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The Kanto Earthquake on 1st. Sept. in 1923, caused many victims. The Japanese History slips its fact that there were 6 thousand Korean people in the victims. They were not died but massacred by we Japanese. Consciousness of discrimination in Japan which caused Korean slaughters still remains in us now. (Photo by K.P.S.)

## Distinction, Invisible Relation

We all should be equal, but at present the discrimination exists. Buraku (unreleased community) is still now in existence and people in it is severely discriminated. And moreover Koreans in Japan, being brought to Japan by force, are unfairly prejudiced. The other discriminations surrounding us are not yet disappearing in modern times.

In the Tokugawa Feudal Period, Burakumin (the people in unreleased community) was the lowest class in the caste system instituted by the governing classes, that is consisted of the warrior class, the peasant class, the artizan class, the merchant class and the outcast. The governing classes systematized it for fear that their positions should be menaced by the combination of the lower people. And the people of the lowest class were victimized and discriminated by the upper classes.

In the 4th year of Meiji, the emancipation of the people in the Buraku was proclaimed by the then government. In the view of a law, they had come to be on an equality with others. But the Meiji Government, in fact, remained the distinction of the Buraku for purpose of supporting the Emperor's ruling system and system of the privileged nobles. Speaking economically, capitalism destroyed the traditional occupations in the Buraku and gave nothing in return. Capitalists needed the Burakumin's labor under the low wages.

The landowners of farming also made them work at low wages. In case of Komesodo (the Rise Riot) raised in 1918, the Government saddled the Burakumin with the responsibility for the riot. Many of them were

unfairly penalized, further the Government infused general people with the discrimination towards the Burakumin by means of the mass communication.

Talking about Korean in Japan, Korea was annexed to Japan in 1910. Oppressing the people in Korea, the governing classes in Japan poured the sense of superiority into Japanese people's mind by powerful military force and police. As to all legal rights, they, comparing with Japanese people, were placed in low position. Though such was the distinction policy, the governing classes in Japan were profited greatly from them, and created prejudice against them. When Japan Imperialism started to invade the Asia Continent, Koreans were brought to Japan to work hard at low wages because of shortage of labor. And moreover they were engaged to go to the front in time of World War II.

In event of the Kanto Big Earthquake, many Koreans in Japan were slaughtered. Such a sense of superiority under racial distinction, promoted the racial confrontation and played the part to destruct the united Japanese working classes. It was necessary for the governing classes to maintain the ruling system. They utilized the discrimination towards Koreans in Japanese people's mind to destruct the class struggle which was raised.

The discrimination of being the Burakumin and Korean is inherent one, but the other people may be discriminated in this society. People are equal when they are newborn babies, but in process of education and labor in society they would be sifted out and discriminated by their intellectual faculties or by financial abilities. Discriminated people is not

only the Burakumin and Korean in Japan but many others. Do they, being equal when they were born, have any possibilities to be discriminated for some form or other in social system?

Like this, there is an inevitability in the society, that brings forth the discriminations. That is why the governing classes in every age, as is stated above, stirred up the discriminations.

Hi-power capitalistic society of today switched over to the competitive society by investing individual capital to seek profits endlessly. Such a circumstance intensifies the competition, well reflected, establishes the Choice-System containing the entrance examinations and classifications by ability. This system also seems to bring forth the discrimination of ability. Passing through this process, the society-organization differentiates into several classes.

In this system of capitalism, the competitive society has inevitability to bring forth the discrimination. And the governing classes realize the necessity of it so as to maintain the ruling system of pyramidal style that is consisted of classes on capital theory.

We live in the system from which man with disadvantage is to be spilled. However deeply we sympathize with the Burakumin and Korean and make every effort to abolish consciousness of the discrimination from our minds, it would not disappear without changing the social system. Isn't it necessary for us to look into the present ruling principle and economic organization, and to put their contradictions away in order to abolish many discriminations?

# From Dissolution of Today's

## Criticism on Report of C.E.C.

The Report handed by the 25th Committee of Central Education Council in last May, indicates only the point where post-war education reached rather than the way of Japanese education in future. It is to be regarded as the present step of education and its objectives.

C.E.C. being characterized of modern rationalism and different from that of pre-war reactionary education, it is hard for us to criticize. Not only the education administration but political ruling system of Japan in itself have been modern, rational and even democratic, and we cannot grasp all of ruling systems until we criticize the modern rationalism itself.

We must not forget that even the Nazis was based on democratic principle of ruling.

Under the modernistic, rational, and democratic ruling system, is it a delusion to have a premonition of being called up for military service modernistically, rationally, and democratically? No, in reality, our society is the one which puts a slight on since the development of modern machines and requires no human power because of rational management for gaining profit.

Such things are carried out very democratically and legally. Every day, there comes out a large number of people who are

sifted and dropped out from the standard of the society, under the modernistic rational, and democratic ruling system.

It is important to confirm that grasping of the present ruling system as a "democratic one" or "reactionary one" makes nothing clear, but on the contrary, we are swallowed by the theory of ruling. Real reformation will start by inspecting all of the principles of ruling, modernism, rationalism, and democracy. The idea of the report is "The school education is facing the problem of changing quality with rapid increase of quantity which was produced by the development of economy. And also "The education is expected to realize the national unity in the State and to supply the talents contributing to the development of society." This shows the present consciousness of education in the ruling class. Namely it is the supply of the talents (reproduction of labour) and the national unity (fostering of the ideology to maintain the system).

On the basis of requiring much qualified labour due to the talentism all education problem from elementary school to university is established.

Japan regained economic growth at the time of the Korean War. Besides, Japan came to be "a nation of higher

economic growth," which has real capability of getting the second position of G.N.P., by the policy of "high growth and double income" at the period of Prime Minister Ikeda. However there comes a situation that everywhere should be mended to uphold this economic growth.

For the present, the most necessary thing is to ensure a various and capable laborers

the report which suggests the specialization and the diversification of schools and the enrichment of general education.

Here we can find the character of the "choice-system" in the idea of "respect of personality and ability."

Namely, we, students who are produced in accordance with the use of the company in schools and we are selected by

In short, it is nothing but a highly administered freedom, "a prison without grating."

According to the report, it is said to be necessary to make a reformation because of many contradictions in the entrance examination system. And as a means of solving it, the report regards it necessary to relieve the present system by the policy of attaching great importance to "Naishinsho" (a list of study records in high school) and carrying out the uniform examination.

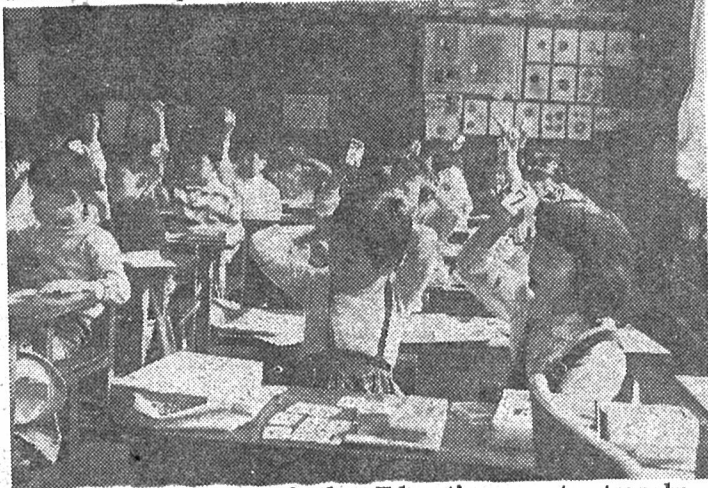
But, it is never a radical reformation of the entrance examination system. Because, it is nothing but leaving students in the long term studying for the examination.

