

in
Asia

Fundação Cuidar o Futuro



"house voices and
demanding gestures" 4

ASIA

In this introduction it is proposed to consider briefly some of the significant features of our work in Asia. In the pages that follow are contained the varied details.

Language and Information

The nearest common language is English. In countries like Japan, Indonesia and Korea the national language of each is the main language of instruction in the universities. In countries like India and Ceylon where our members are students of universities where English is still the major language of instruction there is a growing tendency to replace this with the national language of the country. This is a natural consequence following on their achievement of nationhood.

Each nation will develop its own national language, whatever the costs. That is Asia's mood to-day. Student leaders who ignore this mood run the risk of isolating not only themselves but also the student community to which they are responsible from the nation. On the other hand, where the mood succumbs to a forced pace of national language development, students are sometimes left derelict of important sources of information which are available only in a foreign language.

The local programme will have to provide for some of the needs arising from this. Where in the past the programme has been planned and orientated for members who are often better versed in a foreign language and through it foreign ideas than the reality around them, this basis needs to be given a thorough reassessment.

A new basis for the local programme might well mean new needs, some of which can only be met with through an international programme. In countries where national language development at a forced pace has tended to hamper rather than improve educational facilities for the student, international Entraide has an important role. There is scope for competent young graduates or student leaders from one Federation to work with another Federation for varying periods on specific tasks like "Foreign Language Tuition", or "Student Press- Principles and Methods".

Linked to language is information. Each Federation has a publication. Some have more than one. A significant amount of coverage is given to social, political and economic problems. The publications regularly received at the Secretariat are "The King's Rally" (India); "Social Justice" (Ceylon); and "Varsitarian" (Philippines). Other publications are "Pulsus" (Indonesia); "Aquinas" (Ceylon); "Aquinas" (Malaya); "The Challenge" (Malaya); and "Catholic Students' Annual" (Formosa). Some of these latter ones are no longer published.

As a source of information the Federation's publication is essential to the General Secretariat and in that way affects the overall planning of Pax Romana projects at the international level. These in turn will have repercussions on the local level. A local unit's decision to take on a



particular project set out in the year's programme is partly influenced by the information made available through the Secretariat. By this same factor, our projects to Foundations interested in student affairs are similarly influenced.

Personal Contacts

During the year five student leaders from Malaya, Indonesia, Ceylon and the Philippines were able to attend the World Congress of Pax Romana in Europe through grants received from the Asia Foundation.

In the training of leaders personal contact at the international level is an essential factor. As the movement grows the bringing of students from the different countries together for study weeks, seminars and other meetings will need more thought and careful planning. Travel-grants will remain a principle source of finance. To continue to secure them we will need to ensure that such are used worthily. In Asia two considerations are important - the acceptability of Pax Romana's influence in an environment with a population 97% non-Catholic (exception being the Philippines), and the Federation's contribution towards the general well-being of this same society. "Is Pax Romana acceptable nationally and culturally?" This is an important question in an Asia charged with nationalism nascent and sensitive. For us the answer is clear. For the 97% in Asia it is not. We know that in so far as Pax Romana is rooted in Christ, national barriers are no barriers. We also know that these exist. In Asia (exception Philippines) anything to do with Christ still tends to be identified with "the many other foreign importations" which are causes of uprooting, some of whose baneful influences are seen both in the West and the East. We will have to show in our action that there is no ground for such an identification.

In this regard it is worth noting that there are still many members of our Federations in Asia who are relatively more in touch with European thought and events than with the social changes that are taking place around them right inside Asia itself. This is a result partly of economic considerations and partly of the wholesale transplantation of Western norms and education. In the process these norms are often watered down and become quite meaningless. Western education in the East in the main retains the form without the substance. All this took place when many of to-day's nations in Asia were yet unborn. With birth comes growth. Roots for the uprooted need careful replanting. This must be done in the field. To do this, Asia needs men.

Asian Meetings

The Catholic Students' Society of the University of Malaya in collaboration with the General Secretariat organised a leadership training course in Singapore this year. The basis and aim of such a course rooted in local regional needs and initiative are sound. An annual course of a similar nature by different Federations could well be a second step in our work in Asia. The Asian Seminar in Madras was the first. Significant too are

3....

the intensive National Leadership Training camps that took place in India during the year. The central theme for these was "India's Social Problem". In its exposition "much larger issues were involved". With the theme also went work, "a few miles of road built, a few wells dug, one or two reading rooms or village schools erected". Students are helped in this way "to realize as a personal problem the problem of India's millions - the problem of a rich country of poor people" and "that something has to be done about it and that they had to do it". One could perhaps add the word NOW.

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BURMA NEWSLETTER

The University of Rangoon is considered as one of the leading universities of the East. The staff does have a great influence on the students. In the University as well as outside they are very much respected and given a place of honour, according to the Burmese custom, even coming before parents. The majority of the staff take an active part in the Teachers' Association which goes out of its way to be with the students. On one occasion our university soccer team was entertained by them at a dinner given in their honour after winning the soccer league. About 25% of the staff are foreigners, most of them being Indians, Americans and Europeans. Except for a few demonstrators, most are known in the campus as visiting professors and lecturers. The heads of Departments are all citizens of the country and I do think they are quite aware of the country's needs.

It is compulsory for all students to be members of the Students' Union on admission to the University. The Students' Union has a big say in many matters of the University. Requests of the students go directly through the Union, then on to the Senate. In the University Council, the supreme governing body of the University, there are two graduates who, being neither members of the University staff nor students in the University, are nominated by the Executive Council of the Union. This alone can show the power of the Union.

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

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

The University Catholic Students' Association

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

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



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

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

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

At present we have no specified scheme of forming divisions of labour among our members who wish to participate in time consuming activities in other student associations. We also have no objections to their wishing to do so. Members of our association are also members of other groups and associations of students, and several of them hold important posts in the Committee of such student associations.

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

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

Report of Ronald Hare
May 1956 .

CATHOLIC STUDENTS' FEDERATION OF CEYLON

University Life in My Country

Ours is a young University, just 13 years old. For about 20 years prior to its establishment there was the Ceylon University College, several of whose traditions have been grafted on to the new institution.

My position as a science undergraduate of a year's standing is rather peculiar from the point of view of this essay. I belong to the Colombo branch of the University, which is non-residential. This situation will continue till the buildings are ready at Peradeniya for the science, medical and engineering faculties to go into residence. The rest of the university went into residence at Peradeniya in 1952.

Traditions are still being formed in the residential section of the University. It would be too early to assess the achievement or otherwise of residential life. However, it would seem that our undergraduates have yet to settle down to this new pattern of student living. At present they are experiencing the drawbacks of a community life to which they are improperly adjusted. The background of the students is so diverse that community life has its tensions and sometimes manifests itself in non-adult and irresponsible behaviour.

Even in the residential university, the staff live apart from the students and there is a deplorable absence of staff-student relationship. This may be due to a desire on the part of the staff not to be 'involved' in student affairs. But certainly the aloofness is not going to help the students.

This is so, with a few exceptions, in the Colombo section of the University too. The staff play only a lecturing role and cannot be considered guides.

There is very little research being done by the staff so much so that a student is not given an impetus in this direction. Besides, originality pays poor dividends from the examination point of view for several examiners like to have their own views presented in the answer papers of the students.

The University's main role has been to turn out graduates. These in turn become Government administrators, engineers, doctors, teachers, lawyers, etc. The economic structure of the country is such that graduates were forced into these several fields of employment. But soon a change will have to come for there are too many graduates with too few posts. They will have to turn to agriculture, industry, commerce and not seek Government employment as administrators.

It must however be admitted that faculties of the University provide a training for students that results in a sobriety of outlook, a social awareness and interests in learning for a higher end. This in turn depends to a large extent on the quality and temperament of the individual lecturer concerned.



The medium of instruction at the University has been English and will continue to be so for some time. English has had a unifying influence in a multi-racial society like ours. It has also opened to us a window on the world's learning. Our ideas of liberty, progress and humanitarianism have come to us largely through the medium of English. The language has had a stabilising influence.

It has at the same time bred a class of people who have become increasingly ignorant of their mother tongue, customs and culture. It has also been responsible for an increasingly materialistic outlook.

The University's English department is unique in that it has produced some of Ceylon's best graduates. The staff though Christian by birth is marxist and atheistic in outlook. Despite this its products include Roman Catholic priests and active Catholic, Christian and Buddhist laymen. That is perhaps due to the content of English literature being to a large extent Christian and humanist. Both by precept and example it can be said that the staff is amoral rather than immoral. They think morality a relative concept.

The University of Ceylon

The University of Ceylon which was founded in 1942, absorbed the older University College and school of medicine and later the engineering courses of the Ceylon Technical College. Today courses in Oriental studies, Arts, Education, Law, Science, Agriculture, Medicine and Veterinary Science are offered.

The University is largely housed in buildings in Colombo but in the future it will occupy a site in Peradeniya, near Kandy, where all the students will be in residence. A number of buildings have been completed and are in use, since the faculties of Oriental studies, Arts, Law, Agriculture and Veterinary Science have been shifted. At the beginning of sessions in July 1951, there were 2210 students in residence. The faculty of Medicine will remain in Colombo, since it has to be near the main hospital but a branch of the faculty is projected in Kandy. A census of the students at the end of 1951 gave the following figures:

Arts	716
Sinhalese & Tamil Dip.	109
Dip. in Education	48
Law Degree	36
Science Degree	223
Agricultural Degree	21
Pre-Medical Course	116
Medical Degree	689
Medical Dip.	19
Dental Surgery Degree & Dip.	43
Veterinary Science Deg.	19
Engineering Deg. & Tech. Dip.	156
Higher Degrees	15

Communities of Students

RACIAL	Arts and Science		Medicine		Total	
	Men	Women	Men	Women	Men	Women
Sinhalese	690	254	348	54	1038	308
Tamils	357	78	255	39	612	117
Burghers	23	12	26	2	49	14
Moors and Malays	30	3	13	-	43	3
Others	8	4	11	3	19	7
	1108	351	653	98	1761	449

RELIGIOUS	Arts and Science		Medicine		Total		Grand Total
	Men	Women	Men	Women	Men	Women	
Buddhists	509	183	242	33	751	216	967
Hindus	256	42	181	25	437	67	504
Roman Caths.	113	36	107	14	220	50	270
Other Christs.	182	82	103	24	285	106	391
Muslims	38	4	13	-	51	4	55
Other	10	4	7	2	17	6	23

Students Following Specialist Courses

Arabic	-	1	Philosophy	-	7
Indo-Aryan	-	-	Western Classics	-	7
Sanskrit	-	15	Geography	-	15
Pali	-	15	Mathematics	-	14
Sinhalese	-	28	Physics	-	7
Tamil	-	6	Chemistry	-	32
English	-	21	Botany	-	10
History	-	27	Zoology	-	17
Economics	-	96			

Since University education is free too, the university has given an impetus to study, so that there are quite a number who want to study further. The graduates turned out, have helped to fill the newly created technical and administrative posts, since several development schemes were started after independence. But the University has failed to make the graduate realize that he has to meet the needs of the service fields. The graduate has a technique and not a vocation.



