

PAX ROMANA

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel

Tél. 2 26 49



ALL - ASIAN SEMINAR

BACKGROUND MATERIAL AND OUTLINE PROGRAMME

FOR USE AT THE SEMINAR

Fundação Cuidar o Futuro

Loyola College, Madras 6, India

from

10th. December 1954-2nd. January 1955.

PAX ROMANA

- 1 -

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel

Tél. 2 26 49

Background document No 1

PAX ROMANA ASIAN SEMINAR

OUTLINE PROGRAMME OF STUDY



I. The present condition of Asia

- a. How has the concept of nationhood changed in the years since the war?
What barriers have been overcome - e.g. communalism, sectionalism?
- b. What have been the specific results of this changing concept on:
Political life and attitudes?
Economic development?
Social changes?
Attitude towards own national history?
Religious life.....Traditionally dominant religion?
.....Other traditional religions?
.....Christianity?

II. What repercussions have these conditions had on Asian universities?

- a. Introductory talk: The Mission of the University.
- b. Is this concept of the university valid for Asia?
Has it ever been the idea underlying Asian universities?
Is it the idea which underlies Asian universities now?
If not, what is the present context of the university on society, as a university?
..... as a powerhouse of ideas?
..... at the human level?

III. What aims should Catholic university people have in working to change the nature of the university in Asia, and its place in society?

IV. How do the Asian federations work?

- a. How are the federations organised at the local and national levels?
- b. What is the nature of the formation given by federations to their members? How is this formation given? On the national and local level.
.....religious formation - intellectual, liturgical.
.....ethical formation.
.....social formation.
.....professional formation (need for graduate groups).
.....apostolic formation.

./.

- c. What is the apostolic work of the federations? How is it organised at the local and national level?
- d. What relationships exist between the federation and its local groups and other Catholic organisms - e.g. Legion of Mary, St. Vincent de Paul Society, Young Christian Students, Young Christian Workers, Sodalties etc.? What is the place that such societies have in the university apostolate?
- e. What are the relations of the federation and its local groups with non-confessional university milieux - e.g. local and national neutral student unions, World University Service?
- f. Do the federations or local groups have relations with other organisations - e.g. World Assembly of Youth, Student Christian Movement, World Federation of Democratic Youth?

V. Do the present aims, conditions and organisation of the Asian federations correspond to and satisfy the needs of the university and the requirements of the apostolate?

Are there any changes needed? If so, what? (Discussion along the lines of Point IV above)

VI. Presentation of Pax Romana as an international movement.

- a. Its general organisation and work; the Sub-Secretariats, etc.
- b. Its role in the international world.

VII. Future work of the Asian federations at the international level.

- a. Work which the Asian federations can do in common. What tasks are there to be carried out, and who shall fulfil them?
 - b. Work which the Asian federations can do with the non-Asian federations.
 - c. Which of the existing services provided by the General Secretariat and the Sub-Secretariats can the Asian Federations use? What modifications are needed? What additional services could usefully be provided?
-

PAX ROMANA

- 3 -

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel

Tél. 2 26 49

Background document No 2

PAX ROMANA ASIAN SEMINAR

METHODS OF WORK

From the preliminary documents that have already been circulated, from the discussion in their own societies and federations, and from the publications of Pax Romana, delegates to the Asian Seminar will already have gathered something of the purpose underlying the holding of the Seminar. This document is a short note on the working methods to be used at the Seminar, and is being sent to delegates in order to help them complete their preparation.

Preparation of delegates.

Asian Catholic societies and federations were asked to complete a questionnaire enquiring into the social, cultural and spiritual transformations taking place in Asian universities. Answers have been received from six countries, and it is hoped that the study and completion of the questionnaire in these countries will itself have helped delegates to prepare for the work of the seminar.

The answers to the questionnaire have been summarised by the General Secretariat, and you will find the résumés among the background material that is enclosed. Delegates are asked to read these résumés with care, so that they will have some idea of the transformations taking place in universities in other parts of Asia by the time they arrive in Madras. If this is done, it will be possible to avoid repetition at the Seminar itself, and delegates will be able to start work with a more comprehensive view of the situation throughout Asia. If those federations who have not already sent their replies to the questionnaire do so before the Seminar, the General Secretariat will be able to prepare résumés of use at Madras.

Method of work at the Seminar.

The method of work has been designed to suit the fundamental aim of the Seminar - the interpretation, by way of study and the mutual exchange of experience and ideas, of all that is meant by the intellectual apostolate in the specific context of the needs of the Asian universities. In view of the fact that this interpretation must, if it is to be of value, come from the student delegates themselves, it was decided that the usual conference method of lectures, questions and discussion would not be used - not because it is in itself necessarily a bad method, but because it seems inappropriate to the work of the Seminar.

./.



It is suggested that the method most suited to the Seminar is for delegates to split up into three groups, with, as far as possible, every federation having at least one representative in each group. The groups will follow the outline programme (document No 1) point by point, and after each major heading on the programme has been discussed one person will be asked to prepare a synthesis of the three group reports on the particular point, and the groups will meet together to hear and discuss this synthesis.

The general principle of work will be that of the three groups working separately and coming together to establish their conclusions on each point. It must be stressed that this method of working must be kept as flexible as possible. For instance, towards the end of the programme, when the delegates are discussing the work that the Asian federations can do in common, it may be necessary for the groups to work together.

The programme itself is not meant as a rigid agenda, but merely as a guide to the groups indicating the sort of problems that might be discussed. It is hoped that further problems will rise in the discussions which will deserve closer study. It is also impossible at this stage to fix a definitive timetable for the different points.

Fundação Cuidar o Futuro

PAX ROMANA

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel
Tél. 2 26 49

- 5 -

Background document No 3

PAX ROMANA ASIAN SEMINAR

The Intellectual Apostolate in Asia

by T.N. Siqueira, S.J. (of St. Joseph's College,
Tiruchirapalli, India).



I am not familiar with any other country of Asia than India. But what is true of this country is largely true of the rest of the continent as well. In spite of superficial differences, there is a core of fundamental unity in Asia.

What is the intellectual apostolate?

In a predominantly non-Christian continent like Asia the light of Christ's teaching and example has to be shown in as many aspects and from as many angles as possible: what appeals to one class of people or even to one individual may not appeal with the same conviction to another. 'Go and teach all nations' means not only oral teaching but also real --- teaching, indeed, is always done more by what the teacher is than by what he says, and of Our Lord it is said that He did and taught, first did and then taught, taught by doing. To the poor and uneducated the sight of a Little Sister of the Poor spending her whole life in a foreign country toiling for the abandoned old of a nation completely different from her own, or of a Laybrother living a lifetime in an orphanage of children as different as can be imagined from those of his own country, is a stronger proof of the divinity of the religion which inspires them than a volley of unanswerable arguments.

This apostolate of charity --- even corporal and material --- certainly appeals to the educated no less than to the uneducated. But to it must also be added, for completeness and permanence, the intellectual apostolate, which by means of the written and the spoken work, aims at presenting the truths of Christianity in a way adapted to the mental background of a Non-Christian society. Its motive -- to make Christ known -- distinguishes it from theology or asceticism; its method --- of appealing to the mind more primarily than to the heart --- distinguishes it from works of mercy.

Special features in Asia

While the intellectual apostolate as such has both the motive and the method I have described, the intellectual apostolate in Asia is subject to conditions peculiar to this continent. For one thing, the readers or hearers for whom it is intended are not homogeneous either horizontally or vertically --- having the same degree of

./.

education or belonging to the same religion or language-group or even race. The difficulty of adapting the doctrine and practice of Christianity to a vast and heterogeneous audience is perhaps greater here than in any other continent in the world.

Horizontally, there are different religions each with its own background of mythological literature and tradition which has hardened through the centuries; each religion has given rise to a distinctive art, social structure, even diet and dress. The intellectual apostolate among the members of one religion cannot be the same as that among those of another. The most important feature of a successful adaptation is therefore an understanding of not so much the conscious as of the unconscious workings of their mind. The work of Frs. P. Johanns and G. Dandoy, both of the Society of Jesus, in The Light of the East (now defunct) where they tried to understand and interpret Hindu philosophy in scholastic terminology and to interpret scholasticism to India cannot be too highly praised. It was the first attempt by Christian philosophers from the West to do for India what St. Thomas and St. Augustine did for the Graeco-Arabian thought of the Middle Ages. 'To Christ through the Vedanta' accurately represented the apostolic approach to Christianity by way of the philosophy contained in the commentaries on the Upanishads by Sankara, Ramanuja, and Vallabha, founders of the three chief schools of Hindu philosophy.

