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THOUGHTS ON THE PRESENT CRISIS

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TO THE the observant citizen of our country today, mankind is literally bedevilled by enormous questions and problems. Some of them are old but many are new, making life more complicated and giving us a picture of confusion and puzzlement. Some people may and do approach them with indifference and fatalistic abandon, relying on what the indolent and the irresponsible among us would say: "Bahala na." Such men and women are

likely destined to become parasites of society. But men and women who have gone through the process of acquiring a college education are expected to look at these problems with a sense of responsibility, to meet these questions with a measure of determination to work for right answers. These are the citizens that our country must have and must have them in sufficient numbers now and in the days to come. Without them, the future of the nation will be dan-

gerously uncertain, dark and dreary.

Undoubtedly, social and economic problems do not solve themselves. They have to be met by those whose minds have been trained to think, to reason, to weigh, and to visualize imaginatively. It is not enough that we arm ourselves with bare facts and statistics. Nor should we as citizens of a democracy leave to one man or to a few the task of finding the solutions to the problems that we have to face. That would be an undesirable and a dangerous step to take. We would be thereby courting disaster. For in so doing we may succumb to the temptation of dispensing with the use of our own minds, and, as a consequence, we may soon find ourselves living as captives in a totalitarian society with a strong man or a clique of demagogues doing all the thinking for us. Desiring a condition of ease, preferring the pleasant and painless path, we shall lose the freedom to choose that which we deem best for us and that which we believe to be the highest point of our destiny. On the other hand, should we make our own decisions in utter ignorance of ideas and ways that could open for us the doors to a better life, it is most likely that we may end up in losing

whatever possessions we have been able to acquire and whatever opportunities may have presented themselves to us.

This is the dilemma that confronts a people in a new democracy. It is what makes the creed of democracy so perplexing and so demanding to those who chose to follow it. For it calls for intelligence, courage, unselfishness, self-criticism, and sacrifice. It is what makes the ideology of authoritarianism deceptively alluring because it calls for no effort on the part of the people to think for themselves and to make their own decisions; and so it offers them the misleading convenience of effortless conformity and submission to the dictates of the leader. This is true in all forms of authoritarianism — whether in politics, in economics, or in religion. It is embodied in the ideology of Communism, of Fascism and Nazism, or in other brands of dictatorial systems.

Education alone could lead us out of this dilemma, education that frees us from the monopolistic control of any one set of beliefs, that broadens our intellectual horizon, and that enables reason to guide our emotions and to give wings to our imagination. It is the sort of education that deepens and, at the same time,

widens our understanding of cultural, moral, and spiritual values.

Bearing these thoughts in mind, let us now turn our attention to the conditions of our country today. Viewed broadly and objectively they present a bewildering state of affairs; and it has been so since the end of the last World War. We see growth, but it is an unbalanced, a one-sided, growth. In our desire to build a progressive community, we have been concentrating our efforts on the economic side of development. We have persuaded ourselves into thinking that our national problems can have but one main solution; and that solution lies in industrialization and in the mechanization of all our other activities. We take unusual pride in the increasing number of plants and shops we have put up for the production of things we need or we seem to need. Our minds are set on the acquisition of an abundance of material possessions. In this respect we have taken the view of some persons who measure progress by the amount of goods we consume and the number of services we could command. In other words, national progress is wholly equated with a high mass consumption, in-





terpreted as a high standard of living. We are persuaded to believe in the soundness of that view. Within proper limits it deserves our acceptance. But adopting it blindly as the sole criterion of progress it could have crude and undesirable results. Nevertheless, it is appealing to those whose purpose in life is not just to live in comfort but to wallow in the abundance of material possessions, to display the luxury of palatial dwellings, to be seen riding in flashy cars, to bedeck themselves in precious jewelry, to give sumptuous banquets, and to indulge in other forms of what Thorstein Veblen calls conspicuous consumption. This distorted idea of progress and well-being finds acceptance among the uncritical and those who claim to be practical men. Unfortunately, it is responsible for the disappearance of the lofty concept of simple living and high thinking, the ideal of

truly great minds. It is one of the causes of the weakening of moral values.