The World Congress

The great honour of representing the Ceylon Catholic Students' Federation at the World Congress of Pax Romana held at Nottingham was mine. The expenses of this trip were very generously borne by the Asia Foundation, for which the Ceylon Federation is grateful.

The most important aspect of the world Congress was the opportunity afforded to meet students and graduates of different countries, exchange ideas and through them establish contacts in these countries. Hence we would correspond with the Federations in these countries on a more intimate basis and discuss the best methods of solving the problems that crop up in the student environment. I gathered that the mass method of working by organising lectures and discussions alone, will not suffice, and must be supplemented by the individual approach. I feel that more study groups must be formed.

The symposium on "The notion and present use of the University" enabled me to arrive at the following conclusions:

1. In nearly all countries there is very little or no vocational guidance, provided by the university. Hence the needs of the service fields are not met adequately since they offer little remuneration. This is especially so in Asia.
2. Specialisation starts too early and moreover there is more specialisation than liberal education. Hence the formation of the student should be given by the various student societies, since the universities have become centres of specialism not centres of formation.
3. In European and American Universities unlike in Asian universities there is very close contact between the professor and the student.
4. In Asian Universities the system of teaching asks a good memory power and not judgement thus killing the spirit of initiative of the student. The conclusions of special importance to Ceylon arrived at by the six commissions are as follows:-

On the threshold of professional life the young graduate finds that his personal aspirations do not meet the needs of society and also the professions count on practical experience though the University imparts knowledge. The main problem here is that the young graduate does not consider his occupation as a vocation. This makes the young graduate very reluctant to accept an internship period. Moreover during internship the salary is much lower than after qualifying. The Ceylon Federation should try to form a vocational guidance service as suggested by the Commission since the vocation has to be guided from the beginning taking both, the needs of the service fields and his personal ambitions into account;

The Commission on the Young Graduate in Society served the useful purpose of laying down what the young graduate expects from society and the obligations of the young graduate to society.

The findings of the Commission on "The cultural development of the Young Graduate" are quite important since a remedy to the danger of excessive specialisation was discussed. The young graduate should interest himself in philosophy and theology. In some Universities of the United States and France, adult courses in philosophy and other humanities are provided for technologists, who after some time realize the necessity to acquaint themselves with these branches of learning. In England such courses are provided by the Newman Association. It was suggested that Federations provide adult education courses in philosophy, theology, scripture and sociology. The Ceylon Federation has done something of this nature but a more regular course should be more useful. The newly formed graduate association has formed a social guild, which will discuss social problems and attempt solutions.

The Commission on ethical and moral problems found that the young graduate is not prepared to meet the moral problems that confront him. This is more so in Ceylon, the chief causes being poor salaries as also a lack of proper moral formation. The Federation has an obligation in this connection.

The Commission on the Life of Faith found that the young graduate tends to suffer a crisis of faith on entering a profession. A proper religious formation in the schools as well as an intense spiritual life is necessary to get over this crisis. In Ceylon the crisis usually occurs when students enter the university. The Ceylon Federation should lay an emphasis on spiritual life.

The Commission on young women graduates enumerated the duties of married and unmarried professional women, but emphasised that the primary duty of a married woman is her family. The Commission found that many women graduates did not receive a sufficient formation. There are very few professional women in Ceylon and it would be quite useful if Federations of other countries sent us literature on the specific problems of women graduates.

The symposium on the Young Graduate behind the Iron Curtain, helped me to obtain a truthful picture of the situation.

The Ceylon Federation will publicize the findings of the World Congress in the next issue of the Bulletin. It is a pity that financial difficulties prevented Ceylonese from attending earlier World Congresses of Pax Romana, since I have benefitted a great deal. These congresses would be even more fruitful, if all the National Federations as well as the delegates, prepared well in advance and cooperated with the general secretariat by answering the fact-finding questionnaires sent out.

Unlike some of the other delegates I could not attend any of the leadership training courses. The University of Ceylon was in session at the time of the Congress and I was granted leave only for two weeks. Hence I had barely sufficient time to attend the Congress. After the congress, I made use of the few days at my disposal to visit the University of Leeds and of Oxford which made me realize even more, that student-staff relationships in the University of Ceylon, are far from the ideal.



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The Federation has still a long way to go to achieve its objects. The traditional programme of action has to be modified.

Finally, I will enumerate my recommendations to the Federation. I have not explained the need for some of the recommendations since the earlier part of this account explains it:

1. Organisation of a vocational guidance service with the help of the graduate association on the lines recommended by the World Congress.
2. Directing the units that general meetings consisting of lectures and discussions will not do and that small study groups must be formed. Lectures will not help unless the students have studied the subject.
3. Formulating a coordinated programme of work for the various units.
4. Organising more study Days which should be based on the programme of work of the various units.
5. Making every effort to see that the students attending the study camp prepare the theme for discussion. If the students do not prepare there is no purpose served, in organising a study camp.
6. Organisation of courses in philosophy, theology and sociology in conjunction with the graduate association.
7. Laying special emphasis on the importance of the intense spiritual life which a student should lead and making a special effort to see that the spiritual aspect is not forgotten at the study camp.

Sirilar A. Silva
Delegate to the World Congress and
Interfederal Assembly 1955



COMMENT

In this context of affairs, it is rather a depressing thought that in Ceylon students of University standing are not permitted to take an initiative on their own as they have to bow down to the whims and fancies of authority.

The Students' Union of the University of Ceylon desired to sponsor the formation of a National Union of Students. That, we believe, is a matter that should have been left entirely in the hands of the students. However, authority has prevented us from doing anything with regard to this. We strongly feel that the University should not stand in the way of active cooperation among students of Undergraduate standing, even if such cooperation may involve the students in active politics. In Ceylon students are lodged in watertight compartments, isolated from each other. For example, the Law students have no chance of accepting what a University can give them and the University has no contact whatsoever with the Law College.

Much has been said on student behaviour in the past. Whether Commissions make adverse findings against students or not, student behaviour will remain the same the world over. But there are occasions when students exceed their rights. It is natural that students in a group suffer from what is popularly known as "mob psychology". As a matter of fact, any gathering is susceptible to this ailment.

As long as students carry out their pranks without interfering with the public, everybody concerned appreciates it. But once these rights are exceeded it is undoubtedly a matter to be deplored. There are occasions when a little fun at the expense of the public can be tolerated, but if this behaviour is such as to bring the good name of the Union into disrepute, the Union has to take a stand.

Nobody will grudge us a little fun, (after all we are in the prime of youth), but let us also be gentlemen, worthy of the title "Undergraduate gentlemen." Let us know where to draw the line between hooliganism and high spirits.

On the other hand the authorities should realize that the only way of getting rid of irresponsibility among students is to give them responsibilities. It is only when they can form themselves together that such responsibility will appear. We welcome the oft-repeated words of our new Vice-Chancellor that the University should build character in students. This could only be done by giving them more responsibility - not by depriving them of it.

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From Article by Mahinda Keshelpen Nala

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CATHOLIC STUDENTS' SOCIETY - THE UNIVERSITY OF MALAYA

The idea of the University of Malaya is almost as old as the colony of Singapore. It came from Sir. Stamford Raffles in 1823, but it was not until 1905, i.e., over 80 years, that a step was taken in this direction. In that year the 'straits' settlements and the Federated Malay States Government Medical School was founded. Through public support, this latter was expanded and in 1912 the name of the school was changed to the King Edward VII Medical School. In 1929 a Department for Dental Surgery was formed and in the same year Raffles College for higher education was founded. It was hoped that this college would form the nucleus of a future university. During the Japanese occupation of Malaya, the normal functions of King EDWARD VII College and Raffles College had to be suspended. At the end of the war in 1946, the Medical College was returned to its proper functions and in the next year Raffles College was also functioning, while the work of rehabilitation was still incomplete. This was the state of affairs when the Carr-Saunders commission on University Education in Malaya arrived in Singapore in 1947. The Commission recommended in their 'Report on University Education' that the King Edward College of Medicine and Raffles College be amalgamated and formed into a University of Malaya.

The University of Malaya came legally into existence in 1949 with the Rt. Honorable Malcolm MacDonald as Chancellor and Dr. G.V. Allen, C.B.E. as Vice-Chancellor. The College of Medicine became the Faculty of Medicine, and the Raffles College the Faculties of Arts and Science. The University is an autonomous body and the present Vice-Chancellor is Sir Sydney Caine KCMG.

The aims and purposes of the University of Malaya can be found in the report of the Carr-Saunders Commission on higher education in Malaya.

"This country is populated by people of many races mainly Malaysians, Chinese and Indians. Each community retains its traditional way of life, very little intermarriage, so far as they do with a minimum of social intercourse. There is so little else that binds them together in the way of tradition, religion, ambition or outlook shared in common."

Thus the Commission recommended that the main task of the University was to foster the growth of citizenship by concentrating on problems common to all. Another task was to retain and preserve all that was best in local tradition and culture - especially because of the wealth of cultural diversity.

The University was to meet the vocational needs of the country.

"It is the aim of a University Education to enlarge the sphere of interest, to sharpen sensibility, to quicken perceptibility and to deepen sympathy. All University students should be brought into touch with music, literature and the fine arts. In other words, university education should be liberal, as well as vocational, general as well as special".



The University is very young and all the aims are not realised yet. I would state here that the University is not isolated from the people of Malaya. This is seen in some of the research projects done by the staff and the students, e.g.:

- a) "Resettlement in the New Villages of Malaya" . 1954
- b) "Report on Salah South New Village" (in Malaya).
- c) The research projects undertaken at the request of the Diagnostic Survey Team and begun in 1953 was completed during the year and will form part of the report accompanying the Master Plan of Singapore. The study covered certain habits of living, particularly as regards leisure time, shopping and family occupational patterns in new artisan quarters and old tenement blocks. This research forms part of the training of students in social studies.
- d) Research on suicide in Asian communities - a survey of suicide patterns in neighbouring countries is still in progress.

and many others.

The leaders of the country are invited to give talks to the undergraduates. The Malayan mathematical and science society of Malaya mainly managed by the staff of the University help to disseminate knowledge and stimulate interest among the students in the country. Now public lectures are given in the University campus. All these points and many others show that the University does not separate itself from the public.

In the University examination is the main criterion for promotion. A lot of time is given to academic work and there is very little time for liberal education and for activities outside the course. There is a lack of interest shown in sports and serious discussion, etc. Interest in the Fine Arts - music and drama, is reviving. The great majority of students spend most of their time either at lectures or in the University library. There is however great interest shown in the general election to the students' council - an annual affair. As an evidence of the statement, let me quote the case of the last election. The Dunearn Hostel, the largest house here, had 34 students fighting for 11 seats. The large number of students standing for election, the effort made in canvassing for votes through contact and posters and finally the response from the registered voters point to what has been mentioned above. There are two "political parties" in the University - the Democratic Club and the Socialist Club. The organs of the two are the "Democrat" and the "Fajar" respectively. The Socialists' ideology has not convinced the majority of students but a good number of those who belong to the club are active.