This work has only been begun; it has to be continued by other scholars who know both Christian and Hindu philosophy in its original documents and not in translations and parallels acquired by extrinsic concepts. The rays of primitive revelation scattered in the many systems of thought and belief in vogue to-day have still to be traced back and purified of the adventitious elements that have gathered around them in the course of over a thousand years; they have then to be integrated with the complete message of the Gospel as interpreted and lived by the Church from day to day. Not only the Vedanta but other philosophies and methods have still to be studied and presented.... not to destroy but to fulfil. The Hindu doctrine of avatars, which is a groping after the Incarnation; the universal Hindu belief in rebirth as an explanation of inequalities in this life and of the punishment due to sin, which is rendered unnecessary by the Christian revelation of a future life and of the true value of earthly prosperity in the light of heaven and hell; the Hindu custom of praying for the dead with a vague idea that they will be benefited by it, which is 'fulfilled' by the Christian dogma of purgatory and of vicarious suffering among the members of Christ's mystical body; the Hindu ritual of washing, anointing, burning, connected with 'samskaras', which are really gropings after the sacraments instituted by Christ to signify and produce by outward signs inward grace --- all these have to be sympathetically explained to the Hindu who knows and practises his religion.

To the Muslim the intellectual apostolate must appeal through his own religion. The unity of God, the eternity of hell, the brotherhood and equality of all men --- these are the good stepping-stones

to the fullness and height of the Christian revelation. But all these truths are in a sense exaggerated, or rather overstressed, by Islam; it is in Christianity that they are rightly focussed and completed by the mercy of God, the Trinity of the Godhead, and the fact that Jesus is not a mere prophet but God incarnate.

The approach to the Buddhist is more difficult, because his religion is mostly a code of morality with an insistence on the sacredness of all life and the need of compassion and ahimsa (non-hurting) which has to be competed and 'fulfilled' by the doctrine of creation and original sin, which in turn postulates a personal God and repentance and penance for sin.

The Sikh, the Zoroastrian, the follower of the various cults of Central Asia have similarly to be approached from their own angles, using their own terminology (where even common words like soul, sin, heaven, God, may have different meanings), starting from their own mental background which has been inherited through a millennium and is now possessed all but unconsciously, if the message of Christ is to penetrate at all and bring forth fruit. To speak to a Hindu without starting from rebirth, to speak to a Muslim without referring to the Quranic doctrine of sin, to speak to a Buddhist without being aware of the Buddhist theory of morality, is to foredoom the intellectual apostolate in Asia to failure.

Vertically, there are several intellectual and social levels among the inhabitants of this continent, and even among those who may be called educated there is no uniformity in a people who are far from universal literacy. There can therefore be no common level of intellectual approach either by speech or by writing; not only as between town and country, but also from one school or audience to another and from one language or paper to another the message of salvation has to be adapted by experts who know not only the subject they are handling, but even more the intellectual standard of those for whom the message is conveyed.

The present condition of the intellectual apostolate in Asia

It cannot be said that the intellectual apostolate exists in an organized and efficient form in Asia. The Catholic intelligentsia, who alone can undertake this work in the absence of sufficient missionaries from outside, are too few and scattered to make their influence and their first-hand knowledge of the intellectual make-up and moral condition of their Non-Catholic countrymen really useful and fruitful. The older generation of laymen has not been trained in the methods of Catholic Action even when they happen to be highly educated, like the members of the learned professions of teaching, law, medicine, and administration. And, though this might seem strange to Europeans and Americans, though these educated Catholics live in a preponderatingly Non-Catholic society with the same customs, language, contacts, interests, they feel little of the zeal which Catholics in distant countries show when they pray and suffer and save up their meagre pennies for the foreign missions.

Fortunately there is an awakening among the Catholic students of Asia. The Pax Romana movement has at last taken root in our universities and both the students' section and that of the graduates have realized the need of an organized study and discussion of religious and moral questions with a view to the intellectual apostolate which by their better education has become their duty. The All-India Catholic University Federation had a plenary session in Madras in December 1952 and a regional conference at Ernakulam in April 1954 with enthusiastic attendances of 3,000 and 1,000 respectively. The movement is still to be stabilized; but it has certainly started and its growth is only a matter of time. But both students and graduates have not yet found out the best means and methods of reaching their Non-Catholic fellow-intellectuals; whether lectures from public platforms would do better than articles in the Press, whether philosophy would appeal better than sociology --- are practicing questions waiting for a solution.

Difficulties and obstacles

In the enthusiasm of the new movement especially among the Catholic students of our universities we must not forget the obstacles and dangers in the way. The first in strength seems to be the torrential upsurge of nationalism which has of late years swept over Asia. A fierce hatred of colonizing peoples and of the white race has led to an all but irrational distrust of foreigners in general. The very natural and reasonable desire of Asiatic nations for independence is nothing like so vehement as their fear of interested motives and domineering tactics on the part of any Western nation that offers to help them. In this general commotion even Christianity has come to be looked upon as a foreign religion and its missionaries as foreign agents of colonialism. While the British ruled India the cross was suspected to follow the flag. But even now after India has settled down to an independent existence Christianity is still looked upon as a religion which prescribes an extra-national loyalty and to that extent makes its followers less Indian. This new nationalism in India seems to aim at self-sufficiency not only in food and arms but even in religion, and wonders why the Catholic Church in India cannot be independent and self-contained. This almost universal misunderstanding of the catholicity of the Church is probably the greatest obstacle, or at least difficulty, in the way of the intellectual apostolate in India to-day.

Another, no less formidable but not so universal, is the insidious spread of communism chiefly among the half-educated middle classes in Asia. The colossal propaganda of Russia and its subjects, which works through the incredibly cheap books and papers that flood our libraries and bookshops, has certainly impressed those who cannot judge for themselves with the idea that the communist experiment has succeeded wherever it has been tried and that this may be the solution of Asia's undeniable poverty and misery. Chiefly among the young who attend schools and universities full of good will and ardour and ignorance of subtleties is this poison most rampant. It is with

these students that the permeation of true principles and facts must be secured with the purest zeal and the most enlightened skill. Only the repeated explanation of the Church's attitude to the poor as revealed in the Gospel, the Life of Our Lord, and the Papal Encyclicals, and the practice of these principles by the clergy and laity throughout the world can answer these objections and convince immature minds led astray by fallacies. Otherwise what has happened in China may soon happen in the rest of Asia.

Conclusion

There is thus much scope for the intellectual apostolat in Asia. A better training of Catholic youth especially in the universities and professions and a more realistic awareness of the right method of approach not only to the doctrine to be communicated to Non-Catholics but also, and perhaps even more to the mental and emotional make-up of those to whom it is communicated is needed. And it is God who giveth the increase.

* * *

Fundação Cuidar o Futuro



PAX ROMANA

- 10 -

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel
Tél. 2 26 49

Background document No 4

PAX ROMANA ASIAN SEMINAR

INDIA

Resumé of replies received from the All-India Catholic University Federation and from local groups in Belgaum and Bangalore to parts one and two of the enquiry into the transformations taking place in Asian universities.

1. Social transformations within the universities and colleges.

The student population has been increasing continuously, and although there have been increases in staff, these have not been comparable. The general result has been overcrowding, lack of personal tuition in most grades and a lowering of academic standards. The material conditions of the students are often poor. One of the results of this combination of factors is that many students have little or no sense of responsibility, and dishonesty and indiscipline are not unknown. The universities are now open to a much wider cross-section of the population, and the interests of the lower castes are safeguarded by the government - by way of reserved places, scholarships, etc.

Catholics, both during and after their university career, tend to sense that they have special responsibilities, but these responsibilities are often not crystallised, and so Catholics exert little influence on the university or on intellectual life in general.

In the informal life of the university, groups on the political left tend to be active and strong. Organised cultural activity is small, and often tends to communalism where it does exist. The influence of organised religious groups is negligible. Catholic influence is exerted in Catholic colleges, but is scarce elsewhere. In general Catholic influence in the university is very small.

2. Cultural transformations within the universities and colleges.

The attitude of Indian students towards their traditional culture varies from deep respect to indifference. In general, students are interested in and proud of their culture, and are attracted to it in a sentimentalist and nationalist way, but do not study it deeply. Interest tends to be selective; students are most attracted to those elements in their traditional culture which they can enjoy easily - music and dancing for instance. Literary classics are quite a different matter.

