

News For  
World Peace

# The Mita Campus

KEIO UNIVERSITY  
1858

'calamus gladio fortior'

With  
Fair Justice

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## Mita Festival

The 12th Mita Festival of Keio University was held from Nov. 20 to 23 for four days on Mita campus, under the title of "the myth of intelligence—rebellion and creation". The weather was fine and the campus was filled with visitors. Although the preparation for the festival was imperfect because of a three month's barricade-strike which began this summer, the festival was quite successful.

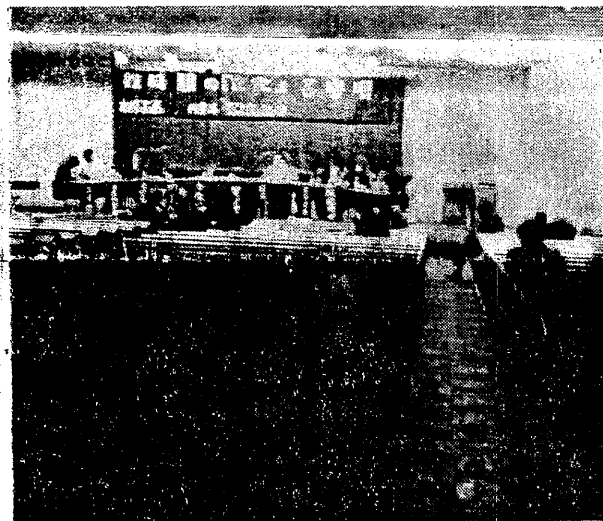
Hitherto Mita Festival had been held as a big festival based on the tradition of Keio University, this year's festival was one which stressed the more practical issue of our daily philosophies.

The aim of this year's festival was to show what the participating groups and seminars are

actually doing and in what they believe. It was asked what a university should be and what one should be as an individual, with specific emphasis on the relationship which these questions leave to the Japan-U.S. Security Treaty and the problem of Okinawa.

With this in mind, the festival consisted of many debates, reports about Okinawa, and lectures. Half of the visitors were interested in these problems while the other half enjoyed the music, concerts, and plays.

Various booths and bazaars gave the campus a relaxed atmosphere. The Mita Festival of 1969 conducted under this new plan was closed on Nov. 23rd, but showed definitively great influence on the festival of the future.



Academic subjects never interested the visitors or students at the Mita Festival even though the executive committee put stress on such academic subjects as the meaning of seminar for study, the freedom of study or of research, the problem of the Japan-U.S. Security Treaty, Okinawa issue and student movement. This picture is one of the panel discussions under the auspices of the Mita Festival executive committee.

## Five Parties Talk of Security Treaty

On Oct. 29, the joint speech meeting of five big political parties about the Japan-U.S. Security Treaty was held under the auspices of the debating club of Keio university on Mita campus.

Five members of the House of Representatives, Mr. Tokuma Utsunomiya of Liberal Democratic Party, Mr. Masaji Ishibashi of Socialist Party, Mr. Eki Sone of Democratic Socialist Party, Mr. Ichiro Watanabe of Clean Party and Mr. Zenmei Matsumoto of Communist Party attended the meeting.

400 students crowded into the assembly hall and listened to their address earnestly. The discussion of the participants began from 1:30 p.m. after a member of the debating club explained about the Security Treaty.

Mr. Utsunomiya criticized the

leading class of LDP and some policies of them and asserted the automatic continuation of the Security Treaty. Mr. Ishibashi warned that the theory of the self-defence has some danger to lead to Japanese militarism and asserted no-armed neutralism. Mr. Sone of DSP said the people should aim at the world-wide security, but under the present international condition we have to rely on the U.S.A. Mr. Watanabe of Clean Party asserted the gradual dissolution of the Security Treaty. Mr. Matsumoto of Communist Party asserted the neutrality without alliance, accusing the Japanese government to support American aggressive policy in Vietnam.

After their speech some students asked questions and the most of their questions were about the issue of Okinawa, the biggest political issue in present Japan.

## 11.13 Rallies By Two Groups

On Nov. 13rd the assembly against Prime Minister Sato's visit to the U.S.A. was held from 4:00 p.m. under the auspices of Beheiren (Japan Peace for Vietnam Committee) at Shimizudani Park, participating 200 students.

At 4:30 they staged the demonstration in Aoyama Street controlled by riot police and arrived at a small park near Meiji Park. On the same day the general Council of Trade Unions of Japan went on strike in a nation-wide scale against Sato's visit to America.

The central rally to protest Prim Minister Sato's visit to the United States under the auspices of New Student League was held at the assembly hall of Kawasaki city on Nov. 13. The rally, about 5000 students participated, began at 7 p.m. under the slogan of immediate return of Okinawa without any condition.

The New League criticized the "New Left" movements (radical anti-communist party students, anti-war youth committee and Peace for Vietnam Committee) of their lack to appeal to the general people, though they can estimate to some extent its fresh proposal of humanity in the society and of the present condition of the university.

