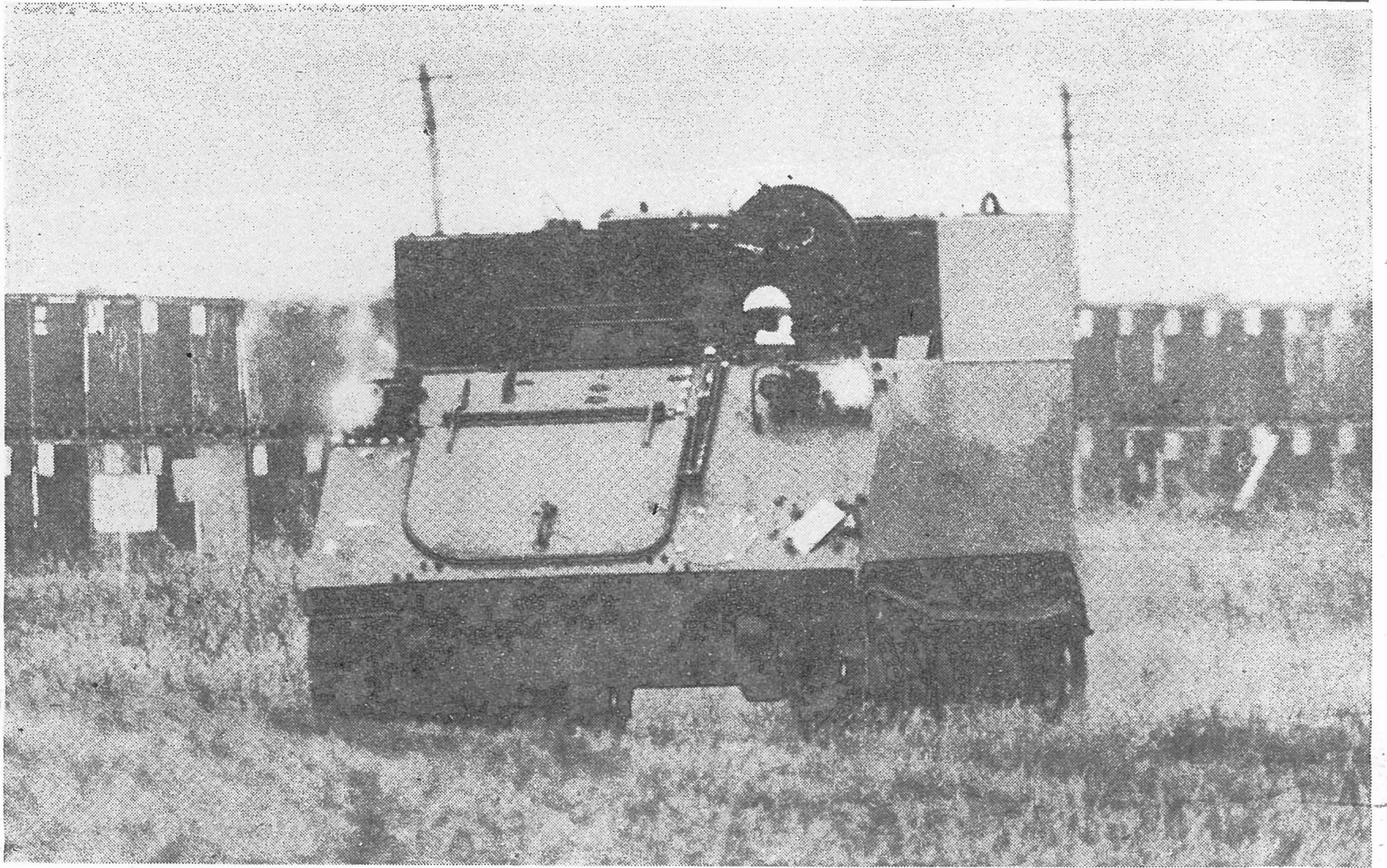


RIKKYO ECHO

VOL. XXXI. No. 2

ST. PAUL'S UNIVERSITY

November 1972



Pepole's Power In Sagami

Transport Means Killing Vietnamese

The Tanaka Cabinet decided to revise the Vehicle Control Ordinance, and it is against the understandings of the Cabinet meeting. Clearly is the revision aimed at ending the resistance of Yokohama and other municipal government against the transport of U.S. tanks and armored personnel carriers. According to the revision, not only the U.S. military but S.D.F. will no longer be required to obtain permits for the use of highway from the municipal government concerned. Our government put again one more step to the militarism and "anti-peace" against our wishes for PEACE and wishes of all the people in the world. As Governor Minobe said, this is a serious tricky by the Government. We can no longer trust anything that the Government says. We should make a stronger protest!

Stop M48Tanks

An obstruction for the U.S. Military M-48 tanks' transportation by more than 100 members of the Japan Socialist Party on fifth August, impressed Japanese that Japan never have "no relation" with the battlefield in Vietnam, and led to the second step—"What is the Japan-U.S. Security Treaty?"

It has known for a long time that the U.S. Military trailers from the U.S. Army Supply and Maintenance Activity in Sagami city, Kanagawa (Sagami Depot) through the Route 16—"the road to the battlefield"—to Yokohama in midnight ignore the traffic lights and violate the speed law.

JSP kept a picket to stop the trailers carrying tanks according to U.S. Army's violation of the traffic law and the vehicle limitation law. And two days later, the M-48s cannot help returning to Sagami Depot. We recognized some great meanings in tanks' staying on the road in a daytime. The tanks symbolized the Vietnam War and the Japan-U.S. Security Treaty, stopping them symbolized the contradiction between the Treaty and the Japanese domestic laws. But, above all, the greatest meaning was that we can make an effective struggle anti the war legally, and it encouraged us.

The movement claimed the contradiction between the Treaty and Japanese domestic laws, kept the struggle without any violence, gained many citizens' opinions and power as demonstrators. Many groups of the new left students sects made demonstrations around the tanks and built some tents in front of Sagami Depot. But we already found the violence movements were not effective in the 60s. On the contrary, the citizens movement without violence defeated the riot police

that has only violence, and showed that it was an effective movement for peace. What had the new left done? Were there any meanings throwing many stones against the riot police and a police station at curious crowds instigation?

Their movement has no effectiveness and their violence have made the police's power stronger. On this subject, Mayor of Yokohama city Ichio Asukata who backed up this struggle, said, "I don't support the thought that we should only say the slogan from the ideology. It is no use to make struggles that has only self-satisfaction. I want to support the struggles that have concreteness and being the reality. Politics should be visible, I think. This is my brief. It should be seen, touched and smelled by citizens. In this case, it is important that many citizens can see the forbidding tanks."

Way To Vietnam

Midnight at 14th August, U.S. Army was forced to transport the M-113 armored personnel carriers and then the official of Sagami city was arrested who tended to check if they were legal or not. There is 'again' the contradiction between the Japan-U.S. Security Treaty and Japanese domestic laws. By means of an accomplished fact of the M-113's transportation, U.S. Army tend-

ed to make a preliminary moves. Though the M-113 also against the laws and the transportation on 21st August was given up.

But, as a result of the Cabinet decision on 13th September after much political controversy, the Kanagawa Prefecture Chapter of the Japan Socialist Party, which spearheaded the anti-transport struggles, had decid-

ed to call off the campaign and both mayors of Yokohama and Sagami, permitted the transportation.

Early in the morning on 19th September, the ten M-113s on the trailers left for the North Pier and the execrable battlefield, and on 23rd ten M-113s again. The 20 M-113s went ahead the battle in Vietnam to kill man.

Japan-U.S. Security Treaty And Domestic Laws

The anti-transport struggle succeeded in aspect of legal effect. But in this incident, there is another important subject.

