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Campus Disputes Raging Over Universities

Nihon Univ. Chuo Univ.

The struggle of Nihon University having originated from "¥2,000 million clandestine salaries problem" and asking for democratization of Nihon University, faced to a turning-point by the temporary dealing. Namely the struggle, contrary to the university authorities' expectations, burned out in more huge scale.

On September 30, students won the mass bargaining. However, the chancellor, K. Furuta broke the written desission at a determination of the directorate. After this, the struggle of Nihon University came at a deadlock. However, in this time the All Campus Joint Struggle Committee proposed the "Anti-University" conception which is against the present university system.

Now at the Commercial, Medical and Technology Department, the lecture is reopened. Perhaps, from this time on, the lecture will be reopened by the university authorities on after another. Under such circumstances Nihon University Struggle stands now on important aspect. Namely the above-mentioned university authorities' pression, the sectionalism in the All Campus Joint Struggle Committee and the wholesale arrest in Okinawa Day, on April 28.

The dispute of the Chuo University which broke out last May resulted from the establishment of the Standing Committee and the suspension of the working expenses of the student-hall by the university authorities.

Last December 14, the All Chuo Joint Struggle Committee went on an all-out strike, demanding the withdrawal of the suspension of working expenses and abolition of the Standing Committee. In January this year, the Standing Committee was abolished by the students' request. However, the students claimed the resignation of part of the trustees who admitted the Standing Committee and the students continued the unlimited strike. On February 15, mass bargaining for the entrance examination was held, but the assertions of the university and students remained in opposition.

On February 19, the university side requested the mobilization of the riot police. Then it withdrew the blockade of the school building made by the radical students, and closed the campus to the students. Entrance examination were carried out arranged under the protection of guards out of the campus without any disturbance of anti-J.C.P. students from February 21.

Entrance Ceremony Held in Demonstration

The Keio University's entrance ceremony of 1969 was held at the Hiyoshi Memorial Hall on April 17. The sixty-three hundred and fifty freshmen consisted of 982 majoring in literature, 1464 in economics, 1232 in commerce, 1566 in Law, 997 in technology, and 109 in medical science.

The anti-Communist Zengakuren students spent the night before on campus attempting to boycott the ceremony. However, the radical students broke up into factions at 2:00 a.m. on 17, their actions being reduced mere protest demonstrations.

The front door of the Memorial Hall was shut up firmly and was guarded by the staff, guards, and athletic students against the radical students demonstrating in factions in snow unusual in this season that started on the dawn of 17.

The freshmen did not seem to pay much attention to the demonstrators, but their parents cast hostile and anxious glance at them as they walked to the hall.

The entrance ceremony started at 10:10 a.m. a little behind schedule.

The ceremony was over a little after 11:00 after the singing of the College Song. Before this, Orientation was held at Hiyoshi Campus from afternoon on 16. The number of the participating parties of this year were amount of two hundred. But the want of plans was noticed and movies of a few independent productions were only attracted. On 22. Orientation was ended without accident.

Waseda Univ.

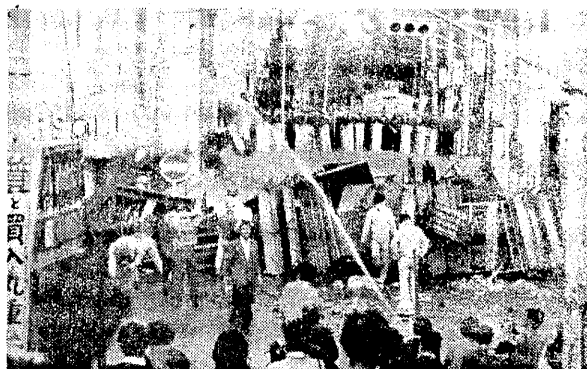
In Waseda University the problem of the Second Students' Hall's management; which had been disputed since 1966 when the president was Mr. Ohama, reoccurred at the end of last year. Adding to it, the factional strife between Kakumaru (Revolutionary Marxist) groups of Zengakuren and the Anti-War Alliance, the core of which is the Liberation faction of Socialist Youth League (both anti-Japan Communist Party Zengakuren), made the problem more complicated.

Under such circumstances, students started the mass bargaining with the university administrators on the Students' Hall Problem on April 18. The Anti-War Alliance group claimed this bargaining was only between the administrators and the Kakumaru students. They organized the All-Campus Joint Struggle Committee with the participation of Mr. Hasegawa, former chairman of the Politics and Economics Department Student Self-Government Association. And they blockaded the administrative-building of the university. The students who shut themselves in the building were estimated 40 or 50.

On April 26, two days before "Okinawa Day," Mr. Tokoyama, the President of Waseda University, requested the mobilization of the riot police to the university to release the block-

(Continued on Page 2)

Students Rush to Violent Eruption In "Okinawa Day" Movement



Students barricaded the streets near Ochanomizu Station on "Okinawa Day", April 28.

The central rally of "Okinawa Day" demanding for the early kuren hold a meeting at about 2:00 p.m. on the campus of Waseda University. Some 1,000 students gathered and declared "Return Okinawa" and "Destroy the Japan-U.S. Security Treaty". At about 6:00 they marched to the Diet Building, the American Embassy and the Official Residence of the Prime Minister. But at Takadanobaba Station (Yamate Line), owing to the halt of railway service, Kakumaru students could not go on the demonstration. After about two hours, they went to the Otemachi Station by subway, armed with bamboo spears and poles around 8:00 p.m., and demonstrated in front of the Daimaru Department Store at the Yaesu Exit of Tokyo Station.

