. With the shifts to Peradiniya and life of a residential community for all students we hope their problems will be solved automatically.

The staff in all Faculties is almost entirely Ceylonese. This, however, does not imply that members of the staff are conscious or aware of the country's needs and problems. In the Science and Medical Faculties, they are too engrossed in their academic work and so far absorbed in their specialised fields of study, that, we note with regret, the needs of the country are more foreign to them than to the few foreign lecturers. In the Arts Faculty, we find the order is reversed. The accent is on politics rather than on research. These social tendencies predominate. Several lecturers show active interest in leftist part politics.

The staff of the Medical Faculty has a tremendous influence on the students. Throughout their course, the medicees have ample scope to get to know their professors and lecturers. Most lecturers mix freely with their students and the students are in a position to approach them even with their personal problems. This attitude has undoubtedly helped the students to maintain a certain tone in the Faculty.

At Peradiniya, the influence of the staff on the students is variable - but it definitely exists. Negatively, students try to avoid prejudicing the staff against themselves (as individuals) because the lecturers are also the examiners. Again, negatively, students particularly in the Economic and Oriental departments are afraid to disagree with the lecturers for the same reason.

Positively, the more brilliant lecturers mould the opinions of their students. The majority of such lecturers are leftists or left-leaning. Two Catholic lecturers, however, may be described as influential in this way. One of them is also the Catholic Chaplain.

In the Science Faculty, with the exception of a few, there is hardly any contact between lecturers and students.

Each faculty has its own Union and all students are members of it. In the Science and Medical Faculties, the Union Office-bearers are elected by the rest of the student body. Politics is rarely brought into the field of election. Students win elections purely on their own popularity,



Besides the Union, there exists a number of other Societies. These have been approved by the Board of Residence and Discipline e.g. Mathematics Society, etc. They are supported by bands of enthusiastic members and function independently without any affiliation to the Union Society.

At Peradiniya, however, the system is somewhat different. The activities of the Union are controlled by the Students' Council. University Sports Captains are also members of the Council, but controlled mainly in the hands of the representatives of the various Halls of residence (4 to each of the 8 Halls). They are usually elected on political issues - the main political groups being, the Mahajana Eksath Peramuna, Trotskyites, Reactionary Rightists, and Communists, in order of popularity. Nearly every department has some Society which looks after extra-curricular activities of special interest to students of these departments. Besides these the most active Societies are the Economic and Socielist Societies (both leftist), the University Film Council (which actually has control over all University Cultural activities and which is governed by the staff), the Sinhalese, Tamil and English Dramatic Societies and the Sports Council.

The main activities of the Unions are:

1. Meetings to which various popular figures (Politicians and Professors) are invited to address the students.
2. Debates and Seminars - on controversial topics - at which students, lecturers and guests take part.
3. Socials and Dances.
4. Athletics Meets.

Officially, students are discouraged from taking part in Politics or joining any political party. In practice, however, the rule is often violated. Some students are active members of political parties. Most students so engaged happen to be leftists (chiefly Trotskyites)/

Leftist students and lecturers arrange study groups and work in an organized fashion, as a result, we find that such persons are adepts at turning popular feeling in particular crises to the advantage of their own parties.

Each Faculty has its own Magazine. Besides these, the Science and Medical Faculties have a terminal "Union Paper" over which very little enthusiasm is displayed. The "papers" at the Arts Faculty are more regular but not generally a forum of consistent discussion. Good articles are certainly read, but the influence of such articles is indeterminate. In particular situations the press can be an important "soap-box". It would not be out of place to mention that the Editor, though theoretically unbiassed, is in fact not so - because he is elected by the student body and the election is based on political merits. Leaders among students do exist and the influence they wield is considerable. The "yardstick" by which these leaders are measured is "political power" at the Arts Faculty, and a general popularity at the Science and Medical Faculties. Intellectual and Athletic capabilities are relatively unimportant.

International student organization have so far had no influence on the Union as such. But Societies such as the Catholic Students' Society, the Students' Christian Movement, seem to have benefited as a result of their relationship with Pax Romana, W.U.S., etc.



The Ceylon Catholic Students' Federation.

- (a) The aims of the federation and the extent to which these aims are fulfilled.

The object of the Federation is to train and organize Catholic students in the work of lay apostolate and to enable them: -

- (i) to lead a genuine Catholic life
- (ii) to acquire an informed Catholic mind
- (iii) to promote the knowledge and application of Catholic principles in solving the political, social and economic problems of the island.

In trying to achieve these objects, more emphasis is laid on study though social action too is essential.

The Central Committee organises an annual study camp, which is attended by about 70 students. This camp lasts about 5 days and the talks and discussions are centered around a particular theme.

Besides this, an Easter Rally is organised to enable the students to prepare their Easter duties together. A discussion is held after Mass.

A study day is held in August.

The Central Committee co-ordinates the work of various units and helps the units to formulate a scheme of work.

The meetings of the units consist mainly of lectures and discussions. Small study groups are formed in some of the units. Most of the units in Colombo are engaged in social work which consists in giving medical treatment of the people in the slums and also in distributing nourishing foodstuffs to those suffering from tuberculosis.

- (b) Are its activities having an influence on the student community?

It must be admitted that only about 5% of the members take a genuine interest in the activities of the Federation. On this minority the work of the Federation definitely has an influence. These students are conscious of the needs and problems of the rest of the student community and the part they play in attempting to influence their environments can certainly be considered an effective training in leadership.

- (c) Officer of Federation participating in time-consuming committee work within other student groups?

Due to the lack of interest displayed by the majority of students, the few active members are forced to devote almost all the spare time at their disposal to cope with only work of the federation. As a student is expected to regard his "studies" as his primary duty, it would be unfair to get him to participate in work in other student committees since it would invariably lead him to neglect his studies.