In December 1970, the joint Japan-U.S. Security committee reached agreement on readjusting and intergrating U.S. military bases in Japan. At that time, it was reported that the flagship of the U.S. Seventh Fleet would be transferred to Sasebo Naval Base and that ship repair facilities at Yokosuka Naval Base would be returned to the Japanese. But this plan eventually was called off unilaterally by Washington. Not only has the return of the ship repair facilities at Yokosuka been postponed, there even are signs that Washington is in-

tending to beef up some of its facilities there.

In this struggle, we learned a lot of things. U.S. military vehicles lend-leased to the South Vietnamese Army are being repaired at U.S. bases in Japan, which they feel goes beyond Japan's obligations of co-operation under the Japan-U.S. Security Treaty. Moreover, many Japanese question why military vehicles destined for NATO (North Atlantic Treaty Organization) countries have to be repaired in this country.

The Tanaka Government, in a bid to resolve the more-than-a-month-long political controversy over the transport of military vehicles out of the U.S. Army's Sagami Supply and Maintenance Utility decided on Tuesday.

(Continued on Page 3)

Character And Environment

It is a matter of common knowledge that the heredity and environment are the factor of character building. But most Japanese have want to reliance, and have not egotistic consciousness. That character is in relation to environment which is peculiar in Japan that admits the character. I express my opinion our relationship between character and environment.

First of all, if we compare one race with another one, we can find out a lot of differences for instance, a difference of religion, thought, and historical circumstances whether the race held a dominant position over the another one or not. We cannot pass over natural condition either. When we cannot pass over region that the sky is always blue, mild climate and cheerful with another region that is foggy and gloomy, I think it can be said that the differences of natural features have some effects on the region. They say that powerful egotistic is hard to grow up in Japan, for I think this is in relation to construction of houses.

In Japan, we have high temperature and high humidity. Most Japanese houses are frank in comparison with that of Europe, therefore, whenever we are in my room, we must always be nervous about others.

Because of such environment, we can gain intimacy in family and the feeling of emancipation. But spontaneously, it'll be hard for us to become conscious of ourselves as an independent individual and to reflect on ourselves. Without loneliness, I

think, self-consciousness cannot be grown up. It is said that the connection in family is stronger than that of Europe. This is based on the environment.

I hear that Japanese behave like a spoilt child. I will show such family environment.

In the post-World War II, there was many changes in home life. Family has become simply, family's formation has had two generations which contain a husband and a wife and children, the birth rate has been decreasing.

Family's Change

The mistress has had leisure time and extra money and she has been "the educational mother" and done overchild cares. In spite of individual variations, she desire that her children will be the elite and have a happy life in the future. For that purpose, she read a childcare book greedily and put her in an appearance to a lecture meeting actively.

The society also has responsibility that overestimate a diploma of first-rate university. But we should criticize a manner of herself that have nothing to do except concerning children.

I hope she will not dote upon her children, and will entertain a sense of duty that we must bring up the children to be very useful for the society. Up till now, in case of thinking about the growth process of children, they emphasized the status of mother, I think. They say, "parent and child equal mother and child" in the modern Japanese industrial society. Father

(Continued on Page 7)

Up Against The Absolute

By T. Fujiwara

"May the words not the only expressive action of a critic?" —we should make clear the standing point of Jun Eto as a critic. For political activist, words can not find its availability without his real supporting activity. We, however, must recognize that this real world cannot be completely dominated by politics, but on the contrary, that there is a lively world only in the undominated part of it. It is just as well that there are many so-called "livers", busily working for their livelihood while political activities are radical.

These phenomena are called to be real and closely related with the fact that "daily action is not always only the means of expression of thought." Thus the discord which comes out from the difference between thought and daily life provides us with action.

Eto's Loneliness

Here is the standing point of Eto himself who has written NATSUME-BOSEKI, KOBAYASHI-HIDEO, AMERICA AND I, MATURITY AND LOSS, and SOSEKI AND HIS ERA, etc. He has been resisting solitarily against the great power of politics crushing thought mercilessly and taking advantage of even death which should essentially belong to the matter of individual. He is essentially lonely because of his freedom. Some may not or doesn't want to recognize the essential gap between ideology and daily life because he is likely to grasp both the same line. Consequently, he tries to correct the gap very realistically and materially.

It was not until in the Meiji era that the gap between the plain daily life and thought "with clear melody" had become clear to the Japanese. The gap has become wider since the Meiji era through the naturalistic literature to the proletarian literature early in the Showa era. On the contrary, the illu-

sion as if the gap has narrowed has spread now. Thus, while politics has been spread extremely, how can a man who doesn't recognize such the gap do his social duties? Frankly speaking, a man who already has abandoned his social life must originally have nothing to do with the social duties. For example, it is like someone regarding Marxism as the absolute truth and hiding himself behind it to rest.

Eto indicates that Soseki's "practical ethics" is created through the delicate mutual action between nature and human being in NATSUME-BOSEKI. Further, he asserts the readers of Soseki's novel is the pleasure to find in it the question which used to be overlooking and the complexity of an incident which had no traces of importance and many conflicts which the sensibility of a certain man had experienced in a certain era. In this case, the only law of getting sympathy is to exclude any determinism. (NATSUME-BOSEKI, Part II "Soseki in his last years")

These recognitions come essentially from the naturalistic literature's indifference toward society and from the proletarian literature the base of which had the inevitability of the decay and they correspond with Soseki's instability between ethics as a repetition of self-assertion forced by a daily life and ultra-ethics as a desire of self-denial in himself.

Ultra-Ethics Or

Practical-Ethics

"Ultra-ethics" means so-called the dogmatic attitude. For example, it means an irony to deny the existence of oneself after excluding others and making the existence of him as absolute by depending completely on an ideology. The attitude of practical ethics is dare to accept such a conflict in himself.

At the same time, Eto's pleasure of finding the ques-

tions which used to be overlooked and the conflicts which the sensibility of a certain man had experienced in a certain era, is the pleasure which is felt when he, the lonely man, has found another man and the sympathy to be felt toward those who had had such practical ethics.

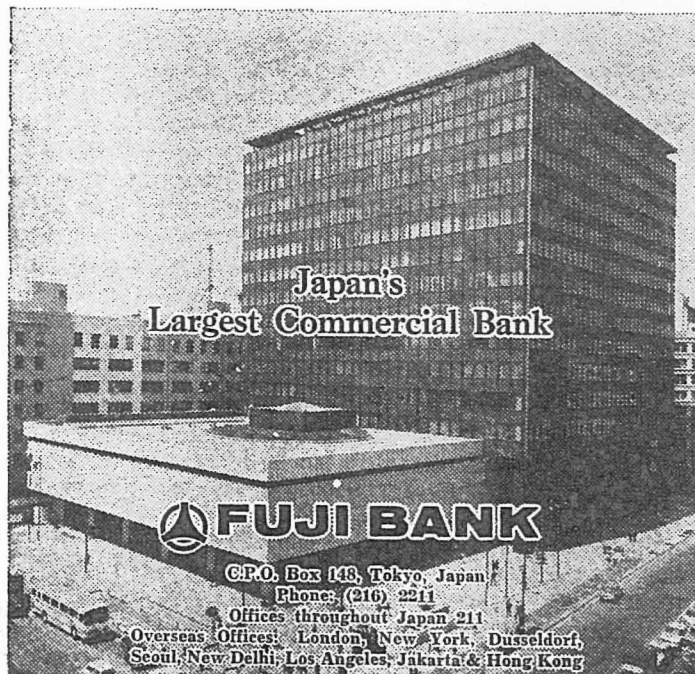
It is not difficult for us to pursue the essence of practical ethics in the exclusion of any determinism. There is the tense fresh and active spirit. The active spirit is the autonomy of thought under inner motive. Namely, "it is no other than the act of spirit that should make no error in judgement based on variables and deficient reality (Chuyo; the Golden Mean by Hideo Kobayashi)." We will be able to find it in Eto's critical action, in his excellent criticism on Soseki Natsume at the age of 22, Hideo Kobayashi and Daisan-no-Shinjin (the third rookie; "Maturity and Loss"). He has aimed to establish a literary pattern of expression, namely, expression of existence as human being which became conscious to him through Hakucho Masamune or Hideo Kobayashi. For this reason, he belongs to Kobayashi's school. The novelist is in separable from his works. As his works are taken from reality, so the object of criticism is the novel as one sample of reality or as one reflection of reality. And it is natural that this relation should not mean the superiority of novel to criticism in literary genre. It is inevitable that criticism should pursue after the original works from the journalistic reason. If, however, his pursuance meant submission, how does he take the active, defiant attitude as critic?