Around 8 p.m. the New League adopted the announcement of protesting Sato's visit to the U.S. and closed the rally.

## Faculty Expelled Active Student

The faculty meeting of law department of Keio University decided on Nov. 1st to expell Shinichi Asaga, a student at law dept, from university.

He had already been punished since Oct. 17 for an infinite period on account of the crime to disturb the term examination, but the faculty gave an additional punishment to him because he didn't obey the first punishment and not seem to reflect on his behavior, the faculty said.

All Campus Joint Struggle Committee of Keio Univ. took this decision as a sort of the flack attack of the university authority to the radical student who are against the university structure.

Asaga is the business director of the Struggle Committee, an active student opposing the university authority. The university authority should consider why he did disturb the exams before they punished him, because there are many students who criticize the university structure itself and Shinich Asaga would not have disturbed the exams without reasons.

Also one student of Economic department is now suspicious of his "violent" conduct at Economic dept. meeting at Hiyoshi campus on Oct. 28.

## 11.16 Violent Action To Stop Sato's Visit



On 16, the defence of the state power was too heavy, even the general people were injured by police. Police was more violent and cruel than the radicals on this day.

On Nov. 16 the movement to stop Sato's visit to the United States occurred in every part of Japan. On that day the radical students and workers were planning the most violent activity to stop Sato's visit toward 1970 struggle.

In Tokyo an assembly of Beheiren group (Peace for Vietnam Committee) was held at Hibiya park. After the assembly they demonstrated near the park, but they were controlled soon by riot police. The participants of the assembly gathered separately at Ginza about 5:00 p.m. because Beheiren demonstration that day was forbidden before the demonstration. They were calling for "Stop Sato's visit to the U.S.A.", "Smash the Japan-U.S. Security Treaty" and "Against the war in Vietnam". They demonstrated to the Yurakucho Station to go to Kamata where was supposed to hold the big violent demonstration by radical students and workers. But Keihin-Tohoku line had already been stopped, so they had no way to go to Kamata.

The labor unionists and the representatives of various groups (General Council of Trade Unions of Japan, Japanese Socialist Party) gathered at Yoyogi park at 10:00 a.m. and held the central assembly with three slogans of "Smash Japan-U.S. Security Treaty", "Return Okinawa immediately with no condition", and "Protest Sato's visit to the U.S.A." After the meeting they started the demonstration to Shinjuku and Ebisu.

The purpose of Sato's visit to the U.S. was the issue on the reversion of Okinawa and the maintenance of the Security Treaty between two countries and also to settle free trade in economic relation. Mr. Sato intended to establish the security guarantee of Japan in 1970's. On the other hand the opposing parties were against his visit because even the homeland of Japan will become to the same condition with Okinawa which approves free use

of U.S. bomber, especially B-52, to fly from Japanese territory to VIETNAM, or nuclear weapons to enter to our country.

25,000 riot police defended around Haneda International airport very strictly from the radical activity by students and workers.

The remarkable fact of this day was about the self-warning organization by the inhabitants of the city. This is like a private police in a community, and some inhabitants carried big bats to beat students and workers, co-operated with riot police. This organization was made for first time from Shinjuku on Nov. 21 this year. The students and workers broke these strict defence and gathered at Kamata.

## At Hibiya

At Hibiya Park in Tokyo, from about 1 p.m. many groups of Beheiren (Japan Peace For Vietnam Committee) gathered from all universities in Tokyo and from other prefectures, and every group asserted its object in speeches.

After this, from about 2 p.m. at Hibiya Out door Council Hall, the Joint Student Committee to Obstruct Sato's visit gathered about fifteen thousand people, had an assembly and declared, "Obstruct P.M. Sato's visit to the U.S.", "Carry through the struggle of U.S. Japan Security Treaty and Okinawa." After finishing that every group staged a demonstrations on the streets were not legal. So they were suppressed by the riot police at about 4:30, they were scattered into small groups.

At Shinagawa Station students of ML (Marx-Lenin group) built a barricade to make a "Latin quarter" in the circumference of Yatsuyama bridge and threw molotov cocktails into Shinagawa police station. The entrance of it was burnt black. Moreover they snatched a bus and fired to ram it against the water car of police. After all, they were driven away by riot police.

## At Kamata

Around Kamata Station it had expected to become the central point of fighting on this day, many students gathered and continued to struggle with riot police by throwing fire bombs and stones from about 5:00 p.m. to the dead night. And the tear gases were used by the police to get rid of the radical students covering the town of Kamata.

The students could not go toward Haneda Airport entirely where Mr. Sato left for America on next day, because of the heavy defence of riot police and because even the other students could go to Kamata in account of stop of trains for there. As the result more than 1000 students and workers were arrested by police.

At the beginning of the struggle on the day about 200 students of Chukaku faction (Middle Core Faction) came to the station to throw many fire bombs toward riot police in front of Kamata Station and rushed into the station. They were driven away by riot police instantly, but after that, they continued the struggle to build a barricade in the street and threw stones until about 10:00.

