

Wirebound University

The university authorities withdrew a proposal to raise the tuition last year in consideration of educational problems. But they published again this year the same proposal to the students without giving any solution to these problems. At the outset of "An Economic White Paper of St. Paul's" dated Sept. 10 and delivered to each student, the campaign for raising the tuition was commenced.

Since then, the university authorities have delivered documents in succession to the students. In addition to these distribution of the documents, the assembly to express the prexy's views was held two times on Oct. 22 and 24. Now, we must think here what has to be questioned concerning a raise in tuition.

Universities have accepted without any resistance the critical inflation caused by capitalism for a long time. In consequence, the raise of tuition has excluded more students (to give a typical example, the sons of low income workers, Koreans, and Chinese living in Japan, "Buraku" and fatherless people who are the most oppressed and under financial pressure) from higher education and limited students to a more secluded class.

We see "Sayama judgment" as an example of the discriminative treatment of the people of "Buraku." The aim of the discriminative treatment is to strengthen the governing system by fixing the low class firmly as it is in order to maintain status quo. While in the present condition of South Korea with relation to Ford's visit to Japan and South Korea, we see Japan is colonizing Korea and its people imperialistically by going into the economy of Korea.

Financial Problem

These facts reveal the trend of the development of capitalism in Japan. In order to fulfill the use of universities to take a share in this capitalist development, the new attempt to re-establish universities is firmly and steadily coming to be realized. The university authorities followed the line of an educational-industrial complex to rationalize the university economy in accordance with the policy of economic growth of Japanese imperialism in the 1960's.

They took an opportunistic attitude to the government's policy by investing facilities, such as the Institute for Atomic Energy and the Institute of Indus-



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trial Relations, and by sending out the managing staff of industrial world. And when the finance of the university got into the red figures, it managed to meet two ends by increasing the population of students without any consideration. But "mass-producing" education has accumulated red figures. And the long-range plan to transfer the campus to Shiki canceled last year has again been discussed by the board of directors and deans. The fact shows clearly that they mean to put students under their control more firmly and follow the line of the Central Educational Council (Chukyoshin).

It is very difficult to find out how the university ought to be. We may not be able to form the clear idea of it in complicated society. But as a basic stand, we must put emphasis on the fact that a university doesn't exist for the interest of a part of the bourgeoisie.

For the above-mentioned reason, the movement against a raise of the tuition has taken place among many students. Several discussions were steadily conducted among students last year. On Jan. 17, this year, a general assembly of the student was held and resumed again on Jan. 20.

In this assembly, the proposal to demand collective bargaining with the president and the board of director was passed. But the proposal to go on strike against a raise of the

tuition was not passed. Those who didn't support the second plan but support the first plan didn't understand the connection of the two clearly and could be criticized for their childish and unrealistic thought.

On Jan. 23, the students bargained collectively with the president in the Tucker Hall. The opinions ran parallel and finally collective bargaining was broken off by the doctor-stop to the president. Since then, the president's hypocritical and deceptive spirit was exposed, and the illusion of "Love Community" or "Free Seat of Learning" which St. Paul's University is proud of has been collapsed.

Then, the great mechanism of power appears clearly. On Jan. 25, the president resorted to violate one-sidedly the promise of collective bargaining he planned to decide the tuition raise by giving the final examinations from Jan. 27, and he would repress the acts of the students who would obstruct the tuition raise by force. The contents of the declaration were to block up Building No. 5 by a barricade on Jan. 27, attack the office of the academic affairs, demonstrate on the university campus and intervene in classes on Jan. 29.

On a Lockout

So the examination was called off and the university went

on a lockout because of the quarrels between the obstruction and conservative sides, and a sudden injury affair. All the students were shut out from St. Paul's University.

The university has died. No, it has been dead for a long time. It has been only disguised as if it were living. Strife against the tuition raise has been defeated. But what could we see in it?

We see the policemen wait and watch around the university, policemen in plain clothes searched in and out the university, "university police" made up by teachers and students to suppress the strifes.

It is a reality of the university administration to reinforce the control of students by the power of the state and university. Now the burden of school expenses on general families goes over its limit. Especially, most of the low income-class are suffering from this fact. The school expenses may be raised in future without any consideration to education itself, as though the capitalist state grew up without reflection.

What did the strife against tuition raise leave us? We must find it out in our personal summary and learn from it. The strife has been over. The students who have been suffered have returned to their ruined buildings.

Systematized Education In Academical Place

It is often said that university students today are vigorless. Why are they vigorless? The causes are various. As one of the causes we picked up the examination system as a social factor, and we would like to consider its influence on us.

