

News For
World Peace

The

Mita



Campus

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With
Fair Justice

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Riot Police Enter Keio University

Mita Campus 53 Students Investigated Arrested

On Sept. 7, 6:30 a.m. after the summer school of the correspondence course of education was called off on August 20, the riot police entered on the campus to investigate the injury and activities of August 20.

The search went on above the first floor of the south building in No. 1 building in a new laboratory, the first and second floor of the west building, No. 518 room, and in the courtyard with the school authority. The students had run away so the search went on calmly.

After that the school authority ordered students not to enter the campus except members of the staff and people with permission. And the school authority decreed that the search of the riot police was done by an arbitrary decision of the police authority and the school authority did not know.

At 3:00 p.m. on Sept. 8, about 20 students entered the campus from Mita Campus' south gate, which was forbidden to enter due to the search by riot police the day before. Even so, a great many students entered the campus wanting to disrupt the normal activity of Keio Univ., and established a blockade of the school again.

The school authorities and Sato, the president of Keio Univ., ordered the students out of the campus at 6:00 p.m. But the students ignored that order. So the president called in the riot police. The riot police were introduced to remove students gave up the blockade again, and some students ran away through the back gate, and some ran into the Italian Embassy, but they were all arrested by the riot police with the ambassador's permission. The arrested were 53 students in all.



Riot police gathering around the south gate of Keio Univ. Mita, Tokyo, on Sept. 8. (Photo. by The Mita Shimbun)

All Campus Assembly

President Saku Sato of Keio University, expressed his thought about the introduction of riot polices into Mita Campus which had been done on Sept. 7, introducing riot polices in order and a line of university management in the future at All Campus Assembly sponsored by the university authority at Hiyoshi Rugby Ground, on Sept. 11.

More than 10,000 Keio students who was informed this assembly with the advertisements on this day's news papers.

About 50 riot policemen were mobilized around the area of the Ground, but there is no clash between the students and polices. The assembly began at 1:50 p.m. which was 50 minutes after the planned opening time. But Mr. Sato's speech was so short as

fore no one could make a question to him. Mr. Sato stated, "There was no means without introducing riot polices in order to settle our problems on the case on Sept. 8. Some of the student rioters blockaded the Mita school buildings and had been planning a complete destruction of the university's facilities. Keio University was seemed to go to the death point on such circumstances. Hereafter, I would make a reform of our university hand in hand with Keio students in order to establish 'Freedom of education and that of study.'"

After the assembly about 300 students activists staged snake-dancing demonstration and broke up around 3:00 p.m.

Keio Zenkyoto Constructed At Hiyoshi

On Sept. 9 the Keio Univ. All Campus Joint Struggle Committee was formed in Hiyoshi school building. About 300 students, the Socialist Students League, the Socialist Students Front, the Economic Department Joint Struggle Committee and so on, took part in it.

At first, the preparatory committee presided at the meeting from 3:30 p.m. The chairing group consisted of representatives of each group. The representatives of each group expressed determination, which had many slanders against other groups. This warned that All Campus Joint Struggle Committee would have many difficult problems. The chairman of All Campus Joint Struggle Committee was not selected, so the Student Revolution Committee attended to the duties of the All Campus Joint Struggle Committee.

This organized rally was supposed to be held in Mita Campus, but the riot police were brought into Mita Campus. Instead it was held in Hiyoshi Campus. And on Sept. 8, All Campus Joint Struggle Committee tried to recapture Mita Campus, but they failed.

Economics Dept. Goes on Indefinite Strike

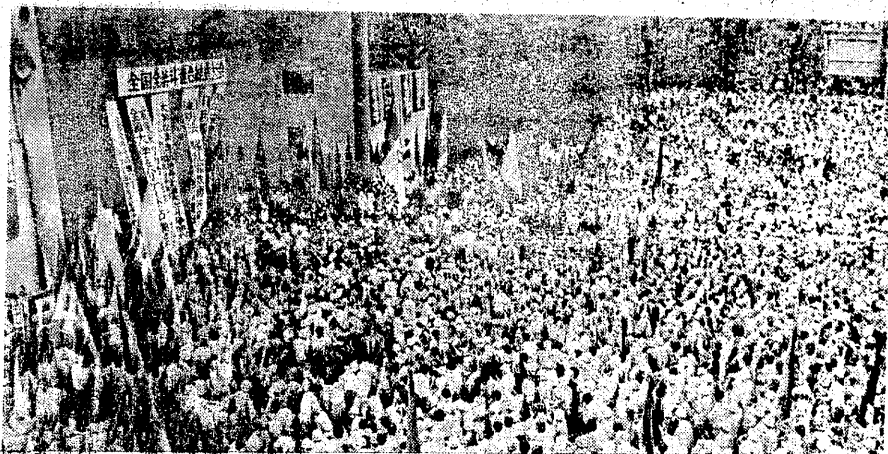
The student of the economics department of Mita Campus of Keio University decided to go on an indefinite strike at the student rally on September 12.