The three religious societies in the University are: "The Catholic Students' Society", the "Christian Movement" and "The Muslim Society". Here is an extract of the Catholic Students' Society from Rev. Father Meissonnier's article on "The Society".

"Our Society is a special kind of friendly gathering of students, the character of which is a whole-hearted unity of desire to work together for Christ and his Church.

"In 1938 a young student, Mr. Chang Min Tat, joined Raffles College. As he found the atmosphere not very helpful to his Catholic Faith, he gathered together some of his fellow-students with the idea of intensifying and increasing their spiritual life and spreading the Faith around them. The little group, keenly supported by Prof. E.S. Monteiro, then a young lecturer, placed itself under the special protection of St. Thomas Aquinas, but the war put a stop to their endeavour.

"In the Course of the year 1947, some students from Raffles College and from the King Edward VII College of Medicine took up the idea again and set to work to form a group after the example of their predecessors.

"Being all agreed in principle, they wanted to co-ordinate their first efforts in a practical manner, and to give expression to this in a fellowship that was genuinely Catholic. Their essential aim was to combine a proper ambition to succeed in their profession with the developing of a personal Catholic life.

"Dr. Liew Fu San was the moving spirit of this group, the Catholic Collegians' Society, which has since become the Catholic Students' Society with the merging of the Raffles College and King Edward VII College of Medicine into the University of Malaya.

"Professional training and Catholic training must go hand in hand: this point has always been kept in view. The proper object of the Society is to help its members to become men of worth and, at the same time, sincere active Catholics.

"Then, in the future, former members of the Society fired with this spirit would be able to act together as a leaven within their professions as a specifically Catholic source of influence.

"The Society is governed by an Executive Committee consisting of a President, a Vice-President, an Honorary Secretary, an Honorary Treasurer, a representative from each of the three Faculties, and an ordinary independent member. This committee is not so much a 'government' as a nucleus or source of that dynamic enthusiasm which characterizes the Society, viz; friendliness, hospitality, and charity and a desire to serve Christ and His Church.

"The Society is open to Catholic students of the University. Non-Catholics are also welcome. In fact, the Society welcomes all those who wish for an atmosphere of friendship in order to prepare themselves best for their life-work, be it medicine, teaching, the law, etc.

"By entering our Society every Catholic student undertakes to develop his Faith and to radiate it around him, and at the same time to realize his or her present vocation as a student by hard work and by charity. He should therefore do his or her best to take part in our Dialogue



Mass on the first and third Sundays in the month, for this is the collective prayer of the Christian community. The members of the Society also should come to the annual retreat, the talks on Christian culture and the conferences on medical ethics.

"The meeting-place of the Society is at the Catholic Centre, 73 Bras Basah Rd, Singapore, where the Students' Room is open from eight o'clock in the morning to ten at night. The room is comfortably furnished, thanks largely to the generosity of graduates. There is a library open on trust to all members. Here then is a room where you can sit down and rest, smoke a cigarette, read a review, talk to your friends, meet your chaplain.

"Like all other groups of Catholic students, our Society is affiliated to PAX ROMANA, the international movement of Catholic Students. Each month we receive the publication 'Pax Romana', which is the link between all the different groups. , members of the Society took part in the world enquiry on "The Young Graduate - From University to Life.

"The Society is the grouping of Catholic students of the University of Malaya. Its chaplain is appointed by His Excellency the Bishop of Malacca. It follows from this that the Society is not merely one among other groups, but is a kind of 'parish' and its chaplain has the spiritual care of all the Catholic students of the University. This is a parish whose limits are not circumscribed by geographical boundaries, but are determined by the fact that its members are inscribed in the University. "

A Brief Account of the Trip as Delegate to the Pax Romana World Congress and Interfederal Assembly - 1955

On July 24th, I started on my journey that was to last for more than two months. I was going to attend the Pax Romana Interfederal Assembly and the World Congress in the United Kingdom and also a leadership training course in the Continent. The first break in the journey was at Rome. After two days there, I proceeded to Fribourg (Switzerland) to the General Secretariat of Pax Romana. The University of Fribourg is situated there. After about a week at Fribourg, during which I had the opportunity of meeting the staff of Pax Romana and witnessing the work, I left for Gemen in Germany.

Here an international meeting was organised under the auspices of Pax Romana. The theme of the meeting was: "The Family in the World Today". This meeting takes place annually and it was first organised not long after the Second World War with the main purpose of establishing relations between the students of the various countries in Europe. It is a difficult task but it is proving to be more and more successful.

Then, I journeyed to England to attend the Pax Romana Interfederal

Assembly at Ratcliffe College, Leicester and the Pax Romana 23rd World Congress at Nottingham. The Assembly is an annual international meeting. One of the most important items on the agenda was the drafting of the programme of the activities for the following year. The programme was as follows:-

- a) Regional work
- b) Meetings
- c) Relations with International organisations
- d) Publications
- e) Sub-Secretariats
- f) Collaboration with ICMICA

(ICMICA means International Catholic Movement for Intellectual and Cultural Affairs).

- g) Entraide
- h) The Welcome of foreign students.

The proposed Programme of Activity for 1956 included: -

1. Organisation of a regional meeting in Malaya, August 1956. This would be attended by staff members who would also visit certain Asian Federations.
2. The Study by the General Secretariat of the situation and needs of all the Catholic Groups in the Universities in Asia and Australia.

The Asian participants met to discuss the above items and the report which they presented to the general assembly contained some recommendations regarding regional work in Asia.

Immediately after this, we departed to attend the World Congress (August 17th to 25th). The theme of this Congress was "The problems of the young graduate". Discussions commenced along the following lines:-

1. The graduate on the threshold of the business and professional life.
2. The young graduate in Society.
3. The cultural development of the young graduate.
4. The ethical and moral problems which the young graduate faces in his professional life.
5. The young graduate and the life of Faith.
6. The problems of the young woman graduate.

Six commissions, each dealing with one aspect of the young graduate's problems were formed. There was a seventh commission dealing with "The welcome of foreign students". The problems were discussed and likely solutions proposed. Previous to the Congress, questionnaires on the theme had been sent out to the various Catholic groups. The views sent in were summarised and discussed in the commissions. Then at the closing session the findings and the general conclusions were presented to the general assembly. The Congress terminated on the 8th day, i.e. August 25th.



I had the opportunity of spending a few days in London. Leaving this city, I went to Paris. A short leadership training course was organised there by UNESCO for some delegates. The course mostly of informal talks, on the working of the various departments. It was both interesting and instructive. Mr. Philip Loh Fook Seng (Pax Romana General Secretariat) Anton Meoliono (Indonesia) and I visited the World Assembly of Youth in Paris. Then the three of us left for Fribourg, Switzerland, where I spent another week. In Geneva I was fortunate enough to visit the "Palais des Nations". I broke my return journey at Ceylon, where I stayed for one week as guest of the Ceylon Catholic Students' Movement and Rev. Father Dominic Lewis.

Benefits Derived and Recommendations to the Catholic Students Society of the University of Malaya

Only by the assistance of the Asia Foundation, was the Catholic Students' Society, University of Malaya able to send a delegate to the Pax Romana Interfederal Assembly for the first time. This is an important annual meeting where the policy for the following year is decided and it is important that the interests of the CSSUM are presented here. At the Interfederal Assembly one of the projects passed by the delegates was the regional meeting in August 1956 in Malaya.

At this Congress, I was able to serve the interest of CSSUM through contact with the national leaders, delegates and directors of Pax Romana Sub-Secretariats. In fact the whole journey afforded great opportunity to contact leaders, and directors, and the staff in international organisations such as UNESCO, etc.

At the Congress Malaya was represented. The knowledge and experience gained, I am sure, will help me in my work for the CSSUM. The leadership training course in Paris again was very useful. It afforded to those who followed the course great opportunities of contacting the staff, and learning the activities of UNESCO, especially those of the Education and Youth Departments. I was able to contact, besides national leaders, staff of the international organisations, the European students and people. This threw some light on the youth activities in some European countries, the views of the Students on the various topics such as colonialism, and in short a glimpse of student life in some European countries. The whole journey was a great personal experience and I will try with the knowledge gained, to work for the Catholic Students' Society, University of Malaya.

Recommendations

1. That a committee responsible for the organisation of the regional meeting in August 1956 in Malaya be set up as early as possible and that this meeting should be the follow-up of the Asian Seminar. The reasons for this are obvious. There is less than a year before this meeting materializes.
2. (a) That student leaders should undertake a careful study and evaluation of the publications issued by the Sub-Secretariat for Social Action. This will be one means of bringing about a clarification and understanding of the situation and need of Catholic groups in the Universities in Asia.

Mr. Erich Tradt, Director of Pax Romana Sub-Secretariat of Social Formation has expressed his willingness to help Social Guilds and individuals with books sent free of charge.

(b) That social action be planned and groups in different areas of Malaya be organised to do this during the vacation. I have in mind the questionnaire on the Social problems in Malaya planned by the CSSUM for its members. This social survey and action will serve as leadership formation, helping our members to realize the conditions of their neighbours - the pre-U. students, the new-villagers, the poor in the slums, the workers. - ,

3. That effort be made to help the Pax Romana General Secretariat financially by patronising the Pax Romana Journal, etc. Pax Romana as an important international organisation will be able to represent the views of Catholic graduates and students all over the world, and carry out projects connected with students' problems and activities.

Augustine Ong
Delegate from Malaya to Interfederal
Assembly and World Congress - 1955.

Fundação Cuidar o Futuro



THE ALL INDIA CATHOLIC UNIVERSITY FEDERATION

Three Years of AICUF Activities

1st National Congress - Madras 20-22 December 1952
.....

During three days, 2,700 students from all over India studied and prayed together. They discovered the great unity and wonderful diversity they represented - a faithful image of the unity and diversity of their Motherland. The Congress revealed to the Indian Church the splendid treasure she possesses in her student Youth.

It was also a touching manifestation of international Christian (and student)s solidarity: we allude here to the material and spiritual help discretely offered by the Pax Romana family to the rising Indian Federation.

Seriousness of study and an acute sense of responsibility marked the work of the various committees. Some of the resolutions passed were to give a decisive orientation to the Federation for the three years to come.

- development of Leadership within the Federation;
- spreading of the 'cell-technique';
- strengthening of the unity so deeply experienced during the Congress;
- more active participation in National reconstruction.

Year 1953-1954
.....

Fundação Cuidar o Futuro

First National Leadership Camp: Mysore April-May 1953 (11 days, 37 students)

This camp was the first step to implement the resolutions passed at Madras, a first attempt at creating a network of friendship between student leaders from all the parts of the country.

