

**SPEECH MEETING BY BIG THREE PARTIES**

## Topic: Peace and Security in Japan

On November 16, at Hiyoshi Campus the Big Three Political Parties Joint Speech Meeting was held under the auspices of the Keio Debating Society. The title was "Peace and Security in Japan."

Yasaburo Naito (Liberal-Democratic Party), Soji Okada (Japan Socialist Party) and Eki Sone (Democratic Socialist Party) were present.

The focus of this debate was naturally concentrated on each party's conception of "the Security Treaty between Japan and the U.S.A."

The LPD representative based armed neutrality upon Kosaka's proposal. The reason is as follows.

"As Japan is one of the members of the liberal camp, there are many personal rights in the Constitution of Japan. As the Japanese defence cost is 1.37 percent of the national income, it is obviously impossible for Japan to defend herself against a nuclear attack.

Everybody admits that the UN today has little influence. And on the other hand, Japan is clearly surrounded by communists countries. But because she is insular, there is not much tension. To restore the UN's power, we should rely on the Security Treaty. Therefore we should be on good terms with U.S.A. who is going in a similar direction."

After this, JSP advocated anti-armed neutrality based upon Ishibashi's proposal.

"Recently the circumstances in Europe have greatly changed, and the situation between east and west now faces its turning point. Now, the Treaty is no longer based on mutual help. Strengthening military alliances will increase the danger of war through the hard competition of armaments.

To decrease the possibility of diplomatic policy must be fundamental radical problem. So, Japan must exert herself to mitigate the cold war between east and west, keeping herself. We should claim military reduction and prohibition of nuclear fallout, and keeps neutral position."

Finally, the DSP representative advocated the following peaceful plan involving a reserve garrison.

"The present peace is held by the balance of power between U.S.A. and U.S.S.R. It is important that we should transform temporary peace into real one. Now, Japan, should aim at a welfare state, and carry out a neutral diplomatic policy for mutual security. As a part of the Treaty, we should exclude the constant American garrison and abolish the bases as a rule. And, basically we should defend ourselves."

At the beginning of the meeting, there were about three hundred students. But by the time the DSP representative spoke the audience had increased by 300.

## Meiji Tuition Struggle

The Student Government of Meiji University (Izumi Campus), Tokyo, went on strike on November 23 concerning a proposed plan to increase tuition fee for the 1967 school year.

Meiji University has three campuses at Surugadai, Izumi and Ikuta. Ikuta went on strike from November 26.

The main gate at Izumi Campus was blockaded barring the faculty and allowing only the students on the campus.

Students administrated the school, planning their own curriculum. They held class discussion meetings and lectures every day. On the other hand, the authorities announced a temporary closure of school and make efforts to persuade students to stop the blockade.

School authorities announced the plan to increase tuition fees for '67, last November. Students opposed the plan and talked about the problem with school authorities seven times since June of this year. They could not find a solution and thus decided to go on strike.

Students pointed out their reasons for the strike as follows: School authorities have no clear ideas about education and intent to pursue a line of co-operation with the industrial world by accepting the reactionary, educational policies of the Government, such as the teachers license law and the university establishment law.

University looks upon students as mere merchandise rather than as mere merchandise rather than as individuals. Increasing the tuition fee furthers this line of world. Therefore, we oppose the increase of the tuition fee.

# Individual Thought and the Mission of Our Generation!



The Mita Festival was held daily on Mita Campus.

On November 19, the 9th Mita Festival (a cultural festival in Keio University) opened at Mita. From the 19th to the 23rd, about 110,000 people visited the festival.

This Mita Festival was not planned only to be an amusement, but also to be the starting point of new value and thoughts at Keio; the basic theme being: Individual Thought, the Mission of our Generation. With this consciousness, the 237 participating circles had been studying their issue during the past half year. According to the questionnaires which was distributed among each seminar and cultural circle. And 83% of circles was conscious of that theme when they studied.

Concerning the theme, two special meetings were held under the auspices of the organizing committee of Mita Festival. One was an annual speech meetings under the title of "The Selection of the Existence of a Turning Point." The another was the 9th Student Invitation Forum under the title of "The University in Crisis."

In the sixties, we see a chronic depression of economic world the Viet-Nam War symbolizing the tension in Asia, the Chinese hard policy and so on. And these problems unavoidsly lead us toward issues in 1970. In view of these things, a series of speech meetings and symposium were planned. It is the mission of all generations in Japan to think of our security. And it was with this in mind that the series were planned.

ation and establish their thoughts individually.

The Forum intended to discuss fundamental theories but most visitors seemed to hear what they could do tomorrow or at least something about the theory of organization. Obviously there was disagreement between the organizers and the visitors.

Visitors, however, should make a good use of what they acquired through discussing the topics presented. If they don't, such invitation forums become meaningless.

## S.I.F. Discusses University in Crisis

The 9th Student Invitation Forum entitled, "The University in Crisis" was held as part of the Mita Festival through four days from November 19 to 22 at Mita.

About sixty visitors and Keio students discussed the theme with interest. The forum was made up of a symposium and a mass meeting and four discussion groups. The topics were the university and society, college life and awareness of current problems, student self-government and activities, and peace movement in student life.