While 400 of Anti-War Youth Committee gathered near Hasunuma Station of Ikegami Line and began to go for Kamata Station at 6:30. On the way to go there they clashed against riot police. Though they threw fire bombs and stones, they were driven away also. After that again and again they clashed on the railway of Ikegami Line, but could not broke the strong fort of riot police as a result.

In a short time they stopped a bus at the mainstreet of Hasunuma and drove it to make a barricade. Riot police came to arrest them and some could escape from police, but the most of them were arrested.

## Comments on Japan-U.S. Joint Communiqué

# What Sato Gets from Talk of U.S.?

On November 21st, the Japan-U.S. Joint Communiqué was signed after Sato-Nixon three-days negotiation. The Japanese Prime Minister, Eisaku Sato, said after the negotiation, the communiqué has a historical meaning in the relation between Japan and the United States. Surely the communiqué includes various serious points, such as the doubts on the return of Okinawa, the treatment of nuclear weapons and the base of Okinawa after the return, and economic problems followed with the return of the administrative rights of Okinawa.

But we never know the true meaning of the communiqué without analyzing the communiqué connecting with Japan-U.S. Security Treaty and the U.S. foreign policy of the Far East. So, we deal with the following points in the first report and the latter points in the second reports.

## Return of Okinawa under Pretence of Victory

"Everything went as we expected".

This is what we feel when we read the Japan-U.S. Joint Communiqué at first. On the day when Eisaku Sato, the Prime Minister of Japan, left Tokyo, the Haneda airport was a fortress guarded by riot police. The roads leading to Haneda airport were blocked by police and there were no people in the airport except the Prime Minister, his men and the riot police who defended the airport. He was transported to Haneda airport by helicopter to avoid the strong violent protest of the new left students and workers. And what the Prime Minister has gotten in the United States with various national feeling such as anxiety, exception and so on, is the expected result.

The seeming content of the Japan-U.S. Joint Communiqué is the return of Okinawa with military base on the same scale as in Japan proper, and this is the same as the insistence of the Government and the Liberal Democratic Party. (we will conclude in the following that this return means not the Okinawa base becoming Japan proper scale but the Japan proper base becoming Okinawa scale.) The communiqué, however, tells us in its real content that the return of Okinawa in 1972 from a link in the chain of the changing program of the United States foreign policy in the Far East. The program aims at Japan taking over the role of the United States in the Far East more actively though Japan-U.S. Security Treaty. We can call this change the phased development of Japan-U.S. Security Treaty, for the change means a new stage of the Treaty. We will prove that the communiqué is the initiation of this phased development of Japan-U.S. Security Treaty, interpreting each article of the communiqué.

We think that the communiqué is the beginning of propaganda of Eisaku Sato and his members of the Liberal Democratic Party who talk as if the communiqué was a great success due to their political ability is not right. Because the communiqué is not produced by their ability but by the natural result of the political situation in the Far East which has been decided mainly by Japanese and the United States foreign policy. Mr. Sato is going to make the Okinawa return look like one of the greatest political successes by the Government, dissolve the Diet Assembly and hold an election, supported by the seeming success of Okinawa return. Men often make mistake in their choosing of the right way when they mistake the natural result for the success, and now Japan, led by the Government of Mr. Sato and the Liberal Democratic Party, is going to make the same mistake in its decision on security. It is necessary to make this mistake clear to see the content of the Japan-U.S. Joint Communiqué from a correct view.

### Dangerous Contents Of the Communiqué

The most important meaning of the Japan-U.S. Joint Communiqué is to externally declare the return of Okinawa in 1972. But we have some doubts about this return. Will Okinawa, truly, be returned in 1972. The communiqué says as follows. Both countries—Japan and the United States—agreed that they will begin now to talk over the return of Okinawa in 1972 but that, if the Vietnam war will not end at the expected time of the return, both countries will reconsider the return again, considering the international situation not to influence the effect of the United States in the Vietnam war solution. So there is no proof on the return of Okinawa in the communiqué. Only

it tells the beginning of the discussion between Japan and the United States about the return of Okinawa. And ever if the return is decided in the discussion, the decision will not be carried out at the end of the Vietnam war. Still more if the Vietnam war end before the return of Okinawa, the return is not sure. There will be another war concerned with Vietnam war. It will hinder the return. Anyway, the communiqué says indirectly that Japan will follow the United States foreign policy in the Far East after all. So from this point, we can conclude that Okinawa will be returned only at the time when the return is convenient to the United States. It does not depend on the Japanese will.