- (d) Information:

The literature we receive from Pax Romana, W.U.S., W.A.Y., etc. provide ample information. However, the problem in Ceylon is to get the Catholic students sufficiently interested in these magazines and periodicals.



(e) Activities which have a significant impact on the campus.

There is no activities that can be considered as having a direct effect on the University campus. But the "cell Technique" which has been introduced very recently seems to be improving the general "tone" of the student body. Whether this change is going to be effective and lasting - ~~is~~ still to be seen.

(f) Part played by Chaplain in the formation of policy and action.

The Ceylon Catholic Students' Federation has no full-time chaplain. As a result, the members of the General Committee take the initiative to plan out all the programmes of work.

These, however, are submitted to the Chaplain for approval.

ASIAN SEMINAR COMMITMENTS.

At the Asian Seminar held in Madras in Dec. '54, Ceylon was represented by 9 delegates. They realised that for the proper functioning of the Federation, certain changes were needed and as such drew up a number of recommendations.

1. Co-ordination of the work of various local units.
2. Establishment of closer personal contact between Chaplains and all the Catholic students.
3. Extension of the study groups.
4. Organisation of retreats and Vacation Study Camps.
5. Appointment of a Chaplain for full-time work.
6. Diffusion among University students of cheap Catholic Literature.
7. Making enquiries into the social problems of Ceylon.
8. Systematic instruction in Catholic Social doctrines.
9. Assisting the Y.C.W. Movement by writing and planning activities.
10. Formation of a graduate group to work in collaboration with the Federation.
11. Establishment of friendly relations with non-Catholic student organizations.
12. Establishment of more frequent contact with Pax Romana General Secretariat.

Some of these, such as the appointment of Chaplains for full-time work, which rest entirely in the hands of the Hierarchy, have yet to be implemented.

The other recommendations have been carried out with a fair measure of success.

To co-ordinate the work of various local units, Regional Councils have been set up in Kandy, Jaffna and Kurunegala. These Regional Councils organise the work in the provinces, in conjunction with the Central Committee of the Federation in Colombo. The units now function more efficiently.



The first task undertaken after the Asian Seminar was the formation of the "Graduate Group". The purpose of this group is to bring Catholic graduates together, promote intensive study of their religion so that they will have informed Catholic minds and be in a position to defend Catholic rights.

It will not be out of place to mention some of the activities undertaken by the graduate group:

They publish a monthly paper - "The Social Justice" - which has a wide circulation in the country.

Besides this, they have undertaken to translate into the vernacular, books on Catholic Doctrine.

At the moment a group of graduates is drawing up a reply to the Buddhist Commission report.

Two study camps have been held since the Asian Seminar. A study of the Papal Encyclical on "The Mystical Body of Christ" was made at last year's camp. This year the subject discussed was "Student Environment." These camps are becoming more popular with the students and judging from the keen enthusiasm displayed at the last camp - one can predict a bright future for the Federation in Ceylon.

Work on social problems have also been introduced to the society. So far 6 social surveys have been made - on fishing and pottery villages on the West Coast of the island. Though these efforts are considered "amateurish" - sufficient information has been obtained and we are now in a position to provide some sort of relief to these poor villagers.

Classes on Catholic Social Doctrine have been organized by the Federation. These are open to Catholics as well as non-Catholics. About 25 to 30 students attend these lectures. These classes could however be better organised if not for the paucity of lecturers and trained personnel to conduct the discussions.

The Ceylon Catholic Students' Federation . (contd.)

(g) Participation of Non-Catholics.

All meetings and functions of the Federation are open to Catholics as well as non-Catholics. A few interested non-Catholics attend the annual study camp and a larger number of them are seen regularly at meetings and discussions.

(h) Pre-University formation for potential members.

In Ceylon, the students in the post-senior classes in schools are also members of the Federation as each school has its own unit affiliated to it. This enables them to take part in all activities of the Federation. Moreover, it helps the University students to contact their potential undergraduates and get to know them better by the time they enter the Univ.

(i) Main weaknesses of the Federation:

- (1) Want of a full-time Chaplain
- (2) Lack of enthusiastic members.



PHILIPPINES REPORT

L. Q. What influence has your School professors on the students?

Ans. We distinguish: In Catholic schools and universities, the influence of the school professor on the students is great; but in the public and non-sectarian private schools, the influence of the professor, especially with regard to spiritual or moral matters, is very weak.

2. Q. Is the faculty a completely foreign one? And as such not aware of the country's needs in certain departments?

Ans. In the Catholic schools run by religious congregations, the majority of members of which are foreigners, the faculty staff includes many foreigners, yet there is not one school in the country where all faculty members are foreigners; as a matter of fact, it is a very common occurrence to see schools completely manned by Filipinos. Furthermore, even the foreign faculty members in the schools are very well informed on the problems affecting the country.

3. Q. Who are the student leaders? What are the factors which influence the students' choice of these as their leaders?

Ans. The student leaders are persons elected from the student body by the students themselves. Unfortunately, the factors that influence the choice of the students are not always wholesome. Oftentimes, popularity is the measure of a person's fitness to the position of leadership.

4. Q. What is the situation in the student press? What is the extent of the influence this has on the general student life on the campus?

Ans. In most schools, there is a student organ, which is the voice of the students and administration of the school. This student organ is usually managed entirely by student staffers and to some extent independent from university control. This independence, however, is curbed in some institutions particularly in the State University; and also in the Catholic Schools, there is censorship on matters that pertain to dogma and morals.

5. Q. How is your university student union organized?

Ans. University student unions are organized through student councils. The supreme governing student body is made up of various council officers. The choice is done by the students through votation.