The idea of C.E.C. was rooted in the modernistic ruling system to hide the original aim. Their plan of reformation is technical repairing of the present system and only putting the beautiful words on it.

The reformation of education demanded by the capitalistic society is fixed in the '70's educational policy of the government with strong national will, by adding in the report, the items of strengthening the ruling system and demanding of the expectant teachers.

The report of C.E.C. shows the promotion of efficiency and rationalization of education, in a word, making a "choice-system." It is brought by the necessity of internal reorganization in which such an educational system is equivalent to the policy of Japanese imperialism, for instance, invasion in Asia.

Education is, so to speak, relations of human beings. Therefore, to revolve present educational system is connected with the reformation and release of human relations, and should be so.



Nationalization of the Education most strongly appears in the primary school. "Choice Education System" is going to fulfill from primary school to university.

equivalent to economic growth.

To support the economic progress in Japan, the ruler needs the person of ability to develop technique without introduction of technique from overseas and the skillful labourer with possibility to follow the flow of the society and also the class of simple labor supporting automated society. This was made clear in

quality within school from "excellence" to "a rejected article." In the course primary education, the system of "leading-group" is revived in the report of C.E.C. According to it, students are divided into some classes according to their ability.

At a first glance, there seems to be a freedom to choose anything the society, but if inside is turned out, we can find there is a freedom to choose nothing for a man of weak individuality and ability, which was taught through our experience of entering university by the entrance examination system and being examined in schools.

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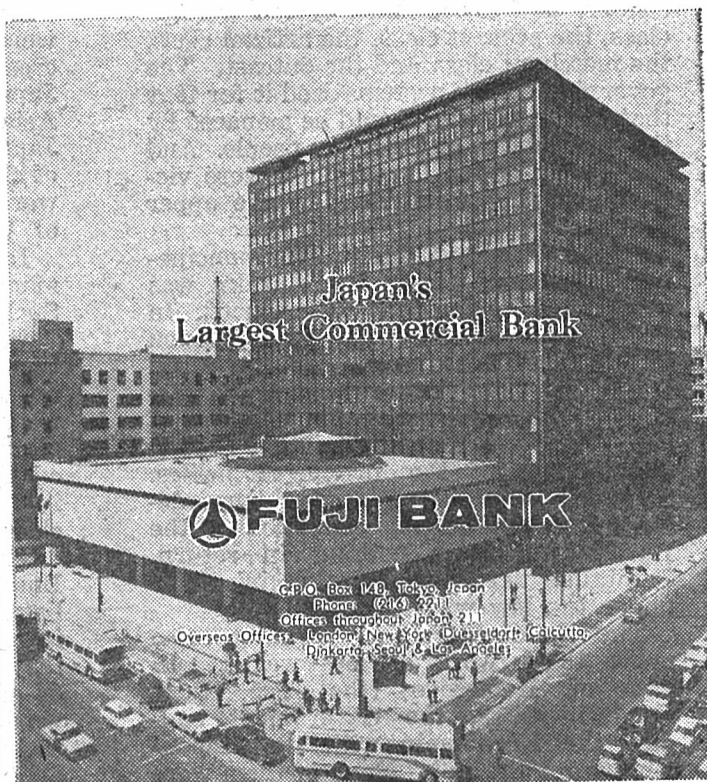
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# Education to Human Release

## 3 Bills on Education

At the end of this year, the Japanese Government is going to place the three bills on education on the order of the house again. Once these bills are adopted and used together with the main plot of the Central Education Council, they will completely change the present Japanese education.

The names of the three bills are

1. The revised bill for the Special Law on Civil Service Workers Engaged in Education.

2. The revised bill for the School Education Law.

3. The Foreigners' School Law.

To begin with, the first bill contains these sentences: "As the service of the teachers at the Public Compulsory Education School is special kind, the State provides teachers with monthly salary of four per-cent more." "And this provision has nothing to do with the item of overtime payment in the Law of General Workers' Payment."

These sentences strongly point out that the education itself differs from natural labour, in other words, the particularity of the teaching profession. This phenomenon tells a great deal about Japanese education from now on.

It seems that the Japanese Government offered this bill to form teachers' consciousness of honorable profession.

But the intention of holy order in education only exists under the circumstance that the education itself is free from the other social matters or the economic system of its country.

Then we should reconsider the state of present Japanese education. In reality, as we can see from the main design of the Central Education Council, present public education in Japan is, in a sense, only a gigantic factory which produces pupils with professional technique that the big industries require.

And we also can not ignore the cleverly weaved nationalism into the public education. This ideology appears in education in a concrete form as a revival of the national myth or a kind of loyalty to the Japanese flag.

Considering from these facts, anyone will be able to make out the true meaning of the Government's aim to form teachers' consciousness of honorable profession.

The first aim of this movement is to hide the intimate relation between education and social system and to make dull the teachers' consciousness of their being unhuman inspectors for the big enterprises to the students. And the second aim

is to confine teachers in the feudalistic relation between themselves and pupils and to make teachers blind to the dangerous nationalism.

To summarize, this ideology is gradually stealing into the teachers' mind and make them indifferent to their social standings as labourers in the Capitalistic society. And also by this way, the Government gains great power of intervention into the education.

The second bill shows the intensity of the governing power on present education of the Japanese Government.

This bill requires to arrange a principal teacher in each kindergarten, primary school, junior-high school, and high school. Though this head-teacher system already has been habitually adopted by most schools in Japan, by the appearance of this law, the power of the Education Ministry may grow again.

And as for the qualification of the schools of every kind, when the founder of a school satisfied the following three points, his school is admitted.

1. The manager should have enough fortune to run the school.
2. The manager should have enough experience and knowledge for schooling.
3. The manager should be well a respectable man in the society.

In this case, the words "a respectable man in the society" is questionable. Because once this bill is passed, the Government's judgement is apt to be much subjective.

And this bill also tells that the school curriculum, textbooks, the number of the students, extent and place of the school buildings and even the surroundings of the school should satisfy the Education Ministry's regulations.

The third bill prescribes the Foreigners' School as a school which systematically educates the foreigners in Japan. But we should be careful.

As a matter of the fact, this bill will be only applied to Korean people in Japan. Of course the Foreigners' School itself will be provided by many regulations as Japanese schools of all kinds.

Moreover this bill prohibits Korean school from doing any education that harms Japanese National Interests. It seems to show secretly that the bill forbids the Koreans to do communist education.

What is worse, when the manager of the Foreigners' school violates the law, the Edu-

cation Ministry can lock out the school and punish the responsible person unilaterally. Such unreasonable regulations obviously suppress the Koreans' education.

