

Statements on the Past, Present and Future of Keio

Every professor mentioned, "Traditional freedom of Keio has diminished." And they stated a viewpoint of university education. Centering around the past, present, and future of Keio University, we interviewed five professors; Professors Hukuoka and Kobayashi, Associate Professors Ikegami, Kawai and Kuribayashi who all kindly accepted the plan of this issue.

It is a quite simple question what is an university. But who can clearly answer in such conditions that social roles and meanings of universities are becoming ambiguous and social status of students is also obscure as well? There-

fore it seems valuable to thank again of that simple question, taking Keio Univ. as a material. And this is the aim of this issue. We want both students and professors to read this paper and examine the contents. Meanwhile, especially for the freshmen the statements of the professors will be a guidepost to study at university.

We greatly appreciate the kindness of the professors, and responsibility of rendition belongs to us.

Good Use of Talking and Thinking

Associate Professor Tadao Kuribayashi entered the Law Department of Keio University in 1955. After graduating with a master's degree in law, he went to the Australian National University in Canberra, where he studied for his Ph. D. in the Department of Law at the School of Social Science of the Institute of Advanced studies.

Ass. Prof. Kuribayashi majors in international law and wrote his doctorate on the Aviation Act. His interest is now concentrated on the substantial legalistic effect of international law. International law, at present, is warped by major powers (e.g. America's involvement in Vietnam.) So, whether or not this law effects such power politics and what kind of role it can play in Japan, which is easily influenced by overseas conditions, are the problems which he is interested most.

As he was educated in Azabu Senior High School, he entered Keio University because of its free atmosphere, which was similar to that of Azabu's, and because the university was situated close to his High School. In those days, the rate of competition for the entrance examination in the law course was 16 to 17 times and to pass it directly upon graduation from high school, which he did, was extremely difficult. Students then were separated from society to a certain extent and tended to spend their school life inside the campus. Of course they often made trips outside to contact society, but they showed no keen reaction to social conditions (e.g. student's movements), like students nowadays do. In short, there were no influence from society upon the campus.

As for the relationship between teachers and students, he didn't have many contacts with his teachers. Teachers and students were independent from each other. This is the main difference between public and private universities. For instance, in seminars, instead of teacher giving a certain subject for students to study during the class, students had to present their results of what they had studied by themselves. For that reason, it was not rare that a teacher did not attend his seminar.

Ass. Prof. Kuribayashi's hope for us, students, is that we should be aware of what we must do at university.

"A university is not merely



Ass. Prof. Kuribayashi

a passage for going out into the world," he says, "it is not wrong in itself for a student to do what he prefers to do. But without impacts which a student can bring into the campus from society, his study will have risks that it might become indulged in academic discussion. Such a search for truth as studying, needs the objectivity that we must rise above the world to a certain extent as well as to go into it." He wants us to realize the distance between our own studies to present society. To make a distance between society and studying can be called a limit of studying, but he wants us to look at a phenomenon in society in a objective way when we are students.

According to some teacher at other university, he stated that the academic standard of Keio students is high and in fact a basic scholastic standing has been established. But on the other hand, looking overseas, the Australian National University is almost completely a graduate school university. So the standard of study is very high and students are all hard workers. There is no comparison between this and Keio, but at McGill University in Montreal, Canada, a law student has far larger amount of reading than a Japanese law student has. In consequence, a Canadian student's background in his field of study is greater and he studies hard with this accumulation of knowledge. This is because students in Canada enter university with an aim, which is seldom seen among Japanese students.

"Referring to the administration of university," he said, "there is the problem of salaries for teachers in Japan. The thought of scholars being contented with honest poverty is old. This is especially true under the present state of inflation. It is out of the question that we have to buy books with our salaries. The economical

Appreciate Again Fukuzawa's Tradition

Professor Noritake Kobayashi was born in 1932 in Tokyo. While he was in the Faculty of Law and Political Sciences at Keio University, he participated actively in extra curricula activities. He was one of the editors of the English newspaper, the Mita Campus.