There is another problem. The return of Okinawa with the present base is no gain for Japanese. On the contrary it means that Japan becomes one of the most strong U.S. military point in the Far East with Japanese base combined with Okinawa, so the situation of Japan will be more terrible. The Government says that Okinawa base will be at the Japan proper scale when it is returned. But also on this point the communiqué has no evidence. The problem of the communiqué on this point will be increased, seeing the new interpretation of the application of the prior consultation. Considering the speech of Mr. Sato which he made in the national press club after the conference with Nixon, the new interpretation of the application of prior consultation in the communiqué shows the possibility that the United States carry nuclear weapon in Okinawa bases if an urgent situation happens in the Far East and that the United States fly heavy bombers such as B-52 from Okinawa base to battle fields if there is a war. We can recognize what a terrible thing this new interpretation means, if we see the communiqué saying as following—The security of Republic of Korea is essential to Japan's own security, and peace and security in Taiwan area is one of the most important elements for Japanese security. War, happening in Korea or Taiwan, will make not only Okinawa base the military point of the United States, but Japan proper, too.

Japan should pay a large compensation for such an imperfect return of Okinawa. The continuation of Japan-U.S. Security Treaty in 70's is clearly decided for the first time in the Japan-U.S. joint communiqué. And this fact is the most important point of the communiqué in its true meaning. The return of Okinawa is not a true return. It is only an illusory return. The role as the military base of the United States in Okinawa does not decrease. And since we think that there was no legal basis for the United States ruling of Okinawa in the first place, this

return of Okinawa in the communiqué is nonsense. Okinawa should be returned without conditions at once. The present bases of the United States in Okinawa hold no lawfulness and no justice. Okinawa was ruled only by the egoism and selfish behaviour of the United States. Now, we will see the true meaning of the Communiqué, considering the United States Foreign Policy to the Far East and the Japanese Foreign Policy to the United States.

## Japan Going to Become Second Military State

If we don't consider a background of the Japan-U.S. Joint communiqué coming out, we will miss the essence of the Joint Communiqué. In continued sentence, while we watch the trend of Japan and the U.S. as we will consider the significance of the Joint Communiqué in Asia of seventies in which we can forecast a violent shock with problem of Korea and China. The defeat of the Vietnam War, dollar crisis, uplifting of anti war movement and so on—the U.S. is discovered its internal conflicts, and through the Nixon himself's saying "take over Japan in East Asia," "soften the direct intervention to Asia". East Asia strategy of the U.S. is forced some change.

Meanwhile, in Japan under the dictatorship of Government, LDP, the after war parliamentary democracy is ruined, and it makes its way to fascism. Especially for the last one year, the movements of independent defence, homemadening of arms, revision of constitution have become remarkable by the financial world-monopolistic capital, cooperation they advance fascism.

In such a state of affairs, Japan-U.S. Joint Communiqué came out. When we consider such a state of affairs, this Joint Communiqué doesn't merely mean the revision of Okinawa, as we recognized in the fourth article of the communiqué, "Security of Republic of Korea was essential to Japan's own security"

in the seventh. "The security of Japan could not be adequately maintained without international peace and security in the Far East, on such lines, taking over from the U.S. to Japan is indicated clearly. This will show clearly the policy of blocarding China, based on the U.S.-Japan Security Treaty and unification of the U.S. and Japan, the part of anti communism line.

Moreover as we see on the seventh article, a strengthening military is demanded naturally which means adhesion with monopoly capital. When we consider growing fascism in Japan growth of economy, strengthening of military, such a taking over of Japan in Far East will become one pavement of pushing on more positive aggression of economy and military to Asia.

Now we must notice that U.S.-Japan Joint Communiqué has the direction to readvance to Asia of Japan.

Give and Take?



Thanks for your "great" present-Okinawa island, my dear Nick-Boy. So I must help you to defend "our freedom and prosperity". See you in Vietnam or Korea.—Eisaku Sato.

### Comment on Kamata St. Struggle

## Radicals Lost Supports but Not Isolated

Since the First Haneda Event, Anti-Yoyogi (Anti-Communist Party) Zengakuren factions, which intend to stop the Japan-U.S. Security Treaty, have been aiming at the obstruction of Sato's visit to the U.S. On November 17, 10:00 a.m., Sato stole to Haneda airport by helicopter and went into the special airplane.

The various Zengakuren factions, which held assemblies in various parts of Tokyo on the 16th, were to gather at the nearest station to Haneda. (i.e. Kamata Station of National Railways and Keihin Kamata Station). S.S.F. students, however, were kicked out at Tokyo Station immediately by riot police. Chukaku (Middle Core) students and others reached Kamata Station but could not progress to Haneda. Hantei-Gakuhyo (Anti-Imperialism Students Council) students were also prevented by riot police from going to Kamata at Yanokuchi Station. It was uncannily silent in Kamata in the night. The obstruction of Sato's visit to the U.S. by the new left students and workers failed.

Let's sum up this event. Firstly, since last month, the police authority warned people not to go to Kamata district. The

commercial newspaper which is under the pressure of the government, pictured the students as "mad dogs". The police published that riot police might use pistols and that the Subversive Activities Prevention Law would probably be applied immediately under which all people in the area could be arrested. Citizens who intended to fight directly and those who intended to protest indirectly could not join with students. On the other hand, the Anti-Yoyogi Zengakuren (which is called "New Left") consumed the energy by struggling among each other. They couldn't fight together toward police and so Zenkoku-Zenkyoto, in which "Non-Sect Radicals" were expected to rally in, has weakened and become only a superficial assembly of sects.