These facts express not only oppression on the Korean but also the Japan's character as an

anti-communist block in the Asia.

Under the veil of "honorable profession" or "International understanding", Japanese education system gradually hasten to step into the helpless quagmire.

## Myth Revival Appears

Prof. Saburo Ienaga at Tokyo University of Education sued an administrative litigation against the Education Ministry in June, 1967, after the ministry disapproved of parts of a high school history textbook he had written.

And on July 17, 1970, the Tokyo District Court supported the contention of a historian and ordered the Education Min-

textbook was within the broad standards of curriculum and with technical point and incorrect presentation of facts, but should not be concerned with the contents of the author's thought and theory."

It must be that such indication sends out a warning to the basic attitude of national school administration and the textbook authorization which is gradual-



Myth increases in recent textbooks more and more as pre-war one. What does this intend?

ister to authorize history textbook for high school students. Thus, the three-year controversial suit ended in defeat of the Government.

Judge Ryokichi Sugimoto who handed down the decision said "The present textbook authorization system violates the freedom of expression if the Government makes an error in its use. Consequently, the authorization should only be concerned whether the contents of

ly strengthened.

By the way, Ienaga suit should be noticed that Prof. Ienaga sued a litigation against the nation represented by the Education Ministry though the educational justice were heretofore, for the most part, the suit the faculty union brought against administration authorities.

Then Judge Sugimoto said about educational rights as follows, "The institution of the

public educational system is on the assumption that a nation must take the responsibility of education children's right to take education. Even what is called the Welfare State can't be allowed fundamentally interfering in the contents of the education." This denies perfectly the educational right of the State. To be especially cautions in the recent question of the Welfare State will be the danger that the positive participation of the State is used easily as a logic of intervention in the educational contents.

In that place, by putting emphasis on identity of the State and by taking advantage of the logic of this Welfare State, the authority of the State tries to put away the resistance of a nation against the national authority.

Will the textbook be changed after Judge Sugimoto handed down the decision?

If one expects that the authorization will come to loosen more or less and the new textbook will have variety in contents, the situation is very negative. It will be evident if one looks into recent textbooks.

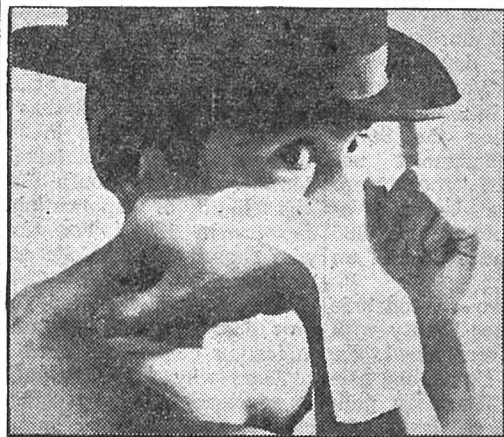
At first, let's look into a history textbook of primary school. As persons and cultural inheritances are attached importance to myths revived all along the line and historic persons, for example, warriors and nobles, are increased 10 per cent more. On the whole, the leader of the State is weighted and the aspect of the civil life, culture and economy, retreated.

In other textbooks of social studies, it is written, "To love the national flag is connected with the world peace."

What intention do these? These must be done to unite a nation's thought into one nation.

Primary school pupils are very favorable for the State because they are too young to criticize the contents of the textbook. And then the textbook companies continue foolish act that they edit textbooks, paying too much consideration to the

(Continued to Page 8)



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I.C. Law

Anti-Foreigners, Imperialism

Japan's invasion on Asia bluntly started in the beginning of Meiji area. Her action appeared as the inside-out of the policy which followed that of European nations and the U.S. Japan watched for a chance of invading and tried to get the rights and interests, and to expand them.

Such a basic attitude of Japan, we can find in the "Datsua-ron" (Yukichi Fukuzawa: The Theory of escaping from Asia.) It's as follow; "Although Japanese land located in the east of Asia, Japanese spirit escaping from that of Asia nations has moved to European culture. So, it is inconvenient to have some countries in the neighborhood, one is China, another is Korea. Carrying out the plan today, Japan cannot stand waiting for these countries to open doors and has no room to raise Asia together with neighboring countries. We would rather escape from the relations of Asian states and act in line with civilized countries of Europe. It is not particularly to consider the way of relating with China and Korea. We only have to deal with these countries just like European countries do."

The thought of "Datsua" with superiority complex to Asia has influenced Japanese consciousness for a hundred years since then. Authority uses it to acquire the markets in Asia by demanding of capital, which swelled up with the advancement of domestic industry.

Looking from a geographical point of view, Korea is the nearest part of the Asiatic Continent for Japan that wanted to get a staging. Japan forced Korea to open door by military force in 1874 and sent the Ambassador Plenipotentiary. After the Japan-Russian War of 1904, her power increasingly expanded, and she concluded the Japan-Korea Annexation Treaty in 1910, and obtained the right of "administration, superintendence, and protection" of Korea. Japan hold real power over Korean domestic administration and economic management. Since then Korea had been governed by Japanese Government as a dependency, and it remained until the end of World War II in 1945. The first factor of Japanese invasion was military effect, the second was the aim which she colonized Korea and made a forward base for economic advancement into Asia. She denied the originality of the Korean race and put the policy of "Khominka" (changing Korean people into a nation of the Emperor) to form "Japan-Korea system." Japanese Gov't's aim clearly appeared in the educational system and policy.

The immigrated Korean was treated as a nation of dependency, forced to live minimum

standard of life and only recognized as labor. Under such a condition of discrimination and prejudice, there occurred the Kanto Earthquake in 1923. Many socialists and about 6,000 Korean living in and around Tokyo were massacred. It was owing to the spreading of demagoguery that Korean planned to raise in riot with socialists. They were killed by not power of authority but rightists and general Japanese who organized the band of vigilant of the area.

Invading the Continent, Japanese imperialism dashed into the Pacific War at the moment of the Japan-China Incident in 1937. Japanese Gov't established the plan of National Mobilization that year, and decided to move Korean laborers into Japan so as to make them work in section of important industry; coal mining, public work, and so on. In this way, Korean laborers who moved intentionally by national will, regardless of personal will.

During the Pacific War, the number of immigrating Korean amounted to 6,000,000 (4,850,000 for labor, 364,000 for military service.) People taking by compulsion were estimated about 725,000. It formed 80 per cent of the total of National Mobilization.

About 340,000 laborers were forced to mine, and above all, at the hard pit work, and they payed worse than that of Japanese, from 50 to 70 per cent of them. The condition of labor was far severe than that of Japanese. The Gov't has neglected guarantee of their livelihood and the fundamental human rights, while it tries to find its way into Asia again.

Japan and Asia Of Postwar

When the World War II was over in 1945, Korea was released from Japanese Government. At that time the revolutionary government was established by Kim Il Sung in the North Korea, on the other hand the puppet government of Syngman Rhee was set in the South Korea. So, Korea was divided into the south and north at the longitude of 38° degrees. In 1950 the Korean War was broken out at 38° line under the name of defending the South Korea from communist nations, and the U.S. troops were stationed as the United Nations Army. The area of 38° line became a battle field of an anti-communism.