In his junior year, the Professor transferred to Harvard College. There he specialized in international government and graduated from it in 1953 with an AB cum laude. Upon the completion of his state side study, he returned to Keio and received an LLB degree from the University in 1954. Recalling his "good old" college days, Professor Kobayashi remarked to the reporter that he had thoroughly enjoyed the "liberal scholarship" at Keio in the tradition of the great Founder, Fukuzawa, and also been enlightened greatly by the Harvard tradition of "academic indifference."

The early 1950s seem to be "the golden age" of Harvard. Professor Kobayashi had Dr. Henry Kissinger as his tutor and Dr. Edwin Reischauer and McGeorge Bundy as his thesis examiners while he was in Cambridge. The memories of his youthful sojourn at Harvard was a very dear one for him. After graduation and even after joining the Keio faculties, Professor Kobayashi visited Harvard many times.

The liberal tradition of Keio academism was restated by Dr. Kobayashi. He told the reporter

basis for continuing our research should be guaranteed." Further, he hopes for the betterment of teachers' curriculum schedule.

As for the university authority he wants Keio to show distinctly the original attitude for studying. For instance, Keio has an idea of independence and self-support, ever since it was established. But this conception has been changed from that of Meiji Period. So the president of Keio must carry out the realization of the concept accurately.

Finally the Ass. Prof. said that we must begin from inside the univ. to solve imminent problems including those stated above. He cries for reflection and discussion to fill up the gap between the ideal and reality.



Professor Kobayashi
(Business School)

with a pride that "I am Jack of everything but master of none." His first phase of study at the university was devoted to comparative study of law under the guidance of Professors Koike and Minemura. In the second phase, Dr. Kobayashi engaged in the study of international joint ventures with the encouragement and support of Professors Okui and Fujibayashi. In the third and most recent phase, he is tackling the management and legal problems of "multinational enterprises." The Professor told the reporter that he felt he owed a great for his liberal choice of study subjects to the warm and understanding support given to him by his great teachers, some of their names already having been quoted.

At present, Professor Kobayashi conducts two classes on American constitutional law at the Law Faculty and one class on international business at the Graduate Faculty of Commerce and Business. Besides as a full-time professor of the Keio's recently established Graduate School of Business Administration, he teaches several courses in international business by the use of case-method instructions.

For the future, Dr. Kobayashi hopes very much that students and faculty members of Keio will appreciate once again Founder Fukuzawa's great tradition of "practical learning," and develop the wisdom and skill to think through straightly and forwardly in the maze of the much confused present day world problems in order to find practical answers. He ended his interview with a remark: "Don't be misguided by simple reading of newspaper headlines, but be prepared to find your own practical answers by reading between the lines and by reading beyond the sensational headlines into the real life."

Build Study Into Yourself

Professor Masao Fukuoka, Dean of the Faculty of Economics, entered Keio University in 1942 in the midst of the World War II. Dr. Shinzo Koizumi was then the President of the University. Having had a smaller student body than we have at present, Professor Fukuoka became personally acquainted with the President who was not only a great economist but also a strong advocate for a gentlemanly liberal education. With an imminent fear of death in war, Dr. Fukuoka said that students were more serious about problems of life and philosophy than their contemporary counterparts.

Professor Fukuoka studied at Harvard University for the period between 1953 and 1955 as a visiting scholar. During the war, the Japanese academic circles including those of economists were cut away from the rapidly progressing American researches and learning. Dr. Fukuoka, together with his contemporaries from Japan worked hard to close the gap in the United States. Soon after their completion work abroad, they started to contribute their articles of creative type to various American academic journals so as to regain Japanese position in the world of economists outside Japan. Dr. Fukuoka said that he is very proud that the efforts of these young men have resulted in recovering for Japan a well-respected place in the circle of world economists. He continued to talk that this was the reason why Professor Paul Samuelson had accepted Keio's invitation to visit Japanese academicians. His ambition seems to see that his circle of friends will produce a Nobel prize winner in economics.

Recalling his Harvard days, Professor Fukuoka remarked that the differences between the Japanese and American students are (1) American students carry much heavier work assignment than their Japanese counterparts (2) bright students in America try to demonstrate his accomplishment in the class by asking questions to professors and by participating in open discussions while Japanese of the similar kind tend to sit back in the class keeping silence.

