

News For
World Peace

The Mita Campus

KEIO UNIVERSITY
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'calamus gladio fortior'

With
Fair Justice

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Entrance Ceremony Held at Hiyoshi

The entrance ceremony of nation-wide campus struggles since 1968. Keio University was held at the Hiyoshi Memorial Hall, in Yokohama, on April 6.

About 7,000 freshmen were admitted to enter the Keio University. After that, the Orientation for freshmen was held in the Hiyoshi Campus from April 6 to 9. About 260 circles joined in it. The Orientation Executive Committee of this year intended to operate it not as a welcome-party but as a creative one. The Committee intended to develop true circle activities through the Orientation, denying the illusion of established circle activities, in concerning with present situation of universities. But the circles seemed not to go along with this plan and simply to be eager to canvass for freshmen.

Now, the Japan-U.S. Security Treaty is going to be revised in the country, and the situation of the South-East Asia centering around the Vietnam War is at a turning point out of Japan. In such unstable society universities are essentially seeking what they should be. Also they are bewildered through the

Okinawa Struggle at Keio University

Preceding to "Okinawa Day", the students mass meeting of each department was held with slogans, "Win the Okinawa struggle" and "Smash the Japan-U.S. Security Treaty" at Keio University from April 21 to 24. On April 24, the students all campus mass meeting of Hiyoshi was held at Hiyoshi campus. About 3,000 students participated in it. In all the students mass meetings, the resolution, "One week strike from April 25 to May 1", was adopted.

But as the barricade was not constructed, the lectures of each department was held as usual. Thus the aim of this strike was lost actually.

Also on April 25, the demonstration was staged with a slogan, "Win the Okinawa struggle", from the Mita campus of Keio University to Shiba Park by the students of All Campus Joint Struggle Committee of Keio University. About 100 students took place for it.

On April 28, the "Okinawa Day", All Campus Joint Struggle Committee of Keio University, organized by about 600 students joined for the rally at Meiji Park and staged demonstrations to Hibiya Park via Akasaka and Toranomon. But each of them has no will to fight. After all, the struggle for Okinawa in Keio University, did not arise spontaneously because many students could not extricate themselves from the collapse of the struggles against the "University Legislation" and Prime Minister Eisaku Sato's visit for Washington last November.

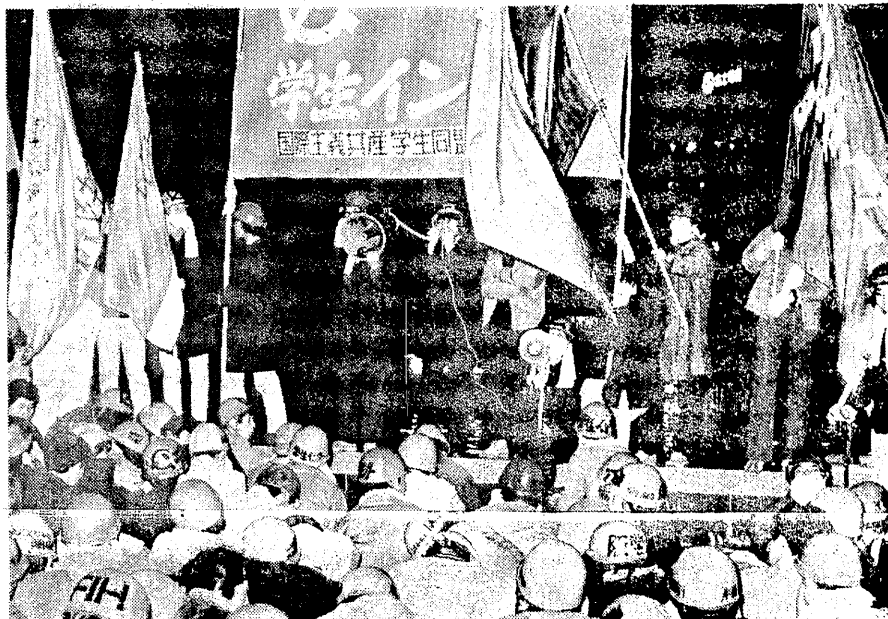
On the other hand, let's think of "harmony". In the present, there are the Vietnam War, the Middle East troubles and the Vifra starvation in the world and there are anti-order movements in each country. In spite of that, can we talk of "harmony"? "Harmony" simply depends on the outward peaceful co-existence of the U.S. and U.S.S.R. Each nation tries to raise her power through Expo '70. This can be seen even in the manner of the Government of Japan which does not send even an invitation card to North Korea, North Vietnam or East Germany.