The citizen should be enlightened to the student's and worker's cause, but these events caused the citizens to have a worse image of them. The authority succeeded in implanting the image of "The Violent Students" to the citizen, but "New Left" has neglected to make rebuttals to the citizens. And this is the first reason to the phenomena of "The Day". Moreover, the heavy protection by authorities against the new left wing was a second cause for the new left to be defeated.

More than a month before, the police advised Kamata's inhabitants to organize their vigilante committees and held informational classes to persuade that they must get rid of violent students to keep the citizen's peace and order.

What is more, 25,000 riot police were stationed around there and environs of Haneda was checked up from land and ocean and air. The Haneda Airport, prepared in such situation that no one, even those who wished to send off a relative could not enter and no airplane was allowed to take off or land for the hours before Sato's departure.

Indeed, such precautions as these defeated the laborers and students of the new left wing, but it also showed many citizens the ugliness of the state power. New Left groups failed to obstruct the visiting of Prime Minister Sato to the U.S. But it only means that the struggle of that day failed. The movements against the national authority were understood and many workers began to awaken to the realities of politics in Japan. The failure of the struggle on Nov. 16 and No. 17 must mean the start of new struggles. Make the spirit of the Revolution generally known to the people.

KAN

かんきょう  
GYO

### A NAME OF AN AIM

Reading as "Kangyo", these Japanese ideographs originally connoted "the promotion of industry and trade" but are no longer in current usage. Their significance has thus been lost, except to the thousands of businessmen at home and abroad who associate it with "Nippon Kangyo"—their bank in Japan. The Nippon Kangyo Bank, through its efficient foreign and domestic services, fully meets the purpose for which it was founded in 1897—the promotion of industry and trade.

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## Special Edition on Japan-U.S. Security Treaty—III—(Conclusion)

# Unify with Idea and Practice

## Student Movement in Historical Perspective

From Haneda airport struggle in 1967, Anti-Japanese communist Party Zengakuren began to use violent of their radical movement with timber sticks and helmets for smashing the States or university authority. Their movement was sometimes effective to change the evil system of Japanese society like the old fashioned structure of the university and sometimes not effective only to loose the support from people. As their movement became more violent and radical, the states power has strengthened their police power to maintain the present establishment. Especially on 21st of November "International Anti-War Day", 17th of November for smashing Sato's visit to the U.S.A. the result of them were something like a defeated feeling of the radical students by the states power. The radical movement is now facing the turning point to alter their tactics of the movement. The radical movement has some inevitability to be originated in Japan which we suppose many social contradictions or problems in all social fields. But we wonder at the same time why such radical and violent movement is recognized by many sympathizers of student, worker and intelligentsia Surely this movement has indicated new way of thinking of politics and philosophy toward our future. Therefore we considered this movement from its history and analyzed its meaning in the society, criticizing their self-contradiction between their idea and practice.

### Strengthen Campus Struggle Toward '70 Security Treaty

1970's campus struggles which was magnified and more general quality through deepened from Nihon Univ. and Tokyo Univ. against the Japan U.S. Security Treaty was greatly fought through the struggle to stop the Japanese Prime Minister Sato's visit to U.S.A. on Nov. 16-17. From the result of the 1960 struggles against the Japan-U.S. Security Treaty, how and what did they gain?

1960 struggles were fought as the mass movements under the Socialist Party and the Communist Party for giving pressure to the Diet. The student movements developed themselves to become radical during this time. And they repeated the same movements for 1960 Struggles from 1960 up to the struggles against the Japan-South-Korea Treaty in 1965, but they lost their effective moment and lost even their background of the struggle.

Through such a defeat, the struggles must be reformed, overstepping the movements of "Postwar democracy" and the basis of such struggles was formed by the movements against the Vietnam War since 1965. It was the first Haneda struggle in 1967 that they could overcome a limitation of the movement by the organized violence to the riot police. It spread the anti-war movements and developed their quality higher through the struggle in Sasebo, Ohji, and Sanrizuka. Though the struggle won sympathy of the people it could not be spread to some extent among laborers fronts, and among students fronts, the struggles after the first Haneda Struggle had the quality which the self-government of all students' joining could not bear and reforming class was not made as much as they could develop the quality of the struggles after the first Haneda struggle. Force struggles were therefore depended on each sect corps. As the student front could not overcome the contradiction between the self-government of all students' joining and sect corps which belong only to the active students, the mass movements were divided by each sect only to be "Zengakuren" of each sect.

