ASSUMPTION UNIVERSITY WINS L'OREAL BRANDSTORM COMPETITION, 2005

The results of the L'OREAL Brandstorm Competition were announced on June 6, 2005 when news broke that the Assumption University team has won this year's prizes as follows:

The AU team received 120,000 Baht and the University received 100,000 Baht.

The winning team of each country will be invited to Paris for an all-expenses paid trip to compete with 30 teams from international universities around the world in June 2005.

At the international finals, the first place team will be awarded the holiday of a lifetime, visiting renowned cultural cities, worth 10,000 Euros.

Extracts from the rules of the competition are reproduced below to show how the games are organised, how the projects evaluated and how the prizes are awarded for information of our readers.

**L'Oreal Brandstorm**

L'Oreal Brandstorm (hereafter the "Game") is an international game organized by L'Oreal SA (hereafter "L'Oreal"), a corporation with a capital of 135,212,432 Euros, registered with the Paris Company Trade Register under the number 632 012 100 with its headquarters located at 14, rue Royale, 75008 Paris.

The aim of the Game is to offer the students a pedagogical and professional experience and the opportunity to take the role of an International Brand Manager within the beauty products industry. This project is a part of the L'Oreal Human Resources communication strategy and aims to enhance students' creativity and perception of the L'Oreal business. No participation fee or purchase is required.

**Who can play?**

Only students attending one of the participating universities and/or

continued on page 2
schools in a participating country can participate in the Game. Undergraduate students eligible to participate must be in the final 2 years of their studies. They should not yet have acquired considerable professional experience (except for internships, apprenticeships and summer job experiences). Students attending an MBA or a Doctorate programme cannot participate.

**Judging Criteria**

The judging criteria will be established beforehand by the L’OREAL Corporate Strategic Recruitment Department. General judging criteria are:

1. Creativity/Originality and risk of the creative proposition: 45%
2. Consistency in the analysis: 20%
3. Coherence with the brand values: 15%
4. Style/Quality of the Presentation and team spirit: 20%

**Steps of the Game**

The Game process will consist of 4 stages:

- Step 1: Registration
- Step 2: Project Building
- Step 3: National Finals
- Step 4: International Final

**The Case Study**

Each team should consider their home country as a pilot market for a future launch to be exported at an international level.

The Case Study will be posted on L’Oreal Brandstorm web site; students can use the international information provided on the web site and supplement it with local market information received during the Briefing Day.

The Case Study is defined by the L’OREAL Corporate Strategic Recruitment Department in collaboration with L’OREAL International Marketing Managers for the concerned brand(s).

**National Finals**

The local HR Manager will decide on the type, number and value of prizes. The national winning teams will be invited to attend the International finals in Paris. The travelling expenses and accommodation will be covered by the local HR Manager.

**International Finals**

The first prize will be awarded to the winning team. It will consist of a maximum contribution of 10,000 Euros (tax not included, at the exchange rate applicable at the date of payment) towards a trip. Such a trip will be organized by the winning team.

Dr. Kasama Vorawan Na Ayudhya, Permanent Secretary of the Ministry of Education presenting a cheque for 100,000 Baht to A. Suwanna Kwatthihanakul, Chairperson of Marketing Department as coach of the AU team.

The winning team, Ms. Anchalee Kitchatchawankul, Mr. Lei Xie and Ms. Xiaoya Yang in a commemorative photo with Mr. Jean Philippe Charrier, Managing Director, L’Oreal of Thailand and Dr. Kasama Vorawan Na Ayudhya.
FACULTY OF EDUCATION: SPECIAL LECTURES

Last Saturday July 2, 2005 has proven to be a great learning day for all of us including PhD, MEd, and Grad Dip students, faculty members and guests who listened to learned discourses delivered at special events organised at Salle D’Expo, Assumption Building. Both lectures were “great journeys” for us, led by two experts who graciously walked us into two profound gardens of knowledge and wisdom. Bouquets to the two distinguished professors: Bro. Dr. Thomas Oldenski and Senator and Faculty Member Dr. Vichai Tunsiri.

ASSUMPTION UNIVERSITY WINS L’OREAL PRIZE.

The second prize will consist of a maximum contribution of 5,000 Euros (tax not included, at the exchange rate applicable at the date of payment) towards a trip. Such a trip will be organized by the team members.