The rally was started about 3:00 p.m. at the room No. 517. The leftist helmeted leaders of the Student Self Government Association of the Economics Department reported present situation of not only Keio University but Japan and the World, and said we were under the crisis circumstances.

The leaders asked for the student to adopt the slogans of the Rally, that is, We are against the Japan-U.S. Security Treaty, We will prevent by force Prime Minister Sato from going to the United States in November, We would destroy the imperialistic Sato's government, etc. After this report, the representatives of All Campus Struggle Committee of Keio University and Anti War Youth Committee of Minato Ward read their messages, however, few discussions between students were held because the chairman of the rally didn't allow the anti these slogans students to speak.

Out of 649 students, 359 were for, and 267 were against these slogans. Nineteen students voted blank and four voting papers should not be counted.

Zenkoku Zenkyoto Rally Held at Hibiya



On September 5, 20,000 Students in the Organizational Assembly of Zenkoku Zenkyoto at Hibiya Outdoor Concert Hall, Tokyo.

The inaugural mass meeting of Zenkoku Zenkyoto Rengo (National Federation of All-Campus Joint Struggle Committees) was held on September 5, at Hibiya Outdoor Concert Hall in Tokyo. That day, riot police made a single file passageway for all taking part in the meeting and strictly checked their things (even things in girls' handbags) at every entrance of Hibiya Park.

Twelve thousand students in all, including each seat, representatives of Okinawa, high-school boys and non-sect radicals, joined in the meeting. It exceeded all expectations.

At 10:00 a.m. the meeting started with eleven slogans of "Occupy the national universities with barricades", "Battle with workers of the Anti-War Youth Committee", "Win the struggle for freedom of Vietnam people", "Battle with all Asians", "Shatter the operation of the university", "Win the struggle of all national universities", "Shat-

ter the attack by the Subversive Activities Law and Riot Charge", "Win the struggle of Oct. 10 (rally to mourn Yamazaki) and Oct. 21 (International Anti-War Day)", "Stop Sato's visiting to the U.S.", "Shatter the U.S.-Japan Security Treaty" and "Win the struggle of Okinawa".

In the keynote report, they confirmed that they must carry out the battle to stop Sato's visit to the U.S. and to shatter the U.S.-Japan Security Treaty and to shatter the treaty with use of force since the struggle at Haneda the year before last year.

One representatives of each sect made a speech and it continued till 6:45 p.m. but the meeting was often confused as the Kansai group of Socialist Student League rushed into the Hall to attack an other sect at 2:30 p.m. and as students of one sect heckled speakers on the others.

This suggested the problems

about future of the National Federation of All Campus Joint Struggle Committees.

When the meeting closed, they started the demonstration to Yoyogi Park. Though some students were arrested when they clashed with riot police during the snake dancing demonstration and French demonstration on the way, the demonstration ended tranquilly.

Yamamoto Arrested

Yoshitaka Yamamoto, Chairman of the All Campus Joint Struggle Committee of Tokyo University, was arrested by the riot police when he was going to enter Hibiya Park. Though he was wanted by police since the January Struggle at Tokyo University, he had concealed himself since then. When this news was told to the students in the Hall, for a moment there was a great stir among them.

Students Council Room Fired



The students council rooms of Mita Campus burned. The cause of the fire is not made clear till now.

At 1:30 p.m. of Sept. 19 Keio All Joint Struggle Committee charged into the south school building and some students began to carry many desks to make a barricade after they held an assembly at the court. And they quarreled with general students who were going to stop the blockade violently.

Then some fire engines came to Mita Campus. The fire started from the student council room of west school building and burned the ceilings and walls, but was put out in a short time.

No one got hurt as the students took refuge quickly. At 2:50 p.m. the president Sato issued an order for departure to all students. But many students did not obey this order. They held an assembly to protest this order. But Mita Campus restored to tranquillity.

Zenkyoto Movement

New Wave in Student Movement

On Sept. 5, 12,000 students of the Zenkyoto (All Campus Joint Struggle Committee) from each university in Japan agreed to ally with each other for making their movements more powerful against mainly the Japan-U.S. Security Treaty (1970 Struggle).

This is the alliance of all Zenkyoto all over the country, consisting of eight sects and one group (except Revolutionary Marxist). These sects are, Middle Core, Socialist Student League, Student Liberation League, Proletariat Student

League, Socialist Student Front, Communist Student League, Anti-imperialism student Committee, Student 4th International, and Tokyo University Zenkyoto.

"Smash the Japan-U.S. Security Treaty, University Bill, and recapture Okinawa from U.S.A." are their slogans and their immediate activity's aim is to stop Sato's (Prime Minister of Japan) visit to the U.S.A. for negotiating the issues of Okinawa and the Security Treaty with President Nixon in this November.

Keio Univ. Zenkyoto

At Keio University, Mita was within Fronts (Socialist Students Front) influence and Hiyoshi area within Chukau's (Middle Core) influence and S.S.L. (Socialist Students League) had power at both areas. Each sect was usually pitted against each other. The forming of the Zenkyoto of Nihon University or of Tokyo University (which had a historical inevitability in some respect) forced itself upon Keio Univ.