The campus struggles from last year overcame such a contradiction to a certain degree. It is most characteristic of the capus struggle all over the country from last year that their struggles are depened on the All Campus Joint Struggle Committees. The All Campus Joint Struggle Committees do not only indicate special in-

terests of students, but obtain more general quality through the confrontation with the students trying to guard the university as it is and grew to bear class war. In this way, All Campus Joint Struggle Committee overcame the contradiction of sect corps and the mass movements split by each sect, and the ruin of the self-government of all students' joining, and came to organize the masse. And campus struggles were the struggles to shatter, in the university where we live, the reorganization of the internal system to establish the Japan-U.S. Security Treaty system. So, people who bear 1970 Struggle against the Japan-U.S. Security Treaty was the laborers who confronts both the rationalization and cooperation of capital and labour, citizen and farmers who confront the military basis, and people in Okinawa. We must fight struggles with these people.

We must seek what content of convection we strengthened through the campus struggles all over the country and the struggles to shatter "university normalization bill", and we must think how and why we shall fight 1970 struggles against U.S.-Japan Security Treaty. At present, we must strengthen the campus struggles all over the country. And they must be developed force struggles, that is to say, the limitless strike by barricades. And campus struggles must point to shatter imperialistics reorganization of

universities and must be strengthened to win 1970 struggle against Japan-U.S. Security Treaty.

All Campus Joint Struggle Committee is not necessarily a political organization. So on the development process of struggles, especially when the struggles enlarge to the political stage, we must not depend on the spontaneous generation of struggles or leave them as they are, but we must always make efforts to win strong consciousness for an object for ourselves through the mass, through discussion. In fact, many students shorougly obtained the consciousness of anti-authority and anti-order for themselves through All Campus Joint Struggle Committee movements and campus struggles. Such anti-authority and radical people forms the foundation which each political sect should lead. There are strained relations between each sect trying politically to lead and the masses practicing. At present, each of the masses is demanded to grow to bear the strategic duty of class war. Each of us should not settle himself as anti-authority and anti-order and shut himself up in, but should grow himself by affirmatively, actively and independently receiving the political leading of each sect. Nowk it is possible.

All Campus Joint Struggle Committee should overcome disagreement between each sect by the sect struggles through the discussion on the mass level, and should bear the common front. We must critically, therefore, summarize the struggles depended on sect corps on Oct. 21 and on Nov. 16-17, and must grow National Federation of All Campus Joint Struggle Committees with that object and course.

### Revolution Not Occure From Idealistic Conflicts

As we considered the radical student movement from historical point of view, the radical movement is now standing at a turning point to change or to maintain their radical tactics. The radical movement gives surely some significant influence to the present society of Japan. But we cannot or should not tell our idea of tactics for the movement because a tactics will be given by some leading parties or sects of the radicals.

Then we like to think their movement itself in the society and to analyze the present society from our standpoint. When we say the "radical movement", it means Anti-Japanese Communist Party student, Anti-War Youth Committee of workers and Japanese Peace-for-Vietnam Committee (Beheiren) which are now called "New Leftist" by journalism of Japan. Anti-Communist Party student

group were separated from the Communist Party after the struggle against the Japan-US Security Treaty in 1960 because of the deference of their tactics and of their way toward revolution. So the Japan Communist Party or any other established political parties like Socialist Party seems to them a sort of the obstacle or the enemy to get over.

Also Anti-War Youth Committee of workers came out from the established labour union which has become moderate only to concern their wage, far from political. Such radical movements get support even from high school students recently. In fact they pointed out the essential contradictions of the present society in Japan. And their character of the movement is to appeal to force with riot police which they say the violent equipment of the state power. As an inevitable consequence,

### Self-Conflict, Act and Thought

As mentioned above, present Japan is very dangerous standpoint in some sense. Japanese government will move and more firmly hold on to the Japan-U.S. Security Treaty. And the parliamentary democracy is said to be in a state of bankruptcy. Though student's movements are growing under these circumstances, two problems are brought about from it. One is the meaning of the student's movement—especially what does the political activities mean to the students who are the main constituents of the movements? Another is the conflict of ideas and practice of their movement.

When we talk about ourselves, first of all, we must explain why we "are" in universities. Under highly advanced capitalism our well organized society involves many various contradictions structurally, however if can come them externally. Meanwhile, general masses are buried in their daily lives and would not reform the contradictions essentially, though feeling its existence intuitively.

Under these circumstances, students who are in universities which are independent from the society in a sense must only "study" but feed the essence of things sharply, based on the affluent knowledge, etc. So students must strictly criticize many contradictions in our society and show them to the general masses, and fight against them.

They have to break down all existing conservative authorities, reconstruct the ruined parliamentary democracy and try to establish a better idea of democracy, which we men-

tioned in the Mita Campus, No. 162 November 1969. We don't think the so-called radical movements in streets are the only form of movement. As mentioned in another part of this issue, many various forms of movements are considered. But we can't help thinking that this is the final and the best means to appeal our will in present society. So the demonstration is a menace to the existing authority, and at the same time it brings fear to a man who takes part in the movement appears.

Behind the practice, a consistent theory of movement is always necessary. One must make subjective and calm analysis of the present situations, recognize the existence of oneself, find out one's own theory and practice faithfully accordingly to it.