Expo '70 is not different from the simple exhibition at all. Thus the theme of Expo '70, "Man's progress and harmony" is only a virtual image.

Expo '70 is far from the advancement of human being. It is a simple place where each nation exhibits the result of her industry development. As the human being is absent from the development of the world, it is natural for the theme of Expo '70, "Man's progress and harmony" to become meaningless. In the present, the human being is subordinate to the material civilization and he is overjoyed with the advancement of it. Now it seems that it too much expels the spiritual civilization in the present. It can be said that this is explored through Expo '70.

We must raise the spiritual civilization.

Okinawa Day in Dilemma



Students and workers with helmets gathering at Meiji Park on "Okinawa Day".

On April 28, in memory of "Okinawa Day", two rallies were held at Meiji Park and Yoyogi Park in Tokyo, demanding "The instant unconditional total return of Okinawa to Japan" and "Smash the Japan-U.S. Security Treaty".

This year's "Okinawa Day" was the first one since the reversion of Okinawa in 1972 was agreed in the Japan-U.S. Joint Communiqué last November. This day attracted public attention, but rallies were not so disordered.

At Meiji Park, one gathering was held around 6:00 p.m. attended by 50,000 students, workers and citizens, according to organizers. They are the members of so called "New Left", organized from the National Council of All Campus Joint Struggle Committees, the Anti-War Youth Committees, the Japan Peace for Vietnam Committee (Beheiren) and so on.

About 6:45 p.m. after the meeting they started the demonstration from Meiji Park to Hibiya Park, urging "Smash the Japan-U.S. Security Treaty", "Smash the Japan-U.S. Joint Communiqué". On the way to Hibiya Park, they staged the snake dancing demonstration or French one. As the riot police controlled them strictly they could not act so violently.

On the other hand, the other gathering was held at Yoyogi Park about 6:00 p.m. by so called "established leftist" forces including the Japan Socialist Party, the Japan Communist Party, the General Council of Trade Unions of Japan (Sohyo), the Okinawa Prefectural Council for return to the fatherland Japan (Fukkikyo) and so on.

Comment

This "Okinawa Day" is the 18th anniversary of the San Francisco Peace Treaty by which Okinawa was put under control. Since the United States has been separated Okinawa island from fatherland Japan, it

maintained the Okinawa Base as the key stone in the Far East. In spite of the demand for the reversion of Okinawa, the United States has asserted the maintenance of Okinawa on the pretext of the strain and threat of the Far East.

Protesting this assertion, people in Okinawa and fatherland Japan have struggled for the reversion of Okinawa on April 28, every year. Nevertheless, in the Japan-U.S. Joint Communiqué issued in last November between Prime Minister Eisaku Sato and President R. M. Nixon they agreed the reversion of Okinawa in 1972.

In consequence of it, "Okinawa Day" have qualitatively changed. As Okinawa island is to revert to Japan in 1972, the Japan-U.S. Security Treaty will be inevitably applied to Okinawa. The Japanese Self-Defence Forces will be stationed instead of the U.S. Army in Okinawa. The Okinawa Base is the key stone in the joint defence area of the anti-communist military alliance, consequently there is a danger an operational zone of the Self-Defence Forces may spread to whole Asia.

Even after the Japan-U.S. Joint Communiqué, Okinawa Base tends to expand its functions. This causes the anxiety of the people in Okinawa. On "Okinawa Day", this year, People in Okinawa adopted the slogan "Total reversion of nuclear-free and base-free Okinawa to Japan" instead of the former simple sympathetic "reversion" arising from nationalism, because Japan will expand the armaments by control the Okinawa Base instead of U.S. Army. Japanese Government will not only use the "Okinawa reversion" as a tool of expansion of armaments, but as a step of invasion into the Far East.

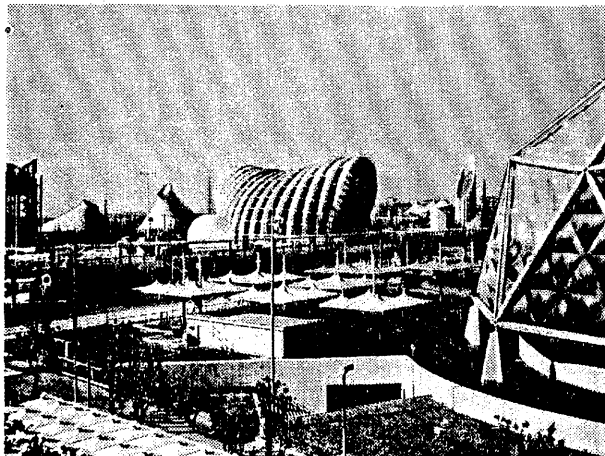
For above mentioned reasons, the significance of this year's "Okinawa Day" is different from as usual. On "Okinawa Day" of 1969, leftist unionists and students held violent ac-