The Forum came to the conclusion that students should establish their thoughts and their independence when thinking about the true meaning of university. Students who go into business after graduating university should hold on to their idealism despite the fact that society can not accept their thoughts easily.

The organizing committee of the Forum brought up the problem of establishing individual thought in daily life, including academic activities. The discussions were approached

ed so as to develop a point of view concerning the theme.

On the symposium on November 19, five lecturers spoke about the relationship of the university and society. Through the lecturers' experiences, the image of university was reflected. University is the place of learning, of course, and forming the critical spirit in order to deal with the irrational, that is to say, the place of establishing one's individuality.

On November 20, the image of students was pointed out. The greatest similarity among students is that they will not reveal their thoughts and show no interest in things happening in society. The number of students, who could be called, "petit bourgeois" is increasing.

This makes the situation desperate. What we, students, should do in such conditions of lack of idealism, confusion in student movements and apathy is to recognize the desperate situation and work to channel the problems into smaller groups such as classes, circles, seminars, and thus intensify human relations.

Thus, university student should solve the desperate situation

## A Series of Lectures on Peace

On November 19, Prof. Gi-ichi Miyazaki of the Yokohama National University, spoke on "The choice of Japanese Capitalism on Facing a Double Changing world economy on the way to reformation, and that the Japanese economy was entering into a world economy turning of itself, and concluded that Japanese capitalism should along with lines of a new economic nationalism in the face of opening system.

On November 20, Prof. Shingo Fukushima of Senshu University gave a lecture entitled, "Tension in Asia and the US-Security Treaty". In his speech, he pointed out choices in the revision of the US-Japan Security Treaty and analyzed the present circumstances concerning the Treaty.

Prof. Hanji Kinoshita, of Meiji University gave a lecture under the heading of "Conservatives and Reform" on November 21. He emphasized the earnestness of the reformist group in order to protect the parliamentary system in Japan keeping questioning the recent corruption of the Conservatives and the impotency of the reformist faction.

Prof. Nobumoto Ohkuma of Kanagawa University spoke of the present trend of political thinking in Japan entitled "Post-war Democracy and Nationalism". He was concerned about democracy without Nationalism and urged the new meaningful loyalty to the nation.



A symposium called "Our Choice in 1970."

A five hour symposium called "Our Choice in 1970" was held on November 23. This symposium of heated debates was attended by three hundred. The symposium closed the Mita Festival.

The lecturers of this symposium were Prof. Rokuro Hidaka of Tokyo Univ., Prof. Yasaburo Hoshino of Tokyo Liberal Art Univ., Prof. Zengo Ohhira of Hitotsubashi Univ., and Assistant Prof. Shunpei Ueyama of Kyoto Univ. The chairman was Yoshihisa Kajitani, well known critic.

That four lecturers expressed their opinions about the Security of Japan.

Rokuro Hidaka said that Japan should take an attitude of disarmed neutrality.

Yasaburo Hoshino, pointed

out that the principle of the US-Japan Security Treaty disagreed with those of the constitution. He made clear his opinion that Japan should take an attitude of disarmed neutrality following the constitution rather than the revision of the constitution.

Zengo Ohhira told that Japan needed self defence forces in order to strengthen national power and to protect her trade and her security analyzing economic of Japan. He expressed support of the US-Japan Security Treaty despite its danger.

Shunpei Ueyama said that Japan should find a way to disarmed neutrality because the constitution of Japan wants peace more than that of any other country in the world. After World War II the desire

## The Essence of Mita Festival

The 9th Mita Festival closed on November 23 after five days. The Mita Festival had fallen

into mannerism for a few years and established the basic theme in order to break down the mannerism last year. The basic theme of this year was "Individual Thought, the Mission of our Generation." The Mita Festival could however have promoted less showy elements and foster more academic ones. Because of this showiness the Mita Festival of this year was a disappointment.

We doubt that Keio Students came to understanding the true spirit of the basic theme. We spent a lot of energy in working for the Mita Festival but perhaps it is time

to start thinking about the purposes of our efforts.

We, students should try to consider the essence of the Mita Festival. The Mita Festival may be the place where we should create something individuality lost in the university and also the place of expressing the fruits of our circle activities.

We cannot waste our energy and youth to no purpose when thinking about the true meaning of the Mita Festival. Mere pleasure gives us only a memory and does not give something worthwhile. The Mita Festival should have an important theme in the future which would change into an academic and worthy Mita Festival.

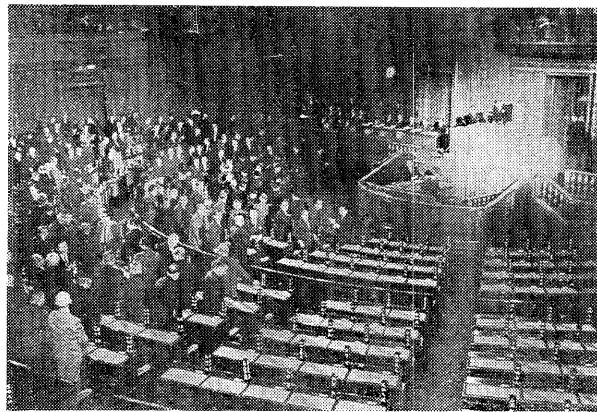
# Crisis of Democracy in Japan

The political corruption, now creating a social commotion have occurred when there is no real conflict between the Government Party and the Opposition. A Marxist may say that, "The organization of government aims to oppress the proletariat theoretically, and hence will be destroyed by the bourgeoisie according to Capitalistic theories." Before we admit that, we must reevaluate present conditions and try to improve them.