The third prize will consist of a maximum contribution of 2,500 Euros (tax not included, at the exchange rate applicable at the date of payment) towards a trip. Such a trip will be organized by the team members.

An international top communication agency will be present during the International finals.

The agency will choose amongst all the international finalists the team it considers has presented the best communication campaign. The agency will judge the teams on the basis of the following criteria: creativity, innovation, originality of the proposed communication campaign. The agency will decide on the type and value of prize for the winning team.

“PREPARING EDUCATIONAL LEADERS FOR THE FUTURE”

by Bro. Dr. Thomas Oldenski, University of Dayton, Ohio, U.S.A.

Bro. Dr. Tom Oldenski, currently a visiting professor at Assumption University started his topic with “what do you think school leaders should be, could be, and would be.” Then two interesting questions were put to the audience: (1) what qualities and characteristics do you think an education leader of the future will need? And what skills do you think education leaders need? We were given 20 minutes for each group to come up with responses to questions 1 or 2. The answers, to no surprise, shared lots of common ideas on what attributes the school leaders should have and should be.

Then Bro. Tom shared with us the CORE definition of leadership drawn from research studies in the US: (1) providing DIRECTION, and (2) exercising INFLUENCE. Research-based conclusions about successful school leadership are: (1) Leadership has significant bearing on student learning, second only to the effects of the quality curriculum and teachers’ instruction; (2) currently, administrators and teacher leaders provide most of the leadership in schools, but other potential leaders exist, eg. parents and students; (3) A core set of leadership qualities form the “Basics” of successful leadership and are valuable in almost all educational contexts. These “basics” include:

- Setting the directions (eg. identify and articulate a vision, create shared meaning, promote high performance, etc.)
- Developing people (eg. offering intellectual stimulation, etc.)
- Developing the organization (eg. strengthening school culture, etc.)
- Responding productively to challenges and opportunities created by the accountability-oriented policy context in which they work.

Lastly, he briefly went through the ISLLC Standards for School Leaders adopted by the Consortium in 1996 and in use throughout the USA. The standards may be highlighted as follows:

Standard 1: facilitate the development, implementation of a vision of learning that is shared and supported by school community.

Standard 2: promote the success of all students (eg. how can we make sure that ALL 30 students in your class are learning?)
Standard 3: ensure efficient management of the organization...for a safe and effective learning environment.

Standard 4: collaborate with families and community and respond to their needs.

Standard 5: operate with integrity, fairness, and in an ethical manner.

Standard 6: understand, respond, and influence the larger political, economic, legal, social and cultural contexts, e.g. the law as related to education and schooling, the political, social, cultural, and economic systems that impact schools.

"It is a paradigm shift, you have to teach yourself new vocabulary in the language of schooling. In the era of accountability, parents and public are interested in 'what is being taught in school?' or 'what is happening in school?' and 'Is my child learning in school?' You can no longer say, 'I finished my job and I am done with it.' Education never ends. We will never be "out of work"," Bro. Dr. Tom Oldenski concluded, euphemistically.

For more details of the standards, visit www.cesso.org/content/pdfs/isilstd.pdf


"HIGHLIGHTS OF THAI EDUCATIONAL REFORMS"

by Dr. Vichai Tunsiri, Member of Parliament, Ph.D. Educational Leadership Program.

This topic was highly absorbing. The distinguished speaker presented to us the background forces and thoughts behind the reform movements as he was personally involved in his capacity as chairman of the Education Committee for the House of Representatives and the Senate during the drafting of the National Education Bill 1999. Dr. Vichai outlined three major education reforms in Thailand: King Rama V’s Modernisation, Reform Resulting from Process of Democratization (1973-76), and the Reform in 1997-1999.

Most of us are familiar with Anna Leonowen’s story of "The King and I", King Rama V was the eldest son of the King who was educated in Europe. He himself was already a modernised man, Dr. Vichai stated, when he initiated changes in Siam. Chulalongkorn University was established as trailblazer of this reform movement.

The second education reform occurred during the 1973-76 which was a period of political ferment of the Thai middle class. The October Students Demonstration of 1973 successfully toppled the Thai military regime which was in power for 14 years. The Thai national curriculum underwent major revision and new programs were launched for implementation in 1978. At that time, critical thinkers had strong influence on education, e.g. Ivan Illich who called for 'Deschooling Society'. Paolo Faires who asserted that schools should not only impart knowledge but should develop "conscientization". Dr. Vichai pointed out that reform movements then were only partially successful. Only some of the people's demands and objectives were achieved.