./.

Scientific method has an obvious attraction for students who can see the general advantages which its application will bring to the country as a whole, and the specific utilitarian interest that it has for the individual student in that scientific training will make it easier for him to find a job when he leaves the university. Very few students find any conflict between the use of scientific method and the elements of their traditional culture that still live.

The university is itself a Westernising influence, both formally, through the curriculum, and informally, in the general atmosphere. Students tend to absorb the superficial elements of Western culture, and thus continue a process which has already started in their homes and schools. In the universities in the big cities Catholics tend to be more Westernised than the average student, but this is not a rule that holds for all the universities and colleges.

Indian culture tends to be associated with Hinduism, and so far Catholics have not done a great deal to "synthesise" Catholicism with the traditional culture.

* * *

Fundação Cuidar o Futuro



PAX ROMANA

- 12 -

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel

Tél. 2 26 49

Background document No 5

PAX ROMANA ASIAN SEMINAR

PAKISTAN

Resumé of replies received from Pakistani students now in Britain to parts one, two and three of the enquiry into the transformations now taking place in Asian universities.

1. Social transformations within the universities and colleges.

The student population has increased and is still increasing, and there is considerable overscrowding. The scope of entry to the colleges is now much wider, and the general quality of the students arriving at the university is not high. Housing, material conditions and health are bad, and the moral standards of the students low. There is a general feeling of dissatisfaction and frustration - due to bad conditions, difficulty of finding jobs after leaving the university, non-recognition of degrees outside Pakistan etc.

Fundação Cuidar o Futuro

In the light of these changes, Catholic influence is negligible, due to small numbers and defensive outlook. The majority of students in Catholic colleges are Islamic.

The Communists are noisy and militant, exert influence, and find the mass of students readily inflammable material. There are some cultural societies, usually with an international outlook.

2. Cultural transformations within the universities and colleges.

Students have a considerable interest in their traditional culture, often inspired by intense nationalism. Indifference to traditional culture is not manifest, but the students interest takes many different forms. Some sections demand traditional manners, dress and code. Others, in spite of their nationalism, feel that there is a conflict between their traditional culture and "modern" ways.

Scientific method is warmly approved of. Its use in practice is seen as the ray of hope for Pakistan's future. As a result, students tend to take science courses regardless of their qualifications and suitability. Interest in science is not merely confined to the curriculum, and extends to the informal life of the university - debates, meetings, conversation, etc. - where it is far more prevalent than interest in the arts.

./.

Some sections resent Westernisation, others accept it, and the universities and colleges are themselves westernising factors - particularly with respect to the status of women. The situation is complex, and there is no "general attitude". On the whole, the few Catholic students tend to be more westernised than average, because they are freer from Islamic influences. But Catholics as Catholics have no clearly defined position in this context.

3. Spiritual or ideological transformations in the universities and colleges.

There are some Marxist lecturers who, inevitably, exert influence on the students. The few Christian lecturers are respected and trusted.

Marxist ideas are quite strong, and are often adopted by students when a sense of social injustice is awakened. Marxism provides a ready made explanation of and solution for social problems.

Catholics are aware of the ideological tensions present in the university, but feel that they are too small a minority to exert an effective influence; there is the tendency to be very defensive in outlook.

Fundação Cuidar o Futuro

* * *



PAX ROMANA

- 14 -

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel
Tél. 2 26 49

Background document No 6

PAX ROMANA ASIAN SEMINAR

HONG KONG

Résumé of replies received from the Hong Kong University Catholic Society to parts one, two and three of the questionnaire into transformations taking place in Asian universities.

1. Social transformations within the university.

The student population has increased by 50% since 1939, but teaching staff have increased proportionately, and academic standards have probably risen. Student accommodation is inadequate, but otherwise material conditions are quite good. Admission to the university is on merit, and assistance to students is increasing, though still only affecting about 10%. Students tend to be more serious and hardworking than before.

Catholics form some 10% of the student population, and the proportion seems to be growing. In the university, and in intellectual life in general, Catholics form a responsible and influential minority, and are respected by others.

Political groups are absent, and cultural societies have little influence. There are Catholic and other Christian societies. As individuals and as a group Catholics exert some influence in the university. On the whole they are respected.

2. Cultural transformations within the university

Culture and tradition do not have any strong influence in the university, and the general attitude of the students is one of indifference, except for some Chinese students.

Students feel science to be important, not so much for the future of their country as for their personal future. Interest in science is greater than in the arts.

All students tend to become Westernised, though this is only a reflection of the society in which they live.

3. Spiritual of ideological influences within the university

Marxist influence is slight, but there is a general materialist atmosphere.

Catholics are aware of their responsibilities, are not just defensive, and are respected. In spite of this, their spiritual and ideological influence in the university is not great.

*

*

*

PAX ROMANA

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel
Tél. 2 26 49

- 15 -

Background document No 7

PAX ROMANA ASIAN SEMINAR

CEYLON



Resumé of replies received from the Ceylon Catholic Students' Federation to parts one, two and three of the enquiry into the transformations taking place in Asian universities.

1. Social transformations within the university.

There has been a continual increase in the number of students studying at the University of Ceylon, but this increase has, in general, been matched by an equivalent increase in staff, material facilities etc., so that there has been no deterioration of academic standards. Students from all classes of the population now have a better chance of admission, although the children of very poor people still experience financial difficulties; this 'democratisation' has been achieved without any lowering of the standards of entry or of the intellectual and moral calibre of the students themselves. The social transformations which have taken place within the university do not seem to have greatly altered the place of the university in society, or the mutual attitudes of the one to the other. Thus although students are becoming increasingly conscious of social problems, there is little realisations of the part which they, and the university itself, play in society.

The influence of Catholic university people on society, in the context of these social transformations, is small, but definite. Non-Catholics are 'aware' of Catholicism and the Catholic stand on certain problems, and their attitude is one of respect, though this is discounted by certain cultural tensions, which are elaborated below.

The strongest organised groups within the informal life of the university tend to be political, and to a lesser extent cultural and religious, but their influences tend to be confined to particular categories of students. Catholic influence in the university, like Catholic influence in the country as a whole, is small but definite, and tends to be exerted unconsciously rather than consciously. On the few subjects on which Catholic students are willing and able to take up definite standpoints, their views are listened to and respected, if not believed.

./.

2. Cultural transformations within the university.

In their attitude towards the traditional culture of the country, Ceylonese students can be divided into three categories. The first group are those with a traditional Ceylonese background, whose acceptance of things Eastern tends to be uncritical. The second group consists of those who have a Western background and education, and who mostly come from the higher social classes. Finally there are those students who try to draw the best from both the traditional and Western streams of culture in Ceylon. The students' attitude towards the traditional culture varies - many are indifferent, or think that it is fossilised and irrelevant to present day existence. Others are still concerned with it, either critically or uncritically. This general attitude may be due to the fact that traditional culture has little place in modern entertainment or use of leisure (with some exceptions). Although the cultural and national revival of Ceylon has genuine enough roots, it seems to have been stimulated rather artificially, and though students are not, of course, hostile to their own traditional culture, they do not want its promotion to exclude further Westernisation.

Acceptance of the necessity of adopting scientific method is spreading, especially amongst those who consider themselves Westernised. The advantages of scientific and technological progress are very obvious in terms of higher standards of living and the elimination of disease and poverty. Most students do not find any conflict between the advance of scientific method and their traditional culture, because their traditional culture is not considered to have much relevance to life as it is lived. At the same time there is not much intellectual intercourse between science and arts students, though they mix well enough in non-curricular spheres.

The very existence and structure of the University itself, and the place of the University in society tend to be Westernising influences on the students. This influence is welcome to most of the students, and is very powerful. It is not confined to ways thought and subjects of study, but to the general pattern of life of the student. Westernisation is associated with education and social status, and the students accept it willingly - almost as a habit. In the context of this atmosphere, Catholics tend to be even more Westernised than the average student - perhaps over-Westernised, as they are sometimes thought to be an alien influence: this may be due to the traditional association of Buddhism with the state. In theory, there should be no conflict, but in practice the lack of interest that Catholic students tend to show in things Ceylonese sometimes leads to antipathy. This problem is discounted by the fact that the students' preoccupations tend to be in the spheres of politics and sociology rather than culture and philosophy.

3. Spiritual or Ideological transformations within the university.

The curriculum and methods of teaching employed in the university are perfectly objective, with one qualification, as Marxist teachers tend to exert some influence in the Department of Economics. On the whole, professors are judged on their merits as teachers, and there is no favouritism or hostility to professors on ideological grounds, either by the university authorities or by the students.