Divided roughly this problem arises out of two factors. One, is that the present government itself is not perfectly adopted to the parliamentary system. The other, is that the people have no self-consciousness worthy of democracy and taking an attitude of indifference.

## Think Our Democracy Again

The root of this problem is that in Japan, we are still unable to establish a modern political party. In the first place democracy is significant government system only when we discuss the benefit of each individual person in parliament, and show it before millions of people. That is to say, we can't call a system democracy when there is no each individual opinion from each M.P. and when the opposition has not much to say. Therefore the simply decision by the majority could be called mob rule, (democracy without its essential spirit). The role of a political party is to realize the merit of democracy described above. The party should be a political community in its origin where the will of individual in society is united and organized into a general political will. The political mission that evaluate it to real politics. At present a political party controls alliance in relation to the opposition. Thus the political party is playing an important role in Japanese Democracy. The political party has made a great progress of representative government system. It is increasing its power against the opposition in order to gain wide supporters as the world becomes public community. In such a party, it is quite



Scene of taking a vote on proceedings in the Diet. On the left are the ministerialists. The vacant seats are for the members of the Oppositions. Such an independent action of the government party is part of our daily life and reflects the political corruption. (photo by the Asahi)

general that those who have a similar opinion connect in applying the policy and then organize pressure to attain their policies. But the pressure groups, especially as seen among the conservatives, are organized and rendered ineffective by the irrational factors. In our country the party is never organized for the realization of policies. This is the trait of the party nowadays, and what is called political factions. If

we point out that the corruption of government is rooted in the imperfect governmental system, we often hear that the government in our country consists of men's union, human relation not of the union of policies. This is influenced by the irrational sentiment rather than rational political decision.

## Support Policies

From where do the members of the Diet who are forced into election that costs money as mentioned above, get the money? The very sources are the pressure groups such as enterprises, the business world, unions, and local groups. In comparison with England, where organization of the party itself is connected closely with the people by people's contributing personally to the politics, such a situation cannot exist in Japan at all. And in the case of America, the rate of gathering money of each state is anticipated on the density of population and the state of purchasing power by the party and the party volunteers gather this social gatherings and canvassing. So in other countries, the political money does not depend upon the business world, but upon the money of the members of the party and private contributions.

But in Japan, they are given from the pressure groups in the way of lawful contributing and through the unreasonable routes.

Thus politics is done by influence of the pressure groups and not independently. So politicians accept indiscriminately only interests of pressure groups, especially the requests of the interest group whose amount of contribution is the highest. From that point, corruption of Japanese politics occurs and there is little chance to turn over the reins of government and opposition

parties have not much power. A pressure group operates on the principle of influence on policy in order to attain its particular profits. In other words, as it exercises some pressure on government it is called a pressure group. What is the pressure group caused by? In a word, it is the specialization of occupations which is due to the development of capitalism and the resulting demands of various kinds of profits. Furthermore it is that, in a great democratic mechanism, people can't express their opinions significantly. And still more we can find these political parties have a tendency to become bureaucratic and they lose their original ideals. As the result of complication and expansion of an administrative organ, political parties have become larger and larger. Such pressure groups were organized to make up for political parties functions. We can find them over the world (e.g. AFL, CIO, AMA, General Motors, etc. in U.S.A.). But Japanese pressure groups are very different from European and American ones.

A term, "pressure group," was first used in U.S.A. after World War I. In the post-war period, as the result of failure of democracy in some European nations many pressure groups, which demanded profits, were organized earnestly. But in Japan, after World War II pressure groups influenced policy for the first time. In post-war Japan all constitutions and organization be-



Re-elected prime minister Sato, confronting the political corruption to take the responsibility. (photo by the Yomiuri)

came democratic. So groups were organized to demand various kinds of interests. The people should demand profits instead of the pressure group. But in Japan it is not like that. Pressure groups have not become democratic.

In a case of Japan, few representatives of labor unions join in talking over their problems together. A special feature of Japanese pressure groups is that they exercise pressure on only the conservative party. Pressure groups would become a feedback system of democracy. If exercised on both right and left wings. But, they tie political parties and bureaucrats together, and, as a result of that, the corruption of politics occurs. (i.e. group of Kyowa-Seito, suspicion of imported bananas.)

# To Save the Democracy

## Don't Betray Public Mind

(1) First of all, we have to examine the relation between the election and the political faction. Because too much money is spent on the elections, the expenses for the campaign decide that the fate of the Dietman, it is said. We never see such a phenomenon in Japan before the war. This is owing to the increase of voters, and here the election system in Japan becomes a problem. Prime Minister Sato described that, by saying, "The modernization of a party begins with clean elections without too much money being spent."