The rally was closed in a big chorus "Reverse Okinawa" about 7:30 p.m. Then the participants demonstrated headed by members of the Council going in two directions. One is a Yoyogi-Sendagaya course, and the other is a Yoyogi-Ebisu course without any helmets or wooden staves.

But at 7:30, helmeted students of the "Front" and "Progakudo" (Proletariat Student League) faction of Zengakuren came marching from the Harajuku direction to the north exist of Shibuya Station, and cracked window-panes of a police box in front of the station by throwing stones and at the nearby crossing, and they turned over a police truck.

The riot police immediately started removing them by shooting tear gas to push them back for a time. The demonstrators, commanded by the "Front" faction fought against the riot police several times with throwing cracked paving stones.

In the end, those radical demonstrators collided with the demonstrators from the Central Meeting which was ended about 7:30 p.m. and were pushed back by the rightist and mobs etc. They broke up at Yoyogi Park.

On "Okinawa Day" on April

Hiyoshi Barricaded

At 4 p.m. on April 26, 50 members of the Economics Department Student Self-Government Association of Keio University, most of them belong to Chukaku faction of Zengakuren barricaded the front gate of Hiyoshi Campus. This was one of the movements to tie up with other universities for the Okinawa Day, April 28, around 6:00 p.m. The members of Athletic Association, who rallied after their everyday practices, started rioting. The first collision between the Athletic Association and Chukaku Faction happened at about 6:00 p.m.

Chukaku faction of Marxist Student League (middle core) staged a demonstration with more or less 1,000 participants crying the slogan "Revert Okinawa" "Occupy the Prime Minister's Official residence." on "Okinawa Day", April 28.

At 3:00 p.m. Chukaku students carrying steel pipes and wooden staves gathered on the 5th and 6th platform of Otsuka Station, Yamate Line. The Anti-Capitalism Student Union, All Campus Joint Struggle Committee of Tokyo University and other groups were gathering there by twos and threes. At 5:00 p.m. J.N.R. official shut out the platforms.

At Ginza

Half an hour later, Chukaku students started demonstrating along the railway tracks from Tokyo Station to Shinbashi Station. All J.N.R. train services including New Tokaido Lines halted and the area between Tokyo and Shinbashi Station fell into great confusion. Hardly before students had stopped fighting, the riot police and attacked them from the side of Hamamatsu-cho Station to the south of Shinbashi. The Chukaku students taken by surprise, rushed away all at once towards Yuraku-cho Station, the North of Shinbashi and the South of Tokyo Station, without any preparation to fight. They were sandwiched from both directions of Yuraku-cho and Shinbashi by the riot police. Losing the way to escape, they jumped down to the ground from the high elevated tracks.

Police hardly then arrested more than 200 students and mobs including some girl students.

About 3,000 students and citizens held an assembly at Tokiwabashi Park near Tokyo Station at 6 p.m. under the auspices of Beheiren (The Japan Peace for Vietnam Committee). The demonstrators started there from 7:00 p.m., but were restrained by the riot police with bombs of tear gas near Gofukubashi by 7:30 p.m. In their restrictive effort, a senior High School young Beheiren Student was injured.

Near Yurakucho, the clash between anti-Japan Communist Party students and the riot police made great confusion. Many people were ordered to be restrained several hours. Mr. Makoto Oda, a famous young writer of Japan, appealed to the public to join in the demonstration, and the demonstrators there shouted, "Destroy the Japan-U.S. Security Treaty" and "We demand the withdraw of B-52 flights from Okinawa." After crying that they would crush the Japan-U.S. Security Treaty and demanding the freedom of Okinawa near Shinbashi Station, the demonstrators talked about the activity of the day at the Dobashi crossing at 10:00 p.m. and protested the matter of Nobuyoshi Honda, secretary general of Revolutionary Communist League, who had been arrested on May 27 by three Metropolitan Police Department using the Subversive Activities Prevention Law.



Mr. Takamasa Ichikawa, the executive of Waseda Univ. attending a press meeting on April 27.

Meiji Univ.

In Meiji University the problem of the Student Hall's management, the new school building of the Agriculture, the student democracy, and the commission study of the Technological Department have been the focuses of problems since last year. The student side had tried to spread the struggle all over the campus under the leadership, the Socialist Student League. But the struggle became active by the happening of April 12 this year. On that day, the All-Campus-Joint Struggle Committee of Nihon University struggled against the riot police in order to take back the student hall of the Economics Department. Many students of Nihon University escaped into the hall and arrested the students of Meiji University having no relation to the struggle.

Dentsu Univ.

At the University of Electro-Communications in Tokyo, the term-examinations were forced

on April 21, which had been put off since February because of the campus-dispute. But many students boycotted the exam, so that the university-authority worried.