The influence of Marxism on the general atmosphere of the university is perceptible, and many students tend to be led towards it either by an awakening to social injustice, or by an outstanding Marxist personality on the staff. The students are easily swayed, and the hard core of indoctrinated Marxists is probably rather small. There is some evidence to show that most students who have been Marxist at the university relinquish their Marxism soon after leaving.

In this context, Catholics are usually aware of the ideological tensions, and accept their responsibilities; few, however, take the initiative in this respect, and most Catholics, like other students, have their minds firmly focussed on the date of their final examinations.

* * *



PAX ROMANA

- 18 -

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel
Tél. 226 49

Background document No 8

PAX ROMANA ASIAN SEMINAR

MALAYA

Resumé of replies received from the Catholic Students' Society, University of Malaya, to parts one, two and three of the enquiry into the transformations taking place in Asian universities.

1. Social transformations within the university.

In recent years there has been a steady increase in the number of students at the University of Malaya, but this increase has been balanced by a comparable increase in university facilities, and there has been no deterioration in standards for this reason. University education has spread to the lower middle classes, largely because of the increased number of scholarships and bursaries available. Students from the Malayan section of the community have benefited most from these scholarships, as it is the policy to try and 'equalise' the progress of the Chinese and Malayan communities by giving special assistance to the more backward, the Malays.

The Catholic proportion of the student population has stayed fairly constant at about 1:12. Catholic influence in the university has remained unaltered by population changes. There is one political society, the Socialist society, which has been formed after the relaxation of the ban on political societies. The cultural society has made attempts to awaken interest in the arts and in traditional cultures. The religious societies, Catholic, Protestant and Muslim, tend to be rather defensive.

2. Cultural transformations within the university.

The Malay students have a common cultural background and religion (Islam). The Chinese students have not, and do not even have a great deal in common with the mass of the Chinese community in the country, as they come from the English educated section. The same is true of the smaller communities of Indian and Eurasian students. The system of English education and the Western way of life is a very strong influence, and in spite of the efforts of the cultural society to remind students of the qualities of their traditional cultures, the influence of these traditional cultures is waning.

The training given in government English-medium schools leaves students open to current fashions of thought at the university, and does not provide them with any basic principles on which

./.

they can base their criticism. Training given by vernacular schools is more solid, but few from these schools reach the university. The training given in Christian mission schools often leaves a lot to be desired. Malaya has no common historical or cultural tradition, utilitarian standards tend to prevail throughout society, and the advantages of scientific method are immediately obvious.

Most students have already given up their traditional way of life before reaching the university. Amongst the higher social classes the Western way of life has made great inroads, though this is not the case with the mass of illiterate Chinese, Malays or Indians. At the university students tend to go further "West" than ever. There is no conscious attempt to dispense with the traditional cultures, but there are conscious attempts at preservation - e.g. by the cultural society.

As a group, Catholic students have not yet made any great efforts to face these problems, though they may do so as individuals, and there is a certain amount of complacency and lack of awareness.

3. Spiritual or ideological transformations within the university.

Materialist influences are quite prevalent amongst non-Christian students, and certain categories have Marxist tendencies. It is difficult to verify the channels of communication of Marxist ideas, as such ideas are not propagated either by teaching staff or by literature. Personal contacts and the interchange of ideas seem to be the principal methods.

The effective influence of Catholic students as a body is small at present, though potentially it is strong. One of the biggest stumbling blocks is that the interest of serious students in political affairs, and the sense of social injustice which is sometimes aroused at the university, are most easily met by the ready-made solutions of non-Christian ideologies.

*

*

*



PAX ROMANA

- 20 -

INTERNATIONAL MOVEMENT OF CATHOLIC STUDENTS

General Secretariate

FRIBOURG (Switzerland)

14. rue St-Michel

Tél. 2 26 49

Background document No 9

PAX ROMANA ASIAN SEMINAR

INDONESIA

Resumé of replies received from Rev. Fr. Beek, Chaplain to the Catholic students at Jogjakarta, Indonesia, to parts one, two and three of the enquiry into the transformations taking place in Asian universities, based on the situation at Jogjakarta.

1. Social transformations within the universities and colleges.

The student population at the university has expanded sevenfold in the last five years, and this has created an enormous number of problems at all levels. Overcrowding is chronic, lecturers are in short supply, books and library facilities in general are still scarce. There has, inevitably, been a deterioration in academic standards. The material conditions in which the students live range from the barely adequate to the downright bad: both the government and the educational authorities are worried about the standards of honesty and morality which prevail throughout the education system. The university is open to all who are successful in the secondary school examinations, and there is a comprehensive system of government scholarships: although this has its advantages, these are counterweighted by the failure of students to realise their own responsibilities to society, the university, and themselves.

The majority of the students are Islamic, though many are only so in name. There are atheist, Protestant and Catholic minorities - about 4% are Catholics, which is higher than the proportion of Catholics in the country generally. Catholic influence in the university has not been greatly affected by population increases; Catholic students tend to have a minority complex, and are rather defensive in outlook.

The influence of Islam is strong, mixing as it does culture, religion and politics in a definite "way of life". The dangers of Communism are not very apparent, and it is an ideology treated with respect as providing a practical solution to problems of social injustice. Interest in traditional culture or the arts in general is very slight amongst the students. Catholic students as a body have a good reputation, and have effectively wielded influence in the neutral national federation and other bodies. Their influence is diminished by the fact that as individuals they are still a little unsure of themselves, their religion, and

./.

its implications for their lives. When interest is aroused, it is more often by practical ideas than by basic principles.

2. Cultural transformations within the universities and colleges.

There is little attempt on the part of students to know their ancient culture, not to reinterpret it in the light of nationhood. Except on rare festive occasions, traditions remain unhonoured.

The attractions of scientific training as a road to a good livelihood are overpowering for many students, though a genuine interest in science qua science seems to be lacking, and there seems to be little idealism, even for the national welfare.

Westernisation is enthusiastically accepted as the passport to freedom, and national customs and dress have little more than a ceremonial value.

Catholics have no clearly defined attitude to this category of problems as Catholics. Potentially, the Catholic strength is enormous, and its realisation depends on the quality of the training that can be given to Catholic students.

3. Spiritual or ideological transformations within the university.

The curriculum is based on the rationalist heritage of prewar education, and materialism is gaining ground.

Marxist influences are strong in the informal life of the university and manifest themselves in feeding on student discontent.

Catholics are not yet really aware of their responsibilities or their potentialities.

*

*

*



Point 1

THE PRESENT CONDITION OF ASIA



The questions asked: -

How has the concept of nationhood in Asian countries changed in the years since the war? What barriers have been overcome - for instance communalism and sectionalism?

What have been the specific results of this changing concept on political life and attitudes; on economic development; on social changes; on the attitude towards national history; and on religious life - the traditionally dominant religion, other traditional religions, and Christianity?

The answers given by the Commissions: -

The changing concept of nationhood

Several Asian countries seem to have found their basis of nationhood in their pre-colonial history, but in almost all countries which have passed through an era of colonialism, the very fact of colonialism tended to stimulate the demand for independence and nationhood. This was done in two ways. Firstly, by providing administrative unification for countries which had rarely known it before in the rigid form in which it was imposed by the colonial powers; and secondly, by providing a rallying ground for the independence movements in a hatred of the colonial powers and the common desire to be rid of foreign domination.

The concepts of nationhood and statehood must be distinguished, as they are rarely identical; a state can exist without necessarily being a nation, and vice-versa. The Jews, for instance, have always been a nation, but only in recent years has a Jewish State become a reality. The concept of nationhood is still developing in Asia, and has not yet received its definitive form, either in the countries that have recently attained their independence or in the countries which have always been independent. The concept varies considerably between different countries, but one common feature that is prevalent is that nationhood and a national way of life tend to be identified with a single dominant language, religion or culture. Islam, for instance, in Pakistan and Indonesia, Buddhism in Ceylon and Burma, Hinduism in India, and Catholicism in the Philippines.

In the Asian countries which have already achieved independence, the ideas of independence and nationhood often originated in the minds of those who received their education in the West or in Western-style institutions. It was only after the educated classes had begun to formulate their ideas clearly that the movement began to spread, and the normal channels of intellectual communication were used to diffuse the ideas amongst the people. The same process is taking place in a country which has not yet achieved independence - Malaya.