The man who can see only himself as soon as he thought he acquired the universality, and the man who was compelled to "keep alive for life's sake" because of his extreme self-consciousness, which is essentially tragic?

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Original Point Of Yoshimoto

On September 25, Prime Minister Kakuei Tanaka, Foreign Minister Masayoshi Ohira and their aids had their historic visit to China. A warm handshake between Tanaka and Chinese Premier Chou En-lai ended the state of cold war between the two countries. But in World War II, Japan has once made inroads into Chinese Continent, stripped Chinese of various things and destroyed many things. Even if the rapprochement between the two countries is being established from now, we Japanese should not overlook the historical fact of genocide against Chinese in World War II. We must remember that the behaviour of the pre-war army which described by Katuichi Honda, Asahi Shimbun writer, in "Chugoku no Tabi" (Trip to China) is an unsettled question. Namely, there is still the historic fact of genocide against Chinese in our history.

Experience In The War

Recently, we begin to smell something hanging about Japan, for example, the movement stopping tanks transportation in Sagami-hara, the newly arranged Self Defence Forces of about three thousand in Okinawa and the Fourth Defence Built up Program. Here, it is necessary for us to maintain attitude and one angle towards various political situations. Our task is to grasp our age in which exist as a whole. We will try to live out no other person's lives, but our own lives and we should recognize our state and our age. In that sense, it is necessary for us Japanese to look in what a state is.

Here, Ryumei Yoshimoto, a thinker, has been throwing a light on a question, "What is a state?" Talking of Yoshimoto, his starting point of his thought is the day of our defeat, 15th of August in 1945. He says, "I believed in a slogan that if Japan should be defeated in the war, many colonies in Asia would not be liberated for ever, and looks back, 'I suddenly

came sad and I was overcome with sorrow." The fact which all the principles of value were destroyed by the defeat of the war gave him a new subject.



Ryumei Yoshimoto

"If I don't theoretically understand a state, I won't be able to escape from mud," says he. To him, national mobilization was not only the slogan in order that power of a state urged all Japanese into World War II, but also one thought from which he could not escape. He says about his attitude, "What is a state? What is the Tenno System? What is the public? If I can't give an answer to above questions by myself, I can't go straight into the post war. Such being the case, it is not too much to say that his theoretical view point is to research how he can cross a state or the Tenno System within him. From his experience in World War II, he could not help coming to conclusion that it is meaningless to create thought from knowledge before making void the existence of the Tenno System. We can find his attitude on "Tenko Ron" (The theory of Turn-about face), his first political comment. The essence of "Tenko Ron" shows us that the political phenomenon someone turns from Radical to Conservative is not a question and the question is the constant effort to pick up an effective means of turn-about face. He

fixes his eyes on the mental feudalism of Japan, in which Japanese received the leadership of military authorities and struggled with their all might. And he insists that we have to confront mental feudalism of Japan.

Analyzing Shigeharu Nakano's attitude in Tenko Ron, he fixes his eyes upon the way of life and thought of the masses under the present social structure. Namely, it is an independence of thought. And he seeks after mental feudalism of post war within the framework of social thought, namely, nationalism. When Masao Maruyama came to a superficial logical settlement of World War II, Yoshimoto regarded him as a Hegelian.

In fact, reading the explanation of Tenno System, in "Cho Kokka No Ronri To Shinri" (The logic and psychology of Super Nationalism) by Maruyama, we can find his view point in the framework of the military authorities. But Yoshimoto, when he observes the war, has an interpretation that the behaviour of the army belonged to Japanese daily lives. Such being the case, he improves the school of Maruyama for System logician in "Maruyama-Masao Ron" (The theory of Masao Maruyama). And then he puts forward true attitude of the intelligensia. He says, "The masses don't live by means of Tenno System or an ideology, but live by themselves. Speaking frankly, he emphasizes to make an image of the masses is meaningless and the relation "Life and Thought" is important for us.

Thus, as an inevitable consequence, he walked a road of political comment from Tenko met the defeat and then I be-

Ron to Nationalism. What is very important to him is the full recognition of the Tenno System which lead a nation to war and the establishment of counterattack against power of a state from the masses's stand. It is "the base of thought of independence", Yoshimoto says. The conception of "the base of thought of independence" is very wide and very deep.

If we touch the essence of his thought, we must seek after his works, for example, Kyodo Genso Ron (The theory of Community Illusion), his lectures and other criticism on the current situation. But we can easily understand the reason why he should propose "the base of thought of independence."

Substance Of Masses

He explains in some comment, "The masses should recognize or deepen the process of a living everyday, and pick up the thoughtful meaning of their daily lives. If the masses don't do so, they can't ride ahead of a state." We may safely say that his independence of thought is the way to lead an answer with regard to "What is a state? What is the Tenno System?" Here are the core of his thought and the element by which we can live. Also, when we read his saying that nihilism can't create anything, we can meet his strong will which tries to resolve the day of setback and bewilderment.

His figure walking from the present bewilderment to the new horizon is like that of "a person coming from a grave" called by Haniya. What on the earth is Ryumei Yoshimoto? How can we have any base to live?

(Continued from Page 1)

day: (1) to study the possibility of having the depot's tank repair division scaled down and/or closed; and (2) to request the U.S. not to transport the repair military vehicles to the Vietnam theater.

But after the transport on 19th September, Foreign Minister Masayoshi Ohira interpreted the treaty as allowing the U.S. Forces to transfer their tanks and other equipment repaired in Japan for use by U.S. Forces and their allies stationed in the U.S. and other areas.

He explained that this kind of transfer did not violate the Security Treaty either, because such a transfer meant only their diversion to other purposes within the U.S. Forces.

But the Japan-U.S. Security Treaty has lost its inevitability by, first of all, the recent movement to peace between Japan and China, the end of the cold wars, the U.S.-China friendship and the collapse of the theory of Domino due to the unity of both Koreans.

The former Sato cabinet recognized that Japan is not neutrality about the War in Vietnam. Japan has some security about the war because U.S. Forces in Japan act in Vietnam due to the Japan-U.S. Security Treaty. In other terms, the U.S. Forces in Japan making a sortie for Vietnam is Japanese Military Forces in some sense.

The Route 16 is the road to the battlefield! If we can stop the tanks' transport one day more, it means that the Vietnam people will no killed some more. Giving up this anti-transport struggle means that we will kill a plenty of the Vietnam people.

In the statement that was claimed five-reform-mayors including Asukata on this anniversary of the defeat day, they said, "Japanese people wants to have peace in the world and the early end of the Vietnam War. The both are our earnest wishes. We demand Japanese Government to act after due consideration these earnest wishes of ours."

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Terrible Times For Sick Men

The high growth of Japan's economy showed a very remarkable development for enterprises. Laborers who have advanced practically went on taking the trouble to work overtime and off days. Finally they were called "economic animals" by foreigners. To make matters worse, they overworked themselves to illness. Therefore they had to go on working by taking multivitamin compounds. In past years illnesses, for example, chronic fatigue, nervous disease, abnormal childbirth, began to stand out remarkably. And adult disease patients suffering from kidney trouble and heart disease have increased these days. Moreover one after another patients suffering from diseases caused by pollution and disabled victims of traffic and labor accident have increased recently. In such a situation what problem does medical care in Japan have? We tried to point out some current problems by collecting data on the real situation of nurse at present.