The current reforms are the third in the series and it is supposed to be a continuation of the movement started in 1973-78. Critics of the 1976 curriculum point out that: (1) the primary education up to grade 6 is not adequate to meet the challenge of the 20th century which was triggered by the Jomtien Declaration 1988—"Education for All" and "All for Education", (2) problems of over-centralization and overlapping of administration continue to bedevil the system; (3) implementation of the 1978 curricula did not achieve the expectations and objectives espoused by the Thai nation.

The success of the reforms in 1997-1999 came about when Thailand was hard hit by the economic crisis in 1997. With wide political consensus, a congenial atmosphere and lessons from the economic crisis, all sectors agreed to "education reform" as a key agenda for solution of the country problems. The Education Act 1999 is the first Thai law that unified all fragmented pieces of legislation and eradicated many irregularities and anomalies in Thai education system.
Main features of the National Education Act of 1999 were: (1) unification of MOE, MOU and NEC (2) Decentralization of educational administration and management, (3) Pedagogy reform. Caught between the two camps since at least the past century, the Liberal Art tradition and the Progressive-Child centered movement, due caution was taken in drafting the Bill. For instance, wording in the Education Bill was carefully chosen. The term "child-centered" is not directly coined in there. Instead, it was enunciated thus "the child is 'the most important' in the education process. In terms of content, five domains of learning systems were covered consisting of social studies; science and technology; art/culture/PE/religion; mathematics; and vocational education. In closing, Dr. Vichai concluded that out of the 3 reform strategies, market driven model—standards driven model and staff driven model—he prefers the last one where everyone in the learning organization from the janitors to the top administrator assume responsibility in the making and implementation of reforms.

Note: Dr. Vichai’s lecture was excellent and while we are still in the midst of the current reforms and while we may disagree on the extent of progress made, we do agree that the country has a long way to go and we in the field of education have to continue working even harder. As Bro. Tom put it, in his lecture on leadership, quoted supra, “Education never ends!”

Reported by
Dr. Absorn Meesing
Faculty of Education

QUOTE.
PRAYER IS A CONFESSION OF ONE'S OWN UNWORTHINESS AND WEAKNESS.
Mahatma Gandhi

A. Kamol Kitsawad and Mr. Glen V. Chatelier in a commemorative photo with representative of China Tianjin Municipal Education Commission at Viset Srisurat, Bang Na campus on June 6.
PRESIDENT DR. BANCHA SAENGHIRAN’S 5TH CYCLE BIRTHDAY CELEBRATED “FROM SPLENDID FIFTH CYCLE TO GLORIOUS SIXTH”

When the clamor from friends, faculty, staff and students for a fitting ceremony gradually grew loud and insistent the President relented and authorized the celebration of the Holy Mass at Chapel of St. Louis Marie De Montfort and a dinner reception at Grand Hyatt Erawan Bangkok on July 7, 2005. As Bro. Bancha continues to be in excellent health, enjoying finely tuned mental faculties and robust spirituality the next decade will bear witness not only to his brilliant performance as rector and administrator but also to manifestations of sublime thinking and profound cogitation resulting in enhancement of educational goals and paradigms. May the hopes and expectations of his compères and conférie be fulfilled.

H.E. Bishop John Bosco Panya Kitcharoen and priests celebrating Holy Mass during the birthday ceremony at Chapel of St. Louis Marie De Montfort on July 7.


Dr. Bancha Saenghiran accepting the portrait of Holy Father Pope Benedict XVI from Provincial Superior Bro. Sakda Kitcharoen which was flown in from the Vatican as a special birthday gift.

President Dr. Bancha Saenghiran acknowledging the gifts, felicitations and the presence of friends, faculty, staff and students during birthday celebration staged at Chapel of St. Louis Marie De Montfort on July 7.

President Dr. Bancha Saenghiran cutting the cake while friends and conférie clap and applaud during his 60th birthday celebrations at Grand Hyatt Erawan on July 7.
ACTIVITIES ON AND OFF CAMPUSES

President Dr. Bancha Suenghian giving a speech of welcome to the new batch of exchange students at Conference Room of De Montfort Hall on May 27 with Fr. Nash listening in the background.