In Japan the election, as described in the Official Election Law, is the middle electorate system. Moreover, in detail, it is the middle electorate with the single signature and unmovement of votes system.

From the viewpoint of the voting system, it is a major comparative electorate system. That is the one who got the most votes will win. This system has some good points. They are: (a) comparatively fair electing is done without concerning large and small parties. (b) the well-known candidate in wide area is apt to win. (c) A fairly complete election campaign is possible. (d) We can prevent too many candidates running for the election in the same district to one another. On the other hand the bad points, while not as numerous, are of greater significance. (a) the strict policing of the election campaign is very hard. (b) The fear that the candidates of the same party will conflict each other for the same vote. (c) The conflict of the parties on policy

is impossible.

Especially in Japan, the Dietman and the people have no political morals at all. Thus, it is very popular for the candidate to violate the Official Election Law though it is against the best interests of the people.

If defeat in an election is to mean the end of statesman's political life, he may not hesitate to take any means to win in such a situation. Uncarried pledges are tolerable, but the methods of bribery and feasts to buy votes as open secrets. As an election costs politician much money they go together to the leaders of their party who take care of the money for the election campaign and men of influence who are the sources of money. And then occurs a phenomenon that a man of influence of the largest political group among these groups makes himself the prime minister spending much money on the election.

(2) The second reason for the appearance of factionalism is reactionary tendency of the political sense which is specific in our politics. Since Meiji, the politicians who are still soaked in the feelings of the Habatsu (Sectional) Politics, insist on carismatic ruling at the head of which is an Emperor and attached are the pre-modern human relations of "Giri" and "Ninjo", and are the causes of producing factions in parties. Of course, this feudalistic, unreasonable mental structure can be seen in any case, but yet those who control politics, which should be for the public, should never be permitted to be like people at large, but rather, should have a sense of public responsibility.

## Electoral District

Perhaps the first proposal should be to change the present electoral form of middle size districts into smaller electoral districts in order to make elections cheaper election. Under this system, besides economizing the campaign expenses, voters could generally understand the candidates better, many minor parties could run for election, and running would be checked too many candidates of the same party for election. The new system would work to maintain stability of government by a democratic system.

On the other hand the system has significant defects in that there would be a large number of dead votes, rule by local powerful bosses, and discrepancy between the numbers of gained votes and those of the elected Dietmen. Considering these merits and defect of the system small electoral districts, is it possible by adopting this system to establish healthy party politics in Japan at present? First of all, we have to examine this premise among the confronting parties, because only the elected Diet Man would reflect the general opinion of the district through his party and the opinions of the other parties are not reflected at all. In the light of this fact, what is the present situation in Japan? Contrary to America and England where small electoral district have been adopted and comparatively stable government is maintained under a two-party system, Japan has not the same political foundation as mentioned above. At present, political parties attack each other standing on the different social and economic unreconcilable platform. Moreover people have so little interest in politi-

cal problem that there is great danger that the conservative party will be elected without any particular views. Therefore this system should be adopted, after statesmen and the people have approved this policy.

## Pressure Groups

It seems that Japanese pressure groups pursue only short sighted advantage which accounts for an unstable government. Pressure groups should seek for sighted advantages. On the other hand at present, there are no groups lobbying for the masses. So it is urgently necessary to establish healthy groups which reflect the demand and profit of common citizens. Such groups would directly unite the nation and the political parties through policies. This unity of course needs the willingness of the people. If they have the desire to participate politics, they will personally donate money to the party, which is the only healthy way to gain money from the citizens. Political parties should canvass to gain campaign expense, and not to beg it from pressure groups.

## Political Party

Political funds have to be raised by themselves, not by others' contributions dances or formal parties are held for collecting political funds in the United States. This certainly is a good idea. Is't it also a good idea to start some kind of business?

It is also necessary for the Administration party to make every citizen feel that politics is for him by having many discussions, soapbox oratories and speeches on their politics and travelling over the country. If politics are discussed actively

in this way, political affairs will go on rationally with a close relationship between the intellectual and the Administration party. On the other hand, the Opposition party should always look after people's interests with their eyes on the responsibility to criticize the Administration party. After these improvement and trials, advance into rural areas by the Opposition party is very much possible and so are negotiation and the reconciliation between the two parties at the second best policy. However, the most important of all for the Opposition party is to manifest the concrete and constructive plan instead of just opposing to the Administration party.

The political situation now in Japan needs solving not only in regards to the problems of political structure itself, but also in the area economic problems which are the basis of politics. In other words, the economic levels in the urban and rural areas are quite different and cause the confrontation of the partisan and the bureaucrats. The different levels in the big business and the small one are the main cause of the dispute between the Administration and the Opposition parties.

## Self-Consciousness

As mentioned above, politics in Japan has corrupted because of the unsound, irrational structure. All the plans to clear up these problems need a strong will towards reconstruction on the part of the whole people of the nation. Now when we turn our eyes to the Japanese people, we can not help feeling desperate to see their indifference to politics and irrational way of thinking, and the reality that people are

losing their ability to meditate in this great mass society.