Today it is not strange to find men of this persuasion in positions of power, influence, and prestige. Pretending to devote their energies for the general welfare, they are in fact looking for their own personal improvement or for the improvement of a few favored individuals. While the profit motive should not be suppressed in a free society, it should, however, be carefully restrained lest it overrides social purpose and interest and becomes a factor exclusively intended for personal advancement. There is both social and moral justification in guarding ourselves and our country against self-seeking men and women who make the specious claim that what is good for them individually or for their business is always good for all.

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the orderly and consistent implementation of the government's five-year socio-economic program, and, particularly (1) the creation of conditions that will provide more income and employment to the people; (2) the attainment of self-sufficiency in the staple food of the people; (3) the maintenance of a balanced budget and discontinuance of deficit spending; (4) the pro-

gressive reduction of the public debts; (5) providing the proper incentives to domestic and foreign investments; (6) dispersal of most of the government-owned corporations to the private sector; and (7) "the establishment of policies that will strengthen the rural fiber of our nation and reintroduce those values that would invigorate our democracy."

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There is really nothing inherently wrong in working for one's individual welfare as long as the ambition to improve one's condition does not make him forget that he is a citizen, that he is a member of the community, that such membership binds him to all the other members, and so he is under an obligation to render positive assistance to his fellows and to his nation. The privilege of citizenship or of membership of a society irrevocably implies social relationships and mutual cooperation. The degree of fulfillment to which our social duty should take us depends upon our awareness of the moral nature of this obligation. We can disregard it just as some of us quite often disregard the promptings of our personal conscience. But if this prac-

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tice becomes general, if those who direct the national policies follow suit, the time will come when the social conscience will cease to respond to the clamor of the nation for genuine betterment.

The evils that beset us these days are largely traceable to that selfish ambition that entirely ignores the superior interests of the nation. In the pursuit of that spirit, some of our countrymen have come to worship wealth as the best means of acquiring everything in life including public offices and the fellowship of the high and the mighty. So with much money in their hands, ballots and offices are bought and public men are made to do their bidding. With nothing but personal prosperity in

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tooled into numerous articles of merchandise. In Taiwan, enterprising businessmen using shark skin as raw material turn out \$700,000 worth of articles annually.

Scales of sharks are different from those of fishes. They are closely-set bony projections with enamel, just as teeth are. This hard-skin covering is called *shagreen* which furniture-makers still use as abrasives even after the invention of sand-paper.

Benefits Unlimited

Maximum utilization of products and by-products from the shark fishery will create vast job opportunities as well as myriad products for local consumption and export.

Fishermen use shark blood to preserve fishing nets in place of coal tar. Shark teeth have decorative uses in some places. When dried and ground, the offal and viscera serve as poultry feed and first class fertilizer. The entire skeletal structure of the shark can be charred and reduced to supplementary feeds. Prac-

tically all components of the shark are useful if we know how.

We have shown how every portion of the detested fish is utilized for cheap protein food, animal fodder, agricultural fertilizer, industrial raw materials and other export commodities.

The production of fish flour, dehydrated fish meat, fish sausage will make available an inexhaustible supply of cheap protein food to our rapidly-increasing population. People repelled by its nauseating scent are in for another surprise. Dehydrated shark meat, fish flour and fish jelly products do not have the expected fishy smell. Many may not know it yet but deodorized fish flour containing 87% protein, 3% calcium and 2.4% phosphorous, is the basic ingredient for fish-enriched bakery products like *galletas*, *biscocho*, *apa*, *polvoron*, and even ice cream!

With these advantages, who can resist the lure of shark fishing?

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view, they are capable of exploiting indiscriminately our natural resources in utter disregard of the disastrous effects which such thoughtless acts could bring upon the

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country. They go to the extent of serving at times alien interests of the kind which are exclusively concerned with the promotion of their own
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qualitatively different from anything that has gone before in international relations. It is a genuine concern for the welfare of others stemming from an ever deepening recognition that we are no less American for being part of the family of man.

To my mind there is no more significant or rousing manifestation of this revolution in attitudes than the Peace Corps of the United States.