The theme, "The Leader maker of unity" was chosen to impart to the delegates a more acute consciousness of their responsibilities in a country striving for the harmonious integration of its linguistic and religious communities.

The camp, besides, was to acquaint 37 leaders with the 'cell-technique' and the 'enquiry method', which once back to their respective town, they were to communicate to their CSU units.

Social work (in particular the building of a small adult education centre in a slum) aimed at developing in them the sense of service and initiative. Since the leader must be a man of culture, a ware of the cultural riches of the past but also fully conscious of the new developments of technology, the Camp provided the students with full opportunity to visit Mysore's world-famous artistic treasures as well as some of its most up-to-date achievements: research institutes, modern factories, dams, etc.



The spiritual formation was not forgotten: Mass and prayers in common, recollection day, holy hour, etc., aimed at developing in each one a deep sense of prayer, both personal and liturgical.

In fact, the Mysore leadership camp was to be the pilot camp for the Federation. It has inspired all the camps which were organised later.

The CSU Central Committee Meeting (Tiruchirapalli, July 1953) gave a more concrete turn to the resolutions already passed at Madras and Mysore.

The Chaplain's Session (Madras 19-23 December 1953) helped to consolidate the work already achieved. It stressed the need of a more thorough formation - spiritual and doctrinal.

Ernakulam witnessed the First Regional Conference (April-May 1954) with a thousand students from the South and a few representatives from the North (Calcutta and Bombay). The organisation of the Conference was fully entrusted to the students themselves, who showed a remarkable sense of initiative and responsibility, together with a splendid spirit of cooperation. The work of the study-groups showed a marked advance on the Madras Congress.

The Conference was preceded and prepared by two Leadership Camps; one for boys at Thevara (50 students) and the other for lady students (35) at St. Teresa's College - this was the first leadership camp organised for lady students by the Federation.

Throughout the year, the Federation witnessed the formation of new CSU units and the spread of the 'cell-technique'.

Year 1954-1955

The year 1954-1955 was mainly marked by a deepening of the work of the previous year. A striking example was the Central Committee Meeting held at Madras in July 1955 soon after the transfer of the Federation Headquarters from Tiruchirapalli. The Meeting showed a real progress, both as regards the number of the delegates and the method of work.

The first part of the year (July-December) was mainly devoted to the preparation of the Asian Seminar.

Asian Seminar: Madras, 10 December 1 - 2 January, 1955.

This Seminar - "the most outstanding event in the field of education during the past year" (Bishop Raymond) - was the first experience of the Federation in international meetings. The Indian Federation cannot be sufficiently grateful to Pax Romana

for having been chosen as the host for this first Meeting of Asian Student leaders. It broadened our horizons and developed in us the sense of international solidarity. Contact with leaders from abroad helped the Federation to become more aware of its responsibilities both towards India and towards the international community. More precisely, the Seminar strengthened our links with Pax Romana and specially with the other Asian Federations, and as such has been a first step towards the building of an Asian Community of Catholic students. Above all the Seminar has been for all those who took part in it an unforgettable experience of the Unity of the Church in the variety of the races and cultures which she shelters.

Third National Leadership Camp (Ooty April-May 1955). This Camp was conceived more or less on the lines of the Mysore Camp. More stress, however, was put to bear on the doctrinal formation of the leaders, since there was a feeling in the Federation that much had still to be done in this respect. The camp had besides a more pronounced "Social bias", and was based on the study of "Towards a Solution". This Camp has had a decisive influence on the activities of the year that followed; it has served as a basis for the various Regional Camps, and orientated the Federation towards a more determined participation in National Social Schemes.

Throughout the year, the Federation continued to witness the formation of new units, specially among professional students, and among students in non-Catholic Colleges. One notices also an increasing eagerness among the members to take part in National social camps (Kanjour Camp, for the Students for St. Teresa's College, and Chalakudy Camp for St. Albert's College Students).

Year 1955-1956
.....

The year 1955-1956 is marked by a multiplicity of initiatives. New Constitutions are passed (Central Committee Meeting, Madras July 1955) and new Regions are formed, each one with its Regional Committee and activities. The methods of work evolved and learnt in the National Leadership Camps, the new ideals discovered and the qualities of leadership developed in these camps and other federation activities now reach the level of the Region and of the local units. Hence an overflowing of activities:

All Kerala Social Leadership Camp: Changanacherry, 17-23 September 1955, attended by 36 students from the various Colleges of Kerala.

Stella Maris Social Leadership Camp: Madras 22-29 September, attended by 50 lady students from all over the South.



Two Social Leadership Camps: Organised by the Belgaum group:
one at Mesargi (September) with 21 College boys
one at Belgaum itself (October) for lady students (35 girls)

Mysore Regional Leadership Camp: (17-22 October) for students (21 boys and 13 girls) of the Bangalore, Mangalore and Mysore Region.

The All Kerala Regional Conference, Trichur 18-20 November, which gathered more than 700 delegates from the various Colleges of Kerala.

Lastly, the Community Project Work Camp of Nerumbur: (9-23 December) in the Tirukalikundram Community development Block Area).

This Camp marks an important step towards a greater participation of the Federation in National reconstruction. It is also symptomatic of the desire of the Federation to open more and more its activities and services to all University students, irrespective of their religion (out of 73 campers 25 were non-Catholics) and thus to fulfill its mission within the University milieu and within the National Community. The unprecedented success of the Nerumbur Camp is largely due to the great friendship and unity which prevailed among the campers. It is likely to influence the future activities of the Federation.

Throughout the year, new CSU units are being formed, especially in the North: Bombay and Calcutta Regions, and even up to Delhi. A new venture deserves a special mention: the starting of a Branch of the AICUF in the United States with a view to linking together the Indian Catholic students studying in the States and of establishing precious contacts between them and the Students in India.

Conclusion:

Within three years, the Federation has slowly evolved a genuine method of work, mainly through Leadership Camps. It is this method which is being adopted more and more by the CSU units. The National camps and Regional Conferences have made for an increased sense of solidarity and cooperation. Through its various activities the Federation is slowly training its own 'cadres' who will more and more take up the full responsibility of the Movement. Much remains to be done, specially at the local level. And there is the urgent question of organising our young graduates. But no doubt our Federation is on the march....

(The King's Rally - Vol XXXIII No. 3)

(India continued)

CSU LEADERS AT MADRAS

The 75 delegates who gathered at Madras, represented more than 40 colleges. Most of them were Presidents or Secretaries of groups, and as such they stood for a total student population of more than 10,000 Catholic University boys and girls. It would be wrong to put too much stress on numbers, but in a movement like ours numbers cannot be altogether ignored. Recognised by the Hierarchy of India as the official organ of University Catholic Action, the Federation is responsible before God for the enormous mass of students that crowd our Universities, and first of all for the thousands of Catholic University boys and girls in our Colleges. It would be untrue to its mission if unmindful of the many, it were to restrict itself to the few. The duty of the few is precisely to work for the mass and lift it up to God.

There was, however, one shadow in the picture. On account of the distances and also because it is now term time, nobody had come from the North. But the thought of our brothers and sisters in the North was always present in our discussions. We know that they too are working up there, and that the Northern Regions of the Federation are slowly coming into shape. New groups are being formed everywhere, in the far distant Universities of the North - brave little groups which one by one appear on the map of India like the stars in the sky at dusk.

Fundação Cuidar o Futuro

REGIONAL AND NATIONAL ORGANISATION

The most important feature of the new Constitution is the greater autonomy given to the Regions. Seven Regions have been formed, each one with its Regional Centre and Regional Committee. Thus several questions which hitherto used to be settled by the Federal Centre will henceforth be decided at the regional level. This will result in a considerable saving of time and expense, and ensure greater efficiency of work.



The cohesion of the movement will not be impaired by this regional organisation. The Central Executive with its fifteen members will advantageously replace the old Central Committee, which, with the growth of the Federation, had become almost unmanageable. It will decide all the major issues bearing on the Federation as a whole, such as elections of the Federation officials, national activities, the setting up of new Regions, etc. The first act of the newly constituted Central Committee was to elect the President, Secretary and Treasurer of the Federation for the year. The swift and smooth way in which the elections were gone through augurs well for the future.

Another important Section deals with the local groups. It is on them, ultimately, on their vitality, that the vigour of the entire organism depends. The federation as a whole will be what its individual groups are. No amount of regional or national organisation will ever make up for the deficiencies at the local level. We have perhaps too much forgotten in the past this elementary truth, and have not always given to the local units the attention they deserve. We must now concentrate more on the work of the groups, on the intellectual and spiritual training of each of our members, if we want our movement to bear the rich fruits the Church in India expects from it: "The All India Catholic University Federation... is really the best and most efficient organisation of specialised Catholic Action in India and holds out bright hopes of raising young Catholic leaders for our country" (C.B. C.I. Report, 1954-1955, P. 27).

To form these young Catholic leaders, so much wanted, there is need of a more intense spiritual life. And it is a healthy sign that several groups should already have felt this need of all authentic Catholic Action. Monthly CSU Masses, Recollections, Holy Hours etc... have already been introduced by some groups and it is to be hoped that they will become the general practice of the Federation. The new Constitution stresses this need for prayer, which is "the soul of the apostolate". The more generous we all show ourselves towards God, as says St. Ignatius, the more generous will the Divine Majesty show Himself towards us.

Provision is also made for a local fund for each unit. Although money is not the be-all and end-all of everything, a minimum of it is required for the work to go ahead. Even the great St. Theresa of Avila used to say "Theresa alone can do nothing. Theresa and Jesus can do something. Theresa, Jesus and money can do everything." One cannot expect a student Movement ever to roll on gold, but it should be our aim to make each of our units and the Federation as a whole self-supporting. Common endeavours such as entertainments, benefit shows, etc., are much to be commended. These common endeavours will, besides, do much towards bringing us closer together. They will develop in us that sense of solidarity and fellowship which comes from working together for a common cause and from sharing with others the fruits of our labour.

The new Constitution had hardly been passed when we felt a new enthusiasm steal over the delegates. The officials of the Federation were elected unanimously and in a spirit of great friendliness, and each Region got busy preparing its next Regional Meeting and planning its regional activities. Four Regional Leadership Camps have thus been decided upon for the coming September holidays. There is wind in the sails. The time has come for us to weigh anchor and, with God at the helm, to steer towards the deep sea.

(Father Ceyrac in the King's Rally
VOL XXXII No. 4)

(India continued)

REGIONAL ORGANISATION

1. In view of the vastness of India and of the diversity of the regional problems and in order to ensure a greater efficiency in the work of the Federation, the Federation shall be divided provisionally into seven regions, with the possibility of subdividing into more regions, whenever the growth of the Federation shall require it. Accordingly, all the local CSU units will be grouped for the present in the following regions:-

Tamil Nad
Madras Region
North Kerala
South Kerala
Kanara and Mysore
North West Region
North East Region.