The preparatory conference of Keio Zenkyoto was held when Hiyoshi campus was barricaded, on June 26. Sept. 9, Keio Zenkyoto was organized at Hiyoshi area. Its slogan says "Smash the Japan-U.S. Security Treaty", "Recapture Okinawa" etc. At the present students demonstrations are thought of a political struggle. But we must understand that there are some difference between the Zenkyotos of the other universities and that of Keio University.

First Keio Zenkyoto differs from those of other universities in that it is nothing but a union of many anti-J.C.P. (Japan Communist Party) sects, where as the Zenkyotos of other universities (especially Nihon University and Tokyo University) is composed of many non-sect radicals.

The significance of Zenkyoto is that it unifies many sects and non-sect radicals which increases participation of the unit of university.

Secondly, each sect of Keio University uses the name, Zenkyoto, for its own purposes. All sects can not do united action. Each demonstration of each sect is that of Zenkyoto Struggle Committee.

Thirdly though Zenkyoto of the other universities is a creature of historical inevitability, Keio Zenkyoto was born by force. It is important to organize a union which unifies many

sects, but Keio Zenkyoto is nothing but a bogus union.

Attitude of Univ.

It is about a month since Government forced "university normalization bill" through Diet. And now, university is in a serious position. For these term, Hiroshima, Kobe, and Kyoto etc. universities introduced riot police on the protect of normalizing the university. Moreover, Government strengthen the suppression against radical students movement. What result will come from above-mentioned condition?

It, especially, is necessary that we again consider the university attitude trying to carry out the normalization by force. The university authority, in any university, say "we are also opposed to the university Bill. However, when we want to carry out an independent university reformation without interference of the state and make it a mutilated bill, we must remove the radical students by bringing in riot police."

But what they try to carry out is only a presented normalization. Because the university authorities have never solved the student's radical problems. At the same time, thus, the university authorities' attitude agrees with what the Government aims in spite of the university authorities' supposed will.

Namely, the Government put the bill in operation not only to normalize the university, but

to suppress the radical students' movement against the Japan-U.S. Security Treaty next year, 1970.

Under such condition, the struggle in the university is being damaged temporarily, but the next struggle will be fought in more serious condition, because the normalization by force is far from a true solution to the university problem.

How and Why?

We should make clear the process of how and why this radical movement appeared and was established. The campus struggle to this time were only inside of campus, keeping the university's independence and freedom from the state power, accusing only the university authority. And active students began to realize the limitation of their tactics for the university authority because the illusion of independence and freedom of university was already collapsed by the state power like the frequent introductions of riot police to the campus or the university cooperation with the government and business in the society. So the problem is the state power suppressing their movements and the "Imperialistic stage of Japan". With such consciousness of struggle the existence of University Bill or Japan-U.S. Security Treaty is taken as the typical attitude of the state power for opposing the suppressed people in Japan. So students government must become more powerful to smash not the university authority but

the state power by allying many radical sections or Zenkyoto of each university. So their movement could be said to have developed "from each campus struggle into a political struggle".

But the problem of Zenkyoto movement is the quality of their combitions. It is not enough simply to develop their movements into the political struggle of the masses.

This Zenkyoto movement already has some problem with how they treat the existence of non-sect radicals. The Middle Core sect intends to include the non-sect radicals, but the Revolutionary Marxist which violently opposes Middle Core, ignores the non-sect radical because they are "sort of bubble" at the time of reformation of Anti-Stalinism movement. But at the present, the fact is that the non-sect radicals are separated from Zenkyoto movement in spite of Middle Core intention.

Each section of Zenkyoto movement seems to have some tendency to ignore each campus struggles, only to be concerned to use violence for stopping Sato's visit to the U.S.A. this November. They should reconsider that each campus dispute is still important to make their movement more powerful.

Economic Review

Price Hike Problem

By Akio Adachi

It is often said that to give a perfect answer to price problem is to master economics. Price problem is so important and difficult one. That is, we can find every economic relation in price. And the present position of economic is correctly reflected in price. As a result, we can naturally find great many approaches to the price problem, for example, by the relation between wages and productivity, by supply and demand and by the structure of production in each country. But on account of limited space, it is impossible to explain all of them and give clear answer to price problem.

This time, I'm going to deal with the hike of wholesale price being in question by one approach which I think most proper.

Until the beginning of this year, Japanese wholesale price had been nearly unchanged. (The average rate of hike was 0.9% year in ten years.) On the other hand, consumers' price rapidly rose. (The average rate of hike was 5.0% a year.) But this year, wholesale price began to rise. Especially for the four months after April, it rose by such a high rate as 1.5%.

Well, I must explain wholesale price itself before continuing the writing. Wholesale price is formed in the production of economic activity and in the intermediate trade. In this kind of trade, deposit money is mainly used and wholesale price is the most important price related to international competitive power.