Let me quote from the letters of Peace Corps volunteers in the Philippines:

A girl from Negros Occidental writes, "I often sit down with X, Y, and Z and marvel how very lucky we are. You've visited our wonderful house by the sea and know what excellent living conditions we have. Of course, there are many nights that we have no water and others

when the electricity goes off, but the good parts far outweigh the bad. The people have been grand to us... They bend over backwards to be kind to us and ask for nothing in return but a smile, a friendly word, or our friendship. For example, Y decided to build a chicken coop. Soon after she mentioned it for the first time, a load of bamboo was deposited in our yard and a carpenter appeared. We convinced him that we weren't too crazy in that we ourselves, wanted to do the actual work. The principal, mayor and others offered to pay the carpenter, but we said it wasn't the money we were thinking of, but the fact we wanted to do the work. Finally, when Y did begin splitting the bamboo, choosing a site, and building her now famous coop, several neighbors came to help. We don't like to appear un-

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material welfare, paying scant attention, if any at all, to what may happen to our land and people.

We realize the disadvantages of ultra-nationalism. We are convinced that the foreign capitalist could help us; but let us not forget that he could also hurt us. He could be a benefactor when in the pursuit of his enterprise he ob-

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serves our laws, assumes social responsibilities, and shares with us justly the proceeds he derives from his venture. But he could be our worst enemy when disguising himself as a friend he follows a career of illegal exploitation of the economic opportunities that he meets within our shores. He could thus become an undesirable example to

grateful but we want them to know we aren't afraid of hard work and don't place ourselves on a pedestal above them.

"We've been concentrating mainly in English, as the children need to get used to our speech patterns, intonations, and pronunciation before they can possibly grasp scientific concepts. As it is, I'm quite busy with my seven fourth grade classes and some teaching in grades three, five and six. I work mostly with three fourth grade rooms and once a week visit the other rooms."

From Sorsogon another girl writes, "Bulusan is a beautiful fishing village—the ocean is minutes away — really perfect. Our house is right on the river and we have the most terrific view from our kitchen window — women beating their clothes and kids

bathing. I have taken many pictures of the same scene to send home — we never seem to tire of the country scenes.

"We gave a Christmas party for the poor kids here who have no Christmas. We had about 80 wrapped toys and candy balls and about 150 children showed up! It was great fun—we made some good old-fashioned chocolate fudge with pili nuts. This was quite a production on a native stove. A and B came from Santa Magdalena for Christmas. The day after Christmas we all went to Sorsogon to start on our work project.... We went to Casiguran and worked on a cement fence the PTA is building around the school to keep the carabaos out! We had some good fellowship and hard work. I have blisters all over my hands and sore muscles to prove the latter! It was a

many of our people who are just beginning to realize the numerous possibilities of improving their material condition.

When we condemn selfish aliens in our country we should not forget that in many cases they are not operating alone. Some of our countrymen may be their partners or allies. They give them aid

and comfort. It is not, therefore, unkind for us to regard these partners of alien economic invaders as enemies of the nation, traitors to the people's cause. They are just as wicked as common criminals and are no better than Communist spies who work to subvert our democratic institutions.

But these elements are not the only factor that casts a

good time and we learned a lot that will come in handy in our next projects. It was really a gas to watch the townspeople watch American women digging ditches and mixing cement.

"Now we are back in Bulusan. I am trying to get a fence built around the yard so that I can have a garden. It is best to plant in January, so I have been told, and we want to have the whole bit organized by then. We hope to build a chicken coop out there, too, and have a few chickens because eggs are imported to Bulusan.

"Our work in the school should really begin to shape up in January. We have observed class already and will be ready to start work when school opens again. We will be working for 15 minutes in each English class throughout the day. During the free

45 minutes we will work with individual pupils who are having much trouble. Then, three times a week for half an hour we will conduct a speech clinic for the teachers."

One Peace Corps volunteer is starting a language center in Negros Occidental. By language he means both Filipino, in which he is fluent, and English. He writes, "This center will be located in the Central School, where I'm assigned and will be geared to the needs of the 104 language teachers... My aims are quite modest. They are starting a language library, not just for books but also charts, flash cards and other devices for teaching Tagalog and English... original research... and in-service training... Although this sounds ambitious it's really not going to interfere with the regular work. .