The struggle-committee of 80 members had occupied the main building of this university, demanding five points on December 20 last year. After this, the struggle spread among the students, because the authorities did not make a satisfactory answer. On the other hand, the authority rejected mass bargaining for fear of a kangaroo count. Faculty members tried to raise the blockade on February 2. Students who sympathized with the struggle committee escalated the movement, barricading the front gate. Only eighty per-cent of the students attended the students' assembly, but the authorities forced the lessons. Students demanded that they should participate in the self-government. At last, they went into strike on February 11 for mass bargaining and boycotted the coming term-exam.

Comment

Stop "Stage Play"

The metropolitan area was confused by the storming of student power on April 28, the 17th anniversary of the occupation of Okinawa by the United States under the San Francisco Peace Treaty and Japan-U.S. Security Treaty.

On September 14, 1951, a Japanese representative, the Premier Shigeru Yoshida signed the peace treaty with the 48 other countries. Then the sovereignty was restored to Japan while Okinawa was separated from her Fatherland Japan under the peace treaty.

The national movement for reversion of Okinawa to Japan is continuing for these twenty years. On April 28, the United Rally to demand the return of Okinawa to Japan was held in many prefectural regions and Okinawa. Especially this year a great number of the attendants are expected to join the rally in working towards the "1970 Struggle against the Japan-U.S. Security Treaty" next year.

In the evening of April 24, the representatives of the Okinawa Prefectural Council for Return to Fatherland Japan arrived at Harumi Pier, Tokyo. Before this, Kakumaru (Revolutionary Marxist) students of the University of Ryukyu and the Okinawa University landed in Tokyo, on April 18.

The movement for returning Okinawa to Japan was directed by two organization under the two political parties as Japan

Socialist Party and the Japan Communist Party till now. On April 27, they agreed to join with each other and with the Okinawa Council for Return to Fatherland Japan. Our interest will turn to the movement of Anti-Japan Communist Party Zengakuren.

The Zengakuren (All Japan League) is famous for its radical movements as the Ampo-Toso (the struggle against the Japan-U.S. Security Treaty) in 1960, nine years ago. After the struggle the Zengakuren divided into a lot of factions one after another as showed on the chart below.

The Zengakuren was organized by the student party men of the Japan Communist Party in 1948, the system of which was based on the Student Self-Government Association in each regional section of the country and gathered together, each constructing one of the eight blocks of the Local Student Self-Government Association. The decisive division was on the reason of their difference about estimation of the Ampo-Toso. 1) The Revolutionary Communist League asserted that the struggle must be done together with the solidarity of labourers, and 2) the Socialist Student League insisted that students for themselves must rush to the revolution without any support by the workers. Then the secretary group of Zengakuren remained neutral but half a year later it joined

the Revolutionary Communist League.

In 1963 the Chūkaku (middle core) faction departed and the rest of the students organized the Kakumaru (Revolutionary Marxist) faction of Zengakuren. In those days there were estimated to be more than ten groups of Zengakuren fighting with each other, which was called "Five schools, thirteen factions".

By 1967 a consolidation had come again. Many separated factions came to be classified in the four groups as follows: 1) the Pro-Japan Communist Party, the Minseido (Democratic Youth League), 2) Sampa (Three Faction Alliance), 3) Kakumaru (Revolutionary Marxist), 4) The Democratic Student League and Student Liberation Front (departed from and now against Japan Communist Party).

Usually it was the Anti-War Youth Committee organized by Japan Socialist Party's young workers, the student part of the Japan Peace for Vietnam Committee and these three groups that have a radical tendency in their movement, fight furiously and battle radically with riot police.

They caused that wild confusion. Students run wild at Tokyo Station, Shibashi, Yurakucho Station of the Ginza area, and Shibuya, Ochanomizu, and many other stations in Tokyo; Japan National Railway's Tokaido Line, Yamate and Keihin Line, halting their operations. In the Ginza area 13 police boxes were rained with stones and set fire by students, three automobiles were turned back, crushed and set on fire. The

Comment

Reconsider Relation Between Communist China and Japan

This ninth Chinese Communist Party Congress as the consummation of the Cultural Revolution ended last month. We can conjecture Communist China's attitude and policy to some extent. There is much arguments about Communist China's course in her domestic policy and foreign one, but particularly we must direct our attention to the Japan-Communist China relationship. Can we have a recovery of diplomatic relation with Communist China? How do Japanese people think about Japan-Communist China relation?

world famous Ginza streets were painted with the white powder of tear gas fired by riot police. On the metropolitan high-bridge a large number of spectators was looking down the battles between students mobs and riot police. Some of them joined the mobs as if they saw "the stage play" without any ticket. Furuhashi.....

What feeling did the representatives from Okinawa hold to the affairs, I questioned myself if this is a particular Japanese style of the affair that left at the end no seriously injured man thanks to the strong defence by riot police and the students kept a kind of order with the police. Now I answer in the affirmative; there was Japanese type orderliness in this events.

The professor of Harvard University, the former ambassador of the United States to Japan, Mr. E.O. Reischauer talked about the student movement on the late T.V. programme featuring "Japanese" and pointed out the particular characters of Japan as that "Students and riot police take an orderly action each other, they behave modestly even in the smoke of tear gas." If I think of the affair at the night of "Okinawa Day" ironically according to the way of thinking of Mr. Reischauer, I come to think that this is like a "spring night happening" played orderly for a thousand spectators by the students mobs and riot police. There seems to be no effective policy for Okinawa reversion other than the radical movement according to the Anti-Japan Communist Party students, but I felt there wasn't anything of a victory for Okinawa with the battle by wooden staves of students or by tear gas, steel shields, and billies by the riot police. Then there was only confusion.