Compared with his student days, Dr. Fukuoka finds the atmosphere at Keio has made a big change partly because of the massive scale of the University that was developed after



Prof. Fukuoka

the war. He feels students are more stereotyped and less conscious of their leadership quality than before.

A leader is an elite who is qualified to direct the course of society with their ability and a broad frame of reference and perspective. Many Harvard students are aware of the importance of this quality. At Keio, Professor Fukuoka seems to feel that students need to be exposed to a more all-rounded broadly based liberal education.

He also made a reference to the system of Harvard education in Arts and Sciences School where professors form independent faculties of specialists and students go to take courses to these faculties regardless of other our majors students choose. The professor seems to prefer Harvard system to those in Japan, though he admits that these still remains a number of institutional constraints to overcome.

For the future, Dean Fukuoka hopes that (1) as warm a relationship between the President of the University and students as he experienced in the days of late President Koizumi, will revive, (2) the University will improve its financial foundations since they are the basis to develop a free and unique campus atmosphere, (3) students will recover more human contacts with professors, particularly those who direct a seminar class by stepping up their voluntary participation in the discussion.

He closed his interview by advocating for the need of Keio to maintain the uniquely liberal approach to education and to develop to be an institution where it is easier to get in but difficult to get out with satisfactory grades. The dean thinks this important because this quality of education that Keio offers will be judged by the quality of students the University turns out to the Society.

The Mita Campus

1850
"calamus gladio fortior"

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Editorial

On These Interviews

This time, we made a plan titled "The past, present and future of Keio." Our theme is to research the present Keio compared with the past Keio. And in relation to the present Keio, we want to find a direction for the future Keio. But our aim not only concerns Keio. Keio is material in some meaning. Our true aim is to clarify the general situation or position of the all universities in Japan.

We can learn of the freedom of Keio from above interviews with various professors but the atmosphere with which Keio was established has been diminishing. And it may be said that similar phenomenon is happening in universities in Japan. Of course this phenomenon is the result of the new educational system which was published in 1947. Universities in Japan were changed by it. For example, there was an increase in student population, and moreover an increase in the number of universities. Specially about the student population, for example, the largest university in Japan has about 80 thousand students and the second has about 50 thousand. This is the first time that Japanese universities have been so crowded. These numbers are equal to the population of small towns in Japan. It can be easily said that this diminishing atmosphere can be attributed to this increase in the number of students who have to fiercely compete to enter to their university. Therefore it can be said this phenomenon has been caused by the entrance examination system in Japan. And Ass. Prof. Ikegami said that there is a difference between the universities under old peer school system and the universities under the new system. The purpose of the former was scientific research, study and education. On the other hand the purpose of the latter is rather to cultivate citizenship. Ass. Prof. Ikegami's idea must be examined carefully.

In universities, it is said that the former atmosphere has been lost, in other words students don't have strong individualities or personalities anymore. Then what about reality? The atmosphere which was once present in universities or the mood which students of each university had, has certainly been lost as stated above. But whether students realize it or not, they do have personalities and there is an atmosphere or mood in their university, even though there is a difference in social standing among students. It is hard for the students to know that they have these hidden personalities, so they can't feel it while they are students. Therefore thinking optimistically, in Keio there is still a freedom. But it is not a creative product created by the students who don't have so much yearning for the universities and are half made to enter any university which they are able to enter. And without good intentions, it can be said that the mood among each university has become uniform. It means that each university doesn't have any peculiar individualities or personalities, but on the other hand, it still can be said that there is a liberal mood among almost all the students in Japan. But it must be emphasized very strongly that this mood is not positive, because it is hard to feel an existence of any idea or thought, and what thought or mood there is, is mobile and can be lost easily.

And in relation to the atmosphere of the campus, Ass. Prof. Kawai said that the former Keio had a very close relationship with its surroundings. This is also common among universities which have long traditions. This relationship between the university and its surroundings—an consciousness of community—is weakened, too. This is true of almost all universities that have long traditions.