As Japan chose to conclude the Separate Peace Treaty with the U.S. and recognized the Taiwan Gov't as China, she participated in the American policy of Asia. In fact, Japan was

regaining the economic strength by special procurement boom of the war industry since 1950.

It is natural for the U.S. and Japan to be hostile against the North Korea, because the Red China and the Soviet Union backed up her. Here we can see two big sphere of influence, the nations of communism, and that of capitalism.

After concluding the Japan-U.S. Security Treaty of 1951, Japanese Gov't began to thoroughly administer Korean re-entry to our country by Nyukokukanrirei (immigration control order). About 65 per cent of Korean returned to their home land, the South Korea, after the defeat. But they found the land ruined or it was the battle field of the Korean War. So, 2 per cent of repatriates could make a living and could but return to Japan.

The number of people who wanted to go back to the North

Year	Times	People
1959	3	2,942
1960	48	49,036
1961	34	22,801
1962	16	3,497
1963	12	2,567
1964	9	1,822
1965	11	2,255
1966	12	1,860
Total	144	86,780

It shows the state of Korean returning North Korea.

Korea was estimated 6,000,000. In 1959 the Return Agreement was concluded between the Japanese Red Cross Society and that of the North Korea. The ship was sent for by the North Korea and plied between the port of Niigata and the port of Chongjin. However, in 1966 Japanese Gov't discontinued it by the reason of decrease in the number of returning persons, and informed that the Gov't considered they could return afterward as optional as general foreigners. (Graph 1)

In 1965 when North Vietnam bombing started, Japan concluded the Japan-Korea Fundamental Treaty with the South Korea in the Japan-Korea Talks. "The agreement of lawful position of Korean living in Japan" was decided at that time, which expressed that if a Korean wants to live in Japan permanently, he must have the domicile of the South Korea. The limit of application is January in 1971. For Korean who choose the domicile of the North Korea, for Chinese choose that of the Red China, how does the new law of immigration control restrain?

Then, why Japanese authority suppresses Asian by using the consciousness of discrimination



Asian in Japan struggles against I.C. Law-System, in various way.

and prejudice?

Since '65 Japanese economic strength has grown to get the second position of G.N.P. in the world. And then, increasing capital flows out to other countries in '70. In fact, Japanese capital enters into the South Korea, the Taiwan, and the Southeast countries under the name of "technical aid." or "economic aid." Under the economic situation of today's Japan, authority seems to unify spirit of the Japanese race, as its aim to govern internally. On one hand it issues the policy of anti-foreigners, on the other hand it unifies nation and tries to use total power for advancing abroad, as the pre-war government did.

How is the re-organization of the Japanese race related with present situation of Asia? There are two big sphere of capitalistic countries and communistic ones after the World War II. Japan locates as an anti-communism base of the U.S. in Asia, as well as the Taiwan, the South Korea, and the South Vietnam. By enforcing economic strength, Japan comes to have her own power to invade other countries. Now, Okinawa is a base of the U.S.'s troops. But when Okinawa returns to Japan in '72, it may be a base for Japanese imperialism to advance into Asia.

The policy of anti-foreigners spiritually backs up the invasion.

Aim of I.C. Law

"Shutsu-Nyukoku-Kanri-Hoan" Immigration Control Law, which was laid before the House with University Bill last summer, is brought up again by the House this autumn. Of course, adding a few amendments, it is essentially little different from last one.

The aim of laying Nyukan-law is to strengthen the control and the suppression of the foreigners in Japan, which is carried out by present Nyukan-rei (Immigration Control Order), and to strengthen the Japanese policy on Far East in '70s.

As to the item on the permission to land, a man who "has enough doubt to be recognized by Justice Minister to do damage against the interests of Japan and of public welfare" is not able to receive the permission and Japanese Government never permits to land for those who has a doubt or a danger. Of course, it is to check up the communists to enter our country.

For even the foreigners to be permitted to enter the country, "When Justice Minister recognizes the necessity, he can establish the extent of acting to be followed, in the terms of the foreigner's stay." As soon as foreigners enter Japan, their

actions are strictly restricted.

Political aim of this law is made clear by the characteristic of the spirit of anti-foreigners, in which only the foreigners chosen by the regular measure of value of "a man suiting for Japanese interests," are permitted to stay in Japan.

The oppression against Asian who live in Japan, is showed in the item of forced departure. "The foreigner who becomes burden to the country or the local self-government body by the reason of poverty, etc. is forced to leave," which is the content of this item. In reality this item falls on many Koreans who led inevitably the poor lives in Japan.

Before the last war, they were forcibly brought from their native land, by Japanese, and could not return to their own country for about thirty-years.

And they are forced to leave by the "Immigration Control Law." Japanese governors used the Korean as tools until several years ago. As soon as they judged them as the burden, they are sending out to Korea. This idea is the way of Capitalists, who trade many slaves in the colony. They are just "the death marchant."

This is a proof that present government's discrimination comes to have a character of imperialism.

The reactionary character of Immigration Control Law also appears in the item on "the leaving of the country."

From a humanitarian point of view, for a political offender, the freedom to choose the country where leaving, is not substantially permitted which is carried out as the common law internationally. It has quite a inhuman content in the text of the law. Such a thing is not found in other countries.

The relation between the bill and the Japanese is seen in the item of "inspection of violation." The bill tells, "Every person can inform when he finds the suspected, and is to be given fifty thousand yen for reward."

This law demands all the Japanese people to play a part of watching foreigners in Japan. It means that foreigners are always watched by all. For the foreigners, all Japanese are regarded as the detectives.

We, Japanese must not regard it as unrelated law because of not being a foreigner. According to this bill, being Japanese means to be, in act, suppressing race against the Asiatics in Japan. We must not accept the bill of the Immigration Control Law.

The law will promote the racial discrimination all the more in present society, and further persecute ourselves as the ruled.

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# Mini-Communication Needed Today

It is said that the 70's is a time of Mini-Com. Looking at our surroundings, we can find various Mini-Coms, for example, a standing signboard, a handbill, a literary coterie magazine and an organ.

Why do such Mini-Coms exist more in the 70's than in the 60's? It makes us recognize our life and our situation around us to think about necessity of Mini-Com.

For Mini-Com is one form of communication between men and is created by people who have the intention to do something. First of all, we had better examine the origin of the word Mini-Com because of it's having a suggestive element. Mini-Com, this word came into existence in the 60's Ampo. In those days, the historical June 15 event took place under an activity which arose spontaneously among the people in general and the Declaration of Seven Companies was done inconstantly after the June 15 event. It is not too much to say that the attitude of newspaper, broadcast and the other Mass-Media was very radical.

Apart from the good or bad of it, Mass-Media Company exaggeratedly and radically adopted a movement of Anti-Ampo from purely commercial motives, making people sell well newspaper and having people see much T.V. Namely, such was nothing unusual for Mass-Media because adopting exaggeration corresponded to policy for management.

## Necessity of Mini-Com

But many intellectuals missed to regard an elevation of Anti-Ampo movement as power of Mass-Media and they declared Anti-Ampo cloud and marched through the street heroically.