Our most important and serious problem is forgotten, so it seems. Did the crowd who threw stones with the students know the meaning of the day? Or, isn't this question important for them? On which day will everyone understand the true meanings of the day and pay attention to the weight of the stones that are thrown? It is very unfortunate that the last act of the play, "Disorders" played by the police and radical students should end in a result without proving what the "Okinawa Problem is". It seems necessary to reconsider what the battle can bring to us. (Y. I.)

We suppose Communist China in her domestic policy process on her way in the leadership of Mao's idea, despotism by proletariat and agriculture priority. Communist China had just started toward rapid progress. In her foreign policy Communist China assumes a posture of offensive against "United States Imperialism and Soviet Revisionism." Especially Communist China reproaches the U.S.S.R. thoroughly. With the background of such an attitude, a boundary dispute between Communist China and the U.S.S.R. happened Communist China takes a flexible attitude to the United States after the Vietnam War. From the perspective assumption of Communist China that United States will withdraw troops in Asia some time, it may be said that Communist China watches for political communications with the United States. Communist Party agreement shows us three important points. (i.e. Vice Chairman Lin Biao is nominated as the next Chairman, propulsion of Maoism and the rapprochement of Soviet Revisionism. And above-mentioned three important points form the foundation of Communist China's future course.

The Japan-Communist China Memorandum Trade agreement talks which was held in Peking from about the middle of February sealed on April 4. Subsequently the agreement was made public. It shows a remarkable Chinese view of the standpoint of being in this time clearly shows that Communist China criticizes Japan-Communist China relation and Japan-U.S. Security Treaty and that Japan and Communist China mutually agreed about coming Japan-Communist China relation. At the background of such circumstances, there may be deep discredit to Japan. It is because of Japan's long aggression against China in past time and of still having not settled it. Moreover Communist China is very afraid of an aggressive military alliance, "Japan-U.S. Security Treaty". In other words Japan positively assists the American. Asian policy and United States imperialism.

The speech by Yoshimi Furui, Liberal-Democratic Party, made a sensation in our country. Government and LDP regards the speech by Yoshimi Furui as a personal speech to the last, but the problem of the speech by Y. Furui has arisen in the LDP as a harmful speech

of Japan's independence. But people in general appreciate it as a signification of Japan Communist China communication. The attitude of Government and LDP are, to our regret, not good. The government Party admits that communicate only as a means to calm the people who welcomes the China-Japanese relation.

It is regrettable that the positive attention in the LDP trying to recover Japan Communist China relation is overlooked at all. Namely the LDP has no perspective vision of Japan-Communist China problem. It is important for Japan to show positive attitude in order to recover Japan-Communist China relations. In the present circumstances, it is an illusion that Japan is going to shoulder the role of a pipe line between the U.S. and Communist China. The separation policy of LDP to Communist China in political aspects and economic one is useless. It is necessary to establish a political pipe line between Japan and Communist China, and by making efforts mutual economic trade will be active and true ones. If we Japanese want to let Communist China join international society, we should not present the idea which was invented by the U.S. concerning to its relationship to the United Nations. LDP should think over Japan-Formosa relation again. We should make efforts to recover political relations with Communist China in Japan. The communique of the standpoint of being in this time clearly shows that Communist China criticizes Japan-Communist China relation and Japan-U.S. Security Treaty and that Japan and Communist China mutually agreed about coming Japan-Communist China relation. At the background of such circumstances, there may be deep discredit to Japan. It is because of Japan's long aggression against China in past time and of still having not settled it. Moreover Communist China is very afraid of an aggressive military alliance, "Japan-U.S. Security Treaty". In other words Japan positively assists the American. Asian policy and United States imperialism.

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said that Waseda University decided to induce the riot police to the university with its own will. But it seemed to be a prevention against "Okinawa Day" when Waseda University was reckoned among the base universities and the students of Kakumaru Zengakuren scheduled to stay there overnight and pro-Japan Communist Party group-the Minseido (Democratic Youth League)-students were to hold an assembly, in order to remove the students who had shut themselves in the building.

Comment

Okinawa Return for Okinawan

On April 28, Okinawa Day, the unified central assembly was held by the Japan Socialist Party and Japan Communist Party. The students and the labourers of the Anti-War Youth Committee crashed with the riot police. All of them tell that they will fight hand in hand with the people of Okinawa. What does "hand in hand with the people of Okinawa" mean?

The people of Okinawa were much sacrificed by World War II, and moreover they had to present their lands as the U.S. Base, threatened even in their daily life. The people of Okinawa began the return movement emotionally which they wanted to be understood by Japanese people with tolerance like mothers' love. Next their reversion movement changed to wanting the Japanese Government to realize the return of Okinawa by the ground of the invalidity of the San Francisco Peace Treaty.

But as the Japanese Government did not take any notice of their demand, their return

movement changed to be based on the thought that the post-war re-establishment of Japan was being done by giving Okinawa to the U.S.