It is through education said Rousseau, that real democracy can exist. Unfortunately society today is too big and complicated and also the people are so specialized in interest that they know nothing about what are not their concern.

Thus appears the attitude of "Que sera", and the indifference to politics. In addition to those conditions, there remains the influence of the feudal way of thinking.

These situations are the reflexions of social circumstances which are caused by the unreasonable take-off of the Japanese society. For example, salary scales in Japan are decided not according to occupation but according to ages unreasonable discrimination by businesses against unions is prevalent. Also, in Japan taxes are considered to be contributed not to pay. That is because it is given to the government and never thought of as an investment.

The rottenness of modern-politics appears as the unreasonability and old fashioned nature of the whole society of Japan and it is we ourselves that make it so. This is the problem of the education-system and the result of lack of enlightenment in mass-communication. Especially as long as those who were brought up according to pre-war education hold power in society, this decay will continue. A self-consciousness of the people does, however arise in the new generation. The youth should not be merely disappointed at the present situation. They should contrive everyday, feeling the responsibility of those who shall shoulder the future society.



## The Kabuki Plays

# Keep It in Our Mind Forever

*Kabuki is the traditional theatrical performances in Japan. It was completed based on the civil society of the Edo era. So, Kabuki is full of Japanese spirits. Before the Meiji era, it is greatly supported by the masses, but recently it lost its popularity. In this point, we try to re-perceive the essence of Kabuki, because we must continue to preserve it as one of Japanese tradition. Let's thing of Kabuki.*

### History of Kabuki

Kabuki was born as a result of the splendid mass' culture of Edo. Now let's think about the progress of Kabuki.

**Izumo no Okuni (The originator of Kabuki)**

At the beginning of Modern Times women began to be treated as humans, emerging from a dark age and progressing towards social equality. And it has great social and historical value that Kabuki was invented by a witch called Izumo no Okuni in other words, a woman who according to legend called Okuni emerged from Nenbutsu Odori (A Buddhist invocation dance), and she played Kabuki Dance that receiving favour. Kabuki is a word to show new customs.

The contents of the first Kabuki Dance were sexual. Kabuki Dance came gradually to be very popular and establish the foundation of Kabuki. But women in Kabuki were generally a kind of harlots, so a prohibition was issued from the Daimyo toward off corruption.

**Wakashu Kabuki (a Kabuki which is played by young boys)**  
Wakashu Kabuki rose to prominence, as a result of the prohibition of Onna Kabuki.

The point of Wakashu Kabuki was the actors' personal beauty, and thus dramatic beauty and concepts were secondary elements in the play. Wakashu Kabuki had a few differences from Onna Kabuki.

While Wakashu Kabuki has some influence on present Kabuki contains a tradition of tricks such as Hou-ka (Japanese traditional song) and Kouta (a ballad dance.) **Yaro Kabuki (a Kabuki which is played by adult men)**

When the Tokugawa Shogunate forbade the Wakashu (Young men) Kabuki, Kabuki totally adopted the methods of the Noh play, which was developed in a previous era and was supported by the Shogunate.

As a result of this, Kabuki made great developments as a theatrical media. But Kabuki retained its special beauty as well as its realism. It was at that time that the Oyama (the female impersonator) appeared on stage.

Kabuki boomed in the Gen-

roku era. It made rapid progress, it's contents changing from review to drama. The townsfolk of the upper classes went to ruin, at this time and were replaced by the lower classes in this era. This leap was a result of economic changes. Drama, Dramatic art and criticism flourished.

In Kamigata (Osaka), Wagoto (lover's role), advanced, reflected by the townsman culture, while Aragoto (ruffian's role) progressed in Edo (Tokyo) the center if the Warrior class.

In other words the style reflected by Noh progressed in Edo while, realism represented by Sewamono (Contemporary life drama) developed in Kamigata. In any case, Kabuki reflected the emotions of the era on stage. Dawn of civilization

The government began to lead Kabuki positively. The audi-

ence of Kabuki shifted gradually from the general masses to the upper class people. In these days, Zangirimono which liked Sewamono (contemporary life drama), was presented. The custom of the actors was new style, but the contents of the play was old-fashioned yet.

After all, Kabuki was a play with a moral purpose. While the society advanced day by day assimilating foreign civilization, the word of Kabuki failed to do so.

In Taisho period, Kabuki stagnated because of the death of star players; Danjuro and Kikugoro the 9th. And then the new writer Okamoto Kido appeared and began to write the new Kabuki drama. That was different from Kabuki in Edo. But, on the other hand the old style is kept as classic play.

## Don't Change Essence of Kabuki

Since Kabuki was born, over three hundred years has passed. Among Japanese artistic achievements, Kabuki and Noh have continued the longest, but of these two only Kabuki has grown with the masses. Kabuki, which was born and brought up for the masses, keeps its original form till the present-day.

But Kabuki of today is not the same Kabuki as Kabuki of Edo era which had the support of the masses as a popular art form. The only common element is that between the Kabuki of Edo and that of today Kabuki has lived in the Japanese heart and has presented the past to Japanese based on their culture and history.