But Mass-Com turned it's attitude since the Declaration of Seven Companies was done and such a Mass-Com turned made many intellectual men distrust and discourage Mass-Com.

Under the situation, many learned men could not help wanting to have their own Mini-Com.

Here, the word Mini-Com was born, therefore, we must not overlook Mini-Com's having meaning of Anti-Mass-Com.

Men's gathering, there is a base which Mini-Com appears because Mini-Com is a means by which human-beings communicate his thought and feelings. Why on earth has Mini-Com's necessity for the present rather than the past and the future rather than the present?

We are sure that a small communication like Mini-Com existed in the feudal age. In the feudal age, the communication

peculiar to the distinctly different social classes was performed and there was some kind of communication which "Upper" (Ruler) commanded people to do something.

But here, we should recognize that none of communication which people had a talk with "Upper," namely, the system in spite of there being the contrary communication. If such a communication existed, maybe it would be the scattered and individual one, therefore, it seemed that it could not be onepower which removed the society.

Because, the modern are not familiar with the other and can not understand each other, namely, we are strange spirits.

In other words only Mass-Com is common to the moderns. We may safely say that "Multitude" appears. The "Multitude" has tendency to be friendless and if communication is effected between members of "Multitude," it is exceptional.

Speaking conversely, the formation of Mass-Com enables us to be particular relation, so to speak, "Multitude." And the more the modern science's progress and the economic-growth and so on have made remarkable, the more many the isolated-men have turned up. Such various informational situation are apt to leave a person out in the cold.

As so called "the society of information," the recent progress of skill which makes us give information, and deal with it and accumulate a store of information is remarkable indeed, but the means of communication for individual use has been unable to keep up with the society's mechanization or hugeness, namely, a stretching

of information-means as human-beings' relation is slower than the whole society's information.

It goes without saying that the existence of Mini-Com is indispensable to the Medium-function between the scientific means for information and the means for individual communication.

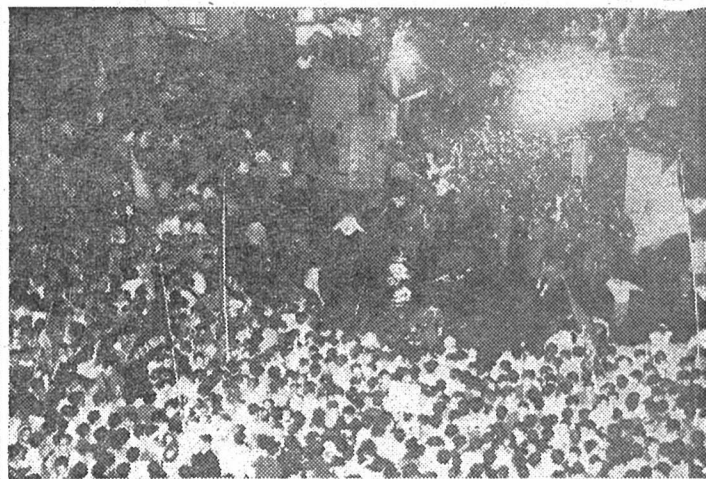
Looking at Mass-Com's flowing, from point of receiver's view, it makes us spread our intelligence and recognition, but we are too small to deal with Mass-Com directly. Here, we think that there is a necessity of Mini-Com.

For it let us revive humanity to establish our own communication, so to speak, Mini-Com under the situation which has huge system beyond power of us, men. It is clear that many Mini-Com's appearance is the very loud cry which men accuse the administration society and industrial society of inhuman. It is Mini-Com that a person who is sensible to his isolated tendency wants to find oneself worth living.

## Anti-Mass-Com

It is necessary that we should point out the fact which Anti-Mass-Com-Thought becomes a cogwheel of Mini-Com's appearance.

Considering the modern Mass-Com, we can find the character of the system and the part of the amusement-function. Mass-Media-industry, for instance, newspaper, broadcast, and publication has its personal market



In the 60's, the news about AMPO of those days by big information Medium disclosed its structural character and broke the illusion of Mass-Com into pieces.

and is a form of enterprise.

And all the industries have been under the protection of the State or the exclusive capital and have obtained various profits.

Thus, the above situation around Mass-Com gives it the character of the system.

We actually saw that as 60's Ampo, once appearing a dangerous aspect for the system, the system's character of Mass-Com came true before us as Mass-Com consciously repressed the news for the movement of Anti-System and stood in the way of maintaining the system or the way of revising the society.

It is the important problem, thinking about Mini-Com of the phenomenon that the modern mass-communication has been inevitably treating news as the commodities in accordance with

its enterprising character, associating with the system. And the modern mass-communication combines the latest old conscience of the multitude's under the guise of "matters wanted by the multitude."

And then, Mini-Com, existing against such Mass-Com, must be born from not among such duck-weeds but among the persons who want to have elevation.

Mini-Com is born and develops through the people who try to destroy the avoidance from human society in the present society and who grasp logically and critically the culture in one's own life and various political, social phenomena by having the original communication. The 70's is the age of required Mini-Com's inevitability and of deteriorating the circumstances around us.

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## Screen Review; The Red Tent

# Hard to Estimate Man's Action

The people severely criticized General Nobile who was back first alone.

The Italian Government under the power of the Fascists made only him a sinner and charged him with all responsibilities for failure. General Nobile was charged with all responsibilities for the disaster, deprived of his rank of General and removed from public service.

be found in Nobile's exploration itself. He explored holding the honor and dignity of his country Italy, and the honor that he would get by catching up with Amundsen who had been an authority as a pole explorer at that time. At the same time, however, it seemed to be a fact that he was charmed with the pole itself. So it may be misleading to judge his action, exploring, only for

sistently.

This is required of all kinds of leaders but we are often disappointed when our expectations are not realized. On that point Captain Nobile was so manly that he was defeated by Mariano's and Lundborg's persuasion. To be manly or to be a leader? If we are forced to choose either, which will we take? Nowadays it is said that the world has been mechanized and human nature has been lost. Nobile's manly pose is apt to be reflected as the figure of a hero in our eyes.

However, what we want to call in question is not whether Nobile was manly or not as a leader, but social estimation toward Nobile's action as a captain. Even if two persons took the same action at the same time, society criticizes and praises according to each title or rank. In our daily life these cases may often happen. When failures occur, there would be many men who are forced to be dismissed because of being a leader. But we can not help having doubt concerning the estimation under the standard of rank. Even though we criticize and remove leaders, fundamental solution of failures will never be found. Now we are required to regard a leader not as an isolated person from the general but as a member in society, aren't we?

In Italy under the power of the Fascists, who made much of rank and responsibility, Nobile was destined to be sheltered if the results were bad, even if he had taken any action. Man's actions are apt to be estimated not by the process of actions but the result. These days the world has been mechanized and speeded up by the development civilization, and man or man's actions tend to be judged only by the result. It is easy to say the trend of time, but what is important for us consists in the future will be assured by gazing deeply at the process.

We mentioned above about man's action and social estimation toward it. We could learn by this film how important it is to estimate man's action not only for ourselves but also for other people.



The members of the group were delighted to have found the rescue plane.