But we cannot deny that the Okinawa people think that Okinawa's return to Japan could help them get rid of their present sufferings. The students of the Anti-Japan Communist Party, thinking the return movement of Okinawa as a "part of the Anti-security treaty movement" advocate "the release of Okinawa" or "the recapture of Okinawa" and believe that we should proceed our strife against both Japanese and American imperialism in Okinawa. It is needless to say that we cannot think of separating Okinawa from the anti-security movements. The people in Okinawa do not want to be used as a part of revolutionary strategy, but only want to lessen their present suffering. We, who do not actually feel their suffering, cannot and should not take it as a mere illusion. The present suffering of the people in Okinawa is not caused from the

mere contradiction between Japan and the U.S., but also by the domestic contradiction within Japan.

As first we should recapture Okinawa to ourselves. But if their present suffering comes from the domestic contradiction which Japan herself holds, their present sufferings will never be alleviated. And as there is the Japan and U.S. Security Treaty, the American military bases will not be taken away from Okinawa, and military planes will fly to Vietnam from the American military bases.

Then the enemy of the people of Okinawa, I think, will advance the fight against the Security Treaty, and the domestic contradiction of Japan, hand in hand with the anti-war movement of Japan proper. (S)

朝日の「社説」と「天声人語」を英語で読もう!!

ASAHI EVENING NEWS

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Break Down Feudalism of Univ.

University in Japan are now confronted with difficulties and disorder. These difficulties and disorder seem to be caused by the lack of the doctrine of a university. In the Nihon University, anti-university movement which denies the present university started during the dispute among the radical students. We can set a certain value on this movement. It is true, however, this is still incomplete.

On the other, the authorities of a consider how making plans for reformation. Here we will consider how to make a university of our own by thinking anti-university movement and those plans published by authorities.

Anti-University Movement

It seems that the education forms of the "anti-university". It is, in a word, "the people's university". It is the university included in the structure and it walks with the structure. Education, in substance, should criticize the structure and correct contradictions to develop happiness of mankind. But the university today trains a bureaucracy to hold the structure, and sends technical experts into the society in the structure. The technique, fundamentally, should be for the happiness of human beings, but the technique today is for the structure. The university has become a place where practical science is taught, and it now lost the real posture of education. In daily university life, lectures which seems not to have changed for ten years never reflects for what purpose and by what means we should attack and solve the social problems. By this way, the university oppresses the individuality and possibility of the students and produces instrumental men who are submissive to the structure and lack independence. We know that the education should be for the development of the human being and that we have the rights to criticize the structure. We think, facing our devastated university system, about this most fundamental question, "What is the university for us, the individual?" and "What is the university in the society?"

Form this thought, the idea of "anti-university" that denies the present form of the university has appeared. It is the movement to make a new people's university. It is, by this time, still like an embryo, so of course the form of it has not shaped yet. But the idea of it is substantially different from that of the Liberal Democratic Party or professors. The Liberal Democratic Party and the Government try to do nothing but to hold the structure, and their counterplan is only to maintain the public peace. This idea of "anti-university" sprouted in various places and it has been named "Free University", or "Citizen Free University". For example, the independent lectureship in Nihon University is one of the

forms of the "anti-university". It is, in a word, "the people's university". It is the university to develop potentialities which all men possess, and to develop all men's consciousness of human problems. It is the university where all men can study according to their will and their ability. That is to day, it is "the university in the people", and it is composed of all the people.

In that university, vacant science is required to learn anti-common sense and anti-structure. There are people learning of destruction and the ideology of revolution in it. In fact, the students who are actually blockading universities try to develop themselves using the seminar or equipment within the university. It is not a negative blockade but a positive one entering into the ideal barricade. They insist upon destroying the university, but it does not mean they wish to ruin the equipment or buildings of the university. And in their "anti-university", professors support them and attend their lecture. And all the attendants try to think together about "What is the real learning?" or "what is democracy?". In fact, "Free University" has arisen, though it is composed of a few members. The members are labourers, farmers and students. Many of the later now fighting in the universities.

As mentioned above, the idea of "anti-university" is worth notice in various senses. But it has many questions in it. Of course the university is not for the elite alone. So the idea that the university should be composed of all the people is reasonable, but is it possible in this structure? Unless the structure changes, it seems impossible. In respect of management, free university, that is to say the people's university composed of large number of men, is very different to operate. But the idea of "anti-university" is very unique, and has not been found in the policy of the Government or in past universities. We should think it over because the university is ours.



Radical students in Yasuda Auditorium of Tokyo Univ. fight against the riot police on Jan. 18, but are defeated.

Reformation Plan of Tokyo Univ.

Following the Anti-University plans of Nihon University, let's consider now about the Tokyo University dispute.

When we treat the Tokyo University and Nihon University Student Joint Struggle, some may criticize that they arose concurrently so they should not be considered separately. We will, however, treat them individually because of the different cases of each struggle and the different and tangled messes of problem.

Recently the Preparatory Committee for the reformation of Tokyo University has published the report entitled "The students' role and right" after "the administrative organization" and "the Punishment System for Students" were reported. We should pay much attention to this report because this is a reform plan made public by the Tokyo University Authorities who were in the worst condition throughout this dispute. And because this report is the most concrete one form among various suggestions. The contents are as follows:

1. The role of the university in society is defined as on objective one "Gesellschaft" in which a student takes part at his own will. But are we attending classes only to listen to the lectures? We can get knowledge through reading at home. If that is the case then, there is no need to go to university, is there? The important matter is how to keep in contact with professors in spite of mass-production lectures. It is very dangerous to define it merely as an objective system in capable of student participate.

