

RIKKYO ECHO

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Flourishing Peace Activity

This year, we have flourishing peace activities all over the world. It is because of the urgent situation in the world. As you know, U.S. declared that they could use a nuclear bomb in Korea. All over the world, this kind of kindling wood is ready to burn up. One scientist said, until the end of this century, use of nuclear bombs is just half way within the bounds of possibility. It is not because of the condition of politics, but because of its potentiality to become destructive weapon when the nuclear development advances year after year. Why does an international agreement against the use of such a devil fail to reach?

The reason is that there are many people who almost don't think about it. They are the people who admire the balance of power by nuclear bombs, and who hope to defend themselves by the nuclear umbrella. But such functions of the nuclear power are temporary, as their functions consist of the elements of insecure and endless movement. People who lead peace campaign against nuclear power uniformly say that they have to change such an absurd superstition.

Nuclear Problem

The 21st world conference against atomic and hydrogen bombs was held on August 6 in Hiroshima where atomic bomb was used first. Considering that about eighty foreign delegates joined the conference, it seems that it became the object of the world attention. A majority of participants were in their twenties who have neither the experience of the atomic bomb nor that of war. And they continue to participate in this campaign seriously everyday even after their return to their university and work. Although the wish of parents to transmit true blue sky from generation to generation is going to be inherited by the younger generations, many citizens are indifferent not only to the peace movement, but also to

the nuclear problem. How can the gap between those people in movement and other indifferent citizens be bridged? The specialist in peace movement think this is the most important problem. Concerning this problem, we interviewed Professor Ogawa, who belongs to the science department of our university and lectures on **The Introduction to the Nuclear Problem**. He has made efforts on this problem for a long time with Dr. Yukawa, his uncle.

The Contents of Interview

"The reason why most people, especially young generation have no concern about Nuclear is that they don't know about the problem at all. On other words they are blind to the real world through actual education and journalism by powerful people. I think that Nuclear bomb problem should be given the priority to any ideology. If our ideas influence more broadly, movements would be widely united indeed. But now, movements against the Nuclear are done sporadically. Such movements cannot continue because they are not based on the concrete idea of the people's heart. In this movement, as the enemy is behind the back scene, we cannot fight against with our shouting or Gewalt. We must stand on the firm theory never to use it again and practice the idea in our daily life."

Nuclear is only a material thing, but it can change into a dreadful devil when a man use it. We should not put the matter in specialist's hands to tear off its hiding clothes which make the nuclear unseen and adorned. But we ourselves should take responsibility for it. Ten thousand people joined the world conference. In spite of individual's weak voice, the Hiroshima Appeal that was declared from the bottom of their heart becomes the force as a voice of conscience. After the

strict plenary session, the Evening Festival was held and the people were going back to their lodging house, singing a peace song. The achievement of such a simple prayer will greatly depend on our daily activities, even if they were self-satisfying deeds.

Opposition to Development

It is said that conservation movement of cultural inheritance has recently changed its form. Until now, mainly the intellectuals have taken part in this movement, but recently, residents and native researchers also take part in. It seems that they introduce the movement into their ordinary life.

Certainly, learning the value of cultural inheritance cannot actually make use of our life at once. So, as we don't see such a phase in learning, we feel that conservation movement is "a play of men of leisure." But here is an example. In case of Iba at Hamamatsu, the inheritance has been preserved by an organization nationwide in its scope, and the support of the residents. Evidently, this movement not only preserves the inheritance for its value in learning but asks us what our culture is.

It may be a resistance against a social phenomenon of "development." This "development," which means urbanization, has been carried out under the logic of "public interest." Under this motto of "public interest" and "to improve the residents' life" we have supported this development unconsciously. It has made new things and we have

abandoned old things. We think new things are convenient, necessary to our life, and on the other hand, old things inconvenient and unnecessary. But nothing can be a reason to lead the thought of abandoning cultural inheritance.

