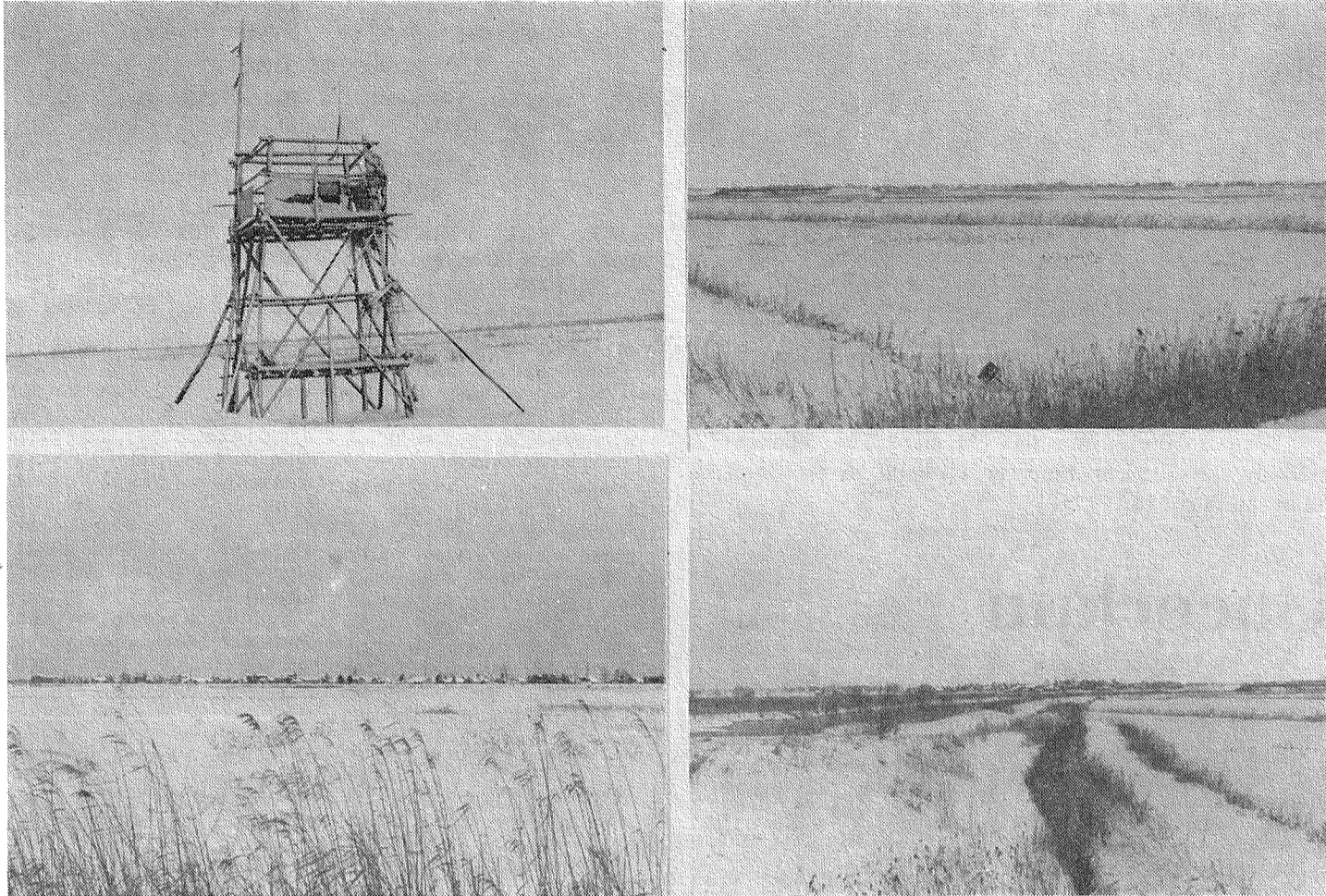


RIKKYO ECHO

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Taking Part in Society Through Jobs

Last year, "Shintai Shogai-sha Koyo Sokushin Ho" was revised. New law was based on an idea that the employers have responsibility for society, and it has the intention of reinforcing employer's duty, and of establishing the payment system which will be tried first in Japan, and of establishing an approved juridical person.