The movement for freeing the Asian peoples from foreign dominance provided a common bond for peoples of widely differing cultures, languages and religions. This bond was so strong that differences were overshadowed, and there was rarely any wide prevision of the difficulties that these differences might cause after independence had been achieved. So no constructive policy was worked out beforehand.

Factors working against a homogeneous nation

The fact of independence is still a strong common bond; but after the achievement of a unified and independent state, the differences which had been previously overshadowed often began to emerge - linguistic, religious, cultural, social and other differences. These differences vary from country to country in their scope and intensity, but are present in some degree in almost all.

Impact on political life and attitudes

In those Asian countries that have already attained their independence there has been a general upsurge of political consciousness, and this has been stimulated by the very fact of independence rather than by the mechanics of the universal franchise. Independence has removed the main plank of the Communist platform, and Communist policy is now directed chiefly towards social and international questions. Majority parties are often associated with the successful independence movement, and it is usually only the Marxist parties that have a clear ideological basis. Strong opposition parties are the exception rather than the rule.

Impact on economic development

Before the attainment of independence the economic systems of the Asian countries were largely geared to those of the colonising powers in the West: their resources were exploited, and there was little real effort to utilise their riches for the benefit of the colonial peoples themselves. Since independence the Asian countries have become more conscious of their economic backwardness, and are making every effort to improve their economic conditions as quickly as possible. This is usually considered to be practicable only if there is some diversification of the economy, and there is balanced industrial and agricultural development. This development is being impeded by multiple difficulties, especially in the field of industrialisation.

Impact on social development

Even before the actual attainment of political development, the colonial countries of Asia were undergoing important social changes. The position of women in Asia, for instance, has been moving from subjection nearer to parity of status; and though this movement may not be universal, it is widespread enough to constitute a fundamental social change. Caste, wherever it existed as a rigid system, does not exist in that form any more; but not even half a century of Christianity in these countries has dealt a decisive blow to the caste mentality which yet prevails. The Asian countries knew little of social

legislation during their colonial regimes, and by contrast the post-independence period in these countries has seen a fund of social legislation. But there is not yet sufficient of this either from the point of view of Christian social justice, or to be effective in taking away a profitable political platform from the Communists.

Impact on national history

The attainment of independence has seen a rise of nationalism in Asian countries. Though the extreme nationalist factions are most vociferous, there are three other groups that are probably as strong numerically: the extreme Western-minded, those who try to effect a synthesis by extracting the best from their indigeneous and Western cultures, and those - particularly in the agricultural communities - who have scarcely been influenced by Western culture at all. On the whole it can be concluded that the attitude of Asian countries towards Western culture is growing increasingly selective.

Impact on religious life

There are distinctive movements in Asian countries to associate a traditionally dominant religion with nationhood, and some examples of this have been given above. In these countries there exists a marked tendency towards the reinterpretation of this dominant religion in the light of the transformations taking place in Asia today. With the exception of the Philippines, Christianity in Asia tends to be on the defensive, consolidating its present position rather than making great conquests.

General conclusions

Since the attainment of independence in many Asian countries communalism and sectionalism have only rarely been overcome, and have often been emphasised. The national movements for independence had relegated these problems to the sidelines of the political and social field. Now that independence has been attained and the common objectives of the movements achieved, fissiparous tendencies have appeared, and are becoming more pronounced. This situation contains the germs of danger in that politicians may look for artificially unifying factors, for instance calling attention away from internal difficulties to dangers - real or imaginary - coming from outside. This has happened in Europe. Another artificial factor of unification may be the oppression of religious, racial or cultural minorities under the illusion that a state cannot be a unified nation unless it is homogeneous. In the field of economics, nationalism should not blind countries to the necessity of economic interdependence, and what appear to be short-term economic advantages may conflict with the long-term interests of a state and its neighbours. Misdirected nationalism can also turn a country blind to the values of the cultures of other countries and other continents.

There is a need to diffuse a responsible concept of nationhood, which realises that a unified nation is not necessarily a homogeneous one,

and that a nation can find its unity and strength in the diversity of its races, its cultures, its religions, and even its languages. This necessitates the establishment of a delicate structure of mutual rights and obligations on the part of both majorities and minorities. It also implies an awareness that responsible nationhood does not imply external or internal oppression, but an enrichment of the lives of the individuals, the families and the communities that constitute a nation. These are some of the responsibilities of Catholics in a changing Asia.

Fundação Cuidar o Futuro

REPERCUSSIONS OF THE CHANGES
IN ASIA ON ASIAN UNIVERSITIES



The questions asked: -

What is the Mission of the University. Is the concept on which this Mission is based valid for Asia?

Has it ever been the idea underlying Asian universities? Is it the idea which underlies Asian universities now? If not, what is the present context of the university on society,...as a university?...as a powerhouse of ideas?...at the human level?

The answers given by the Commissions: -

The Mission of the University

There is a general agreement on the functional concept of the University. An essential characteristic of this concept is that the University is a supra-national autonomous unit, owing allegiance only to the Good, and True and the Beautiful which are values rooted in an eternal order with God as the central fact. Whilst this functional concept or Mission of the University is accepted, it appears that the reality of the Asian University is rather remote from this idea of the University.

Extracts from the Commissions' reports

Commission 1. "The University is a community of scholars dedicated to the works of the spirit". It aims at the enrichment and transmission of culture which is defined as the cultivation, enrichment and development of human faculties. For purpose of analysis this can be divided into an intellectual development through the search for the True, a moral development through the search for the Good and an esthetic development through the search for the Beautiful. Professional training, research, the sciences, national cultures critically evaluated, the arts, each has its importance as a channel through which culture is enriched and transmitted.

Commission 2. The essentials of the University could be put in four categories:

- a) The pursuit and accumulation of knowledge.
- b) The transmission of knowledge.
- c) The relation of the University to society...service of the profession, preparation of students for citizenship, the moulding of public opinion, preservation and development of cultural heritage etc.
- d) The promotion of international understanding.

Commission 3. The concept of the University can be defined as "A community with a definite location, a community engaged in the searching, studying and diffusing of universal knowledge. This follows from the precept "Homo sum nihil humanum a me alienam puto" - I am a man and nothing human is foreign to me. Its mission is to search, study and diffuse truth which can be classified as follows:

- a) Theological truth, pertaining to revelation.
- b) Philosophical truth, pertaining to the use of reason.
- c) Scientific truth, pertaining to human observation and experiment.
- d) Pragmatic truth, pertaining to practical truth.

Since God is the unifying principle of all truth, any such quest should have theology as its centre.

The Asian University...its reality

Extracts from Commissions' reports:

Commission 1. There is a perceptible gap between the reality and the idea of the University in India. This is partially explained by the fact that India has yet to attain the necessary pitch of economic development to allow the University freedom to develop.

The Indian University is open to the masses. There is no University community, the students come merely for the acquisition of degrees. Moral and aesthetic development is quite inadequate. Emphasis is laid rather on professional training.

The concept of the University in Japan took shape in the 19th Century and was largely inspired by motives of attaining economic prosperity for the state. As a result the emphasis is on technical knowledge.

In the Philippines, the majority of the universities are corporations established as financial ventures and emphasis is on the demand for technical knowledge. Students study for the professions and little else. The majority of them are part-time students. Moral and aesthetic cultivation is present but tends to take second place to the demands of technical know-how. The concept of the University is applicable more directly to the small Catholic colleges than to the big universities. The reality of the University is somewhat inadvertently determined by the economic conditions of the country, especially its need for technical experts. The Law Faculty holds great attraction for the Student.

The University in Burma is a quasi-government institution with five affiliated colleges. The students are attracted by degrees and professional training. Economic conditions and needs of the country determine to a large extent the reality of the University.

In Ceylon students enter the University for professional training. The desire for the good job tends to supercede the desire for culture. Professors do not seem to be very conscious of the real purpose of the University. Lack of facilities hinder the transmission of culture. Residential facilities are beginning to be set up. University community life is also encouraged by the provision of "allowances" to professors. This enables a more frequent entertainment of students by the staff. Unconsciously the students are forming a concept of the University. This development tends to be coloured by the efforts of some active Buddhists to penetrate the University milieu.

The University of Malaya is largely determined by the political and economic needs of a piece of colonial territory governed by the British. Its rigid single language medium is perceptibly not determined by the real needs of intellectual, moral and aesthetic cultivation of its student population, half of which attend Chinese medium schools.