tions, and their actions halted the operations of the Japanese National Railway's lines for most of that night, in Tokyo. Meanwhile, on this year's "Okinawa Day" the rallies without violence were proposed by the students of the National Council of All Campus Joint Struggle Committees (Zenkoku Zenkyoto), workers of Anti-War Youth Committee and so on. They acted joint struggle with such pacifist bodies as the Japan Peace-for Vietnam Committee (Beheiren) and so on. Such joint struggle was not realized last "Okinawa Day".

There are several reasons in this change of the tactics. A number of arrests were made last year by riot police they have no power to act violently in this present. But main reason is that they judged their violent action has no persuasive power to the general public. It is necessary for them to gain the popular support in order to struggle against the Japan-U.S. Security Treaty in future.

The object of New Leftist movements from April to June is "The clash of the Japan-U.S. system". New Leftists mark June struggle as a link of the chain of the 70' struggle. However, in spite of many participants there was not so high quality in the movements, only the factional strife was marked many "New Leftist" factions, this year. In comparison with last year, there was small number of citizens participants. It is necessary for the pacifist bodies to increase the number of participants of general mass. On the other hand one day's joint struggle was realized by so called "Established Leftist" forces. They gathered at Yoyogi Park. This rally was, however, only an assembly without any fresh significance. The participants did not give a serious consideration to the Okinawa problem. "Established Leftist" forces turns only one of the year's regular events.

Expo '70 in Japan



The complete view of Expo '70

The World Exposition is now on from March 15 at Osaka, the Expo '70 is going to be revised. Senriagaoka Hill, in Japan. Seventy-seven nations have participated in it.

Does EXPO '70 have a real success? Mass-communication is only eager to report how the site for exhibition is large and how its buildings are wonderful. The theme of Expo '70 is "Man's progress and harmony", but each nation only seems to emulate her national prestige. Expo '70 tells us as if the technical advancement immediately means the advancement of the human being. We cannot shut out eyes to food poisoning and troubles with simple machines. We would like to say "Is Expo '70 a symbol of human progress?"

Expo 70 is an festival as same as the Tokyo Olympic Game and the Winter Olympic Game at Sapporo, Hokkaido. Because Tokyo Olympic was held at the same time when the Japan-Korea Se-

curity Treaty was ratified. Expo '70 is going to be revised. It is clear that the Cabinet is taking advantage of Expo to divert out attention from political problems.

Now we must consider, the theme of Expo '70 "Man's progress and harmony". About the advancement, can we say that human being is really advancing? We agree that the technology has advanced; for example, the invention of synthetic resin or computers and the man's landing on the moon. But is such advancement equal to that of human being?

In the present, the "alienation of human being" has been said for a long time, and we cannot say that the advancement of technology is completely reduced to the advancement of human being. The "progress" is simple equal to "the progress of technology". It is not equal to the advancement of human being.

Stand Against the Japanese Militarism

Japan in '70's is surely confronted with the alternative to stand in Asia as an great military power on the basis of the high growth of Japan's economy. The reversion of Okinawa really changes Japan's situation in the world, especially in Asia.

Internationally "Nixon Doctrine" for Asia has been realized through the Sato-Nixon agreement on Okinawa last November, which makes our Asian people to fight against our fellow. Communist China, on the other hand, started her moderate foreign diplomacy for Asia after the settlement of Cultural Revolution. So a pitiful destiny covered us that Indo-China of Korean Peninsula has become the battle-field between these two powers. From Nixon's viewpoint, "Japan must play an important role in Asia."

But Japan domestically has many issues now such as the enlargement of the Self-Defense Troops, the suppressions on education or on journalism, the re-consideration of our consciousness for peace and democracy and so on. The government apparently begun to re-adjust the domestic conditions in order to "play an important role in Asia" instead of the U.S.

We confirm that under the present government supported by deformed economy Japan's course is domestically directed to fascism and internationally to invade the other Asian market under the name of "economic aid".

We need to ask ourselves where we are now and are going to.

Japan's Invasion to Asia

Obviously Japanese economy begins invading Southeast Asia since the U.S. participated in the Vietnam War. When the Vietnam War escalated, the export of Japanese goods and capital to Southeast Asia increased very much. This reason is that Japanese economy has grown its scale and it has strengthened against the economic strength of other countries. The beginning of the sixties many Japanese enterprises got ready for their development, and the ending of the sixties they have developed their productive power. Some monopolies have appeared such as Shin-Nihon-Seitetsu (New Japan Steel Company). These strengthened monopolies have exported their goods and capital to southeast Asia.