Fr. Nash of Loyola College, Maryland seen during the welcoming ceremonies for exchange students from USA, Europe and other countries organised at the Office of International Centre.

Exchange students of many countries and nationalities seen enjoying the first Thai dinner at the Sky Lounge on the 12th floor of the Coronation Hall on May 29, 2005.

Dr. Sam Nakasingh of the International Centre greeting students from Hong Kong during welcoming ceremonies for exchange students from foreign countries who had arrived to study at A.U.

A group of exchange students posing for a souvenir photograph with Wat Niwet Thammaprawat Island across the Bang Pa-In Royal Summer Palace in the background during a trip to Ayudhya.

As part of the Cultural Exposure Program organised by International Centre foreign students visit the ruins of old palaces and pagodas at the historic Ayudhya on May 29, 2005.
VISITORS TO HUA MAK AND BANG NA CAMPUS

Prof. Dr. Srisakdi Charnnonman of the College of Distance Learning being introduced to the guests from Interlink Marketing & Sales during their tour of the Srisakdi Charnnonman IT Building on May 17.

Guests of Institute of Asian & African Studies on a visit to Bang Na campus on May 17 pose with Dr. Nitiporn Navaratna and Dr. Yokfar Phungphol for a group photo at Hall of Fame, Cathedral of Learning.

Prof. Dr. Srisakdi Charnnonman, Mr. Guy I. Ofek, Dr. Nitiporn Navaratna, officials & guests in a commemorative photo at Srisakdi Charnnonman IT Building during their visit to Bang Na on May 17.

Mr. Guy I. Ofek, Interlink Marketing & Sales Director for Asia Pacific Region being conducted around Bang Na by Dr. Nitiporn Navaratna and Dr. Yokfar Phungphol during his visit on May 17.

A group from Faculty of Engineering, Chiang Mai University led by Dr. Sermkiat Chomchanyong being welcomed by Dr. Chavalit Meepruch, V.P. (Administrative) in his office at Bang Na campus on May 3.

Teachers from Faculty of Engineering, Chiang Mai University on a visit to Bang Na campus on May 3 being shown around the IT Building by Dr. Srisakdi Charnnonman, V.P. for Information Technology.
Zenon Cardinal Grocholewski

THE CATHOLIC UNIVERSITY FACING GLOBALISATION

First of all I want to express my lively joy to be with you in this prestigious Assumption University and I can immediately see and appreciate the activities of this centre of studies and teaching which are so rich and of so different kinds and which give a solid contribution to your most beautiful country.

The Catholic Universities

Your University is inserted in a big family which is widely extended in the world and at the moment it embraces about one thousand three hundred Catholic Universities which have about five million students. Some of these Universities have been established or were approved by the Holy See, while others have been established by the Bishops’ Conferences, by individual Bishops, by Religious institutes or by other ecclesiastical persons or lay people.

These academical centres can have faculties that teach ecclesiastical disciplines like Theology, Canon Law, Christian Philosophy and so on. It is hopeful that they have a Theological Faculty, but in the Faculties and Institutes of most of them, civil and non-religious disciplines are taught like in State Universities. This fact requires that the Centres of higher Catholic education are called to play an essential role in the contemporary general culture.

These Catholic Universities are spread in many continents and they are inserted in different socio-cultural conditions, in diverse political situations which are sometimes hostile, and in various religious environments (they exist not only in Catholic countries, but also in places, as it is your case, in which Catholics are in a very small minority). These Universities are situated in different legislative and economic conditioning. As regards the students, some of these Universities are attended by almost exclusively Catholic people while in others the Catholic students are a small number.

Notwithstanding this variety of situations in which Catholic Universities exist, all of them have a common determination: namely, to serve the truth which is their greatest ally, as it is the greatest ally of the Church too; they want to contribute to the true progress of humanity which cannot be one-sided and therefore they want to work for the cause of peace (of true peace, I should say); they also want to help the outcome of justice, to help to bring about love among persons and people, they aim to attain equality and the respect of human rights and so on. The Catholic Universities want to serve the human person, each human person, in its integrity that means, in all its dimensions among which is the eternal dimension or transcendence.

The Catholic Universities can make their own the words of the Apostolic Exhortation The Church in Asia, which is the result of the Synod of Bishops for Asia that was held from
19 April to 14 May in 1998: “In the service of the human family, the Church reaches out to all men and women without distinction, striving to build with them a civilisation of love, founded upon the universal values of peace, justice, solidarity and freedom, which find their fulfillment in Christ”.