In Hong-Kong the concept of the University is not realised at all. Students are concerned essentially with the acquisition of a degree and profession training.

In New Zealand, the concept is modified by the fact that the students are often full-time wage-earners and only part-time students. The University is regarded as a place for degrees but little else besides.

The Australian University, generally, is a community of technicians rather than a community of scholars. There are however minority groups within the campus who are



trying to direct it towards a more purposive path, embracing the technical needs of the age without sacrificing the needs of the human person.

The South Korean University, when originally founded, took its cue from the Japanese pattern. Now it has been greatly modified by the urgent need of the country. It is very much a part of the human problem that faces not only Korea but the World.

Commission 2. The concept is the underlying basis in most of the Asian Universities and had been realised in varying degrees, the exception being the Philippines where a distinct difference of depth is found in its Catholic University. In it the concept is more deeply rooted.

It appears that the concept is implicit rather than explicit in the constitutions of the Asian Universities (excepting the Philippines).

Commission 3. India: The educationists have the above concept in mind but seldom is it practised. Some universities pay more attention to the preservation and development of the national culture. Most of them encourage social service, a feature of somewhat recent origin. Another feature of recent origin is greater contact with foreign students, a result largely arising from the international relationship established by the central government. At present there is a greater need for technicians. University development is influenced by this need.

Iran : Colleges in Iran fulfil to some extent the functions of the University - pursuit and accumulation of knowledge and transmission of knowledge.

Burma: Education is free and is fostered by the government. A guarantee has been given by the Prime Minister that Buddhism would be taught only to Buddhists.

Hong Kong : As there is no concept of nationhood the teaching of a profession is only for utilitarian purposes. As for national cultural development a Department of Chinese exists.

Ceylon : The British era did much in establishing the standards of the university. The primary purpose of the students who enter the university is to get a good job. The lack of a liberal education is evident. There is a greater tendency to specialise. The absence of a synthesis of ideas is evident. This has been accentuated by the separation of the faculties.

The average ambition of a young man in Ceylon is a degree. There is no critical attitude where studies are concerned. At the residential university at Peradenya the development of nationalism is evident. As a result a greater interest in politics is seen. The oriental faculty preserves and develops the national culture of Ceylon. A start has been made to introduce the national language in the University.

Australia : The idea of pursuit and accumulation of knowledge is accepted as a valid one for Australian Universities. All the professors do serve society. Not much social work is done by the student as he is more taken up with his studies and there are very few social problems to be solved. Students generally do not take an active part in the civic life of the country. The economists of the land are often the lecturers. The universities take a very active part in local schemes and projects of agricultural and industrial development.

In the faculty of law most of the lecturers are professional men so that there is no time to mix with the students.

Students in general are tolerant towards religion though in large measure ignorant of it.

Philippines : The concept of the Mission of the University has changed. Only now has the concept been accepted. There is a great demand for the pursuit of knowledge. Till quite recently there were a number of universities that produced only half-taken graduates. As a result the government was forced to close down a number of them.

The end of education seems to be simply to get a good job. There are more students in the professional faculties than in the arts faculty. The recent trend is towards an emphasis on social work. Recently the State University's student Council helped the president in his election. In general students and lecturers mix well.

Japan: Before the war influence came from the West. Now it comes from America. Training for a profession is emphasised. Students have little respect for their lecturers. The students are considered as a privileged class. Professors can be divided into two groups. First there is the group which does research. Second, there is the group that does journalistic work. Where transmission of national culture is concerned there seems to be general neglect.

Things of the spirit are not evident. European influence has been in the technical sphere. In Japan the state University holds a supreme position, degrees from other Universities have less professional value. University students are often compelled to do part time work.

Indonesia: (Two Universities). Medicine, Technology, Economics, Law, Literature, Agriculture are taught. The government is trying to establish more universities in the provinces. Teaching of profession - Difficulties:

- 1) Since independence, the Indonesian language is being used. But since it is still young, there is much difficulty. Few books are written in the language. Due to a lack of professors from Indonesia, foreigners are invited to teach.
- 2) Overcrowding of classes and few laboratories for the Sciences.
- 3) Lack of housing for students, scientific research and training of scientists. There is equipment for medicine but since the ever increasing number of students, this is not enough. Professors are allowed to accept jobs other than teaching. The reason is due to the fact that they do not get adequate salaries for a decent living.

There is a tendency for the influence of government exerted on the University rather than the University on the government.

Pakistan: Philosophy is taught in the University, but general students do not take it. There is more of science and not much attention on duty is paid. Religion is compulsory.

Culture. Students do not want culture. They do not realise the necessity of having one. Research institutions are beginning to be formed.

There is hardly any community spirit. Hostels are very few. Student-Professor contact is very limited.

The professors are underpaid. The exchange of Pakistan professors and Americans has started.

Catholicism has no influence on the University.

General Conclusions : -

The idea which underlies the university in Asia seems to have become remote, from the concept of the Mission of the University as defined. There is no doubt as to the validity of the concept which being supra-national does not depend on territorial or geographical factors. But viewing the present pattern of the Asian University a significant characteristic is its utilitarian purpose, economically and politically, a purpose largely determined by the economic and political needs of the State rather than the real needs of the individual human person.

Point 3

THE AIMS OF CATHOLIC UNIVERSITY PEOPLE IN WORKING TO CHANGE THE NATURE OF THE UNIVERSITY IN ASIA AND ITS PLACE IN SOCIETY



The questions asked: -

The doctrinal basis of the apostolate -

Is there among Catholic students a consciousness of their being truly engaged in the apostolate of the Church?
Are they aware of the necessity to base their action on doctrine?
Does their knowledge of the faith deepen in the university?
Does it keep pace with their general intellectual development?
What is being done or should be done to deepen this knowledge?
What is their attitude to the Life of Faith - daily mass, frequent reception of the sacraments?

How do Catholic students envisage their apostolate in the university?

Little or no consciousness of special apostolate?
Winning converts to Catholicism?
Penetration of the university milieu by bringing forward ideas on the natural level which are based on Christian values?
By making it a better university?
Which of these and other points are relevant to the apostolate in the university?

Given the wide gap between the mission of the university and its reality in most Asian countries -

Are Catholic students aware of this gap?
Do you think that it is an integral part of their apostolate in the university that they should be aware of this gap and should be doing their best to bridge it? Is it part of the apostolate to awaken the rest of the university community?
How much lies within their powers, e.g. creation of community, supplementing among themselves deficiencies in formation provided by universities (doctrinal, professional, general)?
How much lies outside their powers, e.g. direct control of curriculum etc.?

What is and should be the attitude of Catholic students towards knowledge -

Professional; Do Catholic students have a sense of professional vocation? Should they? What can they do to transform the atmosphere of the university from a "degree shop" to one in which there is a real sense of professional vocation?
In other fields: Should and do Catholic students attempt to counter-balance the effects of over-specialization?
Judgement: Do Catholic students realise their special responsibilities to develop critical standards which will enable them to reach valuable judgements on the general problems which will confront them?

Do Catholics realise their responsibility to society as well as to themselves?

Awareness of national culture, history, art, etc.

Awareness of valuable elements in other national cultures.

Awareness of national and international social responsibilities

by - practical social work

use of the intelligence to solve the social problems which confront the world.

The answers given by the Commissions: -

The doctrinal basis of the University Apostolate is the Mystical Body of Christ. A Catholic being essentially a member of Christ's Mystical Body has the essential function of making Christ grow.

Broadly speaking, there is not found among the majority of Catholic students in Asia a consciousness of being truly engaged in the Apostolate of the Church. It is agreed that there exists a small but ardent minority of students who are conscious and active. There is general agreement that Catholics deepen their knowledge of their faith in the University, although it does not keep pace with their general intellectual development. Attempts are being made in the Philippines, Australia and Ceylon to make up for this deficiency by extension lectures in philosophy and theology in addition to Catholic Literature campaigns. The attitude of students to the life of faith is lethargic in the case of many even though there are some who are fervent.

Except for an active minority, Catholic students have little or no consciousness of any special Apostolate. In some countries however there is a marked tendency among students to penetrate the University milieu on the intellectual, social, and personal level.