"The Government and the local self-governing bodies should now recognize the cultural inheritance indispensable in understanding correctly our own history, culture, and so on, and also, in laying a basic foundation on which our culture will grow on." (Law of Cultural Inheritance Preservation)

Duty to Preserve

As mentioned above, it provides us a duty to preserve common property of the nations. Evidently, it is not only the Government and local self-governing bodies that have to deal with the conservation. It is also us inhabitants to be responsible. So, we ought to consider this preservation of cultural inheritance.

But we have been too indifferent to our surroundings and what our indifference caused seemed to have something to do with a series of destruction and pollution of the nature. Extremely speaking, new things have been

brought into our daily life under the policy of the "development." That can be no reason why we accept new things easily and get rid of old things. Yet, it is also true that a cultural inheritance is being taken away only to open up a new road. What should be noticed now is such an indifference of ours; we even approve what is happening and merely say "Take it away," for we are taken in such a policy aiming at the public interest. Thus, the jumble and the destruction of cultural inheritance caused by the "development" have been excused. We, too, owe a responsibility to the series of social problems.

It should now be considered what our culture is and why the cultural inheritance is necessary for us. Upon answering the above questions, the conservation movement of cultural inheritance will be a true struggle against the chaotic development. What is more, it will be a constant question on the culture to us living in this limited country where the development is raging through. We are also hankering after the nourishment of our minds. And, it will also be asking us to reconsider our attitude toward the "development."

Creation Through Native Culture

We don't know how the dialects which have their own pronunciation, accent and words, have appeared and changed. But it is true that particular expressions, for example, in Tohoku, Osaka, Kyoto, and so on, are spoken now. This is surprising. About 100 years have passed since the standard Japanese which was founded upon the Edo dialect, was spread. Mass-media and transportation are spread widely over this limited area.

Why have those dialects been left in spite of the invasion of standard Japanese? Historically, the standard Japanese was made by the necessity for the available and synthetic language over Japan, and the spreading it into the rural area was needed.

To make it more concrete, the spreading-out of the standard Japanese took a form of the enlightenment movement by the public organizations like schools or governing offices. So, for those people belonging to the zone of a dialect, the standard Japanese have been accepted as the public and official language, and used only on the public situation. Because, they have their own climate with the long history, the outgrown from the cli-

mate, and their own emotion, volition, thoughts, and the world-view has been more suitable language to express their feelings. Therefore, they rather use the dialect in their daily life. Thus, the standard Japanese as the public language and the dialect as the private language come to exist. Even at present, they use standard Japanese at their offices and the dialect at home.

Historical Process

By the way, when the standard Japanese is spread through the public organizations such as governing offices, schools, or institutions, it means that the ones who can use the standard Japanese as the spoken language are needed. Those people been mainly, educated in the big cities, and been found in the occupations such as officials and teachers. They are the smart ones with urban way of living, hobbies, and education, and belonging to the intellectual class. When they finished their education, they come, with standard Japanese and urban way of living, back to their dialect zone. Contrary to these people, the ones belonging to the dialect zone, and observing the traditional dialect and way of living, or those eldest sons who are to

succeed their fathers' occupations will show their respects to the educated but they don't try to change their way of living. But it is not true for brothers and sisters, for they intently long for the intellectuals and their way of living.

They want to go to Tokyo or big cities where the way of intellectual and cultural living is promised. (Shuji Terayama who left home in Aomori to go to Tokyo murmured "Tokyo!" three times in a day.) So, they go up to big cities and on the other hand the dialect zone becomes depopulated. Dialects are used less and the new generations who can take upon themselves the climate and the culture which

produce the dialect decrease. In the depopulated dialect zone, dialect as a custom is remained with no vitality. Urban culture under the name of consuming culture suddenly attacks such a situation. The urban culture encourages consumption, and everybody pursues the consuming way of living even in the rural dialect zone.

From this point of view, the opportunity of producing active and creative culture is lost. We should reconsider our dialects and our climates that produce dialects in order to recover the reality of our daily life and the dialect which cannot be translated into any other expressions.

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Wordless

An automatic vending machine, which is in the van of and the symbol of rationalization, is modified with a word "convenient."