There was no place for the foreign culture in Kabuki. Thus, before the Meiji era Kabuki was the main source of amusement in Japan and both young and old enjoyed Kabuki equally. Because in the Meiji era society changed rapidly, the masses were gradually exposed to new amusements, for example, Shimpa (New School Drama), Shingeki (Western style Drama), movies, radio, television and so on.

As a result of the new

amusements, Kabuki lost its popularity. Part of the reason for this loss of popularity were changed within Kabuki itself. Thus the people of times became interested in other entertainments which they could understand more easily. Furthermore, Kabuki became separated from the tastes of the young, and became to be supported by a part of the old educated class.

It is not an exaggeration to say that Kabuki is still on the decline today. Before the Meiji era, the younger generation enjoyed Kabuki not because there was no other amusement, but because they found something they could sympathize with in the play.

But recently in the world of Kabuki the number of young fans has increased. The young began to be interested in Kabuki which seemed to be the entertainment of the old. The young seem for the most part to be absorbed in Western Style musicals or pop music, folk songs and so on. What could be the reason for the slight Kabuki boom?

Probably the greatest cause is the appearance on TV of young Kabuki actors, sons of reputable families in the world of Kabuki. Or perhaps the reason might be that Kabuki performances are by the young who belong to the same generation as the young intoxicated with musical for the young.

But is there really reason for optimism? Certainly because of television, it is delightful that the young Kabuki actors fans were increased. But do the young people understand the new Kabuki actors truly, or are they only interested in them as TV stars? The questions will Kabuki find real acceptance among the young.

Tatsunosuke Onoe, one of the young Kabuki actors says, that he thinks it is no good for Kabuki actors to appear on television. Although their appearances result in making young men and women take an interest in Kabuki actors. Consequently, many of them go to the Kabuki-za.

But he regrets that the fans don't come to see Kabuki but only see the Kabuki actors as if they were television stars. For example there are many young women who only call at our dressing rooms and don't see Kabuki.

So we cannot take delight in the fact that the young Kabuki fans are on the increase. So the young fans who visit Kabuki only for amusement. Consequently, we don't care that there is only one or two left, because Kabuki is different from other plays and it cannot change into any style that the young fans want.

Kabuki must progress with the public taste but, it must not be under the thumb of this public taste. We are under obligation to protect the tradition of our Japanese accomplishments.

It cannot be said that this boom is good for Kabuki. It is a crisis for Kabuki to change its style in accordance with the passage of time. Popularizing the Kabuki of today something that is not what it was in the Edo era, is not modernizing Kabuki.

Of course, so as to protect the classical arts we cannot afford to overlook the vast majority. So it is important to modernize Kabuki but in the right way.

This modernization does not mean that Kabuki is popular or does it attain an international reputation, but only means that we regard according to our modern tastes that Kabuki is wonderful and unique. So we must realize its importance and meaning clearly. We must protect Kabuki and hand it down to posterity. If Kabuki, one of the classical arts, is worthy, Japanese hearts would realize its importance without difficulties.

In conclusion we should like to say that we, young men and women, must consider the reason of existence of Kabuki and then we may come to understand the Japanese spirit.



Kanjincho; one of Kabuki Plays  
(Tatsunosuke Onoe)

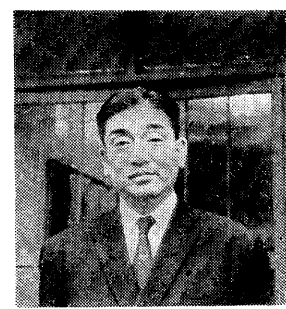
## My College Life

Prof. Yasaburo Ikeda

We held an interview with Prof. Ikeda, a scholar of Japanese classics. During our meeting, he was often interrupted by many visitors, though he did not seem to be bothered. We may say that he is a very energetic man.

First of all, he talked about the undergraduate. "I never think that they are inferior in quality to those of my undergraduate days. It is true that the number of students have greatly increased. And thusly, the difference between undergraduates and non-undergraduates has lessened. In my university days, people could judge easily whether a person was student or not at a glance. But now I cannot make a distinction between them. For example, Shigoki (a harsh, dreadful pre-war training that made once a freshman die.) must not be done by students who are studying in the tower of ivory, it is now said in the newspapers.

Next, we asked about the tendency of increasing numbers of girl students recently in, not only Keio but other co-educational univ. He said, "To understand my thought about women, it is the best to read the Fujin Koron (the magazine for women) which will be published next January. In that review, I wrote on the subject of 'A Thorough Research on Women'. Basically, however, there are two main reasons that my insisting on girl students not entering universities. One is that parents who have a daughter tend to make less contributions. In other words, parent attach less importance to girl students' education than that of sons: they don't take the universities that their daughters go to seriously. And once she goes into the world, she soon leaves her work after two or three years for marriage. I think it is regrettable



that she too easily throws away her career. I emphasize that women should be independent of men. They must forget that they are women. In the present society, women are so conscious of womanhood because their release from men was obtained not by their own hand but was given by the men of Japan. But twenty years have past since their release. Now women, be independent from men!" Prof. Ikeda, then went on to say that in order to cultivate their mind girls don't necessarily have to go to universities. Because the study in universities can be obtained by reading many books at their homes. In case of boys, he thinks that they come to universities to get friendship. At the same time, he said that girls never can make as intimate as boys, for they are self-centred. That is, they lacked fairness."