2. There shall be for each region a Regional Committee, consisting of the President and the Secretary of each local unit. This Regional Committee shall meet at the Regional Centre. The Regional Centre shall be determined every year by the Regional Committee, subject to the approval of the Central Committee. The President of the local CSU of the Regional Centre shall act as the convener of the Committee.

3. Each Regional Committee shall elect annually from among its members a President and a Secretary for the year, who shall be the President and Secretary of the CSU of the whole Region. The President of the CSU where the Regional Headquarters is located shall be ex officio the Vice President of the Region, and, in case he is elected the President of the Region, he shall hold both offices at the same time. Similarly, the Chaplain of the CSE where the Regional headquarters is situated shall be ordinarily the Chaplain of the Region.

4. The President and the Secretary of each Region will normally represent their region at the Central Committee Meeting. In case one of them or both are not able to attend, the Regional Committee shall appoint from among its own members one or two suitable substitutes as the case may be. The Regional Chaplains shall be invited to attend the Central Committee Meeting, as consultative members, but without having the right to vote.

(The King's Rally VOL XXXIII No. 4)



STUDENT CATHOLIC ACTION OF THE PHILIPPINES

The Student Catholic Action is a specialised Catholic Action Movement. It has received a mandate, and has been granted a seat in the National Central Committee, the highest lay governing body of Catholic Action in the Philippines.

A body known as the National Directorate directs the coordination of all school units as well as diocesan councils. It is composed of the different diocesan council presidents and their alternates. From the different diocesan council presidents, a set of officers, namely the president, vice-president, secretary and treasurer are elected with terms of office for one year. This body is advised by a national spiritual director.

On the local level, a body known as the Diocesan Central Council is formed, having the main function of coordinating all Catholic student activities in a particular locale. It is composed of unit presidents, who among themselves elect a set of officers.

Being a Catholic Action organisation, the SCA has a socio-religious purpose; and since it is a specialised movement, it therefore works on a particular milieu - the student milieu. Religious formation is given through the organisation of study clubs and conventions, apart from the gospel discussion which constitute an essential part of the unit meetings.

In Catholic schools, the liturgical formation of the members is not a problem since the same is a part of the academic studies of the students. However, in private non-sectarian schools and public schools, the liturgical formation is undertaken by the SCA members.

Realizing that there is a dire need for priests in the Philippines, SCA has for its primary apostolic work, Catechetical Instruction. This is undertaken by forming Catechist groups and teaching religion in public and non-sectarian schools.

The Catholic student leaders are encouraged to influence all other student organisations whether organised on a national level or on the school basis. Recognising the influence of the Catholic student leaders, the President of the Philippines, Ramon Magsaysay, made the SCA a charter member of the Consultative Council of Students - an advisory group to the President on matters pertaining to youth and student affairs.

The SCA has influenced other national student organisations to such an extent that Catholic student leaders can sometimes influence the results of student elections in those groups. However, the SCA, in so far as non-Catholic organisations are concerned, has no relation whatsoever with such federations as the World Assembly of Youth, the Student Christian Movement, etc.

From the report on the All Asian Seminar
by Delegate from the Philippines
Mr. Ernesto R. Lagdameo, Jr.



STUDENT POLITICAL ACTION

Introduction

Writing on the student movement in India a student leader referred to the wish expressed by Ghandi as early as 1947 "that students should gradually keep themselves aloof from the active politics of the country and should work in the service of the nation on non-partisan lines". The following extracts are reprinted to illustrate to what extent this wish is possible of fulfilment not only in India but in the rest of Asia where "student political movements in their various complexions" are described as "an intense driving force" by the International Delegation of student leaders recently returned from South East Asia.

INDIA - "A New Idealism and New Direction"

After the achievement of independence in 1947, the student movement needed a new idealism and new direction. In the absence of any national programme for the students, little beyond sporadic agitations against governmental injustices and rudimentary efforts to reorganise the social and cultural life of the students could be performed. But the well-wishers of the student community, including our top leaders, educationists and student workers, were trying in this transitional period to evolve a new ideal for the reorganisation of the student movement in India.

Reconstruction of our Motherland, which had long been suffering from colonialism and an underdeveloped economy, cannot be achieved by a party or by the state. The youth and particularly the University and the college youth have an extraordinary role to perform in this gigantic task in their own ways. Whereas they must fight against injustices and steps injuring their interests, they must also organise social service work, inculcate a strict sense of discipline and assist in solving the economic problems not only of the students but also of the unemployed youth and the country as a whole.

One essential requisite for the implementation of this ideal is maximum cohesiveness, organisationally and ideologically. A common meeting ground for all students of India, divided into various political groups or otherwise, is indispensable for the rapid popularisation of the new national ideal for the student community. And this common meeting ground was envisaged in the form of a NUS by our national leaders, educationists and student workers. A convention of the representatives of the University and the college unions of India was held in 1950 at Bombay. It was inaugurated by Prime Minister Nehru and was presided over by Mr. Jayaprakash Narayan, the socialist leader and the hero of the 1942 national movement. The practice in the early student movement had been to ask prominent national leaders to preside over student conferences. The NUS had the blessings of the Father of the Nation in its conceptual state. Gandhi, as early as 1947, had expressed his wish that the students should gradually keep themselves aloof from the active politics of the country and should work in the service of the nation on non-partisan lines. The NUS was also able to secure the guidance of the eminent educationists of the country such as Dr. S. Radhakrishnan, Acharya Narendra Deva, late Dr. Amaramatha Ila and Dr. Zakir Husain.



Our policy regarding the student movement is clear. Whereas various political groups may exist for propaganda of the ideologies of the different political parties among the students and the youth, the students' union and their national or State federations should be such common platforms where all students can unite and canalize their collective energies and resources toward the achievement of major goals. The students of India have to play a vital role in the processes of democratic society. Let the communists stop their disrupting role and join hands with the rest not as communists but as students who are aware of their responsibilities toward the creation of a new India.

BURMA - Demanding Gestures and Hoarse Voices.

The Rangoon University Students' Union is not only among the oldest, but is perhaps also the most powerful student movement in South East Asia. RUSU's main interest is and nearly always has been politics. During the pre-Independence days, it played a very important part in anti-colonial demonstrations and propaganda. During those days its leaders included U Nu, to day's Burmese Prime Minister, and Bogoyoke Aung San, the chief architect of Burmese independence and the country's Prime Minister until his assassination in 1947 a few months before the end of British rule.

This long association with a past very dear to Burmese hearts has probably been responsible for the tolerance shown towards RUSU to-day, when its politics have assumed during the past few years a bitterly anti U Nu flavour.

It has certainly been responsible for the privileged position of the Burmese student and the widespread public interest in his activities. While in Burma, Marshal Bulganin and Mr. Khrushchev thought the students important enough to address them specially at the university; when RUSU celebrated its Silver Jubilee a year ago, the public thought the occasion important enough to donate nearly 20,000 kyats (about £ 4,200) towards the celebrations; when RUSU recently made 144 demands for reforms, the university authorities thought student opinion important enough to accede to 32 immediately and to call a special council meeting to consider the remainder; and while the International Student Delegation was in Rangoon, the leading daily newspaper twice devoted its front-page leading article to conflicts between the various student political groups.

The anti-Government tradition nurtured during the days of British rule has not died easily, and with the attainment of independence the students have not been able nor have they regarded it as necessary, to alter the essentially militant character of their movement, or to canalize their energies into practical programmes of activity. The RUSU Executive complains that their university enjoys insufficient academic freedom (the Prime Minister is ex officio Chancellor of the University); that students must sign a bond that they will not "act against" the university, with no definition of what this means, and that this bond provides an easy excuse for expulsions; that the Government spends too much on defence and that its education budget is too small.

But perhaps their bitterest complaints are about the recent arrest of the RUSU General Secretary, Ko Tin Aye, and the "3 F" system. Ko Tin Aye was arrested shortly before the Bulganin-Khrushchev visit, allegedly for distributing leaflets demanding that the underground Communist Party be legally recognised. Many of the students, however, say that he was "framed". By the "3 F" system, the Government has attempted to meet the overcrowding problem, and to ensure that free education does not result in a class of "professional students" growing up, who will show little interest in passing their examinations. "The 3 F system is nothing new," Dr. Htin Aung, the Rector, told the Delegation. "We have always had it, but it was suspended after the war. It is essential if we are to do anything about overcrowding". This "3 F" system provides that if a student fails his examinations three times in succession, he may not attend lectures, and must write his examinations as an external student. As soon as he passes, he reverts automatically to full-time status. The students maintain that the examination failures are more the fault of inadequate schooling than student laziness, and that the way to avoid overcrowding is by building more facilities.

Political parties at Rangoon University organize openly and fight the annual union elections. At present all the Executive seats are controlled by the Students' United Front, a coalition of the Progressives and some of the racial minorities, particularly the Karens, whose sympathies lie with the anti-Government sentiments of the Progressives. Ko Tin Tun, one of the SUF leaders, is at present RUSU President. Three opposition groups exist. The non-Partisans, whose leader - also named Ko Tin Tun - was RUSU president last year, believe that RUSU should be kept free from politics. Until a few years ago they controlled the Union, but their position had declined since. The Democratic Students Organisation has a Socialist orientation and it generally supports the government. In October 1953 they sided with the authorities when police attacked a student demonstration protesting against the shortening of the university vacation. This, the DSO leaders admit today, was a great mistake, and it has led to intense hostility towards their organisation on the part of many students.

The newest opposition group is the Students' Own Force, led by Nany Zing La, RUSU Vice-President last year, who broke away from the SUF recently, accusing it of being Communist led and controlled by outside forces. The opposition groups all complain that SUF is predominantly Communist. But they lack unity among themselves, and cannot compare with the SUF in party organisation - an openly admitted and potent factor at Rangoon. Both the SUF and the DSO make a great effort to capture the support of the school children. The All Burma Federation of Student Unions is the organisation of the SUF, which includes mainly school children under a university leadership, while the All Burma Student Union is the counterpart organisation of the DSO.

On December 20th - "Students' Day" - the two groups staged rival rallies. The day commemorates the death of Boh Aung Gyaw, a student who was shot in 1938 when the police fired on a student demonstration led by U Nu against the imprisonment of the then RUSU president and Burma's



present Defence Minister, U Ba Swe. At the university the ABFSU And RUSU staged a rally, which marched to the Government offices bearing banners and shouting slogans for the release of Ko Tin Aye, the abolition of "3F" and a larger educational budget. In the meantime the DSO held a rally in the city. Both rallies were attended by about 800 students, mainly school children in each case. When they visited Mandalay, the first foreign students to do so, the Delegation found that the political differences at Rangoon were reflected also among Mandalay's 1455 students. The SUF controls all the seats in the Mandalay Students' Union.