Both of the two are the problems, that is so to speak the relationship between human beings. It can't be denied there is one cause in making universities themselves bigger. But at the same time, universities are active organizations within the country, so there are not able to escape from the influence of it. Consequently, it can be said that such a factor is important, too. That is to say, in the whole society, there is a weakening relationship between human beings, and this has reached the universities. In relation to this point, Prof. Fukuoka said, when he was a student at Keio there was a consciousness among students as disciples of Dr. Kozumi. He also said that now in seminars, there is a tendency in relation between teacher and students to become functional, that is, students participate in the seminar and when they are finished don't feel any close relationship to the teacher. Do students among ourselves have the same functional rela-

Total Knowledge Really Needed

Associate Professor Haruya Ikegami, 40 years old, has been studying mainly the philosophy of Jean P. Sartre and now of Merleau Ponty. Mr. Ikegami entered Keio University in 1952. He said the following about his schooldays:

"There were not many students in the Department of Literature when I was a student. So we knew everybody not only in my faculty but also in other faculties. Students had clear consciousness that they were university students and a university was an institute for advanced studies. Their viewpoint of study was to pursue their own problems, which were not necessarily academic, and therefore they did not put so much emphasis on classes, nor did they attend regularly. It is the students of today that attends the classes more regularly."

"In the classes professors did not restrain the students in their study themes—this was called academic freedom of Keio and was different from national universities—so that there were not close relationships between teachers and students. It goes without saying that the students had personal contacts with the professors, but they used to study by themselves most of the time."

"Students in the Literature Det. have changed," Mr. Ikegami said, and he went on. "The first change is that the students who enter Keio, aiming at only the Literature Dept. are decreasing. The second is that most of the students demand practical utility for study. However, the Literature Det. is where the students cultivate and develop their total view and criticism. Nowadays the Japanese society tends to give higher value to technical professionals, but such trend will lead the society to become stiff and inflexible. I find it the *raison d'être* of the Literature Det. that it brings up citizens with inter-disciplinary views and criticisms, who play a role in preventing the society from stiffening. Therefore I want the students to study, free from the practicalness."

Mr. Ikegami went to the University of Paris to study from 1967 to 1969. According to his experience in France:

It is not only students that are fond of discussion, but also general citizens in France. They know the rule and style of discussion; that is, using words exactly and making their standpoint clear. This is because they maintain the tradition of the

relationships with each other? It is not a problem whether this situation is caused by the effect of the former student power which spreaded all over Japan or not. Now we have the problem that as time passes, upsurging of sentiment or lively mood will come back again or not. It is very doubtful if we do nothing. We must create a new age for ourselves and the coming generation. We ought to be living human-beings who have hearts.

As for the study of the students, many requirements were submitted, too. Ass. Prof. Kuribayashi emphasized to the students that objectivity is required in study, and Ass. Prof. Kawai said it might as well be strict to the students, too. Prof. Fukuoka said if he could in future, he would require many assignments from the students on weekdays and he hopes for their true growth when they graduate from the University or after their graduation. There is no difference between the past and the future mental attitude to studying. In a certain way, this is a mere everlasting principle because every student won't be scholars. But we need a objectivity now to know ourselves.

The problems of educational contents or methods are self-determining. It can be said that poor educational contents or methods work against the will and ambition of everyone, both administration and students, concerned. Therefore, to achieve a good educational curriculum takes much reflection and effort by everyone.



Ass. Prof. Ikegami

modern civil society constructed on liberalism and individualism, and because this tradition has been implanted in their mind up until highschool education."

"As for Japan, the Japanese people did not have a civil society. Although they have their own culture, it is not widespread among the whole nation. This means there is little ground common to everybody for discussion. Because of such circumstances, Japanese students are not accustomed to discussing."

"Post-war students took liberalism, individualism and rationalism as their ideological basis, instead of previous Japanese nationalism and the culture constructed on the Japanese family system. The trend was followed by students until the mid 60s. It seems, however, that present day students are emotional; sensuous rather than rational and contemplative. As a matter of fact, perspective is not built on rapid changes of recent social conditions. So it is only one's sensation that a student can depend on. I guess this is why present day students are emotional. I am afraid this means a reversion to the culture of old days."