The Catholic University wants to put in action this service in the light and through the strength of the faith in Jesus Christ: God who has become man for the love of humanity, for the love of each individual person. For us Christians there is no more marvellous truth than this, nothing more constructive and beneficial than this truth. At the same time, this is the more profound and lively source of Christian humanism. Therefore we can say that the Catholic University cannot be but the friend of all peoples, of each nation and of every human person.

The conclusion should be that the more the Catholic University is true to itself, that means as long as it perseveres in its proper specific identity, the more it can develop the role that was described just now. The Synod of Bishops, to which we referred some time before, made the following proposal: “Catholic Universities must be encouraged to preserve a clear Christian identity besides the research at a high academical standard,”. This proposal has been echoed in the Apostolic Exhortation The Church in Asia, where we read: “Catholic universities, in addition to pursuing the academic excellence for which they are already well known, must retain a clear Christian identity in order to be a Christian leaven in Asian societies”.

In short this is the reality of the Catholic Universities.

Facing Globalisation

1. In order to serve the man of today, the Congregation for Catholic Education, of which I have the honour to be the Prefect and which at the level of the Holy See it works for Catholic Universities besides other sectors of education, together with the International Federation of Catholic Universities (IFCU/FIUC), to which for many years your Centre of studies belongs, in December 2002, has organised in the Vatican City an International Conference on the theme: “Globalisation and Higher Catholic Education: Hopes and Challenges.”. This Conference, in which there was the presence of the Rectors of Catholic Universities coming from all parts of the world and other people who were interested in the subject, wanted to be on one side a strong signal of the commitment that the Catholic Educational sector assumes in the face of the cultural, political, economical, social and ethical challenges which are related to the problematic of globalisation; and on the other side, the Conference was an active expression of the dynamics of renewal of Catholic Universities to make them “more capable to respond to the work of transmitting the message of Christ to man, to society, and to cultures”.

From now onwards, I want to develop some reflections on the subject, so that one can see that the relationship between Globalisation and higher Education has a more extended dimension; that means, that it does not regard only the Catholic Universities but all the centres of higher studies; and beyond this, it is related to the State and Church legislation insofar as it refers to such studies. The interest which Universities have in this problematic subject must have strong repercussions on the social-political setting of the human community.

However, the Catholic Universities cannot exempt themselves from facing this subject and from reflecting seriously on it.

2. In fact, Globalisation is a complex phenomenon and a very present one in the world of today; it is influencing and changing deeply all the world in the beginning of the third millennium. Although the world has ancient cultural roots, in these last years, it is undergoing a strong acceleration to which the new technologies of information are contributing strongly.

As one can easily see, Globalisation involves a combination of human attitudes; at different levels, it reaches the cultures, the social contexts and the styles of life; above all, it constitutes a great challenge for
the processes and dynamics of the formation of the new generations which are taking place in the universities. This phenomenon, therefore, is one of the most urgent problems which the institutions of the Universities have to face.

3. In my opinion there are three fundamental statements that must be considered at the very beginning, they are the following:

- In the first place it must be said that as very rightly Pope John Paul II has noted “Globalisation in itself is neither good nor bad. It is what people make out of it”, and therefore also “the processes of Globalisation of markets and communications do not possess in themselves a negative ethical connotation, and it is not justified in the face of these an attitude of a quick and apriori condemnation.”.

- “However, the Holy Father adds, “those who in the line of principle appear to be the makers of progress, can generate and in fact they produce ambivalent consequences or decisively negative ones, especially at the expense of the poorest people”. In fact the possibility to produce material goods and richness does not always correspond to an equal distribution of the resources. Some data force us to think that the divisions between the rich and poor countries has grown and new forms of exclusion and emarginations have been created. Similarly, on the grounds which are more properly speaking cultural, Globalisation represents certainly a great opportunity to know more cultures, but at the same time there is the danger of an unjust homologation of cultures, or of a form cultural colonialism.

- Therefore Globalisation is a true challenge and the problem is how to place and maintain Globalisation in such a way as to eliminate possibly its negative effects and to favour its chances, in other words to lesson the risks and increase the hopes.