The items which compose wholesale price, like consumers' price, are not homogenous and all of the items do not always show the same movement. But the price of industrial goods, which account for the most important weight, did not ever fall in a business restraint period and continued rising little by little. This fact is the main factor in the rising wholesale price together with the hike of primary products' wholesale price.

Under such circumstances, I'm going to example the cause of price hike in industrial goods. As wholesale price is especially connected with international trade, foreign factors can be pointed out. So, I should mention "imported inflation". That is to say, if foreign countries and Japan apply the system of fixed exchange rate and trade freely, the hike of foreign price will pull up Japanese price. Nowadays, the wholesale price of almost all foreign countries (especially in Europe and U.S.) are higher than that of Japan. In the U.S., in recent years it shows a considerable increasing valued from many points of view. Here I will limit foreign countries to the U.S. for making the explanation more understandable.

As wholesale price in the U.S. is higher than that of Japan, Japanese export will increase and growth of Japanese economy on the other hand import from cannot be achieved.

Comment

Relation Between China and Russia

Communist China and the U.S.S.R. often clash over boundary disputes and the situation has been ripe for explosion ever since the Ussuri River Incident in March this year. Cho En-lai and Kosygin talked together in the Peking Air Port on Sept. 11. What is really the relation between Communist China and the U.S.S.R.?

The Communist Parties of China and the U.S.S.R. argued vehemently through their public news media. In past days it was called "the disputes about the course of the international communism movement."

But these days, after four years, Communist China calls the directors of the U.S.S.R. "Imperialist", "Fascist" and regards them not as "the comrade of the communist movement" but "the enemy". The encounter between Communist China and the U.S.S.R. about the Ussuri River in March this year signifies the actual bankruptcy of the military alliance between Communist China and the

U.S.S.R. which lasted for twenty years. Communist China, which regards the directors of the U.S.S.R. as the worst revisionists and foreign policy of the U.S.S.R. as the combination of Imperialism, Colonialism, Fascism and Czarism, could predict the Ussuri River Incident in March. On the other hand, the U.S.S.R. wanted to explain it as an accidental happening.

As, Communist China, before the opening of the Cultural Revolution, regarded the present world as "the age when Imperialism is going to have general breakdown. And Socialism is going to achieve the international triumph", the overthrow of Revisionism was obscured. But at the middle of the Cultural Revolution in fall of 1968, when Communist China's efforts opposed both the Imperialism of the U.S. and the Revisionism of the U.S.S.R., Communist China regarded "the global revolution as entering a new age". About "the state of all citizens" neglecting the dictatorship of the proletariat and "the party of all citizens" neglecting the vanguard party in the principles of the Communist Party of the U.S.S.R., the Communist Party of Com-

munist China said that switching to communism without the dictatorship of the proletariat was out of the question, and that, therefore the communism of the U.S.S.R. was nothing but one of the varieties of the bourgeois socialism. Then it can be said that Communist China asserted that as long as imperialism, capitalism and the exploitation systems exist in the world, the dictatorship of the proletariat is necessary. That is to say, it can be said that Communist China rejected the possibility of changing to communism of one nation.

And Communist China asserts that the revolutionary people in the world must establish the revolutionary movement in each nation; that is to say that they make the movement for the emancipation of radical and national liberation in Asia, Africa, and Latin America and make the Cultural Revolution in Communist China. Communist China regards that these struggles of revolutionary people arouse the movement of students and labourers in West Europe, the movement against the U.S.S.R. Revisionism in the U.S.S.R. and East Europe, the revolutionary movement of

Japanese people, and the movement of Vietnamese people against the U.S. Communist China is different from the U.S.S.R., which regards the Vietnam War only as the starting point of anti-imperialist struggle and tries to form the international commonfront. Communist China, which wants to unite with revolutionary people all over the world and to bury the directors of both the U.S. and the U.S.S.R. by the great attack, is quite opposed to the U.S.S.R. and the Communist Parties in Europe siding with the U.S.S.R. Now, when Communist China is more greatly contained or restricted by the U.S.S.R. than the U.S., Communist China regards that "Holly Alliance" between the U.S. and the U.S.S.R. is used as an attack on Communist China as the U.S.S.R. wants, and that the Treaty of Prevention of Nuclear Diffusion in 1968 binds the independent nuclear defence of Communist China as does the Treaty of Nuclear Test Ban.

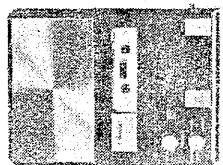
But it cannot be thought at all that Communist China will directly force war on the U.S. or the U.S.S.R. or that Communist China will try to directly overthrow the governments of the U.S. and the U.S.S.R.

Mao Tse-tung, who indicated that labourers should lead both the radical and national liberation struggles and the struggles of intelligentsia as class war, did not direct foreign countries as did the Comintern in old days, but gave directly the example to the Chinese people and other revolutionaries through the struggles of the Cultural Revolution.

