

The Severe Exam. In Modernization

The intensification of entrance examinations did not occur by itself. It should be considered from many angles. Especially when it has turned into a social problem, it cannot be considered without taking the structure of the society into account like academic cliques and bureaucracy which have been founded in the modernization of Japan.

The intensification of entrance examinations for university produces an opportunity for us to reconsider the education from social viewpoint. Every spring, the weekly magazines put the articles of high school ranking classified by the numbers of students who passed the entrance exams, and especially that of Tokyo University influences even the social column of major national newspapers and entrance examinations for university have literally come to be social problems.

Then what is the cause of the vice of education accompanied by the intensification of these entrance examinations? A certain fifty-three-old high school teacher says in the readers' column of a newspaper as follows: "In every exam season, many magazines publish the ranking of high schools. We think this is the worst cause of exam. intensification. Mass communications are blamed and we want people in general to reconsider whether schools on top ranking are really good schools." But, are these factors real causes of exam intensification?

The entrance exam and the title of being a university student are closely related with modern society. The trend of intensification of the entrance examination reinforces, of course, the increase of the number of aspirants to university. Let us consider the problem of entrance examinations and the university which accompanies the problem of entrance examinations.

First, we shall think the problem of "an academic clique." What is the clique? The clique is a very peculiar product of modern Japan. Traditionally, patriarchy has its deep-root for the production of clique. Japanese

thought to "house" gives rise to the idea of "an academic clique." Historically speaking, this words started to be used in the Meiji era. Those words were used to point out the feudal clan. "A homeprovince clan" and "an academic clique" took the important roles in the local community. Particularly, both have a close relation with the bureaucracy which we will consider next.

Academic Clique And Bureaucracy

A collusive academic clique contributes much to the promotion than ability. We think, there are problems which university, in some degree, is selected by student in the influence of an academic clique.

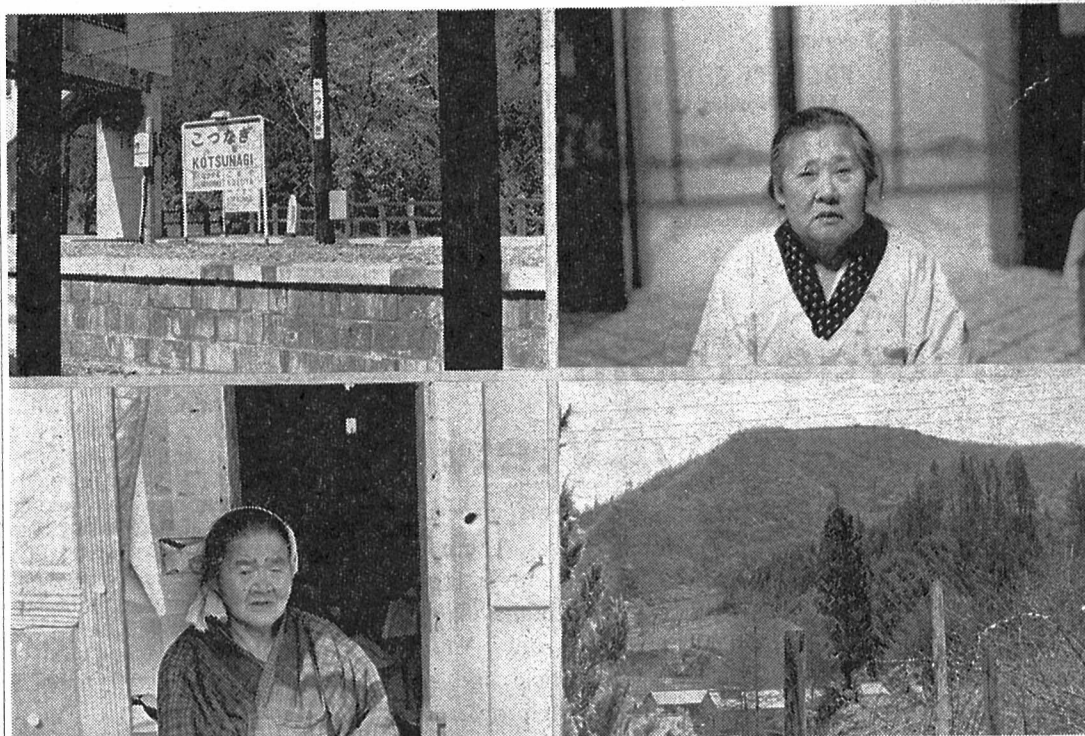
Next problem is the Japanese thought which puts emphasis on bureaucracy and which has tendency to look down upon general public.