At his stage, I believe that it is opportune to add that the above statements find an echo also in the already mentioned Apostolic Exhortation The Church in Asia. In it we read: “the Synod Fathers recognized the importance of the process of economic globalization. While acknowledging its many positive effects, they pointed out that globalization has also worked to the detriment of the poor, tending to push poorer countries to the margin of international economic and political relations. Many Asian nations are unable to hold their own in a global market economy. And perhaps more significantly, there is also the aspect of a cultural globalization, made possible by the modern communications media, which is quickly drawing Asian societies into a global consumer culture that is both secularist and materialistic. The result is an eroding of traditional family and social values which until now had sustained peoples and societies. All of this makes it clear that the ethical and moral aspects of globalization need to be more directly addressed by the leaders of nations and by organizations concerned with human promotion (n. 39a)

4. In order to place in the right way and to work out this globalisation, I believe also that, relying on the principles of Christian humanism and keeping in mind the teaching of John Paul II in this regard, I have to develop some considerations on two aspects of an ethical character which should be taken in consideration seriously, that means the necessity that globalisation is placed at the service of the human person and at the service of solidarity.

a. Above all, one has to insist on the dignity of the human person and therefore on the fact that globalisation must be at its service. What matters are human beings and not things.

It is the human person that must be considered in its whole dimension, in all its uniqueness and “the unrepeatable reality of what he is and what he does, of his intellect and will, of his conscience and heart. (...) in the full truth of his existence, of his personal being and also of his community and social being”.

In the process of Globalisation one must aim at “the advancement of persons, not just the multiplying of
things that people can use”, that is one must aim not so much to “have more”, as much as rather to “be more”.

Consequently one must not lose sight that in the world where Globalisation has spread, “the development of technology and the development of contemporary civilisation, which is marked by the ascendancy of technology, demand a proportional development of morals and ethics”.

John Paul II underlines strongly that the dominion of man on the visible world “consists in the priority of ethics over technology, in the primacy of the person over things, and in the superiority of spirit over matter”.

If this is not so, the development of the technology turns itself against man himself; it does not make human life on earth in all its aspects “more human”, it does not make it more “worthy of man”; in such a case man, insofar as he is man, does not develop and he neither makes progress, but rather he regresses and degrades his own humanity. In a more concrete way, the Holy Father sees the real danger “while man’s dominion over the world of things is making enormous advances, he should lose the essential threads of his dominion and in various ways let his humanity be subjected to the world and become himself something subject to manipulation in many ways - even if the manipulation is often not perceptible directly-through the whole of the organization of community life”. Rather, “man cannot relinquish himself or the place in the visible world that belongs to him; he cannot become the slave of things, the slave of economic systems, the slave of production, the slave of his own products. A civilisation purely materialistic in outline condemns man to such slavery” subordinates man to partial needs, it suffocates them and destroys society.

The priority of the human person and of his good requires the respect of the human rights of man. If they are violated, “from the point of view of progress, that represents an incomprehensible phenomenon of the war against man, which cannot in no way agree with any programme that defines itself “humanistic”.

The dignity of the human person requires also that the respect of the human cultures “that no external power has the right to reduce or even worse to destroy. Globalisation (...) must respect the diversity of cultures that, in the environment of universal harmony of peoples, they are the interpretative key of life. In particular, it should not deprive the poor of what is most precious for them, including their beliefs and religious practices, because authentic religious convictions are the most clear manifestation of the human freedom”.

Following the logic of the dignity of the human person, it needs to be pointed out that in the field of work - which belongs to the important sectors ruled over by Law also in the perspective of Globalisation, man cannot be degraded to a simple means of work; he cannot be considered as a sort of “goods” or an anonymous “force” which is necessary for production; that means, that man as a person cannot be treated as a simple instrument of production, but he should be respected as the author and the creator of work; in other words as a subject who fulfills himself through work; he becomes really man and accomplishes his vocation to be a person.

Consequently, Pope John Paul II proclaims with strength the priority of “work” in the face of “capital”, which is none other than the primacy of man over things as has already been said. “Everything contained in the concept of capital in the strict sense is only a collection of things. Man, as the subject of work, and independently of the work that he does-man alone is a person. This truth has important and decisive consequences”.