Having seen this film, we could not help considering man's activity and social estimation of it. No one takes action only after he thinks and thinks. However, at least, there must be some factors which make him take actions. Money, honor, lust for conquest, etc... There may be many factors, but here we'd like to think about the three factors above.

The money factor is well represented in Lieutenant Lundborg's action. He took back Captain Nobile first only for the reason that he would have more money by bringing back the leader than an ordinary member. Of course he must have had the feeling that he wanted to win honor as well as money.

The honor factor seemed to

honor. Therefore he would have the lust for conquest factor jointly with Maljimgren.

Now it becomes a question how these three and many other factors work in man's limited conditions in the ice field. Moreover, in the case of Nobile, he was charged with an important task, that of a leader. Under such conditions, neither money, nor honor, nor lust for conquest can be any factor. It may be a world controlled by instinct. However, even in this case, may in such a case indeed, a leader is forbidden to live as a man. Then, what is it not to live as a man? In the case of this exploration, when we judge actions, we must not be influenced by human nature. We should keep cool and mechanical per-

# People Come across Unusual Themselves In World of Gambling

The criminal law forbids us to gamble. But the Japanese Government recognizes horse racing and bicycle racing. Lottery tickets of the Nippon-Kangyo Bank are sold everywhere, and there is a flood of vertical pinball machines along the street. Moreover, as a matter of course salaried men play mahjong making a bet with their friends whenever they do it.

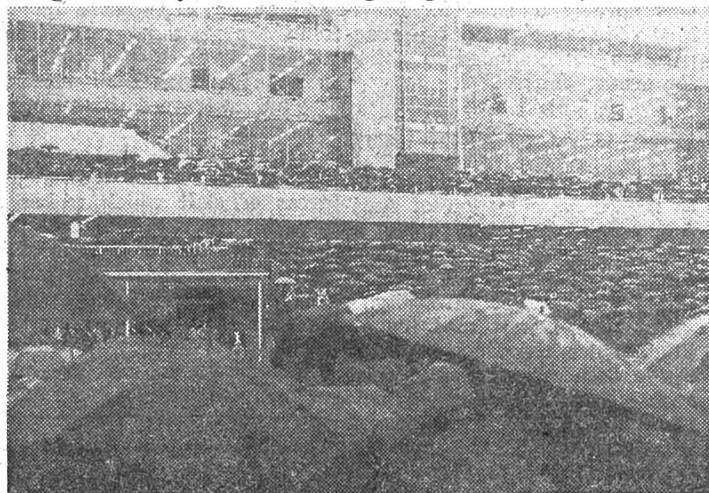
Gambling prospers at any time and any places, as long as desire and calculation are in our hearts, advantages and disadvantages are in the world, and value consciousness is deeply in our sense. People are idle animals by nature. They seek fortuitous profits more than wages earned proportionately to their labor. Nothing, even law or government, can control a person's desire, calculation, and deep-rooted idleness.

Nowadays gambling is popular all over Japan. Why do people turn their eyes to gambling? Because modern men and women repeat a wearisome life day after day. And under the present circumstances, they are like parts of machines in a vacant and giant society. This wear-

itement, expectation, and uneasiness are all mixed up together. For example, in a horse race, which is very popular in Japan, buying a pool ticket, they enter into the world of excitement and a stimulus. And during the time the horse they bet on runs from the start to the goal, they are really in a world filled with expectation and uneasiness. And they gain satisfaction their mental strain.

Nowadays the special evil which springs from gambling is that people fight with their mentality being strong and weak, because of the boom of gambling. In gambling people must use money like their servants. But today, it seems that money is like the host of gamblers. In such a situation, they will be the slaves of money. It is similar to playing the part of a supporting player like their daily life. People should be the host of money in the world of gambling.

People gamble with luck more than with technique. They cannot stop gambling without the most advanced technique and the strongest mental power. In gambling they don't aim at only getting much money, but mak-



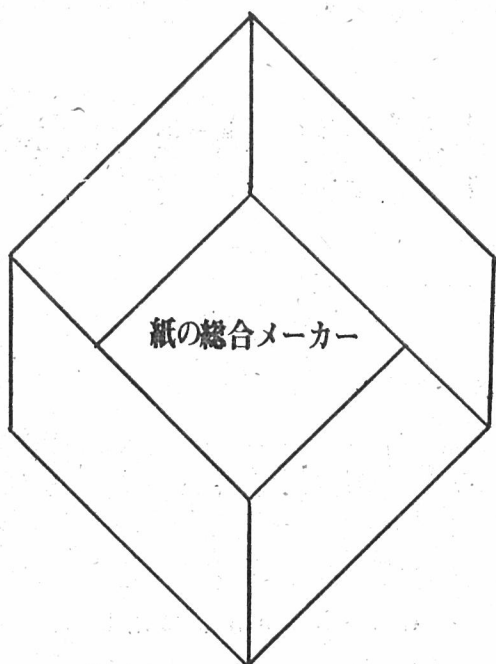
In front of the gate of the gamble world, they look forward to the smile of the goddess of good fortune.

ness and monotony of their daily life make them dash to the world of gambling. People are tired of their life working the same course and getting the same results, in which they play the part of a supporting player. They want to live life more thrillingly and excitedly. In the gambling world, they are star players and can order something to be done. And they are pleased at and sorrowed by these results. Modern people are given satisfaction by these mental states which they cannot experience in their daily life.

Once people run to gambling, they are elevated into a mysterious world. They pay money to gamble, and dash to the special places where ex-

ing natural luck turned toward them. The luck gambling follows the natural law. Therefore everyone has a chance to win in all kinds of gambling.

One day, even if luck never comes to you, you must not get angry at your misfortune. It is hardly possible that the natural law rejects bluntly you only. You must be careful not to miss an opportunity to return to your home from the unlucky world of time, you will be a defeated man gambling. If you miss the very who is beaten in a mental war. Therefore, if the goddess of good fortune gets through in front of you, you should soon come back to your wearisome daily life, before your reason becomes inferior to your greediness.



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## Real Music

## With the Beatles

by Y. Kume

The Beatles saw their 8th year in show business come round this year, but their music has differed year by year.

At first they were only idols of teen-agers. They were in an uproar of teens wherever in and out of their own country. They gave performances at home and abroad. This was a period when a storm of crazy excitement blew rough and the Beatlesmania was talked about. No one thought they weren't in a temporary boom.

But we realized they had not acted only for the love of money or honor by John Lennon's words when the M.B.E. (members of the order of the British empire) was conferred on them on the grounds that their disks had earned foreign currency. "We accepted the M.B.E. to make the persons who are angry much more angry at our receiving this honor."

Publishing the long play

of the Beatles had been absorbed in philosophy and Indian religion out of personal interest. With this unhappy affair as a turning point they were going to hammer out themselves.

This new aspect is the present state of the Beatles that we can see now.

Stepping in the new aspect they became interested in inner concerns such as life, death, and love. On the other hand, some words about sex exist in their songs; they think of love as purified.

Their music this time changed into a difficult thing only they could play. In spite of the difficulty the ambitious fans of the Beatles are going to understand the new styled music; and the refined art was shown in the LP of "Abbey Road."