It can be said that Communist China tries to show in the world that Maoism is absolutely right by supporting the revolutionary comrades and the movement for the emancipation of nations and races.

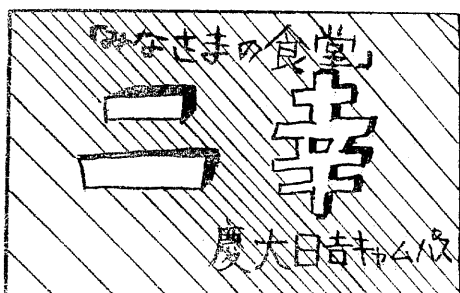
(by M. Sakakibara)

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Get Rid of the U.S. Base

Nowadays, the problem about the U.S. military base in Japan is the most concrete political issue resulting from San-Francisco Peace Treaty. Moreover it is necessary for us to think the existence of the U.S. Military bases is not an isolated factor but it is provided for the Japan-U.S. Security Treaty. Besides it is included in the world-wide strategy of the U.S.A.

Every day many military planes from the bases in Japan fly to Viet-Nam to kill many people, and munition of war are sent from Japan to other battle fields, for example South Korea, Thailand, Laos and so on. This world wide strategy includes Japanese people's participation in war, whether we like it or not and Japan is a partner in the crime. And the existence of them makes it difficult to realize the unqualified return of Okinawa,

because Okinawa bases are the Keystone of U.S. policy in Asia.

Of course, we don't think that the problem about the bases is solved by the abolishment of the Treaty. Because the Self-Defence Force bases are existing and many nuisances to the Japanese people are happening due to the bases. Here we can't help but face the difficult questions of 'What is the true national security?' and 'the contradiction between the Self-Defence Force and the Constitution.' This issue, we examined the U.S. military bases in Japan to solve these problems, and at least about the U.S. military bases problem, we had a conclusion that it couldn't be solved without abolishing the Japan-U.S. Security Treaty.

The following articles are concrete contents about the change of the military bases, struggle history of the people near the bases, extraterritorial condition and many nuisances.

Nuisances Brought by the U.S. Army

51 U.S. military bases in Japan cause injury to the surrounding inhabitants. They are 35.2% of all the U.S. military bases in Japan. It is called "the nuisances". There are many kinds of the base-evil and we will sort them into two. The first is caused by the presence of the U.S. military base in the territory of Japan as established by Japan-U.S. Security Treaty. For example, the infringement of a fishery right or the infringement of an agricultural right are caused by holding the U.S. military base in Japan. The surrounding inhabitants of the air base are annoyed with the noise of the engines of the aircraft and are afraid of low-flying aircraft.

The second is caused by the members of the U.S. Armed Forces. Crimes—thrift, violence, and so on—are made by the members of the U.S. Armed Forces, and injury of public morals occur around the military bases.

A jet-plane RF4C Phantom of Itazuke Base of U.S. Air Force in Kyushu fell in the Kyushu University district in June, 1968. This accident exposed the problem of a base in a residential quarter. According to the report named "The Base and The University" which Kyushu University presented in October, 1968, there were no accidents

caused by civilian aircraft around Itazuke Base after World War II. But by the U.S. military aircraft, 109 accidents happened. And 20 men were killed and 13 injured. In Kyushu University, minute experiments are impossible because of the noise or tremor. In the Kyushu University Hospital, sufficient medical examination and treatment is impossible because percussion or stethoscopy are disturbed.

Around the Mito artillery training grounds in Ibaragi Prefecture, there have been 260 accidents of misfiring or misdropping and five men have been killed. But the air force bases—Yokota Base, Tachikawa Base, and Atsugi Base—which are very near to the capital city Tokyo, are most likely to create base disasters and most likely to prevent the normal daily life. According to Tokyo Environment Research Center's report of April, 1969, 25,000 houses in five cities and four towns around Yokota Base are damaged by noise of aircraft. At the noisiest time, it registered 119 phons—40-50 phons above the safe level. And 130 aircraft fly from Yokota Base each day. Akishima City is especially noisy and about 150 houses vacated right around the base.

The U.S. Army Hospital in Ohji, in Kita-ku, Tokyo is in the streets of town. So surrounding inhabitants are annoyed with the noise of helicopters and are

afraid of contagious disease from the battlefields.

Itazuke Base, Ohji U.S. Army Hospital and Mito artillery training grounds are to be moved by agreement between U.S. and Japan, but substitute places are not found.

As we mentioned above, in Tokyo, Kanagawa, Saitama, and Chiba, there are about half of the U.S. military bases in Japan. And the headquarters of U.S. Army U.S. Navy, and U.S. Air Force or the central faculty of the U.S. Military Forces in Japan converge upon these four prefectures. It is very rare that the capital city of a country is surrounded and infested by the foreign military bases. And the military bases prevent city planning for urbanization resulting from high economic growth.