2. The self-government of the university: It says that we must insure the self-decision and we must exclude the closed and exclusive nature from self-government in both aspects of study and education. The

university should be independent of any power, and its right which is able to criticize the society freely should be insured.

But when they debate this issue by connecting with the society, its closed and exclusive nature appears to be disadvantageous. The important thing is whether the selection of able professors and the contract system can be realized, and in what way each university is formed.

3. The role of the students in the university: It says that we must admit their significance of criticizing the structure of the university rather than just criticizing study. It continues that there are such ways as "the membership", "the inquiry", "the negotiation", "the right of rejection" in the way of the participation of the students. It will be the key point how the university side estimates the students' ability of manage.

4. On the political ability of

Comment

Pay High Regard to the Constitution

It has come to May 3—"Constitution Day"—this year. It was the 22th Constitution Memorial Day in commemoration of the Constitution of Japan, which was laid down on May 3, 1947, two years later after Japan was defeated in World War II. The Constitution consists of three principles; pacifism, democratism and fundamental human rights. Now the Constitution seems to be rooted in our daily lives. But people seem to have vague thoughts about it and to accept it easily. Don't you feel any questions about their attitudes?

There are three important things we will point out. Firstly, the Government does not make any functions on the day to memorialize the Constitution, though it makes a great commemoration on the Foundation Memorial Day which was a festival day for brain washing education of imperialism in pre-war. Secondly, we have not profoundly thought of the true meanings

of the constitution which was born through many long struggles of people. Thirdly, as the constitution itself is nothing but letters, there is always the crisis of its being destroyed by the government's own will to interpret the constitution as they want. The constitution is not the will of a government.

It is not too much to say that these three points show the present situation of the Constitution. It is an irony that Japan, who decided on the renunciation of any war after she was defeated in World War II, was reconstructed remarkably by the Korean War 1951-1954. Our government is now under the coat-tail of imperialism of the U.S. The government is inclined to revise the Constitution, especially Article 9—War which is usually thought as a sovereign right of the nation is abolished. The threat or use of force is forever renounced as a means for settling disputes with any

other nations. No army, no navy, no air force should be authorized. And no rights of belligerency should be conferred upon the nation. But it has self-defence forces. It makes an expending interpretation of the Constitution. We must know that the government is now inclined to revise the Constitution to participate in war and to make Japan a great military country.

On the other hand, there are many problems in Japanese people, too. We receive the Constitution easily. We must understand that the Constitution acquired by many peoples persecuted by exploitation in the long run. But we can not understand this clearly because we never had our own constitutions in our history. (The Constitution of Japan was given by the U.S., 1947.)

Present Japan is proceeding towards imperialism. We must

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The Mita Campus

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Establish Self-Government

Theory may sometimes be accompanied by violence does not represent theory. The students may have beliefs. The authorities of universities, maybe, have ones, too. If students' beliefs are recognized, of course the authorities' ones must be recognized. And finally, to solve these problems, they must confer.

Because of the old constitution and institution of the university, they could not talk with students up to the present. Though they were late, may auto orioes od universities are now feeling the duties of talking with students. We must, however, pay attention to the fact that the hardening of the university make the talk extremely difficult. We make the same mistakes which talk extremely difficult. We are afraid that students interrupted the conference, for they make the same mistakes which the authorities of the universities had done with distrust for them. Demand of the students

students: The Central Education Committee wants to support the political neutrality of the university by restraint of the student political activity. On the other hand, at Tokyo University they say that the political neutrality of university as a whole can be reserved by the equal opportunities of all students of to appeal their political beliefs. And the students are compelled to join the party of students self-government association, so much attention must be paid not to restrain fundamental rights of individuals by the decision.

and the questioning of "What is the university?" were hitting the mark truly. Namely they refuse to compromise organizations (conservative or the government) easily and to contact with the industrial society closely, too. And they asked themselves "What is learning?" These questionings were right. When we ask them "What should we do then?", they might answer that "Only destruction. To destroy is to create".

But we can not agree to this answer. We must negate this answer. The problem which we must consider is how to develop the civilization, with restoring humanity, which has been constructed for a long time in the country of capitalism and of communism. Destruction so the easiest and the most irresponsible mean.

We can not assent to the conflict of student sectionalism with violence in every struggle in the universities. We can never entrust them as representatives who should win the conflict of forces. They often institute the problems but have no constructive opinion for solving the problems and nothing but conflict with violence. Some students have no political interest or opinion and are apathetic in spite of the confusion in the university. Others have many demands or claims but do not belong to any section or organization so they have no means to express their will.

We want a powerful student self-government association, which must be, moreover, bound with many students.



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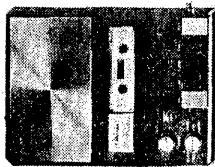


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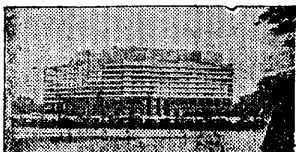
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Student Revolt Refoms World

The revolt of students successively have arisen everywhere in the world—such as in French, the U.S., Germany, Japan and so on. Now the existing left political parties have become not effective to make a proposal against today's social system with advanced modern technique, we must recognize the fact that students' action is one strong power for social reform.