6. Q. What is its influence in the University and in the country?

Ans. The student councils are supreme in their respective departments while the central board of students or the Supreme governing student body exercises its influence in the entire university and to the country, in so far as it trains students for future leadership.



7.Q. Are the students involved directly or indirectly in political activity? Does this take place within the campus? What are its effects both on the students taking direct part and those attracted to it?

Ans. As far as student politics is concerned students are involved either directly or indirectly, and they take part actively in political activity within the campus. Those aspiring for positions actually launch extensive campaigns, while the voting percentage meanwhile enjoy the generous disposition of the aspirants. While the majority who have nothing to do with the elections are completely oblivious of the goings on.

8.Q. What are the activities of the students union? And its affiliated units? Which are the independent student clubs or societies which are not affiliated? Why? Which are the extra fields these units work in? (religious, social, political, etc.)

Ans. The students union in most cases takes charge of the most important university celebrations in the student level. There are numerous independent student clubs or societies which are mainly devoted to specialised activities, and these are not affiliated to the central students union mainly because of the limited nature and scope of their activities.

TOPIC Two.

1.Q. What are the aims of your federation and to what extent are these aims fulfilled?

Ans. The aims of the Philippines Federation which is known as the Student Catholic Action is to promote Catholic action among the students in the Philippines. This aim has been accomplished partly, and to a great extent especially during this year 1955-56. The work of Student Catholic Action is divided into a five point program: religious, social, cultural, politics and educational.

2.Q. Are its activities having an influence on the student Communities?

Ans. Yes, especially so in Catholic institutions and it is safe to say that the organisation is gaining ground even in the non-sectarian schools.

3.Q. Should an officer of the Federation participate in time-consuming committee work within other student groups as well? If so, what in your opinion would be the best form of division of labor among members to ensure that its activities include the formation of Catholic student leaders, who in turn would participate fully in the non-Catholic student action groups?

Ans. It does not seem quite necessary that an officer of the Federation should participate in time-consuming committee work within the student groups. Rather, regular seminars and conventions should be held wherein many new student leaders are trained and informed of how to proceed with the work of the Federation effectively, and these should in turn try to work as vanguards of Catholicism in the non-devotional organisations.



Fundação Cuidar o Futuro

4.Q. Does it get enough information? Is it giving enough essential information to its members? (press service, annuals, study reports etc)

Ans. The Philippine Federation gets sufficient information and it gives out, by means of press service, annuals, radio broadcasts and study reports, etc, enough essential information to its members though the system of contact between the local groups can still undergo a lot of improvement, Yet the problem ~~xxx~~ of how to do it, rests on how we can effectively overcome the insipient secularism prevalent among our students as a whole.

5.Q. What are the activities which can be said to have a significant impact on the campus?

Ans. Some of its activities that might be considered to have had a significant impact on the campus are: the presentation of religious tableaux, religious plays; processions in honor of Our Lady of the Holy Rosary, and public rallies, like the one in honor of the Holy Father, on the Pope's Day. But most important was the effect that the Federation had on the Student body whenever they took a solid and firm stand on matters of national concern that involved their religious beliefs and principles. Example: the Noli-Fili case.

6.Q. What part does the chaplain play in the formation of policy and action?

Ans. The Chaplain is the moderator in all activities of the Federation.

7.Q. Is there any specific and clear provision for non-Catholics to participate in the life of the group?

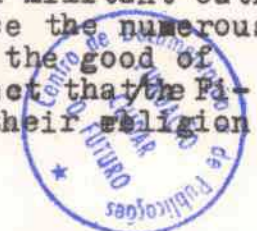
Ans. None, but non-Catholics are left free to participate or not in the religious life of the group, and many SCA members go about, and out of their way to interest, clandestinely, the non-believers into joining Catholicism.

8.Q. Is there any effort made to ensure that its potential members are given an adequate pre-university formation? If so, to what extent?

Ans. Efforts have been made, and efforts are still being made to ensure that the members are given an adequate pre-university formation. In Catholic institutions, for example, students even from the elementary grades are already made aware of the wholesomeness of religious societies, like sodalities, confraternities, etc.

9.Q. What do you think are the main weaknesses of your Federation?

Ans. Among the main weaknesses of the Federation may be mentioned the fact that there is an obvious scarcity of really trained and militant Catholic student leaders, and a dire lack of money to finance the numerous projects of the National Office of SCA, that will serve the good of all local groups, and, most outstanding defect is the fact that the Filipinos, coming from a Catholic country, tend to take their religion for granted.



TOPIC 3

1.Q. Was your Federation represented at the Pax Romana Asian Seminar held at Madras in December, 1954?

Ans. Yes.

2.Q. If so, did your Federation make any commitments?

Ans. The only thing that the Philippine Federation promised was to apply for membership to Pax Romana International because then, we were not yet formally affiliated to it.

3.Q. Have they been fulfilled?

Ans. The promise has been fulfilled because in the Inter-Federal Assembly of Pax Romana International of 1955, in Leicester, England, the Student Catholic Action of the Philippines was formally accepted as an affiliated member.