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dark shadow on our path to a better state of affairs. They are not the only cause of our social and political bewilderment. Equally inimical to a sound program of national development is the appearance of a phenomenon among our countrymen which, for want of a more readily available name, I would call political obfuscation and cultural

blindness. It is a fast-growing malady affecting more and more people in our midst. It manifests itself in the form of either a voluntary refusal or just plain ignorance on their part to realize the limitations of their abilities, their capacities, their qualifications for specific tasks and positions. No office or employ-

very much. There is no martyrdom, no strings, and no chauvanism in genuine concern for others; volunteers do their jobs quietly and conscientiously without feelings of sacrificing, without demanding any tangible return, and without boasting.

This does not mean that I lack pride in the volunteers. I cannot help but feel proud as a member of the human family when I see the ~~impetus~~ to service without theatrics, strings, or egotism reach out across national boundaries. I have seen volunteers giving love as well as lessons to their pupils. I have seen them devote their spare time to community activities or public health in the barrios. I have watched them dress wounds,

plant seeds, help others start a small business, and do dozens of useful things in a matter of fact way—in addition to their teaching English and science.

The spread of human concern is something with which we are all familiar. At the political level we might call it the integrative impulse, and define it as the motivation to be associated with and to influence and be influenced by others outside of the basic political in-group.

The integrative impulse is something that is especially felt by the youth of all nations. The youth are breaking with the past. They want to reach out for new patterns of human relationships. The Communist movement had

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use its powers and facilities to enrich themselves.

How many of those who spend large sums of money and work hard to get themselves elected to a public office could tell us exactly why they want to be so elected and what specific objective do they intend to accomplish in a public position? If elected as official candidates of a party, do they understand the party platform and do they mean to live up to its principles? To say that their aim

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is to serve the people is no better than to offer a vague and meaningless excuse which no thinking man could in conscience accept; for every intelligent citizen should know that he could also serve his people and country without having to hold a public office.

So many of those who wish to hold public positions seem to overlook the fact that for one to fill any of them properly he has to be prepared educationally, experientially, and morally. But they refuse

precisely this appeal to youth because it seemed to be saying to young people—reach out for association with others, extend your horizons, enlarge your influence, and unite against your elders and the patterns of life they have laid down. Communism appealed to the integrative impulse in youth, but failed to appeal to their impulse for freedom, and nowhere in the world, except perhaps in Latin America, are the Communists still gaining ideological adherents as they were ten years ago.

The integrative impulse appears in different ways. Among Asian and African youth the thrust toward integration is through nationalism; among European students and young businessmen and professionals it is toward a federated Europe; in the United States of America an

ever growing number of young men and women have extended their concern to the family of man.

It is a *revolution* because at the political level it is something quite dramatically new in international relations. It is not the concern of the colonialist or imperialist who wants to control; nor is it the familiar concern of the missionary who wants to spread his version of ultimate truth. This *revolution* of widening concern is based on a simple truth which everyone recognizes in the abstract but which few feel deeply at a personal level. That truth is emblazoned on the wall of the lounge at International House on the University of the Philippines College of Agriculture campus at Los Baños in the statement, "Above All Nations Is Humanity."

That truism, implicit in the

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to admit their limitations. Moved by an erroneous conception of democracy and equality, they imagine that the physical ability to sit in an official chair gives them the capacity and the wisdom to exercise faithfully and effectively the functions and duties of the office. We need to know and to respect the basic principle that a public

office is a public trust. A moral crusade is a farce if this ethical conception is overlooked. Popularity is not necessarily a substitute for morality. Democracy does not guarantee equality of ability and character. It merely gives us the assurance of equality of opportunity and equality of treatment before the law.

Is it any wonder then that

teachings of all of the great religions, is now a part of the thinking of the men responsible for the conduct of foreign relations in my country. President Kennedy has emphasized it in speech and action repeatedly. It may not always be a perfect guide for day to day decisions, but it is the standard of conduct to which American statesmen would like to respond.