The injury caused by the U.S. military bases is different from the injury caused by industrial factories, for example, soot and smoke, harmful gas, or noise. The different point is that the injury caused by U.S. military bases can not be controlled by the Government or local self-governing bodies. But the nuisance can be solved only by radical means of settling not "management" or "counter-plan". So the Government which is going to keep Japan-U.S. Security Treaty seems to be unable to solve the problems of military bases which cannot be completely solved with a reduction of military bases or by only decreasing the nuisances.

another one by the Japan-U.S. Security Treaty which is anti-Constitution.

But we think we can live in the true democratic society when that anti-Constitution order break down.

There are many problems about the existence of the military base. One of them is that national life is threatened by the Agreement about the status of U.S. Army. That is, U.S. army has priority over Japanese in using the Japan National Railway in freight transportation. The U.S. Army's tank car trains with full cargo of jet gas run in the heart of a big city in which there are many houses and people. This fact delays the normal freight transportation, and so long as the U.S. tank cars run on the crowded train system, there is great danger of collision and explosion. The same thing may be said about freight trains carrying ammunition. The private aviation company in addition to the J.N.R. undergo a bad influence; that is, the air route in which the private airplane can fly is restricted by the U.S. Army. Also, airports have much inconvenience due to the U.S. Army's preferential use. Therefore, the agreement about the status of U.S. Army inflict a heavy loss on our daily life.

Struggle for Evacuation

After World War II, old military bases and establishments were taken by the occupation forces. It stayed in various parts of Japan to carry out the occupation policy. Owing to the presence of U.S. soldiers, many crimes and problems of public morals happened. As the occupation force constructed military bases, many problems—confiscation of forests and fields, off limits to the common places, limits on the use of rain water for agriculture, cutting down shelter belts and so on—came out.

The farmers who lived around the military bases through the occupation force would withdraw and military bases and establishment which had been taken would be returned if the San Francisco Peace Treaty was concluded. But as Korea War broke out and the National Police Reserve was organized, Japan was forced to conclude the old Japan-U.S. Security Treaty. The military bases were sold as the U.S. military bases in Japan were included in the Far East strategy.

Owing to Korea War, old military bases which had been released were taken over again and farmers were forced to vacate. The struggle against the military bases often happen-

ed. In that time the first struggle was Uchida Struggle against the base there, and the second one was in opposition to the extension of five airports (Tachikawa, Yokota, Komaki, Kisarazu, and Niigata).

The characteristics of the struggle against the military bases before 1960 were, firstly, in opposition to the extension or construction of military bases, and was that of defending property righted, ownership or the right to live of fishermen and farmers. Secondly was the opposition to the military bases of the self-defence forces (Kaminoike, Demizu, Shin-Tahara, Miho, Hyakuri and Nijima). Thirdly was the struggle against the fact that as the U.S. military bases in Japan decreased those of the Self-Defense Forces increased and that U.S. military forces and Self-Defense Forces used military bases together.

The struggles against military bases after 1960 were all concerned with their participation in the Viet-Nam War. Especially the military bases in Okinawa are much more involved with it. That B-52 bomber planes travel back and forth from Kadena military base establishes the possibility that Okinawa may be attacked. People around the military bases are fighting to have them withdrawn.

Changes in Role of the Base

According to the change in the U.S.'s world strategy policy, the role of the U.S. military bases in Japan has been changed. After World War II the strategy of America was to provide against All-out Strategy to the U.S.S.R., with base in the world (in Japan), after the U.S.'s advantage of monopoly of nuclear weapons disappeared. We told this All-out Strategy. But the U.S.S.R.'s development of nuclear weapons, the establishment of Communist China and the occurrence of the Korean War gave a great influence and gave a change to Peripheral Strategy for prevention of the U.S.S.R. and Communist China.

This means that peripheral base owes role for front base. The base in Japan was in center of front base. And they began to say a Massive Retaliation. From after 1950's, the reconciliation between the U.S. and the U.S.S.R. and development of ICBM changed the nature of strategy and consequently the role of the Japanese bases was changed. On account of the adoption of the strategy of flexible response, normal weapons began to be respected, because the new policy is prepared to fight total war and limited wars. Japanese bases were in the center of transport and relay of base. Therefore these have had a high value for Vietnam war. And Japan is in an economical high-developed situation, so to obtain war supplies here was convenient. After all the U.S. military base in Japan was changed according to the strategy of the U.S. And this change was easy on account of Japan-U.S. Security Treaty.

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Extraterritorial Conditions Still Alive!

The U.S. military bases in Japan are based on the Article 6 of the Japan-U.S. Security Treaty, in which Japan gives the U.S. permission to use the establishments and area in Japan so as to contribute to Japan's safety and to keep peace in the Far East.

According to these provisions, the U.S. can demand 'the establishment and area' of Japan in any case that they are necessary to use the military base; theaters and sports center are included among them.