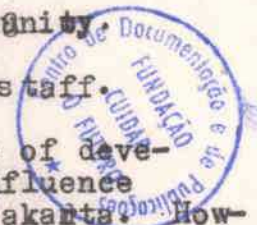
Fundação ~~*****~~ Cuidar o Futuro



PERHIMPUNAN MAHASISWA KATOLIK REPUBLIK INDONESIA

L. The University situation in Indonesia

- (a) The influence of the staff on the students is limited to matters relating to study itself. It can be stated that generally speaking the staff has no significant influence on the social life of the students.
- (b) In most faculties the staff consists of local men, while foreign members of the staff have to adapt to the new situation achieved after the gain of independence.
- (c) The student leaders are usually senior students or junior students who have gained much experience in the field of organisation, whilst studying in High School. The factors which influence the students choice of their leaders can be listed as follows: -
- i. The experiences of the person concerned in the field of organisation.
 - ii. Their readiness to work for the student community.
 - iii- The ability to tackle student problems.
 - iv. Good relations maintained with the teaching staff.
- (d) The 'student press' in Indonesia is still in the process of development and as such is not yet exerting a significant influence on the general student life - at least this is true for Jakarta. However, it is worth while mentioned that there are a lot of magazines and periodicals published by student organisations and student Councils. Almost every student union or student council has its own magazine, published at regular intervals.
- (e) Each University has a student council "Dewan Mahasiswa" consisting of representatives of each faculty - Student Senate. These Senates are based on "passive membership" and should be distinguished from the "free organisations", which have an "active membership". All official executive committee are elected.
- (f) The student council has the right to join the teaching staff in discussing and formulating the study programme for the university. Besides, it frequently submits proposals to the Government concerning educational matters of national interest e.g. the State Law for Higher Education, which has been submitted to the Parliament for ratification.
- (g) Many Indonesian students are involved directly in political activity or attracted to it. This is but a natural course, because during the struggle for independence students had played an important role and still there are many students who are members or supporters of a political party. During the general election e.g. students actively taking part in organising mass meetings, distributing posters and raising funds for their respective political parties. This is also the case with Catholic students. However, this activity usually does not take place within the campus. The effect on the students concerned is that they have to devote part of their time and attention to matters outside their studies. However, it is an



advantage that the students are not isolated from the masses. Moreover, one should take into consideration that the position of the Indonesian students among the large illiterate masses is not to be compared with that in more developed countries.

- (h) By students union we mean in Indonesia, the National Union of Indonesian University students "PPMI" who sponsored the first Asian African Students Conference early this year in Bandung. The most important "free student organisations are all affiliated to this Union, among which our own association (PMKRI). The PPMI was founded in Jagjakarta during the struggle for independence and as such had played an important role in it. It is now officially recognized by the Government as National Representative Body of Indonesia students and has many connections with National Students Unions abroad. Since last year the PPMI has become a full member of COSEC. Every two years a congress is held with an extensive programme concerning all important matters of national interest. Just to give an example; during the last congress we were discussing, among other things the State Law for Higher Education, National service and the security policies of the Government. Resolutions made will be forwarded by the Government for consideration.
- (i) Our Association is affiliated to the Pax Romana IMCS, and as such maintains policies in line with the aims of the Pax Romana IMCS. As for the National Union it is maintaining cooperation with the COSEC, WUS, as well as IUS. Up to now however, not much influence of these international student organisations is felt in the National Union.

TOPIC 2.

The PERHIMPUNAN MAHASISWA KATOLIK REPUBLIK INDONESIA
(Republic of Indonesia Catholic University Students Association)

- (a) The aims of our association are: -
- i. To improve the intellectual, mental and physical ability of its members.
 - ii. To serve the interests of University Students in general.
 - iii. To perfect the Catholic Society and the community in general.

To fulfil our aims we have organised study groups, discussion evenings, studia Generalae, retreats, recollections, pilgrimages, tournaments, trips, etc. Several "Sandiwara" - stage-evenings have been set up in Jakarta and Jogjakarta to collect money for poor people and victims of natural disasters. To serve the community we have founded and are running several high schools in Jakarta, Bandung and Jogjakarta. Incidental actions such as finding donors for the Indonesian Red Cross Transfusion Service, paying visits to hospital patients who have no family to take care of them, collecting clothes for orphanages, etc., are part of the social action programme. During the general election last year many of our members were helping the Catholic Party (Partai Katolik). Although these and other activities are carried out constantly, it is difficult to say to what extent the aims have been fulfilled. Certainly there is yet a lot to be done.



- (b) Yes, the activities of our Association have in many instances an impact on the student community. Actually our Association is considered as one of the best University student organisations.
- (c) No, usually an officer of the Association does not participate in committee work within other student groups. As for the latter, we charge other members to do the work. For example, the Secretary General of the National Union (PPMI) and the Chairman of the Social and Welfare Department are members of our Association, charged by our Central Board to work on national level.
- (d) Yes, it does get enough information in the form of bulletins, - periodicals and other publications. To inform our members about what is going on in the several branches, we have a periodical, the "PULSUS", issued by the Central Board. Besides, each branch has its own magazine, e.g. in Jakarta, its name is "Harapan".
- (e) Among the activities having an impact on the campus are: -
 the well organised "ragging period".
 the weekly gatherings, called "kroeg".
 the well-filled social evenings.
 the several sections, as the Philosophy Society, the Debating club, Sport department, etc.
- (f) Concerning religious and spiritual matters the chaplain has the right to veto, whilst in other things his advice is sought.
- (g) Non-Catholics are also allowed to become members of our Association with the status of "anggota istimewa" - that is, extraordinary members - except for the fact that extraordinary members are not allowed to hold office as Chairman or as Secretary. Otherwise they have the same rights as ordinary members.
- (h) The potential members are given a pre-university initiation during the ragging period, which lasts for two weeks (consisting of both physical and mental ragging). If they pass well they enter into an "investigation period" of 6 months, before they are accepted - if proved worthwhile - as full members.
- (i) The main weakness of our Association are:
 1. Most students are not able to hold office longer than one academic year, without affecting their study too much. So each year the Committee has to be constituted by new members, and this may give rise to some discontinuity in the Association's policy.
 2. The percentage of members participating actively in the Association's 'struggle for life' is still unsatisfactorily. It may be estimated at about 40%.
 3. Owing to the acute financial state of the Association, we had to limit our activities.

TOPIC 3.