When we consider this law concretely, and pick up the reinforcing employer's duty, this law provides for the provision of employing more physically handicapped people than the certain decided number on the occasion of employing new employees. About the payment system, in the case that an enterprise can't employ the handicapped people, the enterprise should pay money which is intended to be used as a way of expanding the "Koyo Sokushin Jigyo." As for the "Shintai Shogai-sha Koyo Sokushin Kyokai," as an approved juridical person, it is established for the purpose which the employer would employ physically handicapped people to cope with the employee problem positively, and act independently in cooperation with the nation's policy.

Among above three policies, the payment system has most problems. Because a employer is exempt from employers duty by paying money. It might be used as a good excuse not to employ the handicapped people.

Now let's think together why the payment system is unreasonable. First, there is a common consciousness though it is originated from the rural area. It is beyond the individual ideas, and means the possibility of creating new public rules.

If we create the common consciousness, we would control the administrative organs. And it means to decide our policy by ourselves. Our political movements have the possibility to create our common consciousness and new public rule. We think the movements have essential quality of democracy.

problem of evaluating people. Because it is important that physically handicapped people are human beings of dignity and members of good citizens. When we consider our society, the evaluation standard of people is how much he can produce and how efficiently he can work. People who turns the employer a profit is valuable, and it is considered to be unvaluable that physically handicapped people produce with efficiency.

As is stated above, the physically handicapped people are sent away to the corner of the society by superiors.

"Shintai Shogai-sha Koyo Sokushin" is originally intended for the handicapped people to take part in the society through jobs with his ability and his aptitude. For that purpose, this law decides the rate of handicapped employee in one enterprise and secure for them the places to work in this society.

The Payment System

But the payment system established limits for physically handicapped people to find employment in big enterprises. That is, the society is open just for the superiors.

By the way, employers in the society is refusing to employ physically handicapped people by two reasons. One is that there is no place for them to work in the enterprise, and the reason is that the places of work are for common people. But there showed be more jobs for physically handicapped people according to a scale of each enterprise. Therefore the places of work for them showed be always found there.

The other reason is efficiency. Efficiency means that how much he can make a profit for his employer. So the employer doesn't want to employ physically handicapped people. Because generally they can't work more efficiently than other people.

But we must not value people by efficiency. For example, if the man who has 120

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Neglecting The Human Being

It is only possible to harvest the rice in the reclaimed land. Can the peasants harvest the rice on this land under snow?

Nowadays the people's spontaneous movement which we call civil or inhabitants' movements have new possibility of political revolution. These movements are questioning the democracy after the war, virtually the democracy after the war is the centralized politics, and has attached importance to policy led by the government.

So the defects of it come to the surface especially through the inhabitants' movements. And the movements require to amend the present democratic system led by the government.

We recognize that the movements which started by inhabitants are epoch-making. For the movements mean opposition to the government, a farewell to silent endurance, and a reform of our consciousness. The movements have a possibility to create new public rule by ourselves. It opposes the government-manufactured rule. But we must think what is the real factors which make inhabitants start movements.

Opportunism

What is the real factor of their opposing the government in spite of our subconsciousness of evil to oppose the government?

We need to think the above question as a fundamental problem of inhabitants' movement. A case of the Lagoon Fukushima is a suggestive one for thinking it concretely.

The Lagoon Fukushima is in Toyosaka city, Niigata Pre-

ecture. In 1966, the reclamation work on the policy of the increased yield of rice was started by the government. The lagoon was reclaimed as a rice field at first. Afterwards, on the policy of the decreased yield of rice, rice fields were changed into fields. After a completion of the work, the farmers refused the governmental policy of making field in the lagoon. And they did rice planting themselves.

As a result of this action, the government stated the distribution of the field would be canceled. So the farmers who say that it is only possible to make rice field in it are confronted with the government which ordered farmers to make fields, and the case has come to the front. The governmental claims are like these, only by the farm policy, the farmers must work for decreasing the yield of rice by making fields, and the government could cancel the distribution to them if they don't obey the policy, for the lagoon is the national land. To this behavior, the farmers got angry at the policy of changing to fields, and policy of governmental opportunism.

Their claims to the government are like these, it is impossible to make fields under present conditions in the reclaimed land, and only possible way is to make rice field.