President Kennedy and other foreign policy spokesmen repeatedly stress that our major foreign policy goal is to establish the understanding and legal instruments necessary to bring into being a genuine community of man. For those are the two fundamental bases of community. There must be a true understanding of common interests, of our essential unity with all members of the human family including the Chinese and

Russian people. This is the functional approach to community which has been the source of the Marshall Plan, President Truman's Point Four, the Food for Peace Program, U.S. support of United Nations Specialized Agencies, the international programs of the great foundations, and the Peace Corps.

President Kennedy has proposed an international Peace Corps because he wants to see Americans working and living together in terms of volunteers from many nations. In his message to the United States Congress setting forth the initial program of the Peace Corps, he said, "Let us hope that other nations will mobilize the spirit and energies and skill of their people in some form of Peace Corps —making our own effort only one step in a major interna-

we face today a crisis of leadership? The direction of public affairs, of economic policies, of educational programs should be aimed at well-studied and well-defined attainable goals. With pedestrian minds and inexperienced hands, it is not possible to expect a high degree of stability and order in the management of the essential institutions of

our country — be they governmental, economic, educational, or social.

But again, there are certain fundamental principles of public morality and certain techniques of operation which should be learned and understood. But even more than only learned, they should be deeply respected and strictly

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program for cooperative economic assistance which bore his name, the Soviet government was invited to participate. Similarly, President Kennedy's plan for a Peace Corps under U.N. auspices is for all member nations.

Why does the impetus toward integration in the United States take this form? Why is the span of our concern global? The answer lies in the historical and social traditions of my country. In the terms of social history these traditions can be labeled American pluralism, pragmatism, and messianism.

Ethnic religious, and racial pluralism is one of the great clues to American life and a significant factor in understanding our revolution of widening concern. Few foreigners realize that we are a nation of recent immigrants. Even before the 19th century

our population was diverse. Although predominantly of English origin, our nation included substantial African, French, Dutch, and other minorities. With the great immigration flow from Europe beginning in 1820 we absorbed millions of Irishmen, Germans, Poles, Russians, and Italians. Between 1820 and 1920 nearly forty million Europeans arrived on American shores. Asians came, too, as a glance at our populations in California and Hawaii reveals. In Hawaii, for example, there are approximately 70,000 Filipinos, half of whom are American citizens.

Out of this melange was forged the nation we now know as the United States. We have learned that diversity of population and tradition is compatible with mutual understanding and consensus. Our religious plurali-

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observed in the management of the affairs of a democratic society. The head of the state, notwithstanding the best of intentions, could be frustrated in any attempt to carry out his most carefully studied plans and policies if those who are expected to give him assistance ignore them when they find them ill-adapted to their own personal ambition.

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Hence, even knowledge, skills, techniques, and other forms of know-how necessary to give us the aptitude and power to accomplish any work, task, or assignment, will still fall short of enabling us to achieve the high objectives we intend to reach. In addition to all these, we need an attitude of nobility, a spirit of self-restraint and sacrifice, a willingness to

sm is almost as great as our ethnic diversity. We have a Catholic President and our oldest Supreme Court judge is Jewish even though we are a predominantly Protestant nation. A sizeable Buddhist minority and dozens of small sects flourish under our laws. Americans may act alike to you, but we embrace traditions from every major area in the world. We believe we are much richer for having nearly twenty million Americans of African descent, the inspiration for American jazz, who are no less American by linking us to the peoples of Africa just as the descendants of Asia and European immigrants tie us to those continents.

For generations, our people looked inward with a policy

that was incorrectly called "isolationism." It might better have been labeled "continentalism." We were busy exploring and exploiting a continent with people who had for the most part rejected their old countries to make a new life in the United States. This rejection of Europe reinforced the warning of our first President against entangling alliances with European nations. For some groups—primarily the Irish—and German-Americans the rejection of Europe was more specifically revealed in hostility towards England, the only nation with which the United States could realistically have been allied. A continuing formal alliance with England might have prevented World War I and the rise of Hitler,

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forego unworthy aims, the courage to resist corruption, a deep sense of responsibility. These are the indispensable attributes which we would want to suggest to those amongst us who wish to hold positions of authority, influence, and prestige whether in the government, in industry, in business, and in other areas of society. Knowledge is indeed essential. Physical energy and drive are needed. But above all these, the moral

force of character is indispensable.