Burma has no National Union of Students. But as the organisation representing the majority of Burmese university students, RUSU attended the 5th International Student Conference, and received "national delegation" status there. As in international affairs, so in international student affairs are the Burmese very conscious of the contribution their country can make to the solution of world problems, and there seems little doubt that Burmese students will continue to seek overseas student contacts and cooperation wherever the opportunity lies.

PHILIPPINES - Political Intensity

To Philippine students political activity is as natural a part of university life as attending lectures. Through their national student organisations they have far greater representation in the formation of government policy than students in most other countries. The unique role of the Philippine student is due to the great pre-occupation of most Filipinos with politics, and a result of the influential role of the students in the election of President Ramon Magsaysay in 1953, which gained them his favour and recognition. The students' reward has come principally through the Consultative Council of Students (CCS) formed by governmental proclamation to advise the President on matters affecting the nation. Membership on the Council includes the leaders of national student groups and elected leaders from individual colleges and universities.

Although about 75 per cent of the Philippine people depend on agriculture for the needs of life, most of the students are training themselves for "white-collar" or political jobs and the number taking courses in agriculture or technological subjects is too small to meet the country's needs. Parental and political ambitions aggravate this problem and because most of the colleges are organised for profit the temptation is strong to provide curricula that meet these desires. A pioneer effort in vocational guidance and government leadership in developing agricultural colleges are helping to solve this problem, but continuing large enrolments in law, commerce and liberal arts when contrasted to the technical fields testify to its magnitude.

Elections on the local level are hotly contested. In fact some students and faculty members charge that gaining office is more important to student politicians than doing anything while in office. Fraternities and sororities, unheard of in other Asian countries, play an important role on some campuses in elections, though not everyone is agreed on the desirability of their influence. Another influence comes from the Student Catholic Action groups. In this predominantly Catholic country the issue of relationships between Church and State is often debated and a number of issues in this field have arisen in regard to education.

On the national level the three major organisations are the Student Councils' Association of the Philippines (SCAP), the Conference Delegates' Association (CONDA) and the College Editors' Guild (CEG). Organised as a federation of student councils, SCAP is the recognised National Union of Students in the Philippines and has been an active participant in the International Student Conference for a number of years, having been elected twice to the Supervision Committee. Beyond its national meetings, which serve a dual function in policy making and leadership training, SCAP sponsors a number of other activities. In past years it originated a literacy campaign and currently sponsors a nation-wide oratorical contest. CONDA's chief programme is an annual meeting of several hundred students to discuss major issues affecting the Philippines. In the last two years it has held in conjunction with this meeting an Asian Forum at which students from various Asian countries have participated. The CEG functions as a national student press guild with a series of meetings and related activities. These three organisations, together with other representatives, participate in national governmental policy matters through the Consultative Council. A seat on the CCS is one of the highest honours a Philippine student can receive and the political races behind these positions are lively and involved.

One cannot discuss politics without mentioning the unusual system of "blocks" which sometimes make elections quite bitter. Activities of these groups are most often carried out behind the scenes but sometimes reach the public eye through disputes and publicity. At the moment, the leading group has members at the leadership of SCAP, CONDA and the largest section of the CEG. A minority group of the CEG, composed largely of Student Catholic Action elements, broke away recently and the rivalry here is both intense and bitter. The other major group known as "the opposition" is composed in part of veteran leaders on the student scene who, it is alleged, formed a group known as the UNESCO Youth Coordinating Agency of the Philippines (UYCAP) "in order to gain power". Though differences between these blocks are sometimes connected with issues such as the role of students in politics or the relation of religion to education, the major divisions often seem to be between personalities and are probably a natural result of the political intensity of this stage of Philippine development.



VIETNAM - An Individual Responsibility

The emphasis on cultural activity and learning does not stop with university students but is a reflection of the great desire for education of the people in general. In evening classes all over the city thousands of Viet Namese are enrolled in literary courses or are studying at the secondary school and university level. English language classes are very popular since study of French previously left little time for developing other second languages. Political consciousness among the students is intense, particularly with the refugee students who are bitter about their experiences with the communist Viet Minh and are eager to develop the newly independent country along democratic lines. In general the refugees are more active in educational reconstruction than their compatriots who have always lived in South Viet Nam. The majority of National Union members are refugee students, for example. But even though they believe that students must take an active role in political leadership, National Union officers feel that this is an individual responsibility and that the National Union should not be involved in political activity.

The Above Reports are taken from the report of the
International Student Team to Asia (COSEC)

No Politics (Viet Nam) (Catholic Student Association)

Right from the beginning the Association decided to keep out of politics. The need for total abstention from politics was, in some respects, regrettable, for political duties are important and demanding. But it was the only way to preserve the goals and the existence of the Association. The position of the Association occasionally stated in the bulletin was that Vietnam wanted and ought to have its complete independence. This, besides more philosophical reasons, excluded Communism and Colonialism.

By quietly affirming that stand, the Association secured the consideration of members and non-members. By declining involvement in matters of detail or obligation and in political action, it remained a friendly place for people of various opinions to meet.

Another rather important advantage of such abstention was to eliminate the danger and even the appearance of pretending that there is "One" Catholic plan or solution for the details of public life. It is fortunate that we avoided these dangers, for non-Catholics are more often alienated for political reasons than for religious reasons.

This abstention of the Association in the political field did not prevent the members from developing the right spirit of political responsibility. It is possible for Catholic and even religious associations to contribute to the development of a deep consciousness of political duties without unduly relieving their members of the burden of their personal decisions. As a matter of fact the great majority of the members of the Association, now back in Vietnam, are engaged in politics, journalism and various government services.

Report on Assoc. of Cath. Students of
Viet Nam in America - Rev. E. Jacques

Indonesia

Nationally and internationally the Indonesian students have had a strong interest in the problems of colonialism as a result of their own experiences. Everywhere the Delegation travelled in Indonesia as elsewhere in Asia, it found students interested in the strong stand of the 5th ISC last year condemning colonialism in any form and pledging the assistance of the 52 nations in the Conference to the solution of this problem; before the Second World War the Dutch had established only three faculties in Indonesia which in 1936 included but 1,086 students out of a population at that time of about 65 million. By 1954 the Indonesian government could boast of many new faculties and a student enrolment of more than 15,000 out of a population of 78 million. But educational development has just begun and today the number of students is in excess of 20,000. To tell the story in terms of one institution, Gadjah Mada University in Jogjakarta, established as a refuge for students and professors during the fight for independence, had an enrolment of barely 500 students in 1949 as compared to about 8,500 today.

Most of the institutions receive government aid and the government provides a number of scholarships as well. In 1954-1955, some 4,955 students were given grants for study in Indonesia and an additional 119 were sent abroad. Students in Indonesia get grants of RS 340 (US \$30) a month which pays from 40 to 70 per cent of costs depending on living arrangements and textbook expense. Many students supplement their grants with employment, chiefly as teachers in the primary and secondary schools. This condition reflects the desperate need of the country for full-time teachers at all levels, a problem which has been called the most important in education and which has led to the establishment of government teacher training centres. Indeed, the whole problem of higher education is one both of reform of the Dutch system and of shortages - shortages of money, teachers, classrooms, textbooks, health facilities and hostels, to cite a few key areas. Despite these immense problems there is a great spirit among Indonesian students and educators to develop their country through education. It was this spirit that made the students and professors the vanguard of the independence movement and the high average age of the undergraduate (about 22) reflects the years lost in this struggle. The most important student organisations in Indonesia today are the PPMI and its federated organisations, the IPPI, the student councils and World University Service, and all have contributed to the impressive developments in Indonesian education in the last seven years. Unlike most other National Unions of Students the PPMI is not a federation of student councils but rather of voluntary organisations including Moslem, Catholic and Protestant national student groups, the Chinese student organisations and student clubs in Djakarta, Bogor, Bandung, Jogjakarta and Surabaya. The concept of voluntary student groups engaged in social action problems has a long tradition in Indonesia, and the PPMI constitution at the moment prohibits "passive membership" organisations such as the student councils. It has been felt in the past that the councils' role should be limited to educational problems within a particular faculty or university with all other functions the province of voluntary groups.



But the development of student councils over the last two or three years is showing signs of upsetting the traditional alignment. Recently the council of the University of Indonesia was recognised as the representative of the University's 7,000 students and the council at Gadjah Mada performs a similar function. In early February representatives of these two councils met with council members from the third major government university, the University of Airlangga (Surabaya) and drafted an ambitious programme for their combined membership. With this development at hand there is some discussion of the possibility of a new National Union to be formed from PPMI and the councils.

During its history PPMI has pursued an ambitious programme that has won it respect within its own country and abroad. The chief activities since 1950 have been summed up by a past president as "the struggle to get better educational facilities, more scholarships, a better law for governing higher education, assisting the government in general development projects, voicing its opinion in matters of national concern, and internationally striving for better relations with students of the world." Currently the PPMI is planning an Asian-African Student Conference to be held in historic Bandung and in recent months has received delegations from the International Student Conference and the National Student Unions of Malaya and Australia. It has arranged a bi-lateral scholarship programme with the Swedish Union and also this year with the United States Union as well as organising a graduate employment scheme with the Australian Union. In 1947 PPMI became a member of the International Union of Students (IUS) but disaffiliated from membership in 1954 maintaining only limited practical liaison. Since 1952 it has participated in the International Student Conference with "fraternal observer" status and has cooperated in Conference programmes through COSEC. At its recent meeting in Bogor last December the PPMI Council voted to recommend to its Congress this year that it accept full delegate status at the ISC and at the same time rejected a proposal for associate membership in the IUS.

The IPPI was formed at about the same time as PPMI because some students felt that a student organisation must include both secondary and university students. Today IPPI has membership numbering about 300,000 with about 3,000 of this from the universities. In its early days IPPI concentrated on the battle for independence and organised a student mobilisation project and a student red cross to aid the Army. With the achievement of independence it has worked on the rehabilitation of demobilised students, providing teachers for secondary schools, organising 18 of its own primary and secondary schools and stimulating educational exchange.

Reports of Delegation from COSEC

Thailand

Although there is no National Union of Students, there are active student councils at each institution. In meetings with the delegation the student leaders expressed great interest in forming a Union and attending the International Student Conference. The formalism of faculty-student relations under the Thai educational system and the lack of contact with student groups outside the country has resulted in narrowly circumscribed student council programs which emphasize organisation of sports competition to the exclusion of almost any other program. However, several recent incidents at Chulalongkorn and Thammasart involving disputes between the students and faculty members have broken through the traditional patterns of unquestioning respect for faculty and have given the students a conception of their power in forming educational policy. How this power will be used and how much the students will be encouraged to develop a constructive contribution to the institutions through student government are important but unanswered questions.

Report of Delegation COSEC

Student unrests at both of Thailand's leading universities, which are taking place, at the present, must be giving the authorities concerned a great deal of neuralgia...The student body of Chulalongkorn University demands that the secretary-general of the University, Professor M.R. Salab Ladavalaya be dismissed from his post, and the student body of the Thammasat University follows suit by demanding that the dean of the Faculty of Economics, Professor Khun Prasert Suphamatra, be also dismissed. In spite of all the rational reasons given for these demands, student dislike of the two professors seems to be the only real motive.