It is universally admitted that Catholics in Asian Universities are well aware of the yawning gulf between the theory and practice of the ideal mission of the University. They are conscious of their responsibility of bridging this gap and it is here that they are confronted with apparent and even real obstacles. The direct control of the curriculum by students is in most cases impractical. Nevertheless the students have the power to influence the University and society indirectly. In general, very few Catholics have any sense of professional vocation because they are influenced by mercenary motives. Early overspecialisation has produced the lopsided student, one who cannot look beyond his sphere of technical study. To counteract this deficiency the University of Technology at Sydney, Australia, has made the study of humanities a part of the curriculum. It has been suggested that the cultivation of the reading habit, formation of study groups, forums, symposiums and debates on subjects of general and cultural value would counteract this tendency to a certain extent. There is prevalent a feeling that there is no impetus given to independent thought and judgment. Educators seem

to pin their Faith to text-book knowledge and stereo-typed answers. On the other hand since there are no alternative criteria of judgment, examinations are bound to stay. And as such, Catholics have the great responsibility to come out with flying colours in academic subjects in addition to being engaged in the apostolate.

Although there is a marked tendency for Catholics to be Western in most countries, there is a definite turn towards the revival of the national culture. The tendency to present our Lady in the national costume is symptomatic of this awareness of national culture. However, the exceptions are Malaya and Australia - the former being a nation in the making, and the latter a new country with a predominantly British outlook.

That the students are aware of their national social responsibilities is evident by the great enthusiasm shown in social welfare movements. International social responsibilities are eclipsed by the magnitude of the national problems in most Asian countries.

The crying need of the time is an active, intelligent interest by Catholic students in the social problems of the respective countries and the world, and the use of their intelligence in presenting Christian solutions to national and international problems.

Fundação Cuidar o Futuro



Point 4

THE WORKING OF THE NATIONAL CATHOLIC
STUDENT FEDERATIONS IN ASIA

The questions asked: -

How are the federations organised at the university and national levels? What is the nature of the formation given by the federations to their members? How is this formation given at the university and national levels: religious formation - intellectual, liturgical; ethical formation; social formation; professional formation - need for graduate groups; apostolic formation?

What is the apostolic work of the federations? How is it organised at the university and national levels?

What relationships exist between the federation and its university groups and other Catholic organisations - for instance the Legion of Mary, St. Vincent de Paul Society, Young Christian Students, Young Christian Workers, Sodality etc.? What is the place that such societies have in the university apostolate?

What are the relations of the federation and its university groups with non-confessional university milieux - for instance local and national neutral student unions, World University Service etc.?

Do the federations or their university groups have relations with other organisations - for instance the World Assembly of Youth, Student Christian Movement, World Federation of Democratic Youth?

The answers given by the delegates: -

This point on the programme was not, as were the others, studied in commission. The delegates from each federation presented a report to the plenary session of all delegates, outlining the aims, activities and organisation of their federations as seen through their eyes. These reports were necessarily subjective, and largely concerned with technical details. They have, therefore, been omitted from the main body of this document.

Point 5

THE CHANGES NEEDED IN THE ASIAN FEDERATIONS



The Questions asked: -

Do the present aims, conditions and organisation of the Asian federations (as outlined in Point 4) correspond to and satisfy the needs of the university and the requirements of the apostolate? Are there any changes needed?

The answers given by the national delegations: -

INDIA: -

1. An intensive revitalisation of the "Cell" system with Gospel discussion and enquiry.
2. Systematic instruction to deepen appreciation of the Holy Mass, as it was felt by the students that the system of compulsory Mass attendance resulted in some sort of indifference to the Mass among a proportion of the students.
3. The need for more Chaplains who are personally interested in the University Students' Apostolate, who are given time to carry out their tasks, and who promote the interests, and encourage the initiative and responsible activity, of the students.
4. Study of Catholic doctrine at the University level.
5. The increased use of procedures in promoting the study of Christian doctrine that enlist the interest of students.
6. Inculcation of the conviction that the apostolate is an integral part of Christian living.
7. Promotion of friendly personal relations with the Priests of the Colleges, based on mutual trust and respect.
8. Awakening Catholics to their responsibilities towards helping to change the inhuman social conditions in India.
9. Promotion of the recognition of a professional vocation through faculty discussion groups.
10. Promotion of closer relationships with the Graduate Associations (Newman Associations).
11. Establishment of regular contact amongst the C.S.U.s. with the Federations of other Asian nations, and with the Pax Romana General Secretariat.

CEYLON: -

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. Organisations of retreats and vacation study camps.
5. Need for Chaplains for full-time work.
6. Diffusion among University students of cheap Catholic literature written in the vernacular languages.
7. Making enquiries into the social problems of Ceylon.

8. Systematic instruction in Catholic social doctrines.
9. Production of the recognition of a professional vocation through study groups.
10. Recommendation to the Hierarchy about the institution of officially mandated Catholic Action.
11. Assisting the Y.C.W. Movement by writing and planning activities.
12. Formation of a Graduate Group to work in collaboration with the Federation.
13. Establishment of friendly relations with non-Catholic student Organisations.
14. Establishment of more frequent contact with Pax Romana General Secretariat.

BURMA: -

1. Need for full-time Chaplains.
2. Establishment of mandated Catholic Action Groups.
3. Use of the "Cell" system.
4. Devising a written constitution for St. Augustine's Catholic Club.
5. Affiliation of the Club with the Rangoon University Students' Union.
6. Introduction of study groups and lectures on Catholic doctrine.
7. Establishment of an Annual retreat and vacation study camps.
8. Study of doctrinal basis of the Student apostolate.
9. Arousing a sense of vocation in professional studies through neutral student groups.
10. Promotion of closer contact with the Asian Federations and the Pax Romana General Secretariat.

INDONESIA: -

1. Appointment of a Liaison Officer responsible for exchange of literature with other Asian Federations.
2. Establishment of study groups on scientific problems from a Catholic view point.
3. Obtaining books by Catholic authors on the above mentioned problems.

MALAYA: -

1. Promotion of enquiry and study groups.
2. Inclusion into the programme of the Malayan Catholic Students Society, activities of a general cultural nature.
3. Establishment of closer contact with the other University student societies.
4. Maintenance of contact with other Asian Federations.
5. Establish contact with Graduates, to ensure greater continuity and effectiveness of the University apostolate.
6. Enquiry into specific social problems of Malaya.

HONG KONG: -

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 student groups to promote high professional standards 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 groups.
6. Study of the social problems through the use of the enquiry method.
7. Organisation 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.



PHILIPPINES: -

1. Extension of S.C.A. units to embrace a much larger proportion of the Catholic student population; and revitalisation of the present inactive S.C.A. units.
2. Streamlining the S.C.A. organisation to prevent overlapping and duplication of work.
3. Need for more Chaplains.
4. Appointment of lay faculty advisers to S.C.A. units.
5. Deepening of the study of Catholic doctrine.
6. Promotion of academic courses in Catholic theology.
7. Enquiry into the social problems of the Philippines.
8. Extension of work to solve the social problems.
9. Establishment of closer co-operation with the other Catholic organisations, especially the Sodality.
10. Affiliation to Pax Romana.
11. Application for more financial assistance from the Hierarchy.

Fundação Cuidar o Futuro

JAPAN: -

1. Need for increasing numbers of Chaplains who understand specifically student problems.
2. Formation of Catholic student societies in Universities and High Schools where they are non-existent now.
3. Extension of "cell" groups.
4. Study of the social problems of Japan in the Asian context and their solutions in the light of Catholic doctrine.
5. Promotion of the understanding of, and participation in, the Liturgy.
6. Formation of a Liaison organisation to link the University Federation and graduate bodies with Pax Romana General Secretariat, and with other.

AUSTRALIA: -

1. Formation of some apostolic groups based on a common interest of the members, e.g. a writer's group.
2. Need for more Chaplains.
3. Extension of active apostolic groups.
4. Arousal of the interest of pre-University students in apostolic work through contact with the secondary schools.
5. Creation of closer ties with the Graduate organisations.
6. Establishment of a permanent Secretariat of the University Catholic Federation of Australia.
7. Promotion of close contact with Pax Romana General Secretariat.
8. Greater efforts to be made in understanding and helping Asian students studying in Australia.

NEW ZEALAND: -

1. Need for full-time Chaplains.
2. Instruction in the nature of Catholic Action through discussion groups in University Colleges and Secondary schools.
3. Ensisting the increasing support and interest of the Hierarchy in the University apostolate.
4. The exchange of methods and ideas between the local societies.
5. Arousing interest in the national federation and ensuring the representation of each college in the national executive.

PAKISTAN: -

There is at present no Catholic student movement in Pakistan. The delegates undertook to investigate the possibilities of forming one.