This "bureaucracy" and "tendency" closely related each other. At Meiji era, the then

Government in power enforced the thought of "putting bureaucracy above people" and this thought was established along with the absolute being of Emperor. The graduates from National Universities ruled the official circles before World War II. The words of "putting bureaucracy above people" now became the obsolete word, but as the bureaucratic sense is still left, bureaucracy is supported. In the society in general this system is also left. In this system a school career with an academic clique produces much vices.

We have considered the cause of exam intensification from the view point of an academic clique and bureaucracy. Now what is the problem in future? This academic clique and bureaucracy is connected with Japanese traditional customs. Japan has been democratized since the end of World War II, but a few problems have been left under our consciousness. Through the entrance examination we should reconsider these problems.

Right Not Acquired



Mt. Kotsunagi, the source of living which they have struggled for four generations, did not fall into their hands.

Kotsunagi case is a struggle for the right to live which has continued for more than half a century and has been succeeded by the forth and the fifth generations. How did they

continue to hold their energy so long without breaking down on the way? It is the struggle which concerns the right of common guaranteed by the civil law. Though it should be the right to be recognized, it was not true for the peasants' in Kotsunagi. And the energy must have been sustained and maintained.

The right of common is entirely the right to live for them. So the denial of common means the judgment of death and the break-up of family to them. So we cannot deny this right. Their right must be guaranteed not only by the civil law but by natural law. No one is allowed to deny the right to live.

But this right was actually denied by the court of justice which should reflect the universal spirit of democracy. It is denied by the judgment that put emphasis on the formality without considering the substance. So we can find that the court is not necessarily neutral if we see this case naturally.

Originally, the law is to treat everybody equally. But law sometimes supports capitalists and men of power. Moreover, if the rule of law is formed by the sacrifices of people, we cannot depend on the law.

What the farmers at Kotsunagi learnt is the reality of democracy. What they knew is not formal democracy but real one which they felt by the way of taking action. The administrative power must be under the judicial power. But in the

existing circumstances, the justice may be suppressed by the power and became the organ of justifying the existing power.

Kotsunagi case is such a concrete example. In a real condition like this, what they actually felt and learnt is that they needed to protect their rights or nobody protects this right. It is difficult to protect our rights, and so we tend to abandon our rights. Are we paralyzed by the infringement of rights? People at Kotsunagi could see the right clearly, for it was concrete and connected with the matter of life or death.

To the Situation

The rights are often infringed skillfully, and we cannot always notice it. Therefore, we must be sensitive to the infringement, because the Power infringes it skillfully. But first of all, we have to be able to tell our rights. Actually we cannot tell what is abandoning our rights. As the first step to protect our rights, we need to check every factor which surrounds our everyday life.

It is the base for us to examine our circumstances for living, and to protect our life and to confront against the Power which suppresses our life. As a man we live, and we must protect the right to live against the those who violate our right. And we need to reflect on ourselves and introspect our situation. It is the first step to recognize our right to live.

June 18 Stud. Conv. Adjourned

On June 18, at the Tucker Hall from 1:00 p.m. the student convention that aims to organize a committee for student hall had been scheduled to be held by the appeal from the Student Convention Committee. But it was adjourned because the required number for summoning students, more than one-third of usual attendants, didn't become enough even after 2:00 p.m. Though the convention was scheduled to open at 1:00 p.m. there were still many vacant seats. According to the chairman, at 1:30

p.m. the number of people joining in the Tucker Hall was about 500, letters of attorney were about 700, 1200 in total, and for the shortage of fixed number, members of the Student Convention Committee entered classes and caused discussion about settling of the student hall for appealing to joint in the Tucker Hall.

The chairman, expecting that volunteers that cut classes would come to attend the convention, announced that he would postpone the opening of the convention, and make the convention into the assembly when attendants would not meet to the required number after a while.