Theory must be always proved by practice, and practice needs theory that supports practice. So the two are always in tight relationship. Then, the most important thing is, in order that the two are more firm, that they must be derived by truly asking questions about the basic existence of one's own daily life. But the reason that the conflict of theory and practice is becoming pregnant in any kinds of struggle is that a man who takes part in the movement does not seriously look at the basic existence of his daily life.

Therefore, although they are in universities as a privileged class, situated as assailants of the proletariat, they assert themselves as proletariat and vanguard of the revolution. How persuasive is their practice, based on these assertions with the hypocritical self-denial?

they have always been defeated by riot police and many radicals are arrested. For their confrontation is the battle of force and also they have to appeal to force because they are isolated from general people in some way. Under such condition of the radical movement we have to feel the necessity of analyzing the present society again.

We, the Mita Campus, analyzed the present society as much as we can and discussed about whether the revolution will or should be occurred in the near future of Japan or why they have to appeal to force in the present "modern" society.

At first we considered the possibility of a revolution-Bolshevik revolution as the radicals say.

As a result of our discussion, a revolution will not or cannot be on a time-table in the future. As far as the main point of the movement is originated from some ideal contradiction like an alienation or so, the revolution will never be occurred, only a rebellion will be.

And even if there are some possibility of economic panic in the future, we cannot tell that a revolution will be occurred in-

evitably after economic panic. Because this is the matter of our valuation. And we cannot make predictions of economic panic in the light of the "prosperous" society. But we can appreciate the radical movement why such movement has appeared in the Japanese society also.

If we say the inevitability of the radical movement in short, it is a fascism of Liberal Democratic Party in the parliamentary democracy, our poor understanding of a democracy and the decadence of Japanese intelligentsia. We cannot find any expectation of the people or for the society of Japan, everything we have expected becomes just an "illusion". We have to stand alone by ourselves in this society without any expectation.

At the same time, we can estimate the radical movement in some way, because it contains some possibility of new idea... self-standing or self-denial.

Then we should consider this new tendency of the movement and like to criticize some evil of our mind for strengthening our new idea.

A firm unification between practice and idea is made by questioning the basic character of one's daily life and by persuing "self-reform" strictly. Even if we can understand that, as one side of the present students movement, they practice from the feeling urgent crisis, in this case, they are apt to fall into a chaotic state, being lacking in object on judgements. And the movement tends to fail. This is because the movement's form does not give birth from basic characteristics of their daily existence. We can support so-called critical intelligentsia who refuse practice on the strength of theory, even if the theory is perfect. By faithful practice after solving the question of the basic character of one's daily life, real, strong action will develop real and strong. The theory arises from this process, and it becomes also living theory. Because the starting point of the movement is the essence and depth of a man.



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## EDITORIAL

## Japan In 1970's

On Nov. 21st Japanese Prime Minister Sato and American President Nixon agreed in a joint communique that Okinawa should be returned in 1972 and the Japan-U.S. Security Treaty would be maintained for the security of the Far East. Japan have to stand on her own legs in Asia in 1970 years, opening the door for her new step toward "Japan in 1970 years."

Then we like to reconsider about Japan whether we have an enough power or are ready in our mind to take a new step for our future. A national power is supposed to consist of three kind of factor—economic, military and political power. In these years we are getting proud of our economic power, especially it's rapid growth after the war, as the foreigners admire or are amused at it. In fact we can see many Japanese business men in foreign country, mainly in Asia, and Japanese companies make great efforts to invest their capital in Southeast Asia. Their present interest is about "post-war in Vietnam" or about economic support for Republic of Korea. Also they import "American style of business" to make their business more powerful to prepare the capital liberalization. They are surely "economic animal." This is about our "great" economic power.

The other result from the joint communique on the reversion of Okinawa was of reforming of our military power. After the return of Okinawa there are some possibility to hold nuclear weapon in Okinawa bases and the more noteworthy fact is that we must take over the military responsibility for "freedom and Security" of the Far East as well as our own defence. And the government stresses the enlargement of military power for its policy, especially the reinforcement of the self-defence troop of Japan and the home production of weapons. Such military tendency of the government is cleared from the speech of Prime Minister Eisaku Sato recently. He gave an address to Japanese people that we must defend our country by ourselves and to have a spirit of the defence. At the same time he stated in the joint communique that the security of Republic of Korea is essential to Japan's own security. In the light of the present international situation which frightens us with the terror of nuclear weapons, it is clear that the enlargement of military power or holding of nuclear weapons is quite foolish and out of date. Even holding the minimum defence power will increase the international tension especially with Communist China. Because we had a terrible experience of fascism of Japan to invade many Asian countries in the World War II. At the same time we should never forget the peace Constitution of Japan which prohibits to hold any military power. So in 1970's the military power should be left out from the image of a national power and will be no more useful to solve the international affairs. This is about our military power, its foolishness to hold.