Overproduced goods in Japan, for example motor car and electric appliances, have been

exported in the big market, Southeast Asia is the biggest market for Japan. These exports are intended to suppress inflation in Japan.

Nowadays capital export has been developed remarkably as well as goods export. Japanese enterprises intend to get more profits in establishing plants in comparative industrialized countries in Asia and using the native cheaper labor, force. This economic invasion is not occupy a domain but we can name this invasion "Imperialistic capitalism without an empire".

Moreover, Japanese economy proceed to Southeast and West Asia in order to gain many sorts of material. Developed enterprise is necessary a great deal of material. Many important materials scarcely produce in Japan rely those materials on import from Southeast and West Asia. For instance iron are 84%, oil 99%, copper 73%, nickel 100%. Japanese enterprises have invested their capital for the purpose of exploitation these important materials.

At the same time, today, there rise such opinion as military power of Japan must be strengthened in order to defend the market (that) Japan has possessed, Japanese capital that is exported overseas and material imported from foreign countries. We are able to name this opinion

as "Industrial Nationalism". In the future this "Industrial Nationalism" may possibly become a dangerous idea. This may justify economic invasion to Southeast Asia. And the opinion that defensive power must be strengthened may enlarge more military industries. As mentioned above Japan is about to establish the stage of Imperialism.

Connection with the U.S.

Next we look Japan from the viewpoint of international relations. Today the U.S. turned out the failure in Vietnam War and was suffered from dollar crisis. Thus the U.S. lost her prestige in Asia and was weakened on her economic power. Now the U.S. changed its policy about Asia (Nixon Doctrine shows us) and will not repeat the over-commitment to Asia events. The withdrawal of the U.S. troops from Vietnam War shows this policy the U.S. must defend dollars from its crisis.

Thus the U.S. weakened political power and relatively economic power in the world. Instead of the U.S., Japan will play an important role in Asia under Japan's GNP of the sec-

ond in the "Free nations". Japanese developed economy is proceeding to Southeast Asia after the U.S. withdrawal from that area. Now Japan committed to Asia as the form of economic assistance, but economic assistance could become an imperialistic aggression. Japan will be connected with Asia countries not only economically but also politically and will interfere in internal affairs. If there appear the political power against capitalism or the



Deporture of the Students for the Front on W.W.II. There is always a danger of Fascism even under the Peaceful Constitution.

movement of national liberation in Asia, Japan has to confront these powers.

Japan has possibly some danger to do the same failure and defeatness as the U.S. did in Asia.

The Japan-U.S. Security Treaty in 1960's was a bilateral agreement based on "military alliance" and "economic cooperation". However, in 1970's, the Japan-U.S. Security Treaty with the Japan-U.S. Joint Communiqué enlarges the military and economic area of the application to Southeast Asia. And it means that the Japan-U.S. Security Treaty system in 1970's will establish the Japan-U.S. collective responsibility structure, aiming at the defence against Communism.

At the same time, we have to pay attention to the year of 1972. In 1972, the Fourth National Defence Plan is to be started, and the expenses for national defense is estimated about five trillion which is twice as much as the Third National Defence Plan. We must not overlook the fact that the return of Okinawa in 1972 is connected with the Fourth National Defence Plan.

Judging from these facts, we, to our disappointment, must conclude that Japan, in 1970's, is going to 'militarize' and to carry out the economic and political invasion into Southeast Asia. Then, after the return of Okinawa in 1972, "the base Okinawa" will play more important role as 'the advanced base' in order to invade into Southeast Asia and to defense against Communism.

WE STAND OPPOSED TO THUS JAPANESE DANGEROUS TREND TOWARD 'MILITARISM' IN 1970's.

Japan-U.S. Collective Responsibility In 70's

As mentioned above, Japan, in 1970's, will perform the economic and political invasion in Southeast Asia in the place of the U.S. Considering '70's Japan, we can't miss seeing the Japan-U.S. Joint Communiqué in which the return of Okinawa in 1972 is concluded. Then, it is important to re-examine the background of the Japan-U.S. Joint Communiqué coming out and to consider the connection with the Japan-U.S. Security Treaty.

Firstly, let's consider the background of the Japan-U.S. Joint Communiqué. Both Japan and U.S. governments, externally, were obliged to return Okinawa to Japan because of the uplift of the mass movements.