Standing upon the viewpoint as a vendor, it economized labor but expands the market with low cost, and without much trouble the benefit only increases. This is nothing but the rationalization, and it's surprising that there's no inconvenience for vendors. It may well be called "the third merchant" or "salesman without a word."

The rate of diffusing the vending machines has greatly increased in this ten years, which also means that buyers have asked for the machines that much.

First of all, the machines are operating for full 24 hours. There is no limit to time, and there is no customer who fails to get what he wants just because it's late in the night. He gets whenever he wants, he can very easily buy. He has only to insert a coin and push a button. Then he gets on the spot, very quickly and instantly. How modern. And he can choose what he wants from a few goods when standing in front of a machine.

To begin with, the vending machine was invented to meet the logic of vendors. But is it, in its real meaning, convenient for the customers? What is rational for a customer buying from a vending machine rather than a shop?

The convenience for a customer is only a kaleidoscope. That is, inserting-a-coin-and-pushing-a-button means, in fact, that bills can't be used and the required operation must be done. Getting-goods-on-the-spot means only the goods put inside a machine must be wanted. Nothing else can be coaxed out of a machine. Therefore, it has seemed to be a customer's right to choose what he wants, but it is actually a vending machine giving us the goods chosen by the vendors.

Thus, several inconveniences lie behind the automatic vending machines. But today, these machines take their roots deep in the daily life; it's because the machine are very easy to use, and our wants are wants are easily sufficed by a machine.

It's easy because things can be done without any tiring communication, which also means there is no one to talk with. Spoiling communication is disliked because someone to

Merchant

turn up from the heart is sincerely asked for. That's nothing but a common phrase to describe the present days.

It may be an excess to say that it is such an unnatural thing that one can live in this big city without even knowing his neighbor. It is the severance more than the loneliness. But in any case, it is now true that a mere exchange of words is taken as tiring and spoiling. And with such a feeling, communication grows no deeper into one's heart and sincerity.

Man and Machine

As mentioned above, there are certain conveniences in a vending machine making the contact among men unnecessary by substituting a certain function. But it is, at the same time, showing most remarkably our living dealing with a machine. Considering the process of coin-and-button-then-goods and its variety in goods, the idea, which may again be excess, of making a way of living depending upon machines, would be further deepened.

What should be realized now is that what a buyer is feeling and asking for when standing in front of a vending machine. He goes not only because his want is met by getting goods, but also because he finds in a machine an escape to avoid the tiring and spoiling communication. And what is more it is the state of our mind to be asked for, not being at least doubtful of what he's really doing.

Notice Today's Ads. And Regain Nature

These days we have jeans as one of our clothes. We wear jeans casually because of their easy wearing and washing, and jeans spread in the street. There are various kinds of jeans and we can call them a fashion. It began perhaps before the 1970's. Jeans appeared at the university strifes in Japan and on the films like "Easy Rider" which means drop-out. At this moment we can say that jeans are anti-social existence opposing to the industrializing or standardizing. Then jeans spread all over Japan and became popular.

Today's advertisements of jeans are various, but mainly their aim is like this—"Take off your troublesome clothes in this society and touch nature." The troublesome society is the stiff life represented by companies and offices, also in the advertisements "getting out of society" is asserted. This assertion may follow the trend of jeans' beginning. And "nature" takes its position against the stiff life. The intention of sellers is like this—"Try to get out of the industrialized society and return to nature!"

By the way, the nature by the sellers, what is this? They say "We wear jeans, get out of the stiff life and become familiar with nature," but this nature is something temporary even if there are mountains

and rivers, we must return to the ordinary life. In this case, the nature doesn't deny the stiff life at all, rather it becomes vital power which hastens smoothly this life and it is a consolation for us. So in spite of sellers' assertion, nature never exceeds their limit. The original content of jeans, anti-society, is changed in this way.