The third factor of a national power is political power in our country. The radical Zengakuren movement as an anti-establishment movement is the typical result of Japanese political poverty. We cannot have any expectation for the the established political parties or politicians. Liberal Democratic Party, the Government Party, is getting despotic and seems to continue their leadership forever. Even the other Opposition like Socialist Party or Communist Party concerns only to spread their popularity in public. Their opposition is far from effective to LDP domination, which approves LDP to do everything in the Diet as the university bill was passed through without any deliberation in this August. And the public nuisance from industries and automobiles comes to the worst condition, but the government has no policy of it. Many people feel some kind of alienation from the society where capitalism prospers to a certain degree. The Zengakuren students and radical workers are against such lack of policy, but the government is still "sleeping." So the present government cannot play a diplomatic role to mild international tension as well as it can do nothing for domestic problems. This is our political power, its poverty in Japan.

As we just said above, a national power in the present world means political and economic power of the country without military power, because the military power only increases the international tension under the nuclear domination by Russia and the U.S.A. And also Japan has an ill-balanced advance between politics and economic. Such an ill-balanced advance—political poverty and the economic prosperity to a certain degree—can be found of in the policy toward Communist China. The Japanese government separates politics and economic from each other for its policy with China so that we can trade with China, but the government will not recognize her at all. This policy is the typical result of Japanese ill-balanced advance of politics and economic. Therefore Japan cannot live on in 1970 years without political advance. If we fail to improve the political poverty domestically and diplomatically, it is probable that we repeat our history again—the fascism.

So we should get rid of our foolish consciousness of a large country and establish our own citizenship enough to protest or to change our government by our own hand. And our first step in 1970 years is to recognize Communist China, because Japan should stand alone as a peaceful country and keep the equal relationship with the U.S.A., not military but politically.

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## Comment on Mita Festival

## Emerge from Mannerism

In order that the Mita Festival may belong to students, which reforms are needed now? This year, the Executive Committee of the Mita Festival created the theme "How do the circles join hands with the social circumstances?" But, after all, we can't help telling that the proposal of the Executive Committee ran idle. Though such proposal could be estimated to a certain degree as a trial to emerge from the mannerism in the past, it must be thought as a future problem why its proposal ran idle.

The system of the Mita Festival clearly exists in all campus of the Keio Univ., but it seems vague what the Mita Festival exists for. The Mita Festival has no creation, becomes mannerism and is vaguely held. Each circle or seminar takes part for it without thinking why it takes part for it. In this way the Mita Festival too easily exists. It can be said that this is obviously indicated among the idle exhibition of seminars. The students of seminars could not be said to take pleasure in the Mita Festival. They couldn't help doing something in it. This is the alienated thought. As they don't try to join the Mita Festival for themselves and to form the Mita Festival for themselves and to form the Mita Festival, they could not help corresponding to it with alienating thought. It takes the Mita Festival mannerism. The mannerism of the Mita Festival does not originate from the forms of expression, but it originates from the consciousness of the constitute numbers. After all, as the constitute numbers too easily take part for it with no criticism and no premise, the Mita Festival can't emerge from mannerism in spite of the efforts of the Executive Committee.

At any rate, the Executive Committee made various trials this year in order to emerge from mannerism in the past, among them, it is "How do the circles join hands with the social circumstances?" created as a common theme that was attracted the most attention. If this theme is investigated thoroughly, it seems that this theme develop to be problem "How does the circles join hands with the Japan-U.S.

Security Treaty?" But this proposal suggested much repulsion, and it created unexpectedly many stirs.

We full feel the desire of the Executive Committee to create "the new Mita Festival", but we must think how the proposal hammered in this way allies with the emergence of the Mita Festival.

If, formerly told, the mannerism of the Mita Festival originates from the mannerism of the consciousness of constituent numbers, it is thought that this allies with the trial of the emergence from mannerism and the cavern in quality by the conferment of "the Security Treaty problem" as a stimulant to raise the consciousness of each student who takes part for it is established, it is needless to think whether the Mita Festival should be academic or festival. Because it can be held with containing the festival elements. If each party takes part for it, it is useless to discuss whether it is academic or festival, and after all, "academic" as a form shall be left. If each of constituent numbers has the consciousness to think with his doubt against the base of his own existence, the quality shall exist whether it is festival or academic. Then, it shall be unnecessary to present the proposal of "the circles and the social circumstances."

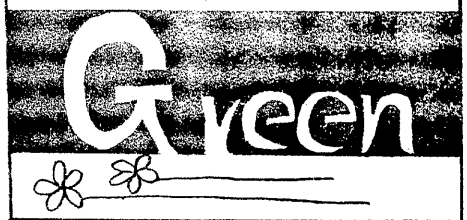
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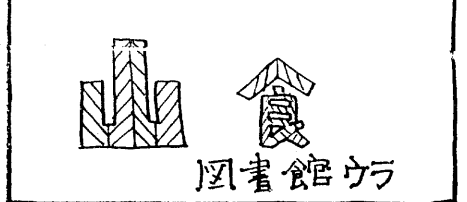
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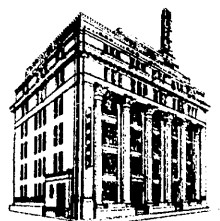
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