The area of the base is not expressly stated in the text of the law, so the U.S. could change any place in all Japan to their military base if the U.S. wanted to. It is prescribed in the agreement about the status of the U.S. that it has all right of control and management of the base, and Japan has little to say even about the jurisdiction. When we know the condition of the Japanese laborers who work in the base and who have no fundamental human rights or labor laws, we can

see that military demands ignore the Constitution of Japan which should be the supreme law. Also it is guaranteed by the agreement that the U.S. has a privilege to use Japanese public works preferentially. Such military demands are opposed to the Article 9 of the Constitution of Japan which prescribes abandonment of war and denial of armaments and belligerent rights.

For example, according to the article 29, the law of expropriation of land aims at expropriation of land which is necessary for public utilities, and the minister of Construction or governor decides upon the expropriation. But since Japan offered the military base to the U.S., the special compulsory law of expropriation of land is applied. And it is decided upon by the prime minister from the application of the secretary of the Defense Agency. Like this, Japanese Laws are a sub-structure of Japan-U.S. Security Treaty.

In our country, there is one order by the Constitution and

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By T. Ebisu



Yoshioka and Mitsu watch futility in a seaside hut.

This movie tells us a lot about life from me. But it is natural, because I wished, I suppose, to depend on you, isn't it?" Yoshioka: "I think so. Everyone wants to rely on something or someone, so if he can do it, he does. Anybody!"

She continued to fight to escape from the life of utter destitution, and compromise in the society, but in vain. Mitsu is killed by her old friend Shimako and her husband. But was Mitsu killed by them truly? The death of Mitsu symbolizes that human beings can not live without losing their humanity in the social system. And since Mitsu would not give her's up, she had to die. Mitsu could not give up her humanity until the end. Yoshioka attended the funeral ceremony of Mitsu. When an explanation of the relation between Yoshioka and Mitsu was demanded, he answered "I'm not Mitsu but Mitsu is me. She died yesterday, so did I." When a police detective asked him about the relationship with Mitsu, he answered that Mitsu was "a casual girl" for him. At that point he threw away all his humanity thoroughly, which he had to do to live in this modern social system. What, however, was told to us in the last scene of the movie?

Mariko: "Now I must bear something which killed Mitsu and fight against it." Yoshioka suffered always trying to keep his humanity in him. Mariko takes over Mitsu's efforts and declared to challenge the fight for the things which defeated Mitsu "loving the things which she loves through her life."

As reported in the July number of the Mita Campus, "the Deer Park" written by Norman Mailer was presented in the regular public performance of the Haiyu-za theater. A stage without a curtain, the very abstract setting, the changing of the setting exposed to the audience, the flood of sexual words with much slang and other darling attempts gave the performance an avantgarde character.

But those avantgarde attempts did not prove effective or necessary for in Japan, they only seemed to be strange and curious attempts. (But those attempts were not completely new ones. They have been already tried and fixed in the avantgarde attempts in the performance of "the Deer Park" teaches us the danger into which we are likely to run when we introduce avantgarde movements only as a fashion.

Changing World Seeks New Concept

It is in the modern age more than in any other age that avantgarde movements play their most important role. Avantgarde movements with new values and new ideas advance a radical change from old traditional ideas and values in all fields of arts such as literature, music, theatre, art and so on. In the modern age, old concepts, formed in the society with old technology and social system, suppress vivid activity and thought of human beings. This situation of the alienation between men and technology being inevitable causes the avantgarde movements which aim at creating new relations between human beings and technology against old concepts and dissolving alienation. So the avantgarde movements are not limited in the field of arts, but they begin to appear as a social event.

Student revolts happening all over the world, and Hippie rebellions against the affluent society of the United States are typical examples. Radicalism in student movements and reverence towards eastern values in Hippie thoughts gives us an interesting view point on the paradox that western civilization based on rationality has not brought us the true solution of alienation in spite of its technical achievement.

Limitation of Introduced Culture

But we cannot think that the same meaning which western avantgarde movements have in the western world will be able to exist in Japan. We know that Japan like any other advanced country has had highly advanced technique and caused alienation, the collision between men and technique. Japanese society, however, does not have the same tradition of western countries in cultural fields. It comes from the misunderstanding of our culture and its tradition that we expected the performance of "The Deer Park" in Japan would have equal persuasive power as in the United States. It seems that Japan achieved the identical tradition of the western countries by changing rapidly after the Meiji Restoration. But can we insist that western civilization introduced in Japan after the Restoration has the true spirit of western civilization in western countries? The insistence will be only an illusion developed by the shock caused with too rapid and strong introduction of western civilization. Men are liable to see only the external appearance of a large change and not be aware of the change. And misjudgement that Japan completely introduced the western culture and formed the same tradition as western countries will be from this characteristic nature.

However much Japan comes near to the civilization of western countries, Japan can not become one of western countries itself. So the tradition of Japanese civilization cannot get the same meaning of the western civilization. Culture is different from technology in that it will acquire new character if it is introduced in any other place. Culture is a kind of plant which can grow in another place only in another way. On the contrary technology is a kind of machine which works everywhere the same way. So western civilization and culture proved to hold its own true value by having acquired new life and meaning when it came to Japan. In the same way, Japanese modernization can acquire its real meaning not as a imitation of western civilization and culture but as an introduction of the western civilization, developing newly in Japan.