The thought supporting their actions is called radicalism. We want to think "What is radicalism?" "What radicalism means in our society?", and "Where is the deadlock in radicalism?"

Affluent Society With Modern Technique

Many students have now arisen in revolt everywhere in the world. We cannot take this students' revolt as a temporary event that has no meaning but we should think that it presents us very important problems to the modern world. Modern students' movement appears as a protest against the modern world when the movement came on stage, confronting the universality and other system which are old ad not effective in our age. And students' movement as the protest against the modern world is fed by the thought of so-called radicalism. So here, we will consider about what this radicalism brings, what it means in the modern world, and how it works in Japanese society.

The modern industrial world has reached "the affluent society" or is going to proceed toward it, following with the Western technology. This is the fact acknowledged by everyone to more or less degree. There is no period which is

more advanced in technique in history than our time. And this advanced technique is possible because of the thought based on the "intellect and reason" with which the Western World has been acquiring a universal influence. Of course this "intellect and reason" had existed in old Greek and Hellenic, but it was limited to the civil class which was only a part of people. So it could not become the power to make one civilization have a universal validity. In Middle Age, western world was ruled by the wise providence of God, not by men. There was no "intellect and observation". The economic civilization of Middle Age and western Europe was local, not universal. After the time of Renaissance, the individualism and the urban citizen showed his appearance. And they communicated on equal terms with one another. This individualism has made it possible to give strength to the "intellect and reason" which gradually formed modern technique and civilization.

Meaning of Radicalism

What we must look on in this period is that their existed a radicalism which brought change and advancement. The thought that this world was made and ruled by the hand of God and the privileged nobility was changed to the idea that each individual has his right on the equal terms in this real world. And radicalism is one of the important course for the change of thought—that is, the change to individualism from Middle Age God. So we point out the contradiction of the social system and advance of the world only by radicalism.

Now the modern society has begun to think much of its stability than supprting the freedom and equality of individuals that makes this modern world and modern technique. And here the desire for the social stability is destroying the freedom and equality of individuals. With this tendency, the change has happened that communication by individuals on the equal terms with one another—the "classical communication," which existed early in the changing period of western world such as Renaissance—has been denied, and that communication as demonstration through mass communication—such as radio, television, newspaper and so on—has appeared. New technique have crushed the society based on "classical communication" and moreover has crushed the rational mind which had been the progressive. And this desire to seek a stability of society, combined with modern technique, makes one of the most controlled societies. In this controlled society, criticism against the system of society was drawn in the social system, and has necessarily lost the power to change society. Because the system is a self-control system to swallow its criticism in itself, making it a harmless thing for the social system. Here, democracy with the individual on equal terms

and power and the "classical communication" was changed into quite another thing to give a stability to the modern world and technique, changing democracy into ruined democracy and the "classical communication" into the "introduction by demonstration".

More and more fixed party politics has ruled. More and more highly procedural bureaucracies have increasingly taken reigns of government. More and more big enterprise has gotten their power in the economic world. More and more mass society has appeared in the modern society. This has happened all over the world, especially in advanced countries. So, in modern society, radicalism can become one of the most effective ways to protest against the society. As mentioned above, between the modern age and the Middle Age, there was big change. And this change was based on some kind of the sort of radicalism. Now modern radicalism will be necessary and possible. It seems that the modern radicalism appears from behind students' world. They will insist that the modern world not be sick because of its technique and social stability and that the modern world revive the thought to believe in the "intellect and reason" of human being. The protest of radicalism cannot be swallowed by the modern system. So if modern radicalism can change these reactionary institutions, it will become one of the most important movements for the modern world which must change.

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protect the Constitution from the revision of our government. If our constitution is neglected by the government and forgotten by the people, it will become fruitless soon after. The Constitution Memorial Day exists to commemorate and appreciate our constitution and the important influence it has in our lives.

Deadlock in Radical Thought

As mentioned above, the "classical communication" did not exist in the courses of its modernization from feudal society and "communication by demonstration" has suddenly appeared in the history after World War II, radicalism should be insisting on the necessity of intellect and rationality in Japanese society. But radicalism which is realized in Japan by Japanese student power seems to be considerable different from this idea. Namely, in Japan anti-Communist Party Zengakuren's thought, violence instead of intellect, emotion instead of reason and, modern demonstration instead of classical communication has ruled. These tendency seems to have become more and more great in 1969, with the problem of revision of the Japan-U.S. Security Treaty near at hand.

The symbolic event in the Yasuda auditorium of Tokyo University in January 18, the battle between students and riot police showed a typical example of the break down of the ability of radicalism to recover active intellect, in an extreme change of situation. If constructive radicalism in its true sense had existed at Tokyo University, it was not to be demonstrated by shutting up in Yasuda auditorium safeguarded so strongly, but to recover a classical communication which

Especially, in Japan where

EDITORIAL

Toward the "World Peace!"