- (a) Yes, our Association was represented at the Pax Romana Asian Seminar in Madras by Mr. A. Nanvato and Miss Nely Tan.
- (b) At the Asian Seminar our Association made the following commitments:
 i. Appointment of Liaison Officer responsible for the exchange of publication with the other Asian Federation.
 ii. Establishment of study-groups on scientific problems from a Catholic viewpoint.
 iii. Obtaining books by Catholic authors on the above-mentioned problems.

Commitment number one has been fulfilled by the appointment of a liaison officer. However, as our magazines and periodicals are all published in Indonesian, we deem it not very useful to exchange them with those published by other Federations.

Commitment number two has been fulfilled in some branches of our Association, by organising Studium Generale, Debating Clubs, Lectures followed by discussion, etc.

Commitment number three has not been fulfilled yet because of lack of funds.

J. Ong Joe Geb

Chairman,
for the Indonesia Delegation.

Fundação Cuidar o Futuro



REPORT from KOREA

TOPIC 1. The University Situation in Korea.

- (a) The staff has an influence on the students in the field of spiritual guiding.
- (b) No. The staff is well aware of the country's needs in departments, but we are financially in a weak position to carry out our wishes.
- (c) The leaders are students who have ability to lead the students both in studies and religious fields. Leaders chosen by the students are those who show the qualities mentioned above.
- (d) The situation in the student press in Korea is satisfactory and noteworthy. It carries information about students to the people and increases the general standard of knowledge. It gives to the students on the campus the news of what has happened in the University and college through a week, and also carries general articles on the natural Sciences and Social Sciences.
- (e) Each university and college has an organization named the Student Group for Defence of Country, under the honorable patronage of Educational Minister.
- (f) It holds a position of leadership in the University and it gives to the people a good example in all fields.
- (g) No. The students in Korea are not involved either directly or indirectly in political activities, for student political activities are forbidden by law, but sometimes it has taken place indirectly within the campus.
- (h) The activities of the Student Union are as follows:
1. to invite eminent scholars to lecture
2. to go down to the country to civilize the country people
3. to give the oratorical contest, debating society and the lecture meeting about the university life.
- Its affiliated units: -
1. Faculty of Liberal Arts.
2. Faculty of Exercise
3. Faculty of External Affairs
4. Faculty of General Affairs.
- The Independent student clubs: -
1. The Students' Group for the Defence of Country Social
2. Catholic Student' Association (religious)
3. Christian Students' Association (religious)
4. Mountaineer Association (social)
- (i) I do not know well about the influence on international Student organization in our federation, but two delegates were sent by Seoul National University at the Congress held at Manila 1955.



TOPIC 2.

(a) The aims of our federation: -

1. To raise the spiritual standing of the Church, based on the love of Christ.
2. To secure the Faith and cultivate usually the self-sacrificing spirit for the Church.
3. To increase the intellectual knowledge for the Catholic students.
4. To do the utmost for the evangelistic work among non-Catholics.
5. To build communication and friendship within the federations under N.C.K.C.S.A.
6. To carry on the organization business with IMCA and other federations.

(These aims are rather satisfactorily fulfilled.)

(b) Yes, its activities have a great influence on the Student community in this respect, giving the knowledge of Catholicism to the pagans and letting them know of the existence of the Catholic Church.

(c) No, most of the officers of the federation do not participate in time-consuming committee work within the other student groups.

(d) Yes, it does get enough information, yes it is.

(e) The lecture meeting, oratorical Contest, Debating Society.

(f) Most of the time, the Chaplain is adviser in the formation of policy and action.

(g) No, we do not have any clear provision. Our lack of funds curtails any activities of this sort.

(h) No, there is no effort at present.

(i) Our main weaknesses are: -

1. The difficulty of building the necessary financial establishing for effective action.
2. To send regular representatives to the member confederation of Pax Romana and to the Pax Romana and thus to establish friendships among other groups.
3. Inability to send brilliant students to study abroad and so advance our intellectual knowledge.
4. Inability to publish the Catholic Students Magazines because of our financial weakness.
5. Inability to get books from abroad and lack of a adequate library facilities.

TOPIC 3

Our Federation was not represented at the Pax Romana Seminar held at Madras in December, 1954.

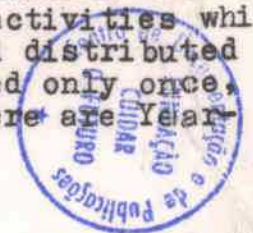
Augustin S. Lee.



R E P O R T from T H A I L A N D

University Situation.

- Q. What influence has the staff on the students?
- A. Here we are speaking of the University of Chulalongkorn only. This University was founded by King Rama V as a Training College for the Royal Pages, was developed into its present state by Rama VI and the subsequent Rulers of the Chakri Dynasty including the present King. His Majesty King Phumipol. As to the influence of the staff on the students within the confines of the classroom, many of the professors have a very definite influence for good upon the students due to the formers' interest in their young proteges. Outside the classroom, there are occasional social gatherings, such as, Commencement Day, Freshman Day, etc., when both staff and students alike gather together in an atmosphere of friendly conviviality. Some of the professors have groups of students meet in their homes for further discussions on their respective class problems, all of which lends for more influence on the part of the staff.
- Q. Is the Staff a completely foreign one? A. No, perhaps twenty per cent.
- Q. As such are they unaware of the country's needs?
- A. In general they would seem to be indifferent to the needs of the country though there are a few exceptions in the Arts Faculty and perhaps in the Law and Engineering Faculties.
- Q. Who are the Student Leaders? What are the factors which influence the students' choice of these as their leaders?
- A. The president down to the Treasurer are all Buddhist. However, on the Students' Council there is one Catholic member, the present delegate to this Pax Romana Leadership Training Course, Mr. August Kraiwute Gohwong. Generally students of an extrovert-type character are chosen: those who excel in sports and those who establish good relations with Professors and other persons of influence. Many better fitted students are overlooked because of their lack of this relationship with persons of responsibility.
- Q. What is the situation in the Student Press? What is the extent of the influence this has on the general student life on the campus?
- A. Only last month an attempt was made to inaugurate a Students "Newspaper" sheet. Each faculty was to report on its own activities which would be united with those of the other faculties and distributed throughout the University. Since this has been issued only once, its influence cannot yet be evaluated. Of course there are Year-Books published too.