A prominent American scholar, Arthur M. Schlesinger, Jr., recently wrote that "ours is an age without heroes," and that in America today no towering figure appears on the public scene. No Roosevelt, no Lincoln, no Woodrow Wilson, no Jefferson, or Franklin, may be found among its national leaders at present. Do we not find a corresponding vacuum in our

but it would have produced extreme tensions between ethnic groups in the United States. Now we are secure in our Americanism and the age of continentalism or isolationism is over. Not only is our alliance with England and Western Europe accepted, but we go out to the rest of the world as a part of the family of man, knowing from first hand experience that the realization of unity within diversity is possible.

The development has never been more evident than in the recent commencement address given by our Attorney General, Robert F. Kennedy, at Nihon University in Tokyo. Mr. Kennedy, whose grandparents were Irish immigrants to the United States, and whose father was often called an isolationist, stated

that, "The resources of the earth and the ingenuity of man can provide abundance for all—so long as we are prepared to recognize the diversity of mankind and the variety of ways in which peoples will seek national fulfillment. This is our vision of the world—a diversity of states, each developing according to its own traditions and its economic and political problems in its own manner, and all bound together by a respect for the rights of others, by a loyalty to the world community and by a faith in the dignity and responsibility of man."

With the end of isolationism and the maturing of Americans it was perfectly natural for them to want to make the world, including those areas from which their forebears

own country today? As we look around us, we do see some good and able men. But we do not find it easy to see any commanding personality with the vision, character, and nobility sufficiently great and inspiring to stimulate and to awaken the heart and soul of our nation to the realization of our potentialities for excellent achievements. The role that was played by Quezon, Tavera, Osmena, Juan Sumulong, Recto, and Laurel in the respective heydays of their

career appears too enormous for many leaders today; but we need to have someone to play a like role if our country is to prosper.

The circumstances and conditions of present-day Philippines have greatly changed. The political independence of the country has created new problems. It presents new challenges to the ability, the sense of honor, and the spirit of patriotism of our leaders. These men are expected to set
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an example of sobriety and wisdom to every person in our country regardless of social or economic station, religious or party affiliation, personal friendship or individual and class prestige. Their acts, motives, and ways of living should be such as to enable both young and old to conjure up the memory of Rizal, Marcelo H. del Pilar, Apolinario Mabini, and all our past heroes whose sacrifices have kindled the torch of national freedom and produced the unity of our race.

We do not need to go into details and particulars to prove the scanty cases of unalloyed patriotism that could remind us of the lessons that the builders of our nation have left to us. One needs but go over the pages of the history of our past to see the contrast between our leaders of yesterday and our leaders of today. At this very moment we are witnessing scenes of public confusion. The revelations that we read in the columns of our newspapers present to us a dark picture of private and public life approaching a state that could be considered chaotic. We should like to think that this is merely a manifestation of the growing pains of a new nation. We should like to be-

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lieve that this is merely the twilight of a brighter day. But again it would be the height of folly for all of us to sit idly by folding our arms in hopeful anticipation of a happy and prosperous tomorrow. That will not happen without great effort on our part to turn over a new leaf.

We like to believe that the Filipino people are a virile people, that we have survived periods of hardship and times of tension and stress. But we should also remember that those were periods when we were not alone, when we were at times struggling against foreign masters and at times cooperating with them.

But now we are on our own. We are left standing on our own feet. Is this not the period of greatest difficulty and danger? It has been truly and rightly said that a person's worst enemy lies within himself. This thought may equally be applied to a nation. Our most dangerous enemies are not those outside of us but those within us. Human experience tells us that this is so. Hence, we face today a veritable crisis. It is a crisis in leadership. Good and effective leadership cannot be produced by propaganda, by fine oratorical

INDIAN WORDS IN THE ENGLISH LANGUAGE

**NARANJAN
SINGH UPPAL**

English has borrowed, without any fuss or ado, many words from the various Indian languages. Having acquired, through usage, rights of full citizenship, they no longer strike a jarring note, dovetailing flawlessly into the body of the language.

This process of borrowing has been continuous ever since the seventeenth century, when the English made their first direct contact with India. Territorial conquest and the development of trade were accompanied by philological acquisitions.