But we have to perceive the inevitability it's coming out. Namely, the Japan-U.S. Joint

Communiqué forms a part of the re-organization of the disturbed capitalist camp, symbolized by the defeat of the Vietnam War, dollar crisis, uplift of anti-war movements.

As President Nixon often says in his speech, the U.S. softens the direct invasion into Southeast Asia and want to take over Japan in Southeast Asia. Now, Japan, the second biggest economic power in the free world, is forced to take the place of the U.S. in Asia, and at the same time, domestic economy is obliged to invade in Southeast Asia according to moving on monopolistic capitalism.

Next, in such a state of affairs, the Japan-U.S. Communiqué came out. Now, in connection with the Japan-U.S. Communiqué systematically, the Japan-U.S. Security Treaty in 70's is becoming qualitatively different from that in 1960's.



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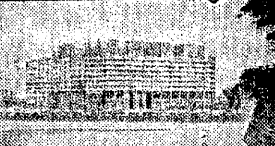
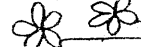
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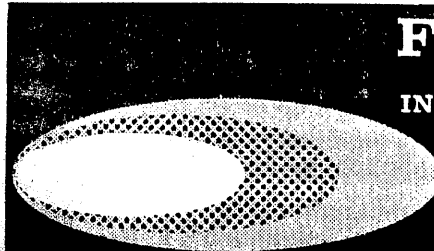
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Don't Avert Your Eyes from the Serious Trend

Discussion on the Present State of Affairs

Expansion of Armaments

Chairman: The 1970's Japan will play more important part as an Economic Power in the world history than is 1960's. However, our country is often said we are now at the turning point toward Political Power.

A: I think we cannot talk about the 1970's Japan without the result of Japan-U.S. Joint Communiqué in 1969. That is, the Communiqué changed the essence of the former Japan-U.S. Security Treaty. Although the Treaty in 1960's was military and economic two-way agreement between Japan and the U.S., the Japan-U.S. Joint Communiqué shows us clearly that Japan would take over American responsibility in Southeast Asia.

B: We could see it more clearly in comparison with the recent speech of President Nixon. The U.S. wants to keep off the direct commitment in Asian affairs on account of the setback in Vietnam War, dollar crisis and the national weariness of war.

A: That right. So, thinking from the other viewpoint, we should direct a wrong idea that the problems on Okinawa have already been solved with the reversion of Okinawa in 1972 in the Joint Communiqué if we miss the essential point of the Communiqué.

C: About the return of Okinawa, what I am afraid most are that the removal of nuclear weapon is not made clear and that Japan shall become same situation as Okinawa bases.

Chairman: Certainly, judging from the Japan-U.S. Joint Communiqué, dangerous point which Mr. C said remains, and we must consider the agreement from the entire view point of it. Unless we do so, the true intention of both government will be just vague, as Mr. B. said.

C: I dare not against its settlement of the subject.

Chairman: Related to the problem of Okinawa's return as we have discussed, how do you think the current as Japan Federation of Employers Association (Nikkeiren) has stated the opinion of self-defence.

A: I think that it has two aspects. One is they say that the productivity of car and iron will come down before long. Such a case, it is natural that the financial world are interested in war industry which have a long stability. The another is when Japan changes herself from economic country to political power, the idea of self-defence will inevitably appear.

B: You said that the interests of financial world and the government will be one at the point of self-defence, didn't you?

A: Yes. I think that national monopolistic capital shall be bigger and bigger.

Chairman: Please tell us more concretely.

B: Okinawa comes back to Japan in 1972. What means the year 1972? I think that we never devide a return of Okinawa in 1972 from the Fourth Self-Defence plan by the Government start from 1972. We can see clearly the intention of the Government to attract the national consciousness through the Okinawa return. And at the same time to enlarge the armament on the other hand.

Chairman: Also telling from the militality utilization of science, the first Japanese artificial satellite launched recently is closely connected with the development of armament.

D: But if so, all the scientific

development have possibility of military utilization.

A:
D: I feel that the success of the Japanese artificial satellite have some danger of military utilization. But if so, what is the progress of science?

A: The matter is the morals of scientists and their total viewpoint.

B: If as you said, however, it comes a abstract discussion and the basis of judgement becomes just empty.

A: But we could say at least that particularly the learning or study is always connected with monopolistic capital in modern Japan which was cleared through university disputes in 1969.

B: Yes, in the future such tendency gets go more, I think.

Government's Control in All Fields

Chairman: The important problem has appeared science and humanity. The question what man is must be asked in the 1970