All of us believed in their maturity and we were delighted with their depth in music and altitude in thinking. Their



What goes on about them? From left to right, George, John, Paul, Ringo.

record entitled "Rubber Soul," the Beatles got a good lead against other singing groups and showed their real ability. At this time their fans took root and the support of the intellectual and hippies came real. As they graduated from the earlier period singing like "Me" and "You," now they became engrossed in themselves. Therefore the songs of these days were filtered into the hearts of the intellectual fans who felt hollow. The fans were going to try the Beatles' music from this period on. Because the Beatles were so attractive.

Anyone who heard "Rubber Soul" could appreciate that the songs in it were very beautiful. Giving an overdrawn description, the lyrics which were written by John, were filled with truth.

The disks after "Rubber Soul" became a medium of talking between the Beatles and their fans.

In this second period, many lyrics were composed by John Lennon and Paul McCartney. Those songs were nihilistic as well as beautiful. And some of them saw through the social problems such as the solitude of modern life. People saw two geniuses, John in lyrics and Paul in composition.

When they published the 8th LP record entitled "Sgt. Pepper's Lonely Hearts Club Band," they made this cover for themselves with a photograph of their tomb. This was very mysterious, because the record had no sooner been put on sale than their manager, who had brought up the Beatles, died from an illness.

When the manager died, each

music was coming experimental, but Paul declared his withdrawal in the beginning of this year.

The Beatles used to be our spokesmen and advisers too. We were glad and happy. The Beatles were originally made up when John's impulsive natural talents and Paul's intellectual ability were brought together.

Their confidential activity in creation was spoken of very highly by young people and shook those personages who clung to the old institution, honor, and tradition. The personages abused the Beatles severely, but the Beatles took revenge on them and made fun of them. They were invited to dinner by a college of Oxford University. At that table when they were asked what they would like to eat, they answered, "We should like to eat bread and jam."

This year they do not act together and now their creative action is done individually. This seems to indicate that the end of the Beatles has come. We hope that they would join again and do even the work of ten men. Aren't they the members of the Beatles any longer?

The movie entitled "Let It Be" released at the end of August is about the Beatles last year, in which they act so vividly.

If the Beatles, that have satirized the social subjects, and have sung gloom and weariness of life with sophisticated sounds from classical music to Indian music, even church music, if these Beatles break down here, it will surely be a great loss to our younger generation.

## Woman, Go Your Way

How are you going to live as a woman from now on? Are you going to marry or are you going to be a working woman? These two ways are considered as a woman's way of living. But even if you marry or work through your life and remain single all your life as a working woman, you have a handicap different from a man. That is, feudalism at home and at the place of work is still deep-rooted in the minds of people.

In fact, in an office, women are employed at lower wages than men and also at home a wife must make a home where her husband can set his mind at rest. A wife has to take care of household affairs and children for twelve hours a day.

In this way women's status in society is discriminated against by men, so the movement of equality of man and woman or women's freedom campaign has arisen. The aim of this movement is a revolution of women's consciousness. As long as men and women are human beings, they ought to live as true human beings without being governed by each other.

Men and women ought to be given free chance to insist upon their own ability equally. But actually it is not so.

Here let's look at the word "my home." This word has two meanings and they are contradictory.

One is that this word is a convenient one for industrial society. Present industrial society can not function without women's labor now, so it is desirable for it that women take a job before marriage. But they are expected to retire at a suitable time, because it is inconvenient for the company if women stay in the office for a long time and demand higher wages and compete with men.

But conveniently there is a public trend that women should marry and in fact there are words for women "marriageable age" or "high miss" and women retire from their job themselves.

In this sense, the word "my home" is taken advantage of by the industrial society.

On the contrary, as a second meaning, people have set dreams and expectations for "my home." In fact, we can get that peace of heart which we can not explain.

Women are completely discriminated against by men in the former sense. But if a woman makes up "my home" as she dreamed, she may discover new humanity and new delight by mutual understanding.

The problem is that if a woman gets married and settles down, she can not associate

with many people as a man can. And she must do household work every day and is not given a good chance for human-like growth. But she can find delight for living even under those conditions. This is very important.

A woman has motherhood herself and character of body and spirit coming from it. And so, when she becomes a mother—namely pregnancy, birth and the bringing up of children,



etc. . . —she has the experience of gaining human nature.

Though it is often discussed that mothers need kinship with their children, this brings important development of characters to women who become mothers. Not only children, but also such motherhood works in their husbands. And by doing all they can do for their husbands they find endless joy. We think that these things may be very important.

Well, here we will describe a book title "Being Covered with Mud" (Doroni Mamirete; Tatsuzo Ishikawa) written about a wife's life. After the heroine, Shino, endured hardships of married life over twenty years,

she did everything she could do, despaired, and went mad. Then she found a real way of living and gained happiness for herself. That is to say, this story describes the figure of a submissive wife.

And in this book, Ishikawa says it is the real woman's way of living that she does everything she can do for her husband even if she lays down her life. And he continues next in his book concerning the freedom of women, emancipation of women, in other words, the solitude and isolation of women. It is not important that each woman lives alone, but it is important that a woman should live with her husband. We can find freer things than freedom, more emancipated things than emancipation in married life. To find and get them, women must have all and do their best to their husbands, being indifferent about their personal appearance, without being proud of themselves, and without having independence. These things represent Ishikawa's way of thinking. And this is an example of women's way of living. But, in this book, the writer says it is the best thing that a wife sincerely does everything she can do for her husband without having or trying to have any insight into society in which she lives.

Well, here we have a problem, because women become one-sided if they only do everything they can do for their husband. It is very important that even if women marry or remain single all their life, they recognize themselves that they must have much insight into their society, and in what position they are standing now, and that it is valuable that each and every woman reader recognize this more than now.

After women did such as this, they should find their way of living. After women recognized the disadvantageous social conditions for women, which still exists in the world, we want women to find a real way of living, stripping themselves of their clothes—that is, getting rid of their show and display, without being in armor made of the tin-plate of personality, character, and independent nature.

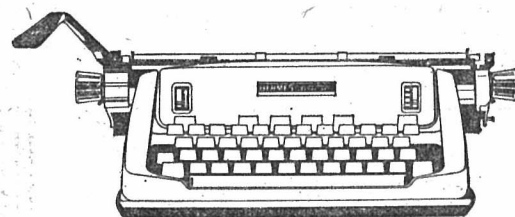
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## Editorial

## Imperialistic Reorganization

"When the mankind found the value of privilege in their human nature to cut off completely our animal factor, all the distinction among mankind began. . . ."

Why could Japan accomplished high economic growth after the last War? One of the answer shows the difference between the third place of G.N.P. and 19th place of personal income. That is to say, Economic growth is dependent on cheap labor in Japan. Therefore high economic growth must be considered by Japanese laborer not as a pride but as a disgrace. At present, economic growth puts the result on the advancement of capital to Asia and strengthening of military system. After the Japan-U.S. Joint Statement in last fall the character of Japan-U.S. Security Treaty is changing to situate the point of Anti-Communism block system in Asia.