- Q. How is your University Student Union organized?
- A. Each faculty elects two representatives who in turn are members of the University Council. These members together with the out-going President elect the general officers from among these representatives.
- Q. What is its influence in the University and in the country?
- A. In the University: organization of social activities both within the University and outside with other Universities. Regulations of the Universities.
In the country: directly nothing; indirectly a training for the future leadership of the nation.
- Q. Are the students involved directly or indirectly in political activities? Within the campus? What are its effects both on the students taking direct part and those attracted to it?
- A. Such activity is absolutely prohibited.
- Q. What are the activities of the Student Union? And its affiliated units? Which are the independent student clubs or societies which are not affiliated? Why?
- A. Sometimes the individual faculties under their respective representatives organise various activities such as debates, films, concerts, lectures, etc. At other times the General Council arranges for these and other events as Drama Festivals, as well in English and French and Thai.
- Q. What is the influence on international student organisation in your federation? And in your University Union?
- A. In answer to both of these questions a negative response must be given, not because we are unwilling to cooperate and to influence, if need be, but because we have not previously participated in any international meetings such as this one. There has been no impact on the University Union as yet, principally because we are a newly formed organisation whose existence is completely unknown in the University circles. We are sure, though, that when our aims are more definite, and sufficient enthusiasm has been aroused, we shall be able in some way to influence the Student Union by adopting suggestions which we hope to receive here in Kingmead Hall.

TOPIC Two.

- Q. What are the aims of your Federation and to what extent are these aims fulfilled?
- A. The primary aim is of a multiple character: to have the students in the various University realise that they are not alone or individual, but members of an organised group with Chaplains ready and eager to assist and guide them; to bolster their faith and to guide them



through dangerous environment (Buddhism); to bring about, if nothing more, meetings of Catholic young men and women with the hopes of thus promoting a greater percentage of Catholic marriages, thus avoiding the ever-present danger of mixed marriages. This is the present primary aim, and though it may not seem to measure up to the standard of Catholic Action, required of us at the present, it is, one can be sure, a definite step in the right direction. Gradually we hope to expand and increase the scope of the Federation.

For the rest of the question:

- S Since our Federation is only in its infancy stage, we shall have to pass over these questions, hoping that at the next gathering we shall have something more positive to answer.

TOPIC 3

Since Thailand was not represented at the Pax Romana Asian Seminar, Madras, December 1954, it is naturally impossible to offer any comment on this topic.

Fundação Cuidar o Futuro



FIRST MEETING of the STEERING COMMITTEE
PAX ROMANA LEADERSHIP TRAINING COURSE, SINGAPORE

Time: 1:30-3:43 p.m.

Date: 11th August 1956

The first meeting of the Steering Committee of the Pax Romana Leadership Training Course commenced at thirty minutes past one o'clock in the afternoon. (1:30 p.m.) with a prayer led by Rev. Fr. Meissonnier.

Present were:

Mr. Philip Loh Fookseng	(Pax Romana Sec)
Mr. G. F. Dewitt	(Ex-Officio)
Miss Milagros Belmonte	(Philippines)
Miss Helen Wanida Nanthavani	(Thailand)
Mr. George Fernandez	(India)
Mr. Christopher Hooi	(Malaya)
Mr. Ong Joe Gie	(Indonesia)
Mr. Guy Chan	(Hong Kong)
Mr. Rienzi de Silva	(Ceylon)
Rev. Fr. Meissonnier	(Ex-Officio)

The agenda followed was:

1. Election of Secretary
2. Election of Chairman
3. Presence of the Press
4. Official statements for the Press
5. Definition of Delegates, Active and Passive Observers, etc.
6. Workshops a. Definition
b. Procedure

For purposes of clarification the definition and composition of this particular Steering Committee were stated.

Definition: The Steering Committee for purpose of this Pax Romana Leadership Training Course is a body of persons which will formulate the policies what will govern said course.

Composition: The Steering Committee is made up of the heads of the different delegations with Rev. Fr. Meissonnier, Chaplain of the Catholic Students' Society, University of Malaya; Mr. Philip Loh Fok Seng, Pax Romana sub-secretary for Asia; and Mr. George De Witt, President of the CSSUM as an ex-officio member.

1. Election of Secretary

For the part of Secretary of the Steering Committee the nomination of Mr. George De Witt was proposed by Mr. Rienzi de Silva and seconded by Mr. Christopher Hooi. The nomination of Miss Milagros M. Belmonte was proposed by Mr. Ong Joe Gie and seconded by Mr. Guy Chan. Mr. Guy Chan moved for the close of the nominations, and Mr. Christopher Hooi seconded the motion.

Voting was carried out and results placed Miss Belmonte as Secretary of the Steering Committee.

2. Election of Chairman

Mr. Rienzi de Silva was proposed as Chairman by Mr. George de Witt and seconded by Mr. Philip Loh Fookseng. Mr. Christopher Hooi respectfully declined his nomination. A move that the nominations be closed was made by Mr. Loh Fookseng and seconded by Mr. Christopher Hooi. This automatically made Mr. Rienzi de Silva Chairman of the Steering Com.