He admires Shinobu Origuchi, a famous scholar of Japanese literature, very much, and in his university days placed great importance on his lectures and attended his classes without fail.

Finally he added, "My hope for students is to have more time to be alone in a day. I wish you all have time to be left alone and think over yourself, and to be free from the pressures of habit and convention. I think it is regrettable



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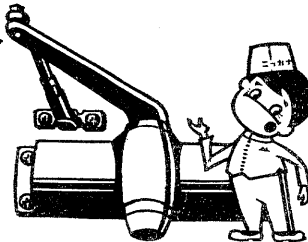
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## EDITORIAL

### Japan In South East Asia

This year many political events took place in connection with South East Asia: The South East Asia Development Conference (6, April, '66), The Asia and Pacific Ocean Conf. (16, April, '66), Japan-ROK Treaty (22, June, '65), The Settlement of India and Pakistan problem (10, January, '66), The Association of South East Asia (3, August, '66), The end of the struggle between Indo-China and Malaysia (11, August, '66). As well as the above achievements, the Asian Development Bank will open soon in Manila.

South East Asian countries are now starting a new movement towards some purpose. The object might be called "beyond Viet Nam". It is mentioned also by President Johnson, "We are not forgetting Europe, but it is time for us to pay attention to Asia."

The greatest problem in South East Asia is of course the Viet-Nam War. It seems that the war is getting worse day by day and this year people in Viet-Nam may not be able to have a peaceful Christmas or New Year's day. The U.S. government is so eager to finish the war off and sending nearly 400,000 soldiers but probably in vain. The presidential election will be held in 1968 so President Johnson must do something about the Viet-Nam War by that time. He seems to have decided to win by force not by words.

The Viet-Nameese weather is dry in winter (November-March) and very wet in summer (April-October). The U.S. forces cannot move very well in rainy season, which means President Johnson has only two chances, this winter and the next one. If he fails, there is a danger of Nuclear war.

Another great problem is Red China, which obtained nuclear weapons and ICBM this year. Some European countries as well as Canada think that it is not good for World peace to keep China out of the United Nations but in the mean while the United States and Japan still stick to their old idea.

This Chinese problem is discussed every year has not yet come to a conclusion. It is clear that one fourth of the world population is isolated.

In these South East Asian problems, the U.S.A. is playing a very important roles. U.S. policy for South East Asia can be divided in two. One is the policy of anti-Communism, the other one is a trial for peace, but now the former policy is in the forefront. In these complicated South East Asian matters, it is not incorrect to say that Japan is doing little.

Japan with her economic force, must do something in this unstable South East Asia, but what Japan is doing now is to say the same thing as was stated about the USA. Of course there are some differences in opinions between Japan and USA but these insignificant. It is unnatural for Japan as a Asian country to have a same opinion as USA. More over how can Japan agree with the USA policy of war in Viet-Nam?

Japan has many interval problems but nevertheless she has to do some things for her followers at least in economy. The Japanese government is worrying too much about the liberalization of capital and keeping out of foreign affairs.

Japan will become an imperialist country if the government continues its present policy. What Japan has to do is to increase public works such as highways, hospitals, and schools, etc., as well as the amount of social security. This policy shall increase not only economic welfare but also competitive force towards foreign capital.

Next to the above Japan should send aids to developing countries as much as possible. This aid will help developing countries and will work for the sake of world peace. Concretely Japan must proceed positively at the Asian conference for development and Asian development bank.

And help the Asian countries to independent in the true sense of the word.

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# Exactly Reconsider Student Life

Last December, Mr. Uchiyama (Literature Department) went to Viet-Nam (returning in March this year). One of the motives of this journey was political while the other was emotional. He hoped to see reality in Viet-Nam. But on the other hand, he also wanted to fight his way out of the general powerlessness of students. He wished to realize life. Therefore, he wanted to experience the situation of death there. These motives give us, students something to consider in a general way.

Any college student bears in mind powerlessness, and in difference existing in social life, political life and industry. Despite such conditions students seem to live comfortably. They seem not to be able to leave. They seem not to try to withdraw. It seems that we are content in such a condition.

We cannot improve our student life if we are content. It is a well-known fact, but pleasure seeking leads us to degradation. It goes without saying that the student pleasure seeking cannot pass an examination of life.

Generally speaking, we the organizers of society must not forget that conservatism leads to reactionary thought. Everybody should reflect about this in his school days.

Now, we will return to the subject of Mr. Uchiyama. He tried to realize his goal even at the risk of having to miss a year at school, and he succeeded. He considered missing a year as the turning point of his life. There are not a few think like he does. It is true that there are vices everywhere in student life.

### Necessary Amusement or Waste of Time?

We will think about the realities of student life.

Every morning many students gather in front of the notice boards. In present universities, having considerable number of students, the student receive information via this notice board.