Case of Jeans

When we put on jeans, we don't take care to "nature" or "anti-society." Only advertisements slide over us. Do we trust the nature that is said by sellers? "Return to nature" is rising as public atmosphere. We often see grasslands and fountains resembling advertisements of jeans on televisions or magazines. These are appealed against the anxiety caused by today's machine civilization and public pollution. But do we want such a nature? Our true nature is one that isn't temporary and fit our daily life and is more fresh and rich. Certainly "return to nature" is now demanded, but true nature isn't one of which the sellers take advantage according to social anxiety. To reconsider the meaning of nature and to apply it to our daily life—these are perhaps our possible action for recovering nature.

Editorial

New Attitude Toward Articles

Circles which publish student papers exist at various universities including our English Press Society of Rikkyo University. So we visited some of the English paper circles about the contents and the process of making articles. Each of them takes their own course and, their English paper reflects their own characters. Some make a paper by the way to collect materials and interview on the spot.

We cannot define what viewpoint and course should be taken as an ideal English paper. For their own characters, we have to appreciate the value of other universities' papers and their own course of circle. By this visit to other English paper circles, we found a significant thing in comparison with ourselves, which is deficient to us.

It is their way to make articles by collecting materials on the spot and witnessing their concern of articles. It is this attitude that our English paper circle lacks now as a medium of information. We have ever made articles not informing happenings but writing our interests of daily occurrences surrounding us. But we haven't put our interests directly into the articles. We have taken our own course to lead our opinions and views into our articles. But, now, as is said above, to collect materials and the witness case on the spot have been bit by bit decreased among us.

This phenomenon will show that we are not well qualified as the medium of information. There are remarkable differences between our English paper circle and others. On one hand, our paper circle has a characteristics that, as we said above, we lead our opinion and views into our articles. Namely, our paper exists as opinion paper. On the other hand, we think and discuss about the contents of all articles with all members of the circle. As our common view about our circle, our student English paper circle exists as a place to think our daily occurrence around us. But, in this stage, we have to reflect ourselves on the fact that we have bit by bit decreased the efforts to collect materials and witness the case on the spot. We seem that we stand at a new point to reconsider now our attitude toward our articles and the course of our English paper circle.

Our Polluted Living

Recently, the fiction "Fuku-go-Osen" written by Sawako Ariyoshi is selling well.

She appeals in this fiction that the crisis of environmental disruption caused by the scientific development brings to us pollutions from air to food. What a harmful environment it has become! We store PCB and agricultural chemicals in our body without knowing. What a fearful thing! Thinking how ignorant I have been of public nuisance and reality, I thoroughly thought it was good for me to have read this book. Apart from the scientific basis, I feel sympathetic to the question she holds and her way of thinking standing upon the viewpoint as a citizen and as a woman.

Today, it is not excess to say that harmful things are contained in any food. A great amount of agricultural chemicals are scattered over farm land. There are also too

many kinds of food additives. The soil is dead because of high dosage of agricultural pesticides and chemical fertilizers. Filthy water is floating into the sea. The air is being polluted with exhaust fumes second by second. Those poisonous elements compound together into even more poisonous ones to pollute the environment, which is called the complex pollution. And the destroy of nature means destroy ourselves who are living in the nature.

See Nature Again

We are living in the convenience owing to the scientific, but we have taken science precedence and ignored the discipline of the nature too much and our material civilization has, at the same time, faced crisis. Taking the farm products as an example. In cultivating, we

have been overconfident in agricultural chemicals and chemical fertilizers. Nothing could be better than the vegetables and fruits not infested with worms, clean, big, and well-brought. We have forgotten that the infested apples and bent cucumbers are delicious. We accept the foods that last without rotting owing to antiseptic as the better. We haven't realized that it is strange that living creatures don't get rotten. It's remarkable that we have ignored the nature with our haughtiness.

She appeals that we know only a little about nature, yet, we easily judge her basing upon only what we know. Science must aim to harmonize with the nature. We should be more sensible to our daily affairs, reconsidering our daily life from the viewpoint of how natural it is. So many dangers, known and unknown, are lying in our life which has seemed to be safe.

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