With the revision period of Security Treaty between Japan and the United States next year, 1970, the anti-Japan-U.S. Security Treaty movement has increasingly arisen among Japanese. And students' movement, especially anti-Japan Communist Party Zengakuren students' movement, are becoming more and more radical, and anti-J.C.P. Zengakuren students put the center of the Metropolis into great confusion on April 28 (the day of the Okinawa movement demanding the return of Okinawa from the United States to Japan).

On the other hand, the Government intervention becoming increasingly strong in opposing several movements, particularly in the radical movements of anti-J.C.P. Zengakuren students, Anti-War Youth Committee, etc. And the Government also tries to destroy the essential meaning of radical movements of students. At the same time, it puts on increasingly strict limitations on our collecting data of the students' newspaper, such as interfering in our trying to collect data concerning the Okinawa Day movement.

We, the Mita Campus, make a protest against the limitation by the Governmental power. And we make public the meaning of our publishing the Mita Campus, on clarifying "What is the real information?" The idea of real information, first of all, is as the famous proverb says, "The pen is mightier than sword." The press must inform the readers of various cases or matters "objectively", and comment on them, these comments being based on the truth. Even if powers will intervene in the information activities, the press must counteract the power by exerting the power of speech. No governmental power defeated the power of speech in the History. The "Czechoslovak" case of last year reminds us of Czech bravery. Czech presses have fought with egotistic Russian power. People all over the world generously admire their bravery.

Here we must take care to using the word "objectively." We do not mean objectively in the press by that of natural science (the earth is round). There is not always absolute objectivity in all the news. We may sometimes inform readers of news based on relative objectivity. In that case, the objectivity is somewhat influenced by the conscience of the press man.

Now how are the information media of Japan regarding objectivity? On the one hand, they have had a great respect for Czech presses, but on the other hand, are they not themselves, perhaps, printing false news under the pressure of the Japanese Government power? According to the Asahi Journal, a representative weekly magazine of Japan mainly for students published by the Asahi Shimbun, some



Zengakuren students with helmets on the head and with wooden staves in their hands.

had existed in the early staged of Tokyo University dispute.

And the strife of crushing the entrance examination in modern society, there is a dangerous tendency that radicalism approaches to Strelinism. We do not deny that modern society needs a reform and that role of the chance to reconsider education of university in our society. "Classical communication" would be restored only in this process. The case is the same in the action of Zengakuren in "Okinawa Day" on April 28. Actually radicalism of no meaning as mentioned above has put itself forward.

So, Zengakuren's action from this radicalism brought out the situation that there was no radical question what Okinawa Day mean? This is a miserable result of radicalism.

When radicalism shows its opinion with violence denying a

reform based on rationality and depends upon only a demonstration which is a bad quality of modern society, there is a dangerous tendency that radicalism approaches to Strelinism. We do not deny that modern society needs a reform and that role of the chance to reconsider education of university in our society. "Classical communication" would be restored only in this process. The case is the same in the action of Zengakuren in "Okinawa Day" on April 28. Actually radicalism of no meaning as mentioned above has put itself forward.

So, Zengakuren's action from this radicalism brought out the situation that there was no radical question what Okinawa Day mean? This is a miserable result of radicalism.

When radicalism shows its opinion with violence denying a information media change their publications under pressures. The magazine gave the shocking examples of the case of Mr. Hideo Den and the case of the Kyodo Press. From this journal and other publications we have read regarding J.D.P. Governmental pressure, we doubt that true and objective informations are being communicated to readers.

As a newspaper highly valuing freedom and objectivity, we feel we are under a heavy obligation to publish information which is highly relevant to the public interest, no matter how ugly that information may seem to the government or any one else.

As mentioned above, we must comment upon any cases based on the true news. We should try to come to understanding with readers. And we ask readers not only in Japan, but in the world using English to use our newspaper, as the means of coming to a mutual understanding. This is a decided difference between students Japanese newspapers and our student English newspapers. Why do they try to do so? The answer is quite clear. We, the Mita Campus, pursue a lofty ideal, "World Peace" and hold up three ideals possible of realization in our time: No War! No Starvation! No Racial Discrimination! We do publish this English newspaper in order to realize "World Peace" there are many nations—the Jewish nation, the Arabian nation, the Korean nation and the Japanese nation—and many ideologies—(American capitalist ideology, Russian communist ideology, etc.) but the people all over the world must try to reach "World Peace", overcoming these differences. Unfortunately, however, the world reality is far from ideal. In India many of the people are starving and some even dying but a few live in luxury. In Vietnam a seemingly endless war is going on and many people are being killed by the bombing. The world is full of many impending dangers. However, we must not be too pessimistic. We must hopefully go straight towards the future and perform duties imposed on us students.

Last December we tried to approach the doctrine of a new university on the Mita Campus, XXIII, No. 7,157.—To sum up the article.—

The university in the modern age should never be an ivory tower or just a place for acquiring knowledge, as if was in the middle age or has been until recently. Modern university should strengthen co-operation with the civil society and help overcome the contradictions which lie in the present situation, building towards a new society. We, who are components of the university, should exclude all the pressures of power and establish a firm stand, accomplishing our duties.

From this point of view we are mentioning above, we inform readers of the truth of various cases and matters and make public our opinions, to promote mutual understanding without making a great fuss about the antagonisms of ideology. We, the Mita Campus, dedicate this issue to "World Peace".