3. Presence of the Press

The problem placed before the body was whether or not it would be advisable to allow pressmen to attend the conference.

After due deliberations of the matter, a solution was drawn up which could be summarized as follows:

a. Official statements with regard to the conference are to be released only by the Steering Committee while personal opinions of the individuals of the conference are of their own concern.

b. The press shall not be invited to the conferences nor to the social event.

4. Official Statements.

It was decided that an official statement would be released by the Steering Committee on Friday, August 17th, 1956. A meeting of the Steering Committee precedes this so that the members of the former could come to an agreement as to what statement to release.

In connection with this, it was further decided that no invitations would be issued to the press to the social evening function on Thursday, August 16th, 1956.

5. Definition of Delegates, Active and Passive Observers etc.

a. A line was drawn between the two general categories of those attending the conference:

Delegate is one who is entitled to propose, to second, and to vote on motions.

Observer is one who is permitted only to second motions but not to vote.

b. The Observers were then classified into types:

Active Observers are those who take part in workshop discussions. These are members of the delegations who are not official delegates.

Passive Observers are those not members of any delegation. They attend the conferences on invitation, but do not participate in discussions.

c. It was proposed by Mr. deWitt and approved by the rest of the body that the Australian observers be invited to be considered delegates for purposes of this conference.

d. From Mr. deWitt again came the recommendation to have 2 official delegates ~~for~~ from each Delegation. Delegations with only 1 member are entitled to one vote.

6. Workshops.

Mr. Philip Loh Fokseng gave us a precise idea of what workshops are by stating the main aspects of an ideal workshop which must be:

- a. a small group with 20 as the maximum number of members.
- b. essentially a working group which allows flexibility
- c. have a membership that is more or less /ty. representative.

It was then agreed upon to have three sessions for each workshop:

First Session or Session 1 is the full or general session i.e., attended by all members. After this the body is divided into two groups which are referred to as:



Second Session or Session 2

and -

Third Session or Session 3

each session has its own
Chairman and its own Secretary.

Mr. Philip Loh Fookseng was appointed Chairman of the first sessions of all workshops. Mr. deWitt then proposed and which proposal was seconded by Mr. Guy Chan, that Miss Milagros M. Belmonte be appointed the Secretary of the general session of all workshops.

Points of clarification:

1. Passive members do not attend Sessions 2&3.
2. A five minute break follows the speech of the speakers.
3. The workshop proper begins after the five-minute break.

With no other business on hand, the meeting adjourned at 3:43 p.m.

Respectfully submitted by:

.....
Milagros M. Belmonte - - - Secretary

Fundação Cuidar o Futuro

Approved by:

.....
Rienzi de Silva - - - Chairman



Conclusions passed by the general body meeting.

Workshop I Student society and social action.

In the light of the teachings of the Catholic Church it is the duty of every Catholic student to participate in some form of social action. Some types of social action programmes are vaguely understood by students participating in them so that basic principles are necessary to guide said students in their work. Social action must not be used solely as a technique but should rather be part of living a fully Catholic life.

Workshop II Nationalism.

The Catholic University students should take a full interest in the problems of national concern because they ought to be "full citizens of earth and elect of heaven". (Pius XII).

Nationalism is often more the obvious influence in the student movement in Asia today. More important however is the social, economic and cultural revolution that influences it simultaneously. Nationalism is thus an expression of a movement at a deeper level than nationalistic feelings or a desire for political independence. Student leaders had tended to be more influenced by the latter and based their action on such in the past. In their present action they need to be guided by new norms and values of a more permanent nature. The Catholic student can help tremendously in this task in Asia today, remembering that the Church is the vital principle of human society, preparing for human society a basis on which it can rest securely.

Workshop III Student Press.

There is a need for effective Catholic student journalism. In view of this the Federation should implement some form of comprehensive training in journalism for Catholic Students.

Recommendations:

- (a) a course in journalism
- (b) experience in the local press
- (c) using some of the existing handbooks on journalistic technique.

The House passed the recommendation "that an Asian supplement be edited by a Board situated in an Asian country and that this be published in the national magazines."

The House was of the opinion that the following two suggestions be also considered.

- (1) that an Asian supplement be edited by Pax Romana at Fribourg and seen to that it reaches the different Federations as quickly as possible.
- (2) that an Asian magazine be established to serve as an official organ of all Asian federations.

Mr. Ong Joe Gie volunteered to set up the Board of Editors in Indonesia for the current year. It was agreed by the House.

signed George Fernandez
Secretary
Steering Committee

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SYNOPSIS

Sunday 12th August
10:35-12:30 p.m.

NATIONALISM IN ASIAN UNIVERSITIES

(Introduction to Workshop No. 2)

Speaker: Mr. P.D. Mayo
Chairman: Mr. John Tseng

Definition of the subject within the scope of this workshop:

To consider the meaning of the term nationalism and the part it can play in the development of the Asian students. We must specially consider it in relation to the Catholic Students.

Definition of Nationalism falls into two distinct divisions:

1. The feeling of a person for the freedom of his country (or a colony)/
2. The moving force that produces sacrifices for the betterment of the community that is in an independent country, e.g. in India. Pride in their land makes persons sacrifice their chosen careers and take up other professions that would benefit the country.

Types of Nationalism:

1. Political (or "false" nationalism) False nationalism when the politician use it to gain votes.
2. Pure or "true" nationalism - ideals a young man has and which fits him to do good for his country.

Degree of Nationalism:

1. A lack of Nationalism
 2. An extreme fervour for it.
 3. The middle course.
- The middle course is obviously the best, there one can see clearly without prejudice.

The Effect of Nationalism on Student Life:

- 1 On Individuals - helps them to study the situation of their country.
2. National Unions - the leaders are trained to represent their respective countries. This is the way of learning to give and take and to come to an amicable agreement.
3. International unions - these depend on good national unions.