"I once took the trouble", said Prime Minister Nehru, "to collect the Hindustani words in the English language

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speeches, by mere demonstrations of concern for the unfortunate and the underprivileged. Let us not be misled by the flattery of friends, for as has been said, our friends may at times prove to be our worst enemies.

No nation can go far with men of petty minds. The pettiness of men in public affairs and in other areas of society threatens to prevent the development of a strong civic spirit among a people. Petty political motives are poor

guides even for decisions in the political field itself. But they are worse guides in those fields that should lie completely outside the scope of politics. One of these is education. Political interference in this field will have the effect of further worsening the present mediocre record of most of our schools. Political decisions affecting our colleges and universities are bound to depress their academic standards. The consequences of such acts constitute a serious

but could not complete the task. But I was surprised to find such a large number of Hindustani words current in English." Words from other Indian languages, especially Bengali, Kanarese, Marathi, Gujarati, Malayalam, Tamil and Telegu are also well represented in the English vocabulary.

According to Lord Mountbatten, last British Viceroy of India, "the British mode of life, customs, speech and thought have been profoundly influenced by those of India — more profoundly than often has been realised."

The Oxford English dictionary contains hundreds of

words of Indian origin and many thousands of derivatives. These Indian words can be divided into three main categories: naturals, denizens and casuals. Naturals are those which have become fully naturalized English words. Denizens include those which have been adopted into English usage with some changes in form, inflexion or pronunciation. Casuals are those words which are not in habitual use but which, for special or temporary purposes, found their way into the English vocabulary.

The reasons for adopting Indian words in English were varied. Many of them de-

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obstacle to the development of future national leaders who have to be prepared in our institutions for higher education. These must enjoy a high degree of freedom if they are to remain centers for the diffusion and advancement of learning.

Then there is another consideration that we should take into account in a discussion of our nation's crisis. No country today can live isolated from the rest of the world. In my recent travels in different countries in Southeast Asia, I have been surprised to discover that our country has at-

tracted the attention of many of their people. Their eyes seem to be focussed on us on more than a few occasions. They notice our political movements; they take note of our economic activities; they talk about our educational accomplishments; they read about our social and cultural changes. They may be merely prompted by idle curiosity rather than moved by admiration. But whether it is one or the other, the fact is that their eyes are on us. Incidents of graft and corruption taking place among us are subjects
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Eminent English men of letters spiced their writing with Indian words. Thomas Moore introduced his readers to the *vina* (an Indian string instrument), Edmund Burke, to *zenana* (in Hindi: the women's quarters) and to the Urdu *begum* (a lady of high rank). Shelley used the Tamil *pariah* (of low caste) and

the Hindi *champak* (a species of magnolia), Carlyle, the words *jungle* (Hindi and Marathi: *Jangal*) and *thug* (Hindi and Marathi *thag*: cheat, swindler).

Thomas Hood spoke of *kerseymeres* (trousers made of fine woollen cloth: a corruption of Cassimere—or Cashmere—associated with

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of comment in their newspapers. Irregularities in our elections become topics of conversation among their men of affairs. They listen to our claim for our country as a show window of democracy in Asia. While I do not feel certain that they entertain any sincere belief in it, I am convinced that they watch us with critical eyes but with a sympathetic spirit knowing that we are their neighbors and their fellow Southeast Asians. If we could show a record of excellent growth and of good government in this new independent democracy, they could point to us with pride as a demonstration of what a Southeast Asian country could do with its freedom. Here then is a responsibility thrust upon us. There is no way to evade it. Whether we like it or not, we are now an integral part of a fast shrink-

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ing world.

As we contemplate the present crisis in our nation's history and as we think of its problems and difficulties, we may well remember and heed these words of that great man, Dr. Jose P. Laurel: "Age and experience keep counselling me that, when all is said and done, it is only a sincere and realistic devotion to the highest interests of one's nation which gives one both courage and patience to wait for the deferred verdict of subsequent events and developments. Many a time, one indeed may be as one 'crying in the wilderness,' but the frustrations and even abuse become bearable when one faithfully follows one's unalloyed convictions about the national welfare, or better yet the teachings and counsel of the nation's heroes and unselfish leaders of the past."