In the excitement of the moment, when tempers flew somewhat high, it was natural that persons, who felt that they were losing control of the situation, should resort to McCarthyism by declaring that there was a "third hand" of subversion behind student activities. To those who realize that the most natural quality of youth is hot-headedness and that the most admirable quality is strength of character, such remarks must sound both absurd and wild. And yet none who feels any responsibility, however slight, towards national security can take the situation lightly. For although the present awkward situation has certainly not been motivated by subversive elements, it is now rapidly making the two student bodies open to the very same elements. To deal with the situation effectively, a complete reorganisation of the control of the universities is indicated.

All universities in this country are under Government control. There is much to be said for the nationalisation of higher education, as long as it does not lead to a practice whereby unqualified persons are appointed to academic posts for political reasons alone. This, however, seems to be the practice in the field of university education in Thailand today.

Siam Rath Weekly Review - Bangkok



Pakistan

Union elections are fiercely fought. Some students are believed to have spent as much as 1,000 rupees (about \$ 210) on posters, pamphlets and electioneering during the last elections in November. Sometimes the two strongest student movements, the East Pakistan Students' League and the East Pakistan Students' Union, support the different parties which contest each of the hall elections. Yet - paradoxically perhaps - there is no sharp divergence of political opinion between these two organisations, or among the students as a whole. The problems of Pakistan, the depressingly vast problems of the underdeveloped state struggling to enrich its independence by securing stability and prosperity, are such that nearly all students have a common awareness of the nature of their difficulties though opinions may vary as to the method of their solution.

The dichotomy between student affairs and national politics commonly observed in the West is regarded as having little validity in many Asian countries, particularly in those territories formerly under colonial rule, where students today blame many of their present troubles on the colonial system. Thus colonialism is blamed for the chronic shortage of trained administrators and technicians to work the machinery of the independent state, and of teachers to raise the educational standards. Personnel shortages were aggravated in the Muslim state of Pakistan, a prominent educator explained to the delegation, by the reluctance of the Muslims to cooperate with the British in any way during the colonial days, with the result that all the trained men at the time of partition and independence in 1947 were Hindus, who became Indian citizens.

But not all the problems which Pakistan faces, and which occupy the students' minds are colonial legacies. The focal point for political interest at the time of the delegations' visit was the Khrushchev statements on Kashmir. Protest meetings were called by students, and the question: "What is the attitude to the Kashmir dispute in your country?" was perhaps more frequent than any other. The fact is that - by choice or by force of circumstances - Dacca students are highly politically conscious and articulate.

STUDENT SOCIETY AND SOCIAL ACTION

A significant phase in the development of the student movements in Asia is seen in their present preoccupation with social action. At a first glance it would appear that a new idealism is taking the place of the old. Political freedom has been won. The work of national construction has since begun. The following extracts indicate some facets of the extent to which students are being involved:-

VIETNAM

" A Vietnamese National University was founded on May 11, 1955, replacing the French-Vietnamese institution functioning before that date. This transfer of the University to Vietnamese administration is highly appreciated by all the students who went on strike in April to demand its immediate realization.

Fields of study in the National University include medicine, pharmacy, dentistry, law, science, literature and architecture. Of its 2066 students more than 1,000 are refugees from north Viet Nam. There are many women students, mostly in the Nursing School and the College of Pharmacy.

In July 1955 a team of 20 students in medicine, dentistry and pharmacy sent by the General Student Union of National Viet Nam worked in Tuy Hoa, an area on the central Viet Nam coast which has been for a long time under communist administration. The team visited 11 villages, providing medical care to patients during 17 days. Some 16,000 persons received vaccination and other medical care. This has been an interesting and fruitful experience and the General Student Union hopes to be able to send larger teams to other regions soon.

During the summer vacation the General Student Union organised free courses for poor students of secondary school level with university students as teachers. All the 50 teachers were volunteers. They helped 1,500 of their younger friends to get ready for September entrance examinations.

Besides its weekly broadcasting programme which gives the students an opportunity to express their opinions, the General Student Union often organises cultural meetings with a large participation of non-students. Since July nine students have given lectures in these meetings. The subjects in these meetings are usually student and national problems.

Receipts from two musical performances given by students in June and August were contributed to welfare organisations helping war victims. "

Report of Huynh ngoc Thien.

INDONESIA: "Nationally and internationally, Indonesian students no longer live in 'splendid isolation' from major social problems.

Once trained as an educated 'elite' apart from our fellow countrymen, we are now intimately concerned with broadening the base of popular education, increasing participation in national elections and other means of developing our status as an independent country.



Nearly 70 per cent of us in college serve as part-time teachers. We feel this essential to bring educational opportunities to our nation as a whole and to train the specialists necessary for its development.

Like students the world over, we have great concern in the economic and social problems facing students. Our National Union of Students regularly discusses scholarships, dormitory construction and health problems with the Ministries of Health and Education. Agencies like World University Service have helped us relieve our most acute economic needs.

This year, in cooperation with the government, we hope to encourage students to instruct citizens in their home communities on democratic voting procedures. This will be done on a non-partisan basis in preparation for our first nation-wide elections."

Report of Agusdin Aminoesdin

"The students are taking part in the anti-illiteracy campaign, have actively shared in helping the victims of the explosion of the Merapi volcano and the fires in Djakarta, and have helped in the preparations for the general election. Before the general election many individual members of the GMKI in Djakarta helped in arranging a bazaar and performing a play with a biblical theme (Gideon) to raise money for the Parkindo (Indonesian Christian Political Party). They also went from house to house, and to make sure the people had been registered by the "Lurah" (the head of the village), so they would be able to vote in the election as citizens. It was hoped that all Christians would vote for the Parkindo, but it was up to them to decide, and the GMKI had no right to compel them in their decision. Of course, the GMKI would never consider itself as an "agent" of the Parkindo, because it does not aim to be a political organisations. "

Report of Odeh Suardi

INDIA "Nearly 70000 students participated in 795 youth camps all over the country by the end of October, 1955. The campers did various types of manual labor, such as construction of roads, clearance of slums, desilting of ponds and tanks, sanitation work and survey of villages.

Forty-two educational institutions affiliated to universities have been given a grant of Rs 950,000 for work projects, such as construction of open air theatres, swimming pools, sports pavilions and other sports and cultural amenities. An essential condition for such grants is that the students should contribute manual labor in these projects.

The grant's provision for the whole of the last year for these two youth welfare activities was Rs 7,000,000. During the Second Plan period the suggested figure for youth camps and work projects is Rs. 50,000,000 and 20,000,000 respectively.

Asian Student News Service

"Travelling across the country during the last holidays one could meet here and there groups of youngsters enthusiastically engaged in manual work.

There must have been hundreds of such work camps, big or small, all over the country: High-school boys, scouts, NCC, College students, and even girl students, as at Mahabalipuram. There was no board to caution the passers-by - for these camps were mostly located in some remote parts of the country, right in the centre of the rural area, - but the reality was there; "Youth at Work". Tanned by the sun, soaked in sweat, they did bravely their little bit to help the country forging ahead. Most of the time it was rough work: making of roads, digging wells, building houses, helping in the fields, cleaning up rubbish or preparing compost pits. There was also medical aid, and in the evening, the basic education classes and organising recreation centres - tough work too.

The net output of work in each camp may not have been very considerable: a few miles of road built, a few wells dug, one or two reading-rooms or village schools erected. But put together these achievements are not negligible. What is much more important is the spirit which is being created among the youth of the country: a spirit of service and an emulation to work. "Here is the great potential possibility of the small work camps in India", writes Hans Peter Muller, the secretary of the Co-ordination Committee for International Work Camps, who recently spent three months in the country. "They can produce a chain reaction and set thousands of young people on the road doing manual labour as a voluntary community service - the same manual labour still regarded in many circles as a dishonour" (Work Camps in India -)

Fundação Cuidar o Futuro

It is in this context that the Social Leadership Camp held at Doty last May takes its significance. Its purpose was to train social leaders from among our Catholic University youth who could take a leading part in the various social schemes in the country. Since a leader is one who can think for himself, it was felt that, along with manual work, a solid intellectual training should be given which would help the boys to get a clear idea of India's problems and provide them with the elements of a solution.

As the wording of the theme of study indicates - "The Student Community and the Building of the City" - the stress was on the part students could play in their own sphere. But in the exposition of the problems, much larger issues were involved: India's Social Problem, the Communist solution, the Catholic solution. For the majority of students who attended the Camp, most of this was new. Although the terms used were familiar, most of them had failed to grasp the problems involved. The success of the Camp lies in having helped them to realize as a personal problem the problem of India's millions - the problem of "a rich country of poor people" - and to have convinced them that something had to be done about it and that they had to do it.



PHILIPPINES

-4-

Under the Philippine YMCA work camps project college students helped during their summer vacation to battle the age-old problem of poverty in rural areas in the Philippines.

The work camps are designed to help the villages through self-help methods and to inspire the trained but jobless youth of the country to seek opportunities for service in the rural areas, according to a news release of the YMCA World Service..

The students who joined the work camps pooled their technical skills in many fields for an over-all effort to raise the living standards of the rural population. They travelled to isolated villages, teaching, demonstrating and training local leaders in modern methods of crop and livestock raising, health and hygiene, recreation, building construction, good citizenship and community organisation.

Altogether there were 111 students taking part in the work camps project this year. They were divided into four groups in four villages. On arrival they organized a committee of village leaders so that from the start the villagers felt that they were part of the project. Agriculture students demonstrated modern methods of farming. Nursing students talked to housewives about child care, nutrition, home sanitation and care of home patients. They organized classes in first aid. Home economics majors dealt with home management and arts and crafts. Social work and liberal arts students organized barrio (village) committees for community meetings and adult classes in citizenship. They dug ditches and mended fences. Inspired, the villagers pitched in too. Older boys and girls were organised into 4-H clubs. Each received seeds to start gardens.

One barrio decided that a schoolhouse was their most urgent need. A student in architecture drew up plans. The young people in the barrio were organised into teams and went from door to door collecting money for building materials. Village carpenters and arts and trade students then erected a three-room building.

In another barrio, students and villagers built a health clinic and reading room. And in two others playgrounds were constructed. YMCA men and campers will return to these villages from time to time to keep up the spirit and the work.

* * *

The Asian Student

Vietnam

The Church has to grow among the ruins and hopes of turmoil and rebirth. She did not succeed too well in her adaptation to the traditional and rather static Asian civilisations of yesterday; in her present efforts she is not falling into the trap of "adjustment" to the "world". At the same time the Church shows concern and alertness in her observation and evaluation of the changes now taking place in Asia.