This idea has been affirmed in an expressive way by the Second Vatican Council: “Human activity, to be sure, takes its significance from its relationship to man. Just as it proceeds from man, so it is ordered toward man. For when a man works, he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself as well. Rightly understood, this kind of growth is of greater value than any external riches which can be garnered.
A man is more precious for what he is than for what he has”.

b. The dignity of the human person demands that the social relationships among the persons and in society are put in a correct way. Under this aspect and in order that Globalisation be truly a good, it must include in it self the globalisation of solidarity.

It “This then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all”.

Such solidarity “An essential condition for global solidarity is autonomy and free self-determination, also within associations such as those indicated. But at the same time solidarity demands a readiness to accept the sacrifices necessary for the good of the whole world community”; it also requires the commitment for justice, the respect for the freedom of each individual and so on.

Such solidarity is “In this way, the solidarity which we propose is the path to peace and at the same time to development”.

In this regard, the Second Vatican Council notes most forcefully that, “Similarly, all that men do to obtain greater justice, wider brotherhood, a more humane disposition of social relationships, has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about”.

According to the Christian vision of seeing things this solidarity must not only be translated into brotherhood, but it must overflow into love. Therefore the Magisterium of the Church speaks often of social love, and of the necessity to form a civilisation of love, as a deep need of the social nature of the human person.

Pope John Paul II has expressed this idea in a very lively way: “Man cannot live without love. He remains a being that is incomprehensible for himself, his life is senseless, if love is not revealed to him, if he does not encounter love, if he does not experience it and make it his own, if he does not participate intimately in it”.

In another place, the Holy Father adds, “The experience of the past and of our own time demonstrates that justice alone is not enough, that it can even lead to the negation and destruction of itself, if that deeper power, which is love, is not allowed to shape human life in its various dimensions”.

To the civil Authorities and to the diplomatic Corps at Manila (the Philippines) Pope John Paul II has said, “My message to You (...) regards the power of love. A love that is profoundly felt and effectively expressed in concrete actions, individual ones and communitarian ones; this is the moving force that pushes man to be true to himself. Only love can make man really ready to answer the call to help. And the same force, brotherly love, can rise to ever higher mountain tops of service and solidarity.

Conclusion

In conclusion, I like to state that the promotion of a Globalisation which is at the service of the human person considered in his wholeness, and which is at the service of all persons, in the spirit of solidarity and of authentic love, it is conatural to the intention mentioned above, that the Catholic University proposes to bring into action.

I wish therefore that this prestigious Assumption University would know how to put in action such a service with renewed force so that the primacy of the person will never be obscured; and I wish that it knows how to present with the spirit of collaboration and charity the deep rooted reasons which make the Christians move to affect with courage and love their service of love towards every human person.
FACULTY OF EDUCATION

Educational Trip to Melbourne

It was a bright Sunday at noon time when eleven students and I arrived at Melbourne airport. To most of us, it was our first visit to Australia or to Melbourne. Imagine how excited we were! One week later we were leaving the city heading back to Bangkok with a magnificent sense of fulfillment. Everyone voted it was a great trip.

I need to thank our wonderful hosts—Australia Catholic University, Dean Marie Emmitt and her team, who kindly made all necessary arrangements in setting up an excellent itinerary for our group. We had a full day workshop with prominent ACU professors and PhD students, in which we shared information & perspective on education system of the two countries as well as programs at both universities.

The next two days we visited Xavier College and Sacred Heart Primary School. What a contrast! Xavier is a Jesuit school with a strong support by its Foundation. The landscape, the facilities, the programs, the professional staff and administrative team are like a dream school to many of us. We felt we were back on earth again when we visited Sacred Heart where roughly 50% are Vietnamese refugees. Meeting with the principal and some teachers, we were appreciative of what they were doing for the less privileged children. The Academy, the oldest school for girls in Victoria, was a typical good secondary school in a developed country where students follow standard-based curriculum with a variety of co-curricular activities.

Melbourne University was among ranking universities in the world for several reasons. Dr. David Beckett, answered all kinds of our questions frankly and at length. Both ACU and MU offer a wide variety of educational programs all geared to learners’ needs. For instance, MU offers a range of courses such as one-semester certificate, a graduate diploma, and an undergraduate degree to post-doctorate. Upon leaving MU campus we were distributed a student newsletter with a hot issue in it. MU student union was planning a rally against a new draft law proposed by the Minister of Education. The consciousness of their rights and duties from an early age is something admirable in their character.