The evils of examination system are many, but as a whole judgment by the examination ignored the humanity of examinees and the influence of the entrance examination yields the original intention of the students to study—they are two grave evils.

The examinee spends much time for the cramming for the entrance examination. But the university attempts to measure the overall ability of a person by a result of the entrance examination. Thus, the university graduates are highly estimated as the ables and the school career becomes the most important social status. To tell the truth, the examinees find some contradictions in our system and society, but they can do nothing about it. Since they can only adapt themselves to the system and judgment of society, it is natural for them to lose their originality. When they can become university students after passing an entrance examination, they think that their past to study for the entrance examination is right after all. As a result of going through the contradiction, they are selected as university students and their title, "university graduate," is guaranteed. Actually, is something in a part of university student's mind that cannot feel contradiction as contradiction and easily to adapt themselves to society. This is one of the causes of their being vigorless.

As one of the daily things common to all university students, we can pick up the lectures. We, students, are very pleased to hear the news of professors' absence, and we reluctantly attend lectures just because the professors call the

roll. Students who say "The lectures are uninteresting and dull" are not a few. And there are causes which we can easily pass by reading the textbooks written by the given professors and not by attending the classes. Nevertheless before examinations, we students collect notebooks in a hurry, put much money on copying them, and learn their contents by heart.

Credit System

In order to get the credits, we do so. We are given the freedom to choose lectures for ourselves. But, when we make our own schedule, we choose a certain lecture just because we can easily acquire a good mark. No matter how uninteresting a lecture may be, we have to attend the lecture in order to get credits when the roll is called.

According to the above-mentioned facts, we can find that it is credits which cannot us with a university and that it is the credit system which constructs today's university. If the credit system disappears, don't you think that today's universities will crumble?

Then how is the actual circumstances of today's credits system? First, when our credits are recognized, each of us is given by our professors the credits by way of marks, letters of A, B and C. Why are the credits recognized only through the marks that eventually shows our superiority or inferiority like A, B and C? The object of judgment is a piece of test or a report, but professors give relative merits to our degree of understanding and after all, it only means that we are classified and assorted. Further, for us students, now and then, the evaluation is merely a result of the test of the limited fragmentary knowledge, so we think that such an evaluation itself means nothing for us. But such evaluation becomes the judgment.

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Editorial

University Under Authorities

The university, where the students spend most of their days, is not isolated from the society. The university has close relations with society. In 1968 and 1969, the students prosecuted many contradictions of society, as well as university education under government control, and movements called "University Dispute," were spread out, while the Ministry of Education drew up a report under the Central Education Council which aims at recovering and maintain the order of the university. It means control of university troubles under superficial peace. And the university authorities tried to regain the idol of the place of learning. It means to put serious restrictions on political movements and activities of autonomy of the students.

The tuition raise of Rikkyo University this year suggests that Rikkyo University is being changed according to the plan of Tsukuba University. Tuition raise will never come to stop by adopting the sliding scale system of prices. Is it fair that the tuition raise is decided without the consent of the students? The authorities try to control the students activities with the aid of police force. We should not forget the sight that the riot police was on standby during the entrance examination.

University education is advancing an educational-industrial complex, and the uniform evaluation by examination is transformed into an evaluation of personality. In this situation, the standpoints and the roles of the students are being placed under rather than restrain. Restraining the students activities, the Ministry education tells that the authorities should make constructive efforts to educational system in the report of the Central Educational Council. We cannot believe that the educational system is reformed ignoring the opinions of the students. It is easy just to speak of a reform of the educational system. But if the authorities really aim at reforming the educational system, they should make their efforts. Without any obvious efforts, we can't believe the reform. It is proper that the report of the Central Educational Council which aims at recovery and maintenance of order of the university should be considered to be a change for the worse of the university's education.

Festival or Ceremony?

Rikkyo University holds Rikkyo Festival every November. But, recently, there is a tendency that the Rikkyo University Festival is becoming far apart from students. In such a situation, Rikkyo Festival which consist in charge of our own is facing a turning point. Although such urgent crises were given passed on us by the outside force, there were problems on the side of students who are to handle with those crises.

Reconsidering St. Paul's Festival

Recently, there is a tendency that the university festival is becoming far apart from students, and the university festival is facing a crisis. For instance, it is usually controlled by school authorities or "sect" and is not open to students because of those two primary factors. In such a situation, the festival like our St Paul's is a precious one, because we, students, continue to have charge of our own. However, "our festival by students" is also getting to face a crisis.