Many of these changes are not spectacular. The use of seminarians as night-school teachers, for instance, might look rather trivial, but actually reveals the effort of clerical educators to provide their students with a better knowledge of the people among whom they will have to work, and

thereby to prepare them for a fuller use of their talents in their future apostolate. Thus a change in education might very well prepare a shift of outlook on many pastoral and missionary problems in the near future.

Besides, the cooperation of these Vietnamese seminaries with adult education programs is only part of the great development of mass education throughout Asia. In Saigon a group of government employees and young professionals, most of them former students in the U.S., initiated evening classes, giving their services voluntarily after their day's work; when I left Saigon 1,700 adults were attending these night schools. Burma is training 6,000 elementary teachers at an accelerated schedule every year. This means that every year, more than 20,000 children and adults will receive the initial schooling that they could not have been offered one year before. The illiteracy rate in Indonesia has dropped from ninety to sixty per cent in eight years.

Many results of such mass education are already being felt. With the increase of literacy in the villages and the improvement of transportation, newspapers reach an ever-increasing number of readers, spreading news and ideas and increasing the influences of the cities on the villages. The printed word is replacing oral traditions and precepts; as teacher of the young the elder is being replaced by the publisher and the writer. The government or any organized and powerful group, has new means of influence for either good or evil.

Interest in mass education will have other results, for in undertaking adult education the "improvised" teachers themselves will learn a great deal. They will learn about people of different social or educational backgrounds; their efforts for the less favored classes of the population will help them to keep, in their profession or government position, the high standard of education that animates them today in the hard struggle being waged against the remnants of past corruption.

India

I saw Indian villages where, during the summer, students from the neighbouring universities came for a few weeks to teach reading and writing, to help farmers improve their agricultural methods or to give a hand at improving village sanitation. Besides contributing to the surprising success of India's agricultural plans, these efforts also have great influence on the teacher-students themselves, helping them to realize their future responsibilities as intellectual, political and industrial leaders of their country, and to feel a part of the people as a whole, rather than of a class.

These groups of students are comprised of men and women, and this intermingling is rather new. It means that Indian women are preparing to take an active part in public life. This part might be more important than anyone could guess, not only for their direct political action, but also for the kind of education they will give their children.

Their cooperation with boys in these social projects during their college years also means that their preparation for marriage is altogether different from that of their mothers; whether that preparation and their future family life will be happy depends on their wisdom, and on the ability of their parents to understand this social evolution, while retaining enough prestige to guide their children whenever they need it.



CONTRAST

The young undergraduate in the University of Malaya has dreams and ideals but it would seem that these are not the stuff to nurture great leaders and prophets. The Star, official organ of the Singapore Labour Front purports to reveal the dreams of the undergraduate visionaries for what they are worth - and they are not worth very much considering the money the taxpayers spend on the university. From his school days, says the Star, the undergraduate "is most concerned with going into an occupation which will bring him the highest income...His one object is to get his degree, get married and live happily ever after. He is constantly obsessed with salary schemes and chooses his career with only this in mind." Pursuit of knowledge is inspired not by love of wisdom and of mankind, but by an insatiable hunger for the fleshpots. While in the university, the Star alleges, the undergraduate leads the life of a recluse "divorced from society and its problems". He is not interested in the activities of the various societies and organisations which are vital supplements to the education an undergraduate receives. He spends his three or four formative years confined to the library and the lecture rooms.

This is no doubt a harsh estimate of our young undergraduates, but it is one which has been made by some of the university students themselves. This indifference to anything that does not in one way or another assist the student in his quest for the highest income is, as the Star rightly points out, rooted in the "environment of a stable class" - the English-speaking middle class who long have been in a privileged position in the matter of getting the high income jobs. In the professions and in Government service they have had a virtual monopoly. For all their outcries against colonialism they were nevertheless aware that it was colonialism that assured them the stability necessary for their material advancement. But now that Malayan society is in the process of rapid and radical changes the young dreamers, if they are not to be forever incarcerated in their ivory tower, must come out of their academic fastness and establish contact with reality. Higher salary schemes, a house in the country, a flat in town, a new car and a fat bank balance are ingredients in the dreams of any normal being. But they should not be the only stuff of his dreams.

From the Straits Times, Singapore.



THE PAX ROMANA LEADERSHIP TRAINING COURSE

Singapore/Malaya

11 - 17 August, 1956

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

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

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

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



Workshop I - Student Society and Social Action

- Q. 1 What is the situation of your country's student society? Note especially the factors that you consider significant in its influence on the wider society and vice-versa in which it is situated. What is its social action programme?
- a) Gandhi described the universities as slave-factories. His search for justice in India led him to the spinning wheel rather than to the seats of learning. Any comments?
 - b) The very large numbers of unemployed college graduates and trained personnel is a drag when not dangerous. If we add the young urban refugees from Pakistan we have the makings of a menace. (D.P. Mukerji). What are the repercussions of this "drag" on the student?
 - c) "The Church has to grow among the ruins and hopes of turmoil and rebirth. She did not succeed too well in her adaptation to the traditional and rather static Asian civilisations of yesterday; in her present efforts she is not falling into the trap of "adjustment" to the "world". At the same time the Church shows concern and alertness in her observation and evaluation of the changes now taking place in Asia" (E. Jacques). Many of these changes are not spectacular, often intangible but never insignificant. Comment on some of these efforts and changes.
- Q. 2 Is this influence on the wider society an asset? Are there changes needed in the character of such an influence?
- a) Do you think that "the feeling for realities acquired in village-level activities" whilst the student is still in university constitutes a solid gain?
 - b) "...knowledge is not a mere extrinsic or accidental advantage, which is ours to-day and another's tomorrow, which may be got up from a book, and easily forgotten again, which we can command or communicate at our pleasure, which we can borrow for the occasion, carry about in our hand, and take into the market; it is an acquired illumination, it is a habit, a personal possession, and an inward endowment. And this is why it is more correct, as well as more usual to speak of a university as a place of education, than of instruction, though when knowledge is concerned, instruction would at first sight have seemed the more appropriate word. We are instructed, for instance, in manual exercises, in the fine and useful arts, in trades and in ways of business; for these are methods, which have little or no effect upon the mind itself, are contained



in rules, committed to memory, to tradition or to use, and bear upon an end external to themselves...But education... implies an action upon our mental nature, and the formation of character; it is something individual and permanent..." To what extent is student social action "education" in the sense described?

- c) "The best attempts of the last fifteen years...not to speak of the worst...instead of putting the question squarely, WHAT IS THE UNIVERSITY FOR and WHAT MUST IT CONSEQUENTLY BE? have done that which was easiest and most sterile. They have looked about to see what is done in the universities of other peoples".

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

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

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

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

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

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

"Let us cast away once for all those vague notions of enlightenment and culture, which make them appear as some sort of ornamental accessory for the life of leisure. There could not be a false misrepresentation. Culture is an indispensable element of life, a dimension of our existence, as much a part of man as his hands. True, there is such a thing as man without hands; but that is no longer simply man; it is man crippled. The same is to be said of life without culture, only in a much more fundamental sense. It is a life crippled, wrecked, false. The man who fails to live at the height of his times is living beneath what would constitute his right life. Or in other words, he is swindling himself out of his own life."

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

Q. 3 In what ways could the student society carry out effective social action programmes?

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



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

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

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

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

Are our Federations aware of their responsibilities in this regard and are those responsibilities being carried out at all?

Fundação Cuidar o Futuro

Workshop II - Nationalism in Asian Universities and Student Political Action

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

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

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

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

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

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

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



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

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

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

- b) Two points on Communism were stated as follows: Communism has succeeded in Asia so far as it has succeeded because it has become a factor in the Asian revolution. The fact that communism supports that revolution in order to weaken the "imperialist" camp and not because it believes that people should be free or that peasants should own the land they till is wholly irrelevant. Communism - to use the Marxist language - has become OBJECTIVELY a factor of the Asian revolution. Indeed there is a possibility that future historians may look at the events we are passing through from an altogether different standpoint and reach the conclusion that world communism, far from exploiting revolutionary tensions in Asia for its own purposes, was but a means by which backward stagnant societies were brought within the orbit of modern civilisation".

- c) "Prime Minister Nehru has called our age group the GENERATION OF SACRIFICE, but it is often difficult for the aspiring lawyer or liberal arts student to admit that his talents would be of use to society, and probably to himself, were he to study agricultural economics or village development. Yet the ability of the Southeast Asian nations to make progress depends on hundreds of difficult individual decisions which do result in that choice."

How could the nationalist sentiments of the student be constructively translated into action - "the individual decisions which do result in that choice".

Q. 3 In this context what is the specific role of your Federation? How could each member fulfil his part in it?

Workshop III - Student Press

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

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

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

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

"Furthermore the journalist's profession leads him to understand by the reality of the times that which creates a passing sensation, regardless of what it is, without any heed for perspective or architecture. Real life is certainly, purely of the present; but the journalist deforms this truism when he reduces the present to the momentary, and the momentary to the sensational. The result is that in the public consciousness today, the image of the world appears exactly upside down. The space devoted to people and affairs in the press is inversely proportionate to their substantial and enduring importance; what stands out in the columns of the newspapers and magazines is what will be a "success" and bring notoriety. Were the periodicals to be freed from motives that are unspeakable; were the dailies kept chastely aloof from any influence of money in their opinions - the press would still, of itself, forsake



its proper mission and paint the world inside out; not a little of the grotesque and general upset of our age...is the result of this unchallenged sway of the press as sole "spiritual power".

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

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

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

- d) "The Oriental view always voices grievances, the Western view always justifies the events which have given cause to those grievances but should have not. Should the Oriental view be Oriental, then it must dwell on grievances, because for the Orient those grievances constitute the real thing, and no justification, however plausible, is accepted before these grievances are taken seriously, dealt with seriously, and removed seriously."

Is this Oriental view characteristic of the Oriental student press? Is the "grievance" element a destructive rather than a constructive factor in the student press?

- e) In the report issued by COSEC recently it was pointed out in the chapter on 'National Language Faces a Challenge' that "it remains to be seen if the present university policies will be able to withstand the impact of nationalism. In Ceylon language has become a major issue...In Burma, on the other hand, while students have been vociferous in the opinions of educational policy, suggestions that the medium of instruction be changed have seldom been made. There is always the danger that language, an issue supercharged with emotional connotations, will be used by some politicians as a political football to exploit nationalist sentiment. This is not to deny that there should be changes, but simply to suggest how important it is that they be based on educational experience, not emotion."

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

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

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

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

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

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

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

The man in crisis is the man who will no longer entrust his cause to conversation because its presupposition, trust is lacking. This is the reason why the war-possessed anti-peace



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

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

In opposition to them stands the one who profits from the divisions between the peoples, the anti-human in men which is sub-human, the enemy of man's will to become a true humanity.

The word Satan means in Hebrew hinderer. That is the right designation for the anti-human in men and in the human race. Let us not allow this Satanic element in men to hinder us from realizing man! Let us release speech from its ban! Let us dare despite all, to trust!" (Martin Rüber).

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

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