At 1:45, the bills prepared by the Student Convention Committee were read out and the movement to settle the student hall was appealed to promote by individuals and clubs. What was said were mainly to have 24 hours of academic autonomy, and to impeach the reaction of the university authority to the movement toward academic autonomy. At 2:05, students were called to attend the convention in the midst of the

classes. But only 300 more letters of attorney were gathered and not any more students came and therefore the chairman announced the failure of the convention, which then turned out to be a mere assembly.

The causes of failing the convention were owing, for one thing and most of all, to the fact that the movement to have no lectures after 1:00 couldn't be recognized by the university authority, and therefore, lectures were carried on as usual. And for another cause, the fact that the information activity by the promotor was not enough and a large number of students were not fully informed of the convention can be mentioned.

In order to re-hold the student convention this autumn, what is expected to the promotor from now on, is to hold discussions on settling of the student hall and to involve as many students as possible into the discussions. And to fumble for the way of academic autonomy that is far apart from the intervention of the university authority will also be expected.



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Editorial

Emerge From Narrow View

The meaning of writing, for the newspapermen, is completely different from that in ordinary cases. The newspaper in our club has ever been published with a fundamental policy to publish our opinions and claims. Discussion in our club has been conducted on this line. And we have pursued the relations between the article and ourselves. We have even developed the personal problems to the social problems in order to recognize the relation of ourselves to society. We have long been published our newspaper on the above policy. But, when we receive freshmen in our club and discussed with them the concerns of their articles, we found a common but different tendency in them. It seems remarkable to us that they tend to be self-reflective and attentive to themselves. They thought and discussed with us their articles from their personal feelings and views, and not from social point of view.

Namely, we can say that they stick too much to their personal problems. We never deny the article of personal problems. But it is basically required that personal problems have to be developed to the level of social problems under which agreement we publish our opinions and claims in our newspaper. It can be said that they attach more importance to their personal problems than social problems around them. We are rather surprised at their tendency. We are confronted with a new difficulty that how we are to discuss our concerns and make the article of our newspaper from now on. We cannot think of ourselves and cannot give any solution to our personal problems without taking the outside situation of society into consideration.

Now, we have the problem, how we obtain means and ends from the society to solve our personal problems. From this point of view, we have to seek for the new way of our club.

Inquiry Into Ourselves

A few days ago, I went to the Counseling Center for Students and had a talk with a counselor. She says that those students who worry about their personality, human relations and psychological problems are recently increasing, and that they are increasing in these four or five years.

According to the statistics of the Counseling Center in 1974, the number of the students who consult about their character and psychological problems amounts to 32.7 percent. This number of the students follows that of the students who are given guidance about the educational problems. This fact shows that personality and human relations have become serious problems to the modern students.

Personality contains various types and above all introverted personality is most questioned in our society. It is an introvert who gets attentions from people around him and he himself also worries about his personality. This introverted personality has a few extraordinary characteristics, for example, he worries too much about his character and stick to his timidity for a long time.

But when he can clearly recognize himself, he has a desire to change his personality. Another characteristics is that man of this character shows indifference to social affairs. This fact makes it difficult for him to take part in various actions.

Above all, the characteristics of introvert who wants to change his personality weight much.

By the way, is it possible to change our personality? In this case, it includes many problems, such as to define the clear meaning of "personality," and if it changes, what has changed and so on. I would like to introduce you an example of Mr. A. Mr. A. has been an introvert and taciturn. His personality is still the same, but he began to recognize his own personality when he was a junior in senior high-school, and he began to suffer from it. He kept suffering for about a year, and he discovered the way of solving it when he became a senior and tried to study for the entrance exam. He told us the way of solving is...

1. to have a stronger curiosity,
2. to be put to shame positively, and

3. to take easy.

He is now a freshman in a university, and is not what he used to be superficially by practicing these three points.

Although he had never been conscious of his own personality, nor suffered from it until his junior year, he had been told of his own personality many times. And now he says he is conscious of his personality too much. But it is too early to conclude that his personality has changed, for we understand not his inner self but his outlook.