Point 6

PAX ROMANA AS AN INTERNATIONAL MOVEMENT

This was a factual presentation, in plenary session, of the aims underlying the Pax Romana movement, and the attempts being made to fulfil these aims at the international level. An account was also given of Pax Romana's role in the international world.



Point 7

FUTURE WORK OF THE ASIAN FEDERATIONS AT THE INTERNATIONAL LEVEL

The questions asked: -

What is the work that the Asian federations can do in common? What tasks are there to be carried out, and who shall fulfil them? What is the work that the Asian federations can do with the non-Asian federations? Which of the existing services provided by the General Secretariat and Sub-Secretariats of Pax Romana can the Asian federations use? What modifications are needed? What additional services could usefully be provided.

The answers given by the national delegations: -

The most urgent needs of the federations are for the development and extension of apostolic consciousness among Catholic students in the different Asian countries, and for Catholic student leaders who have had a personal formation which fits them for this task. In the light of these needs, and of the absolute and immediate necessity for strengthening the Catholic student federations of Asia at the local and national level, it is recommended that all projects for international work should be judged primarily against the standard of how far they succeed in fulfilling these aims. While recognising that the national federations and their constituent local units could do much to strengthen themselves by their own efforts, the leaders of the national delegations think that international work on a number of specific projects can help the federations to realise their apostolic aims, and to integrate them in the community of Pax Romana.

General recommendations: -

1. In view of the urgent need for Catholic student leaders, it was felt that national leadership training courses could be either stimulated or supplemented by similar courses at the international level. It was recommended that such courses should be organised whenever and wherever the practical possibilities allowed.
2. It was suggested that Asian federations who had members going to study abroad should inform the federations of the countries to which these members were going, so that a mutually beneficial personal contact could be established as quickly as possible.
3. Federation leaders or members travelling abroad were asked to make the most of their opportunities by contacting the national federations and local units in the countries which they were visiting.
4. Scholarships offered by one federation to a student of another were thought to be a good way of promoting the growth and dissemination of the idea of the university apostolate by personal contact, particularly in helping the student to realise his apostolic work by withdrawing him for a time from his own university milieu.
5. Attempts should be made to integrate the Asian Federations more closely within the world framework of Pax Romana, from the point of view of what they could give to the rest of Pax Romana as well as what they could receive. To achieve this end, the General Secretariat and the federations are asked to try and assure the presence at the Interfederal Assemblies and World Congresses of a group of delegates from the Asian federations.

6. Future meetings in Asia should be held whenever and wherever they were felt to be necessary by the Federations themselves, and should be of a character that would meet the needs of the situation. It was felt that the possibility of holding the World Congress of Pax Romana in Asia in 1958 should be borne in mind.
7. It was recommended that where circumstances allowed national federations could ask one or two of their student leaders to act as an "International Committee", to keep in touch with other Pax Romana federations inside and outside Asia and with the General Secretariat, such a committee to keep in close contact with the central executive of the federation.
8. Asian federations are recommended to exchange periodicals and other publications with both Asian and non-Asian federations. When suitable, articles published in the periodical of another federation could be reprinted in the federation's own publication.
9. It was recommended that the Pax Romana Journal and other publications should be diffused as widely as possible in the federations.
10. It was felt that some kind of regional publication was needed, in which the Asian federations could exchange ideas, experiences, and techniques. While it would be good if this publication could be edited and published in Asia, it was felt that it might be more practicable if in the immediate future the Pax Romana Journal could publish a special Asian Supplement as often as possible, the Asian federations themselves being responsible for articles and contributions for this supplement.
11. It was suggested that whenever an Asian federation holds a national congress or meeting, the study programme and the results should be circulated to other countries.
12. The Asian federations were recommended to make the fullest possible use of the existing Pax Romana Sub-Secretariats, and to put forward requests for new ones where they felt they were necessary.

The delegations believed that it was their first duty to strengthen the federations at the local and national levels, and that as such efforts would utilise fully the resources of the federation leaders, it would be unwise to embark on international work that did not have a direct relevance to these aims. The projects undertaken by the federations should be both desirable and practicable from this point of view. By working along these lines the Asian federations would become increasingly aware of the contribution that they as individual countries and together as a continent could make to the concept and life of Pax Romana.

Specific responsibilities undertaken (other than the general recommendations)

1. The All-India Catholic University Federation undertook to hold a leadership training course, and to send up to two students to similar courses organised by other Asian federations.
2. The delegates from the Catholic Students' Federation of Japan said they were hopeful of being able to hold a regional meeting in Tokyo, limited to fifteen participants, which would have as its purpose the training of leaders and the discussion of a common programme.
3. The delegate from the University Catholic Society of New Zealand said that the federation was already raising money for a member of the Indian federation to study in New Zealand.
4. The delegation from Student Catholic Action of the Philippines offered to act as hosts for any future international meeting that it might prove necessary to hold in Asia. Their federation would endeavour to collaborate closely with the Sub-Secretariats of Pax Romana, and would set up an international committee to promote international work within the federation.
5. The delegation from the Catholic Students' Society of the University of Malaya undertook to recommend to their executive that the federation should organise a small but intensive leadership training course for about three students from other Asian countries, such a course to be held probably about October 1955. They would also be prepared to undertake the organisation of a regional meeting for limited numbers towards the end of 1956, if such a meeting was thought to be necessary.
6. The delegation from the University Catholic Federation of Australia invited two students from Asian federations to be the guests of the federation for a period of up to two months, sometime between March and June.

GENERAL CONCLUSIONS OF THE SEMINAR



Coming from different countries, races and with different backgrounds, we, the student delegates from many Asian nations, have over these 3 weeks gradually grown into a real Catholic community. This has come about through the exchange of ideas, prayer in common, intense study and thought on our common problems, and - not least - by fun and music together.

Our study has been on the general theme of "Catholic students and the modern transformations of the Asian Universities".

The Universities in Asia, from the facts gathered, are marked by three main deficiencies which may be stated as follows:

1. The lack of a true University Community (i.e. little contact between staff and students, and amongst the students themselves).
2. The lack of cultural integration (problems of over-specialisation, the utilitarian aim of the University the impact of Western technology on national cultures.)
3. The lack of any clear concept on of the role of the University in Society (the absence of the sense of professional vocation, disregard of ideal of serving the community).

In addition, in the context of the rapid economic, social and religious transformations in Asia it is inevitable that the leaders of Asia would be the products of its Universities.

As Catholics, called to collaborate in the building up of the Mystical Body and to build a truly human society, we have the urgent duty of bridging this gap between the true mission of the University and its present reality.

Apart from a small minority, most Catholic University students are not even aware of this duty and are therefore completely apathetic. They are getting very little spiritual, intellectual or social formation to enable them to fulfil this duty, but instead tend to have a defensive attitude, an inferiority or minority complex as Catholics, and small sense of professional vocation. Few Catholic leaders are being formed.

This regrettable situation demands that ways be found to awaken the Catholic student to his responsibilities, and means to enable him to fulfil them. Although the individual student can achieve something by himself, complete apostolic formation of students and effective influence on the University milieu demand a vital apostolic Catholic student society. In Universities where they do not exist such societies should be formed, and most existent societies should be more dynamic. Such societies require full-time and trained chaplains, and students who are dedicated spiritually and intellectually, and who have a sense of initiative and responsibility. We feel that there should be greater collaboration between the Chaplain and the student, in which each recognises his own particular and essential role.

Without doubt one of the most important results of the Seminar has been the awakening amongst us of an international sense. A personal knowledge of other national delegations at the seminar has made us realise that we have many problems in common, and a common goal has given us a lived experience of the universality of the Church, and made us resolve to continue helping one another after our return home. We have decided to work closer together by the exchange of ideas, experiences and techniques, by personal contact and the exchange of publications etc. The General Secretariat of Pax Romana has, by organising this Seminar, initiated a new era in the Asian University apostolate, and we feel that increased cooperation with the Secretariat will further the work of the apostolate in the individual Asian Federations and really bring us into the worldwide community of Catholic University students.

* * *

" The Catholic student delegates, representing eleven Asian countries assembled at Madras for the Pax Romana Asian Seminar, extend their gratitude to all those throughout the world who by their prayers, and by their intellectual and material efforts, have made an indispensable contribution to the success of the Seminar, and realise that it is only by this mutual help in the true spirit of Pax Romana that the aims of the apostolate in the university can be seen as something transcending national and other barriers, and extending to the international university community."

(Resolution passed at the closing session of the Pax Romana Asian Seminar, Loyola College, Madras, on 2 January 1955.)

* * *