First we tried to collect data on the life of nurses. A duty schedule is decided about one month in advance. We selected nine days from it.

In the surgical ward of T private hospital.

Number of patients cared for: eighty-eight

Staff: twenty-two (Kohkan—a graduate of an advanced institute of nursing

Junkan—a graduate of a training school for nurses)

Monday: Day duty 7:00 A.M.—3:00 P.M.

Tuesday: Same as above

Wednesday: Afternoon duty 3:00 P.M.—10:00 P.M.

Thursday: Same as above

Friday: Same as above

Saturday: Night duty 10:00 P.M.—7:00 A.M.

Sunday: Same as above

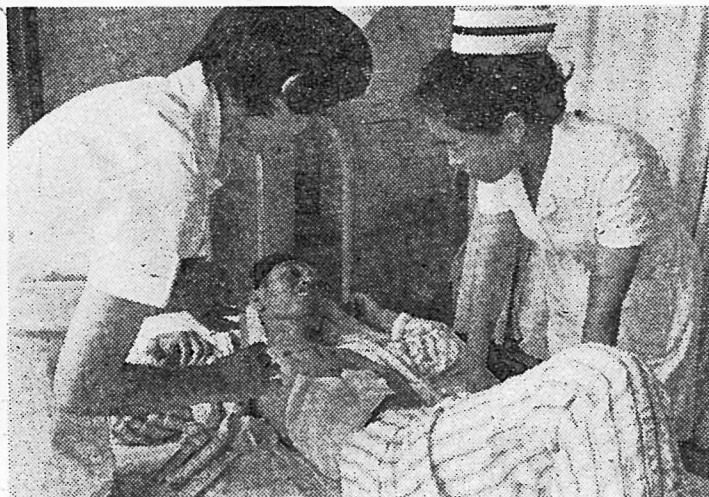
Monday: Same as above

Tuesday: Off-duty

Nurses work in this rotation. There are twenty-two persons on the staff in this hospital. In fact, however, night duty is performed by four nurses, after-

noon duty by five, and day duty by ten (one being a head office), two are off duty, the rest is one. In the case of day duty eight or nine nurses care for eighty-eight patients. Thus one nurse must take care of eleven patients. In the case of night duty four nurses must care for eighty-eight patients. This means one nurse must take care of twenty-two patients. In

for sleeping. If they were normal office girls, they would have some free time in private. Night duty not only intensifies their fatigue but also robs them of their free time in private. Nurses are essentially required to have generosity and originality. If we consider their human rights, their night duty should be limited to three days in a month. Married nurses usually



Nurses' shortage is coming into question at present. It is caused by a bad working condition. Under such a condition nurses cannot take care of patients sufficiently. But healthy people don't think such a thing in general. Therefore we should think it on this occasion.

such a situation nurses are not able to carry out their duties adequately. For example, a patient who has had a stomach operation must be watched carefully even when he drinks green tea. It is better for him to drink it at the same temperature as the body's and to put it into the stomach slowly. It is true that to do this is naturally better for him, but nurses can not do even this because of the shortage of nurses.

Eight hours of labor at night require double the energy needed in the daytime. Nurses must rest during the day before night duty because it is very serious for them to take wrong measures. Therefore they are restrained all day. Consequently the time which they can take in private is only eight hours

retire from service. If they try to continue to be a nurse, they will need the understanding of their husbands and men around them.

Secondly, look at nurses' wages. In the case of T private hospital Kohkans get about 51,600 yen as a starting salary. And they get about 56,600 yen in the third year. (In July this year night duty averaged about eight times, afternoon duty eleven or twelve times, day duty nine times.) The extra allowance for night duty is 600 yen. As women get generally little wages, people are apt to consider that nurses' wages are very high. But now we can tell that there is not a reasonable valuation of night in the consideration of nurses' wages. Do administrators have only the view that what nurses do on night duty is the same as what they do in the day? In a hospital where medical care is regarded commercially and operated as an independent profit system, Junkans who get cheap wages, and part-time nurses are induced to work.

Still other problems of nurses exist. Almost all nurses live in

the dormitory of a hospital. This dormitory doesn't take the problems of night duty into consideration. And it makes it very difficult for the nurses to their jobs well.

Moreover another problem is that there are many sick persons among nurses themselves. Even if nurses were ill, she would feel obliged to serve because

she realizes that the other nurses will have an extra burden. So nurses often have serious illnesses. Under these circumstances, we must not be under the mistaken illusion that nurses are like persons in holy orders. We must not forget that in Japan today even the sick are experienced terrible times.

Buraku Still Remains

At present, some people in Japan are still discriminated economically, socially and culturally. Only because they had been the lowest rank in the feudal times, they have been called Burakumin (the people in the unreleased community), been repressed and been oppressed all through the proclamation of emancipation in 1871.

Buraku discrimination was left consciously in modern society. Many of them never can get sufficient jobs. They worked themselves hard on coal mines and public works, and such. Their human rights were guaranteed by no means. They are discrimination in their place of work and in school.

Now the original sense of Buraku discrimination is not only the sense of the feudal rank. Many of them live in Buraku. The poverty and the dirtiness, the fault of education as a result of poverty and the employment in the scornful professions in Buraku, are the elements of the sense of discrimination. Among many discriminated people, most of them are poor. Their life condition must be improved at once, for it makes the image of Buraku discrimination, and preserves the sense of it. If we try to extinct Buraku discrimination truly, we should look at their life condition from democratic stand point. And the social welfare, the unemployment counter measure and the education to human release must be enforced perfectly. They must be enforced firmly under the Dohwa-Taisaku-Jigyo-Tokubetsu-Sochi-ho (the particular law for the emancipation task).

Inner Discrimination

Everyone has the sense of discrimination generally. In ready-made social system, we go blind for pursuit of our benefits, we unconsciously create the sense of it. We must continue to ponder upon our life. We must expose ourselves. And when we become aware of our sense of discrimination, we will face various contradictions in ourselves. For example, in the entrance examination and in finding employment, we may have the fundamental sense of discrimination. If we choose a famous high school for entrance into an university, we have it certainly. If we live peacefully on the common course in modern society, we are uncon-

sciously discriminating someone. When we pursue our sense of it, we cannot ignore the contradiction in the constitution of the society. If we recognize this unconscious discrimination, we will know that we discriminate someone and we are discriminated in the modern society. We always compete with another with the sense of it in the free capitalistic society. Consequently, Buraku, the oppressed people is indispensable to establish the modern society.

Sayama Justice

Nine years ago, a girl student kidnapping case occurred at Sayama in Saitama prefecture. Mr. Ishikawa was arrested on the suspicious of the murder. And now Sayama Justice is on trial. But many discriminating prejudices and predictions are recognized in the arrest and the justice. Whether he is a criminal or not is no matter. We must notice the discriminating prejudice and prediction.