Change the Outlook

In this case, the fact that his outlook has changed can be regarded that it includes some possibility of some change inside of himself. What prescribes one's outlook is his inside which is the origin of outlook. In the case of Mr. A, at least his outlook has changed, and its influence is more than our imagination. He estimates none the less for it, and admits the value. The effort to change his outlook is to change the man himself. Then, where should we put the starting point of changing one's personality? After all, there is nothing but to change from outlook like Mr. A. In other words, it is to change his appearance. By doing it, can't we also change our inside—our personality?

We think the feelings "Sasshi" and "Omoiyari," which are deep-rooted in the Japanese heart and existed in the community have been lost recently. The relation between "Sasshi" and "Omoiyari" is that as the first step we guess a partner's feeling and as the second step, we sympathize for it. This "Sasshi" is the feeling that we can understand each other at heart without saying any words, and "Omoiyari" is the feeling to give a helping hand to a partner that is perceived to be needed by "Sasshi."

Then, when we think why the feeling "Sasshi" and "Omoiyari" grow in Japan, the following factors can be mentioned. First, Japan being an island country as plain as nobody can deny; secondly, the Japanese culture and language being unified excellently; thirdly, Japan having never been invaded by the foreign countries, in spite of taking foreign cultures flew into Japan; Japanese having been the heteronomous farming race that needed to settle and cooperate with others,

while the nomadic people being solitary, autonomous race marked by strong personality who seek and move the vast grassy plain wherever sheep go.

The strongest reason why the above mentioned feelings grow will be the forth factor among above four. It is because there was the premise that the farming community has to produce the food to live, and the insistence of the individual opinion wasn't permitted and the people in the village couldn't help living interdependently while they enhanced the sense of solidarity with one another.

Japanese Mind

In those situations, the words became inaccurate and vague which wouldn't convey the will clearly but convey the sentiment among one another; the consideration, thanks, encouragement, and sympathy. It may be due to this that Japanese language can express even the very complex and delicate points in conveyance of the feeling but is not proper in con-

Writing, Way to Consider

Whatever sentence we write, writing is exceedingly active. And still more we can say it is very conscious when we think that writing can express our thoughts and be opened to the public. I have been terribly worrying about "Writing"...active and conscious...for a long time.

I have once read a sentence which said, "Writing is to work out and answer the question." Just right! So I read, listened, and thought for an answer. And as a matter of course I found everything had been already written. Writing is to express the thought concretely, and at the same time, to remain.

In this case, the problem is "Can we write sentences equivalent to the thought?" Sentences don't have emotional expression that is peculiar to spoken language and a situation that is common to both a reader and a writer. That is to say a sentence is solitary. Therefore, if there is no help, it needs pretty high technique. But even if I had it, I am sorry to say that it seems impossible for me to bring out what is equivalent to our thoughts by writing.

And if a sentence remains, since we are human beings, we can't help holding dissatisfac-

tion: what I was is not what I am now, but I am not able to be optimistic by acknowledging any improvements there. For writing is considering. It is considering, and, exactly, understanding! We can discover many more things than only what we have in our mind. We discover there is something that we cannot understand for sure by writing at last. Only by writing, we can own everything! Therefore, I cannot but write. I now think that there is nothing but to write what I think better at the present.

Next, I have come to consider the thought to write. The thought to write, as well as writing, is active. We are not able to write when we don't comply with it. So we should consider with responsibility to both our feelings and thoughts. It is one propose that what we write will be understood and criticized by others. But at the same time, we expect reaction however it may be. Then we reconsider, I mean, reconsider ourselves. Writing is considering for us. We must continue considering and writing.

So, as for my conclusion, I came to think that there is nothing but to write what I think better at the present.

Feelings Beyond Words

veyance of the opinion of each other.

If so, it may be natural that the eyes can express as much as the mouth is better to understand each other. Recently the above Japanese particular feelings, "Sasshi" and "Omoiyari" have been lost. It is partly because, since the defeat of the World War II the feelings "Sasshi" and "Omoiyari" have been regarded as the feudal thing and been discarded because of the shock of defeat, although those feelings cannot be regarded as the fruit of feudalism. Another reason is that, the base to form the feeling of "Sasshi" and "Omoiyari" was lost, because the young left the village as the worker and swarm in the city by the development of the second and the third industry, and the village community has been collapsed and the workers can have no community in the city. We think the understanding of each other by "Sasshi" and "Omoiyari" is needed to recover the tenderness of the human heart.

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