I have a long list of items to write about this trip. But I better focus my report on some comments made by our students: Patchareporn made a good point that any museum she went to she always saw many groups of students. She said that it was nice to see students engaged in learning outside their classrooms. Sanran questioned why the indigenous people—the Aboriginals—are not properly treated, while the Asians who came to Australia much later are better placed and represented. Shubhada wrote “Australian schools are far far ahead of Thai schools in sports and IT. But in discipline Thai students are better and more docile. Edward concluded, “All in all it was
continued from page 16

COOPERATION BETWEEN PERUVIAN EMBASSY AND ASSUMPTION UNIVERSITY.

4. His Excellency the Ambassador of Peru will be invited as speaker of the Month in October 2005, to address the MBA students. The Ambassador who will be accompanying H.E. the Prime Minister of Thailand to Peru for the signing of the FTA between the two countries will talk about the features and potentials of Peruvian-Thai trade. The tentative date for the Ambassador’s speech to the students will be either October 13 or 15, 2005. The possibility that the Ambassador could visit Bang Na campus in the morning and have lunch with the university’s top officers was suggested, as a prior engagement on the day he would speak to the MBA students.

5. The Graduate School of Business, Assumption University will assign one or two interns to work with the Commercial Affairs Section of the Peruvian Embassy, effective immediately. Mr. Luis LLosa is the liaison in the Peruvian Embassy in this case.

6. All arrangements between the Peruvian Embassy and Assumption University would be coordinated by the Director of International Affairs, Assumption University.

Reported by
A. Glen V. Chatelier
International Affairs Office

H.E. Carlos Velasco Mendiola, Ambassador of the Republic of Peru and entourage seen in a commemorative photo with administrators and senior executives in front of the Prathipalai Pavilion.

QUOTE.

WHEN DEALING WITH PEOPLE, REMEMBER YOU ARE NOT DEALING WITH CREATURES OF LOGIC, BUT WITH CREATURES OF EMOTION, CREATURES BRISTLING WITH PREJUDICE AND MOTIVATED BY PRIDE AND VANITY.

Dale Carnegie

Educational Trip to Melbourne (continued from page 14)

an interesting workshop at ACU from which I learned a lot."

One last thing I want to mention which might sound trivial to some people but to me it is a great invention. I do not recall seeing this in Sydney two years ago. It is the two-button flush tank seen every where in Victoria. You choose half-tank or full-tank flush. Kudos to Australian environmentalist spirit! I can’t help wonder why Thai engineers do not design anything like this despite water shortages and drought experienced in Thailand.

Reported by
Dr. Absorn Meesing

The visiting students in a group photo with Mr. Brendan Ellis of Xavier College, a top-notch Jesuit school in Melbourne on May 3.
COOPERATION BETWEEN PERUVIAN EMBASSY AND ASSUMPTION UNIVERSITY.

The familiarization visit to Assumption University by H.E. Mr. Carlos Velasco Mendiola, took place on June 2, 2005. He was accompanied by Mr. Josué Bustinza Soto, Deputy Chief of Mission and Mr. Luis Felipe Llosa, Chief of the Economic and Commercial Section.

On the University side, President Dr. Bancha Saenghiran and Rev. Bro. Dr. Prathip Martin Komolmas, President Emeritus were assisted by Dr. Churuchai Cheowthirakul, Dean, Faculty of Biotechnology, Mr. Kamol Kitsawad, University Registrar, Mr. Glen V. Chatelier, Director, Office of International Affairs in welcoming the ambassador and entourage.

The following are the outcome of discussions held during the meeting:

1. It was resolved that Assumption University would sign an MOU with the Pontifical University of Peru with collaboration targeted in Business Studies (MBA, BBA), Tourism Management and Biotechnology.

2. Under the MOU umbrella, student and lecturer exchanges would be promoted between the two universities, particularly in the Faculty of Biotechnology.

3. Assumption University will furnish more information to the Peruvian embassy regarding 2006 IFCU General Assembly to be held at the Bang Na campus.

continued on page 15


H.E. Carlos Velasco Mendiola of Peru being conducted around the laboratories of Biotechnology Faculty by Dr. Bancha Saenghiran, Dr. Churuchai Cheowthirakul and senior officials on June 2.

President Dr. Bancha Saenghiran presents a souvenir to H.E. Carlos Velasco Mendiola after his tour of inspection of Hua Mak campus on June 2 in the presence of officials from both sides.