The police failed to catch the criminal (the criminal appeared in their eyes). Moreover the sufferer was killed. In order to the police recover the prejudice, the police had to catch the criminal. Then the crime detection was done under the discriminating conjecture that the criminal must be someone in Buraku. And Mr. Ishikawa was suspected of being the criminal and was arrested on suspicious of other cases. He was arrested unfortunately (just unfortunately). And the police forced a confession from him by tortures and intimidations and tears of a traffic policeman (Mr. Ishihara had acquaintance with him). The police framed up material evidences and made the criminal of him. It doesn't seem that the justice was administered fairly. His family testified that Mr. Ishikawa was at home with them then. But, at the first trial, the testimony was not recognized in the Urawa district court. The public procurators did not show the evidences on the case perfectly. They recognized the evidences that made him the criminal. The other evidences may prove his innocence. On the other hand, the chief judge Uchida adopted completely the witnesses and evidences on the part of the procurators, but he did not adopt the witnesses and the evidences that did not plead the guilty of the accused. He

(Continued on Page 6)

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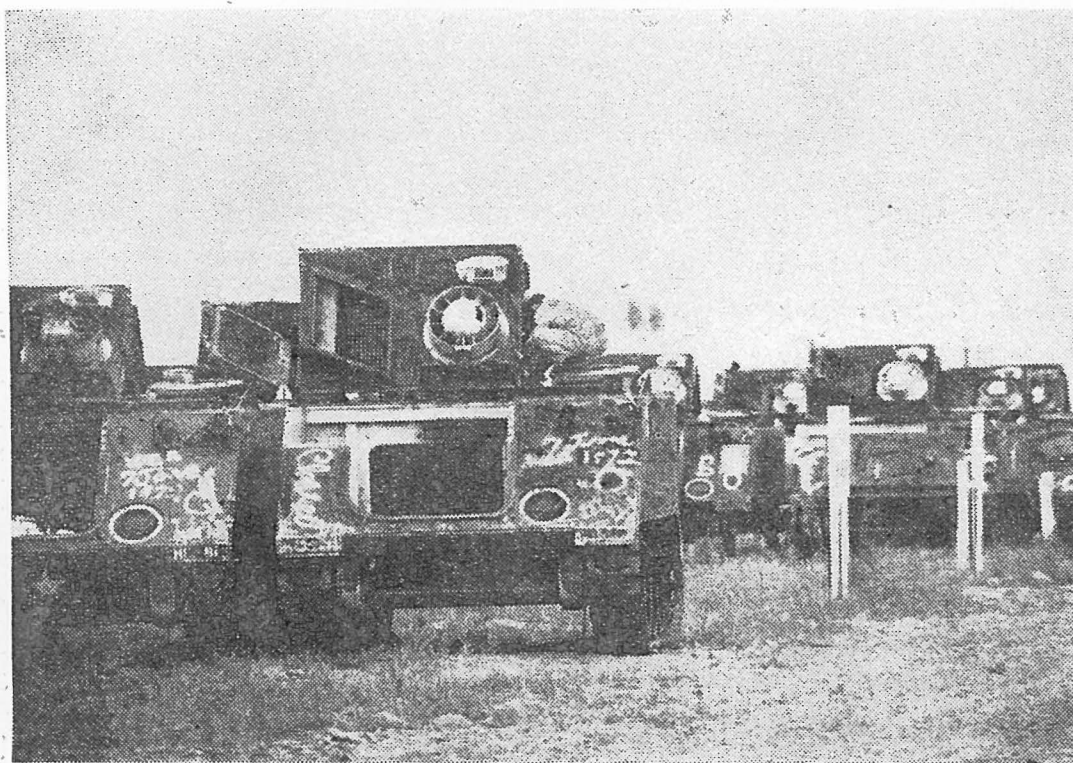
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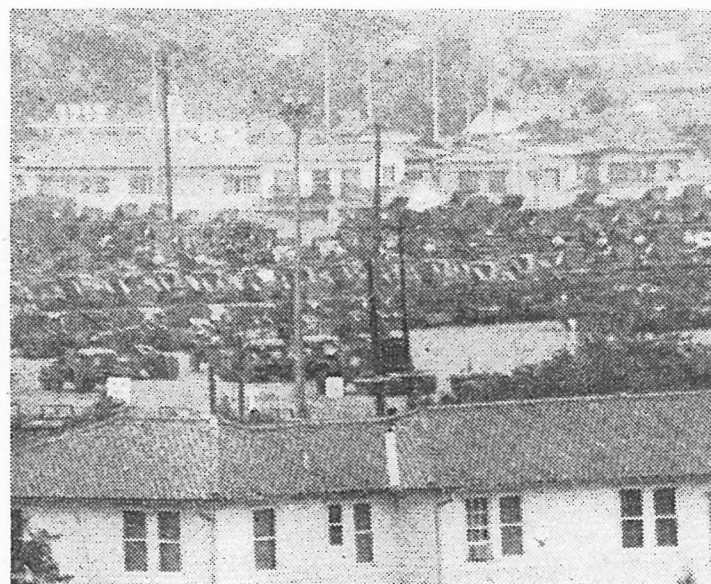
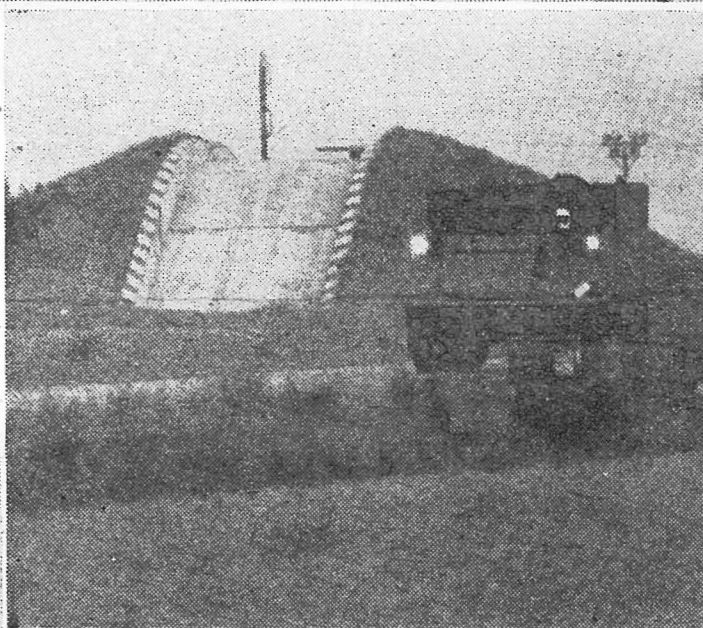
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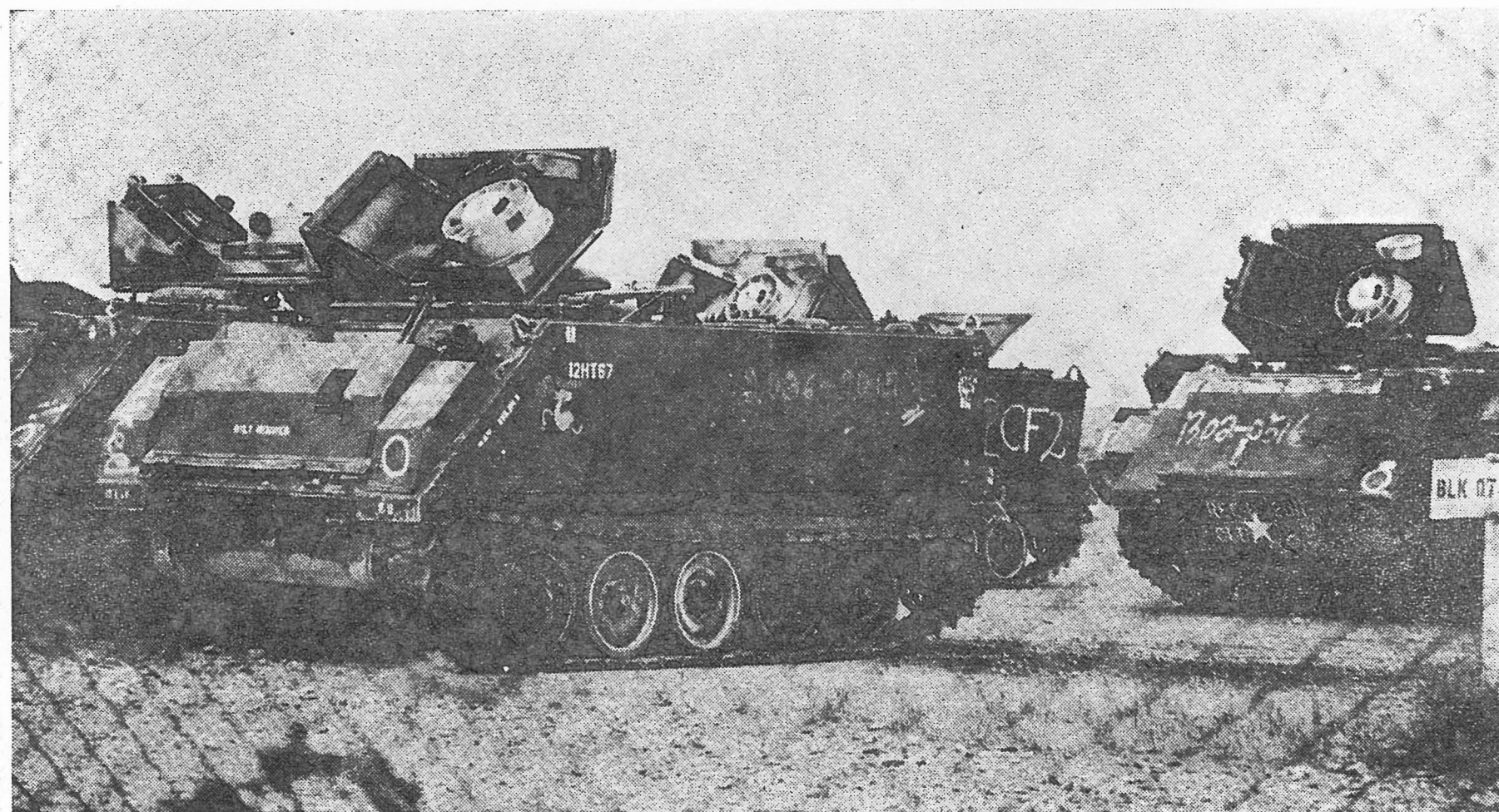
—Put Fire On Your Mind—