The earth under the lagoon is hard to absorb the water. If they make fields under present condition, the crops are

annihilated, for the river runs over its lower bank once or twice a year if it floods. The height of the banks around the reclaimed land is different, so the water may flow out through the lower bank. Under the water they couldn't grow the crops. And the whole rain remains in the land as the land is lower than the sea. Under these conditions, it is impossible for the farmers to make fields.

If we take an objective view, nobody says it is possible to make fields under the water. There the rice field is the most adequate, because we could harvest it even if it flood over the land for a few days. The farmers who understand the condition of the lagoon ought not to obey the governmental policy which ignores them.

Peasants' Anger

At first, the reclamation work was started to make rice field there. But the policy to change the rice field into fields is not understandable

for the farmers. Because it ignores the conditions of the place. They have been co-operating with the government for ten years dreaming to harvest the rice.

Naturally they could never abandon the reclaimed land. They couldn't give up rice planting on the land. They expected to make rice field. At last they got angry at the farm policy neglecting farmers. So they got start the movements. They are supported by a passion of anger to the policy of the government neglecting farmers.

The passion is the mental energy to support it, and the fact that farmers understood the condition can become rational energy. They never put an end to the movements, for they could reconfirm the faults of the government as long as they continue the movements. They couldn't retire.

Through this case, the inhabitants at the Lagoon Fukushima will accumulate their political experiences. Then they would create their com-

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RIKKYO ECHO

Fresh Members!

Wanted

We want now new staff who feel interest in English Newspapers; come to our club house and see what we are doing. Join us!

Editorial

OUR STARTING POINT

Where are we going to? This question is the way to live for us in the society which includes many kinds of problems. To take the opportunity of graduation, we want to think about that question with looking back our activities in years of university life.

Why are our press anti-power and anti-government? Because our starting point is the emancipation of people and the recovery of humanity. When we think our start, first we reflect on ourselves and make the organization of society clear. Ask what we have to do! Then we begin to think an answer to this question.

When we think our start is the recovery of humanity, we find the organization of discrimination which supports the nation and society. All kinds of people are discriminated everywhere. The discrimination is found in race, blood ties, native place, language, sex distinction, age, occupation, school carrier, a disease, wealth and poverty and a physical handicap, etc.

People have to live under these discriminations which fall on people by accident of circumstances or by unhappy doom.

Existence of people is restricted and is valued by only certain selected people. This is the discrimination. Love and freedom are restricted by discrimination and people or a mass are locked up by it. Domination and compulsion are made by discrimination which comes from the relation upper and lower classes. On the top there is discrimination of the Japanese Emperor, and at the bottom "Buraku" and the Koreans are discriminated. We "common people" are secure in this discrimination, but we always discriminate and are always discriminated.

We "common people" must recognize that we are secured by victims of discriminated people. And we first try to do the self-liberation by recognizing the existence of self in the discriminated society, and then we try to work for the liberation of discriminated people. Discrimination is an invasion of people and their existence.

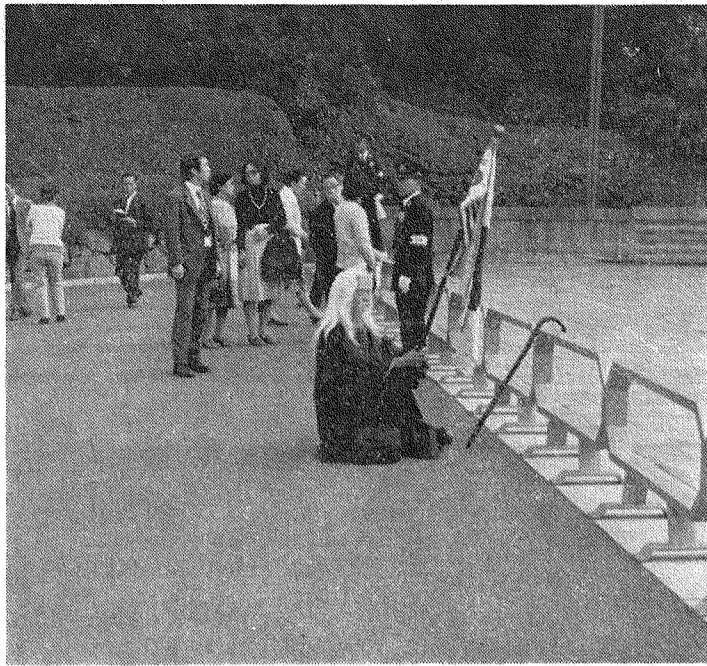
The invasion brings about the rule, so the rule brings about the discrimination. This is interrelated with the aggression of foreign countries and the discrimination in the nation. Even now Japan is invading foreign countries. It is our duty that we stop the Japanese economic animals' aggression. Japan is maintained the discrimination.