"No lecture! Well, what shall we do?" "Let's go and play pinball or something."

You can hear such conversations almost every day. Most of the time students think in that way. It is as if the fact that there is no lecture means for the students only spare time for amusements. If he is in a circle-activity, he can go and have a good time talking with friends in the circle-room. Even if however he can meet his fellows in the circle-room, they soon go to a mah-jongg saloon. The tendency of students to escapist activities must be taken up as the first point.

To explain the reason why students are absorbed in amusements, it is said that students take advantage of the bad sides of university life. These bad aspects are that present universities admit so many students to enter that students cannot even see the faces of their professors in the classrooms and therefore have only a dry-as-dust campus life in which student cannot keep in contact with their class-

mates. These escapist activities such as mah-jongg playing, conformity, must be reflect upon even in our school days.

Many students always crowd in pinball parlors and mah-jongg saloons surrounding the university, while the library is devoid of students except at examination time. A certain critic says that at present, universities have more mah-jongg saloons in their neighborhoods than they have own classrooms. To see it by the light of Keio University there are 25 mah-jongg saloons and 3 pinball parlors at Hiyoshi, and about 50 mah-jongg saloons and 3 pinball parlors despite 2 bookstores at Mita. They are many in number although they are not so many as to be talked about. At any rate, it is undoubted that people in general regard the tendency as a simple escape to amusements. These are the realities of the university, the sanctuary of learning, liberty, autonomy and the ideology of pursuit of truth.

### Isolated Student and Mass on Campus

They say that mass-education is one of the causes for students degeneration and apathy. It may be the justification for our laziness. For all that, we cannot overlook the fact of mass-education. This is our next problem.

When we examine the new students' numbers of Keio Univ. in 1965, though the quorum was 3,625, nearly double freshmen, 6,276 passed through the Univ. gates. And this is the great source of the mass-education problem.

The student teacher ratio at Keio Univ. is 28.9 students per teachers in the literature dept., 58.8 in economics, 57.1 in law, 59.7 in the commercial dept., 16.3 for engineering, and 1.8 for medical dept. In 396 lectures, which are given at Mita, 209 are in excess of the number of students to be admitted.

There are 82 lectures in which the surplus students are more than 200, 28 exceed more than 500 and there are 7 with more than 1,000 surplus.

For instance, about 2,500 students chose to take the lecture on movies and plays which is given by the literature dept. but the seating capacity of that class is 600. So, it is natural that students only come in contact with their professors by microphones and blackboards under these circumstances.

As the third problem, let's think about the inactivity of Gakkenren (Academic Study League). The duty of the student is originally to study and

learn, but now, it may be considered to be a bad tendency that Gakkenren activities decline and the activities of guitar clubs, folk song groups and dance parties are on the up. Certainly these activities are the students' pleasures. If these things become main objects for them, or if there are students who come to the university in order to play only, it is very regrettable and must be corrected.

That tendency is all the

same in the case of sports. The student sports as amateur sports stand high and are good for both of health and spirit, but it is no good that the students are absorbed in sports neglecting their studies. They take the university for a place of pleasure and sports. This tendency of students who should be studying but instead escape to pleasure, shows that they are affected by the general apathy toward social problems in bad ways.

### Silence or Commitment to Society

Finally, let's think about the social powerlessness. What is the reason for the students' indifference to the political and social problems? The student in the old days gained security through graduation from university. He could display his abilities in many ways because of the small number of students on campus and he could enjoy a full student life. On the contrary, most of students today only take a short view of things and have less of a sense of responsibility for the future of society, because our future are not so good as in old days as we are mass-produced from the university.

Even if the students' mood in general is in the condition we have described above, the youth are not unified in their thoughts. They are a few students radical in the political activities, isolated from others in the way of thinking and activities. The Student page of the Mita Campus has already dealt with the peace movement demonstrators. It can be said that their actions also arise from the same feeling of powerlessness. The politically minded students deny their powerlessness and try to break down the establishment.

We have seen political indifference among students from Mr. Uchiyama's statements and the actions of the minority, the extremely political students differed from others. It is said that the people of today's society generally tend to be non-political and confine themselves

to their private lives. In this narrow-minded world, we bend to defend our peace from others. The more the number of the student increase, the more they are influenced by society. The well-used word, human alienation, still has source freshness in it.

Students tend to be conservative taking the side the establishments. The individuals feel powerlessness, following the general trend, and turn to escape from it. When they escape from reality, they give up analyzing their purposes. Man cannot become master of his circumstances without keenly analyzing his goals.

A man cannot be but an outsider if he does not have a commitment in life. The Japanese are but onlookers? Does Mr. Uchiyama's attitude stand for other Japanese who are powerless about the Viet-Nam war despite being against it? The Japanese can commit themselves only in the way of the Japanese.

An independent person is active in the situation he find himself. They say that the youth was lost hope. They neglect the things not directly related to themselves. But we are students who are responsible for society.

It goes without saying that it is regrettable if responsible youth lose their ideals of independence and are driven to conformity. We can live as good organizers of society only when we live as worthwhile beings.

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