A Japanese worker on a broken murder car (top). The road test to the battlefield tomorrow (right).



Whole space of Sagami Depot (top). A Vietnamese boy pulling by U.S. armored mortar car (middle: by Sawada). The armored cars are waiting for maintenance and back to Vietnam and Europe (bottom).



Giri And Ninjo In Business Society

What on the earth is Giri and Ninjo in our business society of today? Giri and Ninjo as Japanese particular spirit have been become the mental backbone of Japanese. As a natural consequence it follows that....

For generation, we Japanese have a tendency of obedience to ruler's order. There was nothing to do but to obey manager's order on contrary to his belief, under the name of virtue. In opposition the ruler has brought up the belief as only means of the control or the government. This spirit consists of Giri and Ninjo. These make it very difficult to keep relatively objectively position which rears friendship and exchange of the information, these exclude other society by making their own existence absolute.

Indeed people in the clouded society had to judge by using the static experience or the idea only.

So the relationship between people was not logical but sentimental this results from Giri and Ninjo through the territorial-relationship and the blood-relationship.

After all the ruler grant a favor to subordinate people, people are obliged to show him civility in return. By repeating this relation, the relation between master and servant has grown very strong and become fundamental idea in the society.

Ruler's Moral And Law

The protest and cross-question of the subordinate people were absolute vice for their ruler. If they committed this institution, they ought to have ousted from their society or group. To obey the ruler was moral and law. This was sole truth in those days. In this sever condition, making the most of individual creativity and emphasizing self-consciousness have not been allowed. There wasn't, so to speak, ruler's consideration which was

accepted in the various institution or organization. Namely the ruler wouldn't consider the democratic action to take up the opinions of all in order to maintain his own position. But Giri and Ninjo still survive taking the material and spiritual shape as Japanese mental backbone from ancient times. But when the democracy was introduced after the war, and was desired earnestly, we began to understand Giri and Ninjo only as the feudal historical product or the remnants of the respect of human relation. It is modern tendency not to judge emotionally but to care so much on the gain or the lose.

Feudal Relation In Enterprise

But even today Giri and Ninjo are the standard to judge virtue and vice of every affair. And these become only energy of every action, supporting feeling of the people.

At present in the high economic growth including many difficult questions, we can not deny the existence of this spirit in human relation in the organization of enterprise, of course it depends much on the machine civilization. It is essentially that manager makes much more of the human control than some high machine control. For example, whole-life employment and long service seniority rule are some of them.

We shall especially find the warmheartedness of the family mood in the minor enterprise and small businesses. But the manager began to emphasize to practice the rational spirit (modern thinking) excluding waste, in order to compete with the world enterprise, so that nowadays the manager has a tendency to take a resolute at-

titude towards human relationship.

American business society itself, however, might receive Japanese particular spirit which American control of the enterprise lacks in the aspect of the money-making. Indeed this is a cynical phenomenon. But as this Japanese particular spirit is utilized in order to intensify the feudal relation in the enterprise, we can not look straight the various affairs but look through only the policy of the enterprise.

So we may have a tendency to ignore the social responsibility.

After all we must take notice of the consequence.

(Continued from Page 4)

sentenced to death on the accused after the half a year's short trial.

At the second trial, the accused denied his own confession. The chief judge Inami has restricted the hearer of the justice to 18. And there, he has forbidden to make a note. The unnatural death of four valid references in the case have not been investigated so much. Their death have been regarded as only suicides. In the 44th year of Showa, five young men occupied Urawa District Court. They brought about direct action to answer the discriminating justice.

Now, the justice is regarded as the discriminating one by many groups of citizens, local public bodies, the intellectual class and mass communication. But the Chief Judge Inami is on the point of delivering compulsory judgement on the accused by then as he will retire from court in this November.

We must watch the destination of the justice. Let us keep to pursue the true democracy.

Reconsider Our Habits

By T. Okada

What is a habit? Consider personal habit, then there are examples like Mr. A having a habit of biting his nail or Mr. B having a habit of making a joke; they are almost due to character and the character is influenced strongly by environment in which he was brought up. When we call Japanese habits or American habits, it is the common character which each nation has by nature. Such character were made of itself in the process of nation's history. So, I take up some Japanese habits if they are able to be explained from the past life which Japanese had. I want to follow the history briefly. And at least, by learning the reason why we have such habits, I may be able to have a time to look at ourselves and understand ourselves deeper.

(A) The Habit of Climbing up

We Japanese are always eager to climb up high places or have the habit of doing so. For example;

1. Everyone desires to enter universities, if possible, the most famous national university. So they begin to study very hard from his early childhood.

2. Japanese old systems and customs are formed like steps. The change of officials' chair is not related with the content of works, and the rising of their position becomes their life objective.

After all, we learn to climb up and to creep from childhood, and do things by halves, we feel honor to be above other people, leaving the result of work aside. We don't pay much attentions by what we'll be waited, or what we want. If we go up, we will become someone and if it is realized, we want to become other things. Such consciousness makes Japanese very busy workers, I think.

(B) The Habit of Worrying about Surroundings

It seems to be peculiar to Japanese that we say, "I owe an apology to the world for what I have done." or "Don't do such things, or it may cause scandal." In short, it is certain that the world's eyes made Japanese action and thought very limited from distance. That is, we are particular about

one's appearance and fond of showing off. For example;

1. We draw a sharp line between everyday clothes and outdoor clothes. For the speed of change of fashion and economic life are not well balanced.

2. In the wedding ceremony, the appearance is more important than the contents. In the important event in one's whole life, one puts stress not on the contents of things, but on the occasion to inform people.

3. In diplomatic question, when a large country America visited China, Japan changed suddenly her manner and she feels like going to China. 'The world', that is, 'outsiders' take the greater part of our personal life. The tendency to be absorbed in outer world or to move when we are offered something by outside, seems to be trying to approach the general trend unconsciously and instinctively.