"Sayama discriminational judgment" is not the story of the another world, and we protest against this judgment as it is the judgment that demolish the base of the society. And this struggle is started now. "If 'Buraku' is not liberated, workers are never liberated. 'Buraku' is not liberated as long as the Tenno System is."

We must consider the history as often as possible. Never forget what Japanese did in and out.

The worth of people is made by discrimination which makes the upper and lower classes in people.

Wherever we go, we never forget our starting point that is the liberation of people and the recovery of humanity. We will question our way of life with confirming the starting point. These are a few words which we can say on the graduation from the university.



What is Hirohito for this old man? The ceremony to celebrate the 50th of Emperor Hirohito in the Imperial Palace on Nov. 11, 1976.

Uncertain Generation

Several years ago, we could find young people had the estrangement due to the modern civilization and they were disappointed in the society, which seems helpless. These conditions have made young people deserted. But, on the surface, young people seem to have activities and progressiveness. At this point, change of young people has another aspect.

In these days, "Pia," the monthly magazine having many informations on plays, movies, concerts, etc., is continuously sold in great number. According to the result of the research made by one of the trading companies, composed by the respondents age of from primary school which ranges to university, 47.2 percent of them responded that they read "Pia." And among the university students, about three-fifth (62.1 percent) of them are reading it. And it can be said that it is a particular aspect of the modern young people, so called "Cartoon Generation," "Deserted Generation" and "Uncertain Generation."

"Pia" For Young

One of the reasons why "Pia" is read is simply because it is a youth-oriented magazine. They could get many informations only by reading "Pia." For young people, "Pia" is not only the information. Furthermore, it is the source of what they want to see, and listen to. And they can also fantasy their own pleasure world in the programme.

At first, they are choosing the information from among



many others. However, all the informations they must have chosen as a part of their daily life is, in fact given by the Mass Society.

They are living in the management society which has been already built up. And, if they would not like to live in this particular kind of society, they shall find out their pleasure in music, travel and talking to their friends. That is, they may feel they are not living in their own society, but living passively in the accomplished society in which they don't want to live. In these circumstances, there is a reason for them to take good care of their own feeling. There hasn't been such kind of feeling until today. That is a new aspect and may be connected

with anti-civilization, and new-life. But actually, our real society is built up with politics, economics and so on, which seem to be worthless to younger generation.

While the hibernating younger generation goes on increasing, it is certain that a group of sophisticated young people who have their own identity exist. They are named the "Hi-Sensed People." At one time they were contented with "Highly Informed Society" as one of the consumers. But they now can select the

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percent productivity works for 100 percent, he loafs away his 20 percent. On the other hand, if a man of 70 percent productivity works at his best, it means he works for 100 percent. So if we consider this way, the physically handicapped people could get same wages.

But, as a matter of fact, physically handicapped people cast the employer more heavy economic burden.

So the payment system is established for the excuse, which can be used by their convenience. We must think the way of collecting a revenue source in place of that plan.

So one of the way can be collecting the cooperation tax from enterprises for purpose employing physically handicapped people, although this is very difficult.

At any rate, we reconsider the present payment system, and find a new way to open for physically handicapped people the place to take part in the society through jobs. We must open the place of work where they show their ability and we should try to live with them.

This does not mean that we protect them, but we accept them as members of our society.

society. But, when the trend of life style in the society change, they will play a part of clam but strong opinion leader.

RIKKYO ECHO

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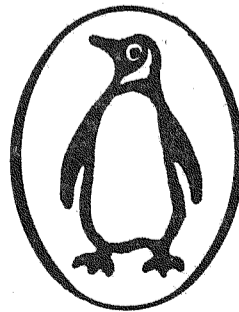
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