Reorganizing economic system internally Japan Capitalism will advance to Asia more and more in '70s. The restoration of Okinawa in '72 will be the arrival point and at the same time the start point of imperialistic Asian policy by the Japanese government. Since Japan-Korea Treaty in 1965, the invasion to Asia by Japan is already beginning substantially.

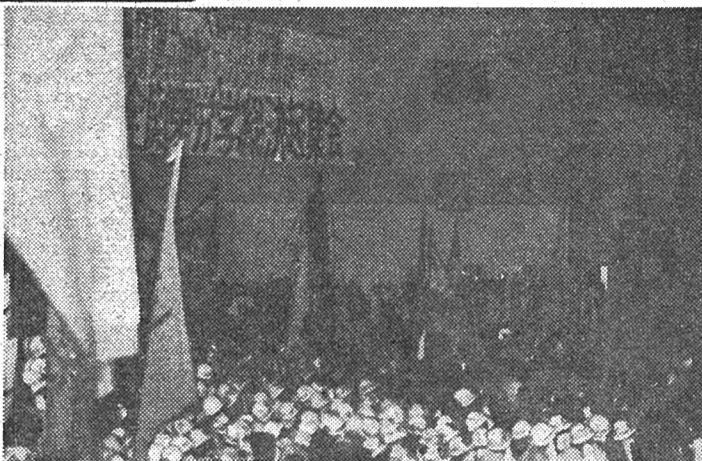
And it makes the governer necessary to reform and unify all over the field of present ruling system. That is so-called "imperialistic reorganization". At present, the Governor gained confidence in themselves because of the recede of "the existing left" and the result of suppression on New Left Movements. And they will place "Immigration Control Law", "Yasukuni Law" (a law as to management of the Yasukuni shrine by state) and "three bills of education" on the order of the House at this winter. The aim of these three laws is to strengthen the official rule order. Namely "Yasukuni Law" is intended to raise the national consciousness. "Immigration Control Law" is intended to faster the anti-foreign spirit based on nationalism, resulted from anti-communism. "Three bills of education" is intended to cover state control in education system.

The modern-ruling system in our country is neither clear nor hard piramiddo like the Tenno system or out-cra-cy by militarists. But the character of fundamental principle, keeping the steady class system, must be considered to be unchanged. And we must look into the ruling system which harbor the true character by quite skillful means. These laws are due to the spirit of distinction and choice system. History teaches us that "to let them live until killed" is the ruling principle of capitalism.

We object to "Immigration Control Law", "Three Bills of Education" and "Yasukuni Law", and are going to refuse in our mind the discrimination and the choice-system.

Let's create our freedom and order in process of refusing administered freedom and prepared order. Every individual should stand on foot in order to attain the above objectives. The '70s struggle against the systems of discrimination and choice, will spread all over the realm of economy, politics, society, and culture.

## Photo News



Before submitting the Immigration Control Law to the Diet, 10.21 Anti-War Day assembly is held in every place. Surely the struggle comes to deadlock, but will continue to the day of victory.

## Presidential Election Comes Up

It is seven months since ex-president Ohsuga retired. There has not been formal president in Rikkyo University for these seven months.

At first, the presidential election was expected to be carried out in September, but as you know, president has not been elected. Now, the presidential election is expected in December, but in fact, the definite schedule of election is not decided.

In the coming presidential election, revision of the election rules will be considered. The most conspicuous point is the Qualification for the President in the revision of rule.

In the past presidential election of Rikkyo University, Qualification for the President has been imposed restriction on the candidate for president.

Under the Act of Endowment of Rikkyo Gakuin, the candidate for president of Rikkyo University must have taken holy orders or be a believer of the Anglican Church (Seikohkai). According to the interim report by the Committee for the Investigation of the Act of Endowment, the Qualification for the President will be revised as follows. That is, the candidate for president of Rikkyo University is a supporter of the objectives of foundation of Rikkyo Gakuin.

The objectives of Rikkyo Gakuin is to give student education on the basis of the Christianity. But this revision plan has no sense. How do you know whether or not the candidate is a supporter of the objectives of foundation? It is impossible to know one who supports the objectives of foundation from another.

Next problem is students' participation in the presidential election. Many universities give students suffrage in the presidential election after univer-

sity's struggle. The national university that permitted students' participation in the presidential election are Hitotsubashi Univ., Saitama Univ., Kohbe Univ. and Tokyo Univ. of Agriculture and Technology and the private universities that did it are Waseda Univ., Doshisha Univ., Ritsumeikan Univ., Kanto Gakuin, Univ. and Kansei Gakuin Univ.

In Waseda University, Kakumaru function prevented other students from casting votes of confidence for candidate by taking ballot box away. In Waseda, there are about 40,000 students. Even if the students' nonconfidence votes amount to over half of all students, the candidate is only required to express his will whether or not he remains as a candidate.

In this case, the students can't prevent the candidate from standing for the presidential election. After the candidate was fail to win the students' confidence, whether or not he remains as a candidate depends on his own will.

In Waseda, how many student do cast votes of confidence and can cast votes among 40,000 students? None! And on Oct. 4, the new president Sukenaga Mural was elected.

In Rikkyo, as a spread of suffrage, a member of the Committee for the Investigation of the Act of Endowment, offered the proposal that authority give suffrage to all student and all staff except for part-time staff. But since then, what has become of this proposal is not announced by authorities.

Now, students need to think of the function of president before saying about the Qualification for the President and students' participation in the presidential election. Students need to think over what is president for us.

## Rikkyo Festival Indicts Our Daily-Life

The Rikkyo Festival will be from November 1st till 4th. This annual event has changed since last year. Till then, this festival had been having many students and people, and been showy like a private college. But the students' struggle arose in personal changes of professors in June last year, and the season of the Rikkyo Festival came before the strike was over. Then the true meaning of the Rikkyo Festival was reconsidered. It was under the auspices of the Cultural Committee till then. It was recalled by representatives of cultural clubs in general assembly last year, so the promoter changed into BUNREN (The United Committee of cultural associations). They held the lonely Rikkyo Festival in a barricade. This time is the second of their auspices, and its slogan is "The Invisible Prison: The Destruction and its preface." The vice chairman of the practice committee of the Rikkyo Festival says as follows:

"We are always restrained by inevitable daily-life." The true meaning of festival should be in the destruction of our daily life, and culture itself."

The Rikkyo Festival is looked forward to with expectation how it will have changed. On the eve, the Rock Festival will be held all night through.

(Continued from Page 3)  
detail explanations of the Ministry of Education.

To make matters worse, the kind of state books will increase more and more. As textbooks of special subjects for the special education and the textbooks for the varied change of the high school are not sold on the commercial base, the Education of Ministry writes and issues, at present the number is over 30. The textbook would become state authorized ones because subjects are few if the entrance of five-year-old children and 5-4-4 system start in the educational reform plan of the Central Education Council. And before long, this lead-try is generalized and next revision of educational curriculum is prepared in the latter part of '70's on the basis of its try. An illusion which the textbook is changed by Sugimoto Justice will become a great taboo.

Consequently, each nation recognizes the negative situation and thinks the way how he moves it to the affirmative situation and must try to realize it.

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