Japanese often talk about "success in the life" from old times. The word, "Shusse" (success in life) has special sound. Where was it produced? In the old society in Japan, there was a special classification, that is, the class system of the military, the agricultural, the industrial, and the merchantile. Step by step, this conventional classes by occupation became to be thought as social position. As soon as the feudalism broke down, the suppressed feeling exploded. And the time had come when the dream that people can climb from below to above is realized. It is natural that the stronger the inferiority complex of low rank is, the more eager is the wish of climbing up. So the word, "Shusse" was produced from it. The passion to rise in the world, completely caught people's heart after the Meiji Restoration. Next, the reason why we are absorbed in outside world and cannot keep cool but nervous is that we don't have conviction in our mind, and lack full life and feeling uneasiness in ourselves. For we are anxious about loneliness and feel uneasy unless we go in the same direction with other people.

Now we are running as if we are pursuing something or we are being pursued by something. We see restlessness there. I think that, the time has come for us to maintain ourselves with continuous self-examination to fix a steady gaze on our own feet, not on others'.

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Religion Take Away Our Reality

Now we live in a culture, so-called "scientific", and in a society, praised as "modern".

People wearing spotless and clean clothes spend the whole day looking at themselves with delight in a mirror. And it is a relief to them to be in a firm order. We are boasting of it and believe it to be the greater. However we may boast and whatever we may believe, our souls will never stop raising its cry.

(1) We may say that human history is history of religion. The days bestowed on man mean the embodiment of existence. Man is, on the one hand, a being adapted to the laws of nature, on the other hand he is the pre-eminent being of the universe. Man has a body based on death like some inanimate thing, at the same time he has reason pointing to "the harmonized cosmos" with unlimited love and truth. It always continues to raise the question about our being within us.

It is too fatal for us to avoid resowing it. So the instability of man makes him lonely. A shock from instability is issued as a desire for a hyperphysical power and the absolute being. And such an absurd desire leads to the dissolution of instability.

Whence we have religion.

The doctrine of great religions in the past had a theory about an absolute being that would be able to control man and the universe. The believer would take refuge from their sense of loneliness and agony. So religion is, as it were, a place of refuge.

It is namely the abandonment of the freedom to choose for ourselves that we wish to solve in dependence on the absolute power.

The religious circle is passed through by the absolute theory which is above us. All of our values are concluded by the theory there. So judgements and the decision of values are taught us by an outer power. If we should stayed in such an absurd circle, we could not rely upon ourselves.

(2) Why should religion be described as a belief in God?

If we can say that religion is worship of an absolute power, we can find religion in various aspects of our life.

We live everyday with regular words and regular ways. They are common parts of society. We can find out about society through them. It is, on the contrary, because we are restrained by the principle of society, that we are conscious of society. The common part is one courtesy and fascinating magic. When we act in accordance with it, our free selection and our sphere of activity become narrower. And gradually our thinking and passion are distorted. Then we become destitute yet, we expel the value to exist for ourselves.

It is no doubt that we live in one society. So we must accept some social facts; the way of thinking, knowing and judging. But they ought to be a supplement to us. And they must be a kind of trifle. Our central fact is the value in the real phases of human life. If we are dazzled to social values, and concentrated our

mind on living there. We completely become a trifle being.

The real phases of human life, in which our soul express freely are upset, when we easily apply ourselves to a certain logic or throw out our will with the regular words. So we fall into the ominous state of religion.

Now, we live everyday with the scientific regardness and the rational way. And we seem to be happy. But we are not necessarily happy. All things surround me are firm and secure. They make us joyful and hopeful temporarily. We are assaulted by a kind of fear occasionally. However, it is the

question in our soul why you are laughing, what you are enjoying. They cannot satisfy our soul in spite of providing with full enjoyment. However we may believe in God, "science" or "modernism", we are still lonely.

The reality to us is evidently the harmonized cosmos. The question about one's being is raised when we think how obtain the harmonized cosmos in being such state. We can never approach to the reality of life without considering the question of freedom.

We should rather pray to God for trials than for happiness.

Art On Commercialism

By O. Abe

It is true that we contact the works of art through commercial means. But we don't want the artist who subject to the commercialism. Of course the artist needs bread to live, but he creates the works as a professional, he has to show that his act isn't a mere production of commodities. It is said that this century has a small crop of talented artist. I think the cause of this phrase is high development of commercialism. The desire of the artist to declare his work is caught by commercialism, and if the work is worthy to the dealer, the work is advertised. Primarily the criticism should be introduction of the work but it changes to the means of stimulus to buy. Then the price of the work rises. In spite of the desire of the artist the work isn't seen by many people. It is often seen in the fine art that the work becomes an object of speculation. The artist who is on the commercial base is assured to live peacefully. As it were he build up a castle. But we don't want to let such a man to live peacefully. We want to find a way not to grow wealthy the dealer who profiteers using the artist as a commercial means.

Nameless artists also declare their works and we may find fine works among them. For instance some artists show their works on the pavements or in the underpasses. Of course some of them only want to earn but some challenge noted artists and try their faculties. Some artists sell poetries and the others sell pictures. They sell their works directly, you may find a favourite writer or an artist among them.

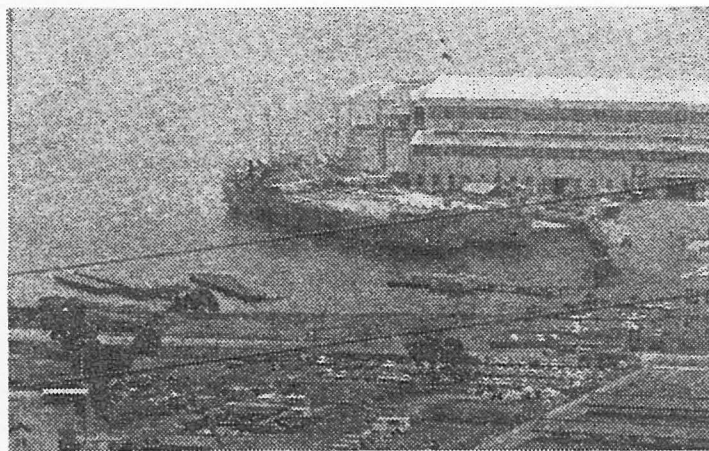
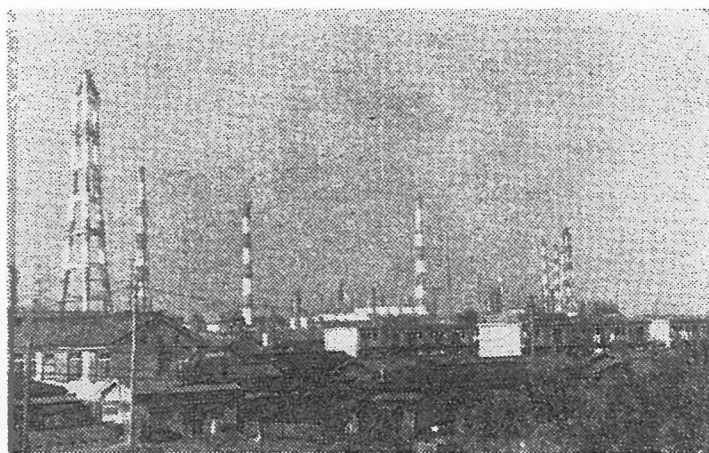
Many art exhibitions or concerts are held in autumn. But they are planned containing a commercial factor. So we should stop going to the museums or the concert halls in order not to grow wealthy the commercial promoters. And we should stop contacting the works of art to become the authority of the art. This tendency lets the commercialism to invade into the art easily. It is very important how to catch the criticism about the works of art. But the criticism is a means to contact the works and it is a sense of another man. Then we need to have a natural impression when we contact the works of art. Maybe it needs a training. And if we can get the individual sense of the

works, we contact the works by severe attitude. Such attitude makes the artists to create the works which show their souls, they are real artists, don't create the works only for money. They stop being over conscious of receivers, create works for themselves. The creators of the works and the receivers should be in such a relation.