Nationalism in the University:

The position if Europe is independent development - the University are autonomous. The danger hereis of political interference.



Catholic Institutions and Nationalism:

Catholic Institution should keep pace with the trend in Asia. We can organise activities to study the trend and see what we can do. Learning from the mistakes of others we will be able to avoid the pitfalls.

Saturday 11th August
4:30-6:30 p.m.

SYNOPSIS

The Student Society and Social Action

(Introduction to Workshop No. 1)



Speaker: Mr. George Seow
Chairman: Mr. Loh Fook seng

The countries of research in Asia today face problems, common to one another. Social action in this context can be defined as action undertaken by students in colleges and universities in answer to a social problem with the aim of the betterment of Society.

Catholics are in the minority in Asia, but we must play our part in Society, in order to achieve an effective social action programme we must establish a common basis. The co-operation with others is necessary and advisable, provided of course, these are men of good will and act according to the Natural Law.

A deep feeling of social consciousness is not enough. Asia's problems belong to, and are part of, Asia. Approach problems in a spirit of humility, sacrifice and a real charity.

The problems may be grouped under current and recurrent.

Current - educational, civic, political, social and national. The percentage of illiteracy in Asia is very high and this is where University and undergraduates and graduates can play their part.

Self rule has but lately replaced colonialism in many countries of Asia. Free election enabled the population to exercise franchise in the choice of government. But the incongruity is that the masses in Asia are both illiterate and ignorant. As to the system of democracy which is theirs and are thus open to exploitation. As in Indonesia, where the students with the aid of the Government help to instruct the citizens on democratic voting procedure, - students in other countries should pay a similar role.

But a most satisfactory approach to the problem would be a civic and not a political one - one ~~exigant~~ based on citizenship, not on partisanship.

There are certain problems which though political in character, are looked upon as common problems, and to which there is no obvious divergent views. These can be termed national problems, and example of these are communism and independence. In Malaya for instance a University student could very well encourage and sympathise with the re-settled villager and the slum-dweller.

Under recurrent we can list problems of resettlement which arise from natural disasters such as floods or fire.

At the moment the social action is spasmodic and uncoordinated. This is to gloss over the more significant and long standing problems.

In the Gospel we learn that Christ attached great importance to social action -

"When I was hungry you gave me to eat, when I was thirsty you gave me to drink, and when I was naked you clothed and sheltered me..."

"As long as you did these to one of these my least brethren you did it to me."

The negative approach to the problem is that unless we play our part evil men will stop in and exploit the situation. International student bodies like the COSEC, Pax Romana or WUS should be sought and worked into.

How all these problems will be tackled will depend very much on the situations. In some it may best be the Students' Union, Committees, publications, in others, the National Union and so on, or it may necessitate the setting up of a new body altogether.

By doing what we are bound to perform men will certainly say: "Who are these. 'By this mark you shall know them,' they love one another," just as Christ loves us all.

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Monday 13th August '56
8 :30 -9:30 p.m.

SYNOPSIS

The Student Press

(Introduction to Workshop No. 3)

Speaker: Mr. Stephen Sim
Chairman: Mr. Frederick Samuel



That the power of the press is not to be underestimated is illustrated by well known incidents of how mob action can be incited by the press.

The Student Press includes all publications by students, excluding the purely academic journals.

Student Publications can be divided into the following categories:

- (1) those published by the Students' Union
- (2) those published by political clubs; and
- (3) those published by student organisations with special social or cultural interests.

In the Malayan University, the official organs of the Students' Union are the 'Undergrad' (a monthly paper) and the 'Students Union Magazine' (an annual). As to publications of the second category, the Malayan University has the 'PAJAR' - awakening - a leftist paper published by the University Socialist Club, and the 'DEMOCRAT' official organ of the Democratic Club, which express the opposite political viewpoint. The former has a larger circulation and a tempestuous history, having gained no little publicity from a police case involving the student editors. The latter had only been started this year. Classified under the third category are the 'AQUINAS' (annual of the CSSUM) and a few other fliers and irregular pamphlets.

The basic factors involved in the production of a good publication area (1) the Publishers and Writers, (2) the Medium of Expression, and (3) the nature of the Audience (readers):

The Publisher (and writer) is given the privilege of not being censored. This privilege must not be abused, it must have ultimate good as its aim. As "truth is good", nothing short of truth is acceptable.

The medium of expression embodies the choice of the form of the publication whether tabloid, news-sheets, or magazine-like, and the general layout and contents.

As for ascertaining the nature of the audience (reading public) schemes of study of the audience are conducted by publishers in the U.S.A. though in S-E Asia no such attempts have been made. It is of the utmost importance to obtain a comprehensive view of the background of the group of people, to whom messages are particularly directed.

The aims of the publication can generally be classified into two types: (a) corrective and (b) informative (instructive and explanatory). The primary aim of the Student Press should be to disseminate Truth. It must inform those who are under its leadership the path along which to follow.



To provoke discussion, the following problems were posed: -

- (1) Is it possible for students to obtain professional training in journalism? (there is no established courses in S-E Asian universities for Journalism except the Philippines.)
- (2) Is it feasible to have an exchange of students programme so as to enable students to acquire experience in Journalism in places like the Philippines where such facilities are available?
- (3) Can the Student Press be an instrument to remedy the fault of over-specialization?

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On the discussion that followed, Messrs. Christopher Hooi and Paul Chang, between them, gave a most comprehensive and lucid presentation of the Catholic Students' relation to the Student Press in the University of Malaya - its problems and tentative solutions. Professor Noel Martin, speaking on the Australian situation, told the house that the Australian Catholic students exercise a strong influence in Student Press circles.

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