The reporter asked Mr. Ikegami what and how he wanted Keio Univ. to be in the future. He answered in these words:

"Since the end of World War II, every university has been no longer an institute to bring up a small number of elites, but to develop citizens with total knowledge. Therefore I do not want Keio to keep on its originality. Rather, Keio should become one of these universities. Now Keio has two different educational system jointly, one is new and other old. The new educational system is for preparatory courses which give fundamental, total knowledge, and old one is for major courses which give advanced knowledge. The mixed system also is true of some other universities. However, it is such educational system that causes some con-

Social Role of Keio Univ.

Associate Professor Takao Kawai was born in 1938 and graduated with a doctor's degree from Keio's graduated school in 1966. Now he mainly studies sociology.

At present he is most interested in searching Keio's social role or existential basis, rather than its educational role. In other words he's interested in the long-term planning and the interactionship between Keio University and its surrounding communities.

He said that once Keio had a very close relationship with its surroundings of Mita. The university and its neighbors used to form a close community and that was the very basis of Keio's establishment.

Ass. Prof. Kawai said that this consciousness should be regained. We should find it in the basic existence of Keio and extend the relationship between the university and its surroundings to the relationship of Keio and Japan, and moreover, Keio and the world. Forming such relations, for instance, universities in U.S.A. keep their libraries open to the public. They also hold public lectures to improve the interaction between the university and the surroundings. In the same manner, he hopes for the restoration of community consciousness between the university and its surroundings.

He entered Keio University in 1957, admiring Yukichi Fukuzawa and Shinzo Koizumi. It was an age when Japan was in her period of post war rehabilitation, her starting period of high industrialization. Keio, with president Okui, was also in its early days of expansion and increase in its student population. With such developments the original atmosphere of Keio University began to diminish. But voluntary students could study whatever they liked.

When he went to U.S.A. to

fusion. We have to remember that universities provide students with total view and criticism of study. From this point of view I think it is natural that Keio mass-produces educated citizens, abolishing the old system. And in this sense I give a value to mass-production. But we also have to notice that mass-production causes a risk of leading universities becoming an organization to supply mere industrial labour resources, and actually the risk appears."

At last the reporter asked Mr. Ikegami about the theme he is currently studying. He answered he was facing two difficulties, that is, his themes.

"The first difficulty is that I am studying philosophy in Japan which has not ever had a civil society and philosophical tradition. The reason philosophy has flourished in Europe is constructed on agreements because there was a civil society among individuals. Traditionally



Ass. Prof. Kawai

study at Princeton University where the name of Keio was known to the Americans together with Tokyo Univ., Kyoto Univ., and Waseda Univ. He does not believe that there is a difference between the ability of American students and that of Japanese ones. However, students in America study very hard. They are rather forced to study hard because of the "sliding system." In this respect, he thinks that universities in Japan should be a little more strict with their students. Besides, in point of autonomy, American universities have more, which he thinks is wanted in Keio.

He mentioned that students of Keio are diligent compared with students of other private universities, but this does not mean that he thinks there is a classification of scholaristic standing among universities. Or rather, so to speak, he thinks that such a classification is unnecessary for those who study, no matter it is public or private school. Nowadays, Keio's students tend to do what they like to do more positively than before. An air of freedom seems to help this. But sometimes they lack the effort to make a good use of this freedom. He also wants the students to attain a way of collective thinking as well as to develop their personalities in this air of freedom.

philosophy shares the same dimension with social life in Europe. On the contrary Japan is different. Even if the Japanese people learned philosophy in adolescence, the learning is destined to be suspended when they start their social life. For the social life does not share the same dimension with philosophy. In this Japanese society, what is it that philosophy can do?"

"The second is that every study has now been divided into small branches and each of them is deeply investigated. Philosophy, once called the Queen of all studies, had played a role to lead and integrate all studies. But the function has been questioned with a rapid development of sciences especially since the 19th century. In this situation, philosophy has to build up horizontal relationships among the vertically subdivided studies. How will philosophy do it?"



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