And we can also compare the classical works and modern works. To think of eternity of the modern art is significant. In the world of music, there are many popular music concerts but modern music concerts are very few. And classical music continuously touches our hearts. The greatest composer of the classical music are mostly belong to European-culture circle. We hope the great composer who is equal to Bach, Mozart or Beethoven to appear from our culture circle.

I think the answer to the question, "what is the art?" isn't necessary. But we will get the answer in our hearts by growing the individual sense of artistic value. Through the art we can find a splendid life. Everybody has his own sense of art, picture, sculpture, poetry, novel, music etc. Don't be afraid to contact the works of art. Let's find our favourite artists and have our own sense.

Photo News



Patients of Yokkaichi won in trial, but the dirty sky still remains (above). The ship repair facilities of U.S. Seventh Fleet at Sasebo Naval Base (below).

(Continued from Page 2)

has no time to spare for children, and cannot communicate opinions to children because of various works.

Differentiation of part in home still remains firmly now as traditional image. "Father should work and mother should household." Seeing that father make a pet of children beyond necessity when he comes in contact with them, and he probably wants to make sure of his position in his family.

Father is the nearest model to the children as the professional and seniors of life. Therefore, I think father should recognize his part and position deeply, and exerts himself actively.

If he neglects it hereafter, family itself will advance to destruction. In Japan, when we speak children "Amattare", we have a tendency to understand him that has childish reliance,

self-assertion. And this word has a charming nuance. Japanese feature, longitudinal connection is stronger than lateral connection as husband and wife, and the old have a most liberty.

But children who have infant minds yet will receive a deeply rooted influence. When we think this peculiar character, we must pay attention to difference of civilization as a way of childcare. In fact, our society has our value sense and has an image of desirable man. Now that, if we act against that social custom and tradition, our conducts will lay us open to the public censure.

So, we are apt to follow suit a way of the act that is admitted in the society.

However, I think, human's character is not merely formed by heredity and environment. We must not pass over a positive and active aspects that we will form our characters to better direction by ourselves.

日比谷通りから見た
「サンワ東京ビル」(昭和48年完成)

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RIKKYO ECHO

Published monthly during the school year except Examination Periods
by the English Press Society of Rikkyo University

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Editorial

Our Theory Of Photo

In daily life, we can have a recognition about somewhere though we have not been to there, or we can have a recognition about something though we have not experienced it by the image. We can say that the image helps to make a recognition! But then, the language plays an important part in making a recognition, too. In a word, it is not too much to say that we have a recognition by the language and the image. In fact, the image has the important connection with the language in Mass Media.

In Echo, we can think that the picture of the news paper plays a part that defines an opinion of the article. In a word, what to photograph depends on what the editor wants to say and the picture to be printed is chosen by what he wants to say. But we have to notice that the picture is a way that we will approach the essence of the fact by science and it is only a part of the chosen fact. When we print the picture, we should recognize that it is merely an illusion.

Well then, why do we print the picture that is the illusion? Because the picture, that is what we see for ourselves, is an opportunity for us when we recognize the state of things and make an article. The picture that we want to print must be an opportunity that strikes us when we are going to make an article. So we have to choose the picture according to the thought and the point of view of the editor.

But it is not easy to choose the picture according to our opinion. We have many problems there. Surely there may be the picture that hasn't the significant mean. But when we write an article on the state of things, it is difficult to know how we take a picture and to know how to choose it. For the opportunity is not necessarily manifest and it is difficult to show what we say by the picture.

We made the article on "Minamata Disease" before. The picture was taken in "Tokyo Minamata Matsuri", held toward the shareholders' meeting in Hi-biya Park. And it was the picture that the patients appealed to us their pains. But I don't think that it manifested the opinion of the article, and I reflect that it never manifested their pains. But I think that the picture was that we could print possibly. We cannot collect data and take pictures beyond the limits of our reach. In a word, it is not easy for us to go to Minamata to take pictures. Maybe, we can't help giving an insight and recognizing the state of things in our reach.

We, all members of Echo, have not made a news paper for readers, but we have made the paper to express our opinion. It is different from the commercial newspaper. We aim to argue how we recognize the fact and want to know how the circle's members think one another. But we, as the editors, must be expected to need the reaction from the reader. We should think that the picture is the introduction of the article, and we should make it the opportunity to communicate with our circle's members and the readers.

And we should choose the picture and print it with care, not only because it helps to communicate the readers our opinions of our articles, but because it is the inevitable state and opportunity for us when we make the article. It is true that the picture—the image—is not the truth. But we may be able to make the picture as one place that we begin to recognize the state of things and ourselves with the reader.

Flowers Bloom In "Hanasaki Yama"?

By K. Ichikawa

One afternoon when I was looking at the books at the bookstore, I was fascinated by one of the picture books. It had especially a beautiful cover among them. The writer is Ryusuke Saito, and the artist is Jiro Takihiro. After reading that picture book, I want to deliver you my impression. I wish this world would be filled with people who consider

ture book has an effect of appealing to the infant's mind intuitively by pictures. There are several means to appeal to the infant's mind which have these two functions—one appeals to the ears and the other to the eyes. For example, there is a shadow picture. A shadow picture seems to have a form which a nursery tale should originally be. The artist of

is to say, it should be composed of poetry. We can feel the flow of poetry through the whole story of this book. Also in this point, this book can enter the infant's mind naturally.

In this story, Yamanba says that if one doesn't think for one's own good but does for other's good, and does kindness, the flower blooms. Reading these words, some people may think that this story emphasizes too much that people should restrain their own desires. And they may criticize that this story is too instructive. But, it's the way grownups think.

In general, grownups tend to use nursery tales as the means of moral education. But, books are "to be placed", originally, and when one feels like taking it up, one should read it by one's own interest. So, in case of nursery books too, grownups should only buy the book and place it, and after that, they should leave it to the infant's choice. And once infants take up a book, grownups shouldn't interfere between the infants and the book, and let them enjoy themselves in that world. It is important for us grownups to reconsider that infants' books are what infants enjoy.

From the viewpoint of grownups, blooming flowers by one's doing kindness may be considered like this—if one does something good, one might get something good in return. And such grownups may wonder if Aya, after this experience, would become to do kindness for the sake of reward.

But, I believe that Aya wouldn't become so but remember Hanasaki-Yama's scene and Yamanba's words as a beautiful memory. And I don't think the infants who'll read the story will wonder like grownups. I think they'll get a beautiful impression of Hanasaki-Yama and feel that kindness is very important for people to live.

Now, how about you? Closing this book, what do you imagine about Aya after the last page?



The picture of "Hanasaki-Yama" drawn by Jiro Takihiro is simple based on black like a shadow picture.

beauty as beauty, and make much of kindness better than any other things.

The story is rather simple. Once upon a time there lived a girl named Aya in a certain village. One day she got lost in a mountain, where she saw an old woman (Yamanba) and many flowers in bloom. Yamanba told Aya that the mountain was Hanasaki-Yama, and the flowers bloomed when a person who lived in the foot of the mountain did some kindness. When Aya went home, she told the happening to her parents, but they didn't believe. So, she went into the mountain again. She, however, couldn't find any flower nor Yamanba. Since then, she thought once in a while, "Now, my flower is blooming in Hanasaki-Yama."

A nursery tale is originally told by oral delivery. A pic-

Hanasaki-Yama, Jiro Takihiro joins his pictures impressively to Saito's sentences. And these pictures are rather simple based on black. So, this book reminds the readers of the shadow pictures. Moreover, it brings about nostalgia to our generation who have a memory of having enjoyed shadow pictures in our childhood.

Numerous colourful flowers drawn in a few pages are especially impressive in contrast with most other black parts. And this exquisite-contrast will fascinate infants and make them feel the scenes beautiful all the more.

A picture book is what one comes in contact with in one's earliest days. So, it shouldn't be composed of long and complicated sentences but of simply arranged words and beautiful, impressive sentences. That

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