It was on Oct. 31, the night of the eve, while students got intoxicated in the rhythm of rocks at Tucker Plaza. In front of the main gate outside the campus, there was police force awaiting. They were ready to come into the campus for the investigation of an injury case. But their true intention was to control the "Student Power" in our campus. And it should be noticed that it was the day of a decision on the Sayama Trial.

Meanwhile, some members of a "sect" outside entered to our campus during the eve of the Rikkyo Festival. When we think of the students' autonomy, they are also invaders to us besides police, though their purposes are contrary. Although such urgent crises were given passed on us by the outside force, there were problems on the side of students who are to handle with those crises.

Students have already been separated into two groups. As we can see from the eve of the festival, one group consists of those directly concerned with Rikkyo Festival, like St. Paul's Festival Committee, and the other of those who are floating in the daily life. When we see our university life, the latter group consists of those who don't care about a problem that doesn't directly matter with them. The structure of two groups of students mentioned above can be the origin of vari-

ous problems. The most effective and strong defence to external interference is the internal unity. Thus, it's necessary for us to be conscious of common crisis to use all.

Even if the St. Paul's Festival is considered as an annual event, or merely as a vacation, it is only one event which can break the daily routine. Whoever wants to join is welcome. But, when we come to think our St. Paul's Festival from the point of view mentioned above, we can recognize the invisible crisis, which may help us to establish something common to us all.

Lecture Meeting Of Matsugi

Last year at the Rikkyo Festival, we invited Mr. Nobuhiko Matsugi as a lecturer. He is a novelist, and as his important works, we mention the names of "Same," "Mumyo," "Hikaru Koe" from his novels and "Hakyoku no Yocho no Mae de," "Mirai Sohitsuha no Kodou" from his essays.

The theme of his lecture was about "Waga Hakumei no Toki"—my youth. And he categorized problems that people often face in youth, including his own experiences in three spheres; "politics," "sex," and "suicide." When we grasp our existence from a social point of view, we clearly see the contradictions in the structure of our society, and we cannot help taking part in political movements. When we are sexually awakened, we fall into a ambivalent state in which we regard desire as a hateful thing. And when we persistently keep asking the meaning of our existence, we are liable to think our existence as meaningless

and then commit suicide.

Corresponding this tendency to my own past and present, I can understand that I try very little to grasp myself from the social and political stand point, and that I, too, was in a ambivalent state about sex. But I cannot understand his desire to relinquish his right to live and to extinguish himself, after a quest for his existence and being schooled at cruelty of his existence.

Having a Lecture

But I have never driven myself into such a situation, and for me, to live is a self-evident truth. But as for Mr. Matsugi, he seems to have had a period of time when he suffered from living, and when his mind was filled with the idea of suicide. But then, he met Buddhism and "Des Malte Lavrids Brigge" (Marute no Shuki) by Rilke, which became a help for him. The causes of suicide are, in a few words, the tragedy and cruelty of existence, and that is how he recognized the human life. And probably, he got over them by writing novels. When we read Matsugi's novels, we can find the human existence at his limit in the world of imagination, and the tragic development of living in the historic background. Matsugi describes human beings who inevitably rely upon some thoughts or religions in order to live through the age of disturbance, and brings the tragedy of the world into relief.

Then, why do I read such novels? It's because that we are living at this moment, and that we are wanting to know what the world is really like. I can't be indifferent to my circumstances and to what I should do—this comes into question of my own.

Systematized Education In Academical Place

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ment of the personal characteristics hidden behind the title of university graduate. That is to say, when a person is finding an employment, he is assorted by the number of A; and the good marks are effective both in the university and the society, but rather, we can say that good marks are a good passport to society.

Considering the credit system from another aspect, those having passed the entrance examination can acquire credits only from the university they belong to, and this fact helps the ranks among universities stay permanent and confined.

As an example of one of the ways of solution, the lectures of all universities are open to all the students in Japan and let university students acquire credits from any university one wants to attend. Then the name of a university becomes meaningless to students, and make the ranks of universities will fade away. For the purpose of setting a "free university" in its true meaning, we can open lectures and let universities exist for those who want to study but not only for those who have passed the entrance examination.

It could be hardly said that the present universities exist as the "academical place" in its true sense of the word. And we know the reality when we find our lectures uninteresting. We see the contradictions and we see them as the object we are to grapple with; but we are supporting today's credit system by acquiring credits. Someday, we will be university graduates in this society which tends to overestimate the school career.

What we are asked now is to be conscious of ourselves as the ones who are supporting today's credit system. What's more, it's necessary for us to grapple with those problems as our own. We can't avert from those contradictions mentioned above but have to consider them as our own. Then, we have to spread out the problems beyond our own.

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