Japanese Avantgarde In Agony

From this conclusion we can estimate that western culture does not exist in the same way as western countries in Japan. Therefore if the avantgarde movements are introduced in Japan as they are in western countries, they have no or little meaning in Japan, because Japanese tradition is different from western countries. The fact that there is no meaning in introducing western culture directly, against an eastern background, is the cause that the performance of "Deer Park" ended up unsuccessful. It is a trap that Japanese avantgarde movements are apt to be caught in. And this trap is not limited in avantgarde movements of Japan, but it has always raised its head when we introduced other new civilizations and culture from western countries after her Restoration. Technology without mind can be brought in on any scale. But to introduce thought and cultures always has a kind of danger that they may lose their meaning which had existed in western countries and become only a fashion with no value and importance to our culture, if they come to Japan with their western meaning not understood.

The purpose that avantgarde movements in western countries have to achieve against the tradition of classical culture will be fruitless if we do not analyze the real relation of the avantgarde movements to the cultural tradition. To understand the true value and importance, we must know the real meaning of the thought and culture. After this, we must try to develop them in our way. The failure in the performance of "The Deer Park" in Japan confirm this.

To introduce some thought and culture only as a fashion not thinking of their real importance is a meaningless act, because introduction of culture and thought must be a creative work. (Y. Kubota)

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EDITORIAL

Lack of Communication

Recently we hear quite many times about "Information Revolution", which is the control of information by computer not only in business managing but also in all social fields. This is, of course, the result of the industrialization of today, but we cannot accept it without questioning.

Here in Japan the state power is getting stronger and it controls us not only in the daily life but even in the mind—the way of thinking by ourselves. When we say "Ins of establishment", we mean the people who have lost their own consciousness, becoming innocent of any issues in the society.

But what we want to make matter here is about the people of "Ours of establishment" resisting such social tendency of present Japan. Even among the "Ours of establishment", there is a same tendency of separation and of the closing into their own worlds.

For instance, some radical students don't make any efforts to talk to the different generations or to the people of different ideas or to explain to them why they have to act so radically, why they are devoted to their movement so seriously. These students take their activities or their radical ideas *for granted in the light of and/or "Imperialism"* of Japan. They seem to close their societies among themselves.

If we still continue to be confined to the closed society, pass the judgement from the imagination of our own society and literally speak a different language from each other, our common background will be getting less only to have "non-effective" opposition against each other. It is nothing but naughty if we believe the people of "Ins of establishment" haven't yet reached the "truth" and should be "enlightened" to have same ideology because they have the mistaken ideas.

Such characteristic scene of Japanese—the separation of each society, no-communication among them and the closed society—was analyzed by some famous Japanese sociologist as a sort of octopus-trap phenomenon. It is true that nowadays these tendencies of the division or the separation of each society or each organization like the specialization of study and profession also occurred in Europe or in America. But even there they still have some traditional societies or organizations to communicate in another dimension, like Christian Church, saloon or some social organizations. In Japan, however, we are very lacking of such organizations.

Then what should we do for overcoming this lack of our communication? We could estimate highly the Shinjuku Station Movement of previous days (which gave us many chances to discuss with the different generations) or the movement of All Campus Joint Struggle Committees (which connects each radical student group horizontally). But it is not enough simply to communicate each other. For even when we discuss common things, the discussion will become just an argument if we have the different associations for the same word. Our language of Japanese is so divorce and so difficult to communicate, because sometimes we use many different ways to mean the same thing. Especially the Zengakuren has developed its own language, unintelligible to the average Japanese, even the workers.

In another way mass-communication is far from useful to improve such tendency of Japanese. Mass-communication as a controller of social information makes us to fix a same idea and to be more innocent of our problems. At the same time there is a some diss-communication (no-communication) in the midst of mass-communication.

In a way mass-communication is very powerful, but in another each society has still its own language and very little communication. Such diss-communication is growing at the same time as mass-communication. This is the characteristic problem about our communication in Japan.

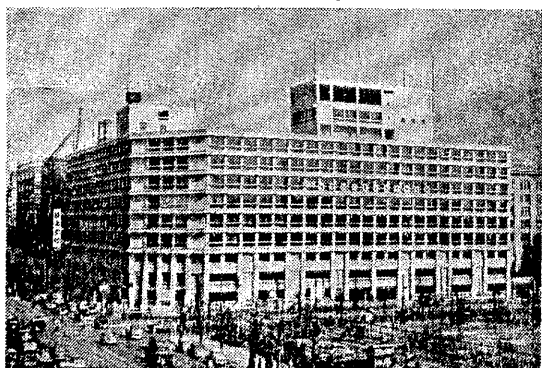
So we, The Campus, as one of mini-communication hope we could fill this lack of communication among Japanese. Because mini-communication has a mission to improve the ill effects of mass-communication.

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We, The Mita Campus want correspondents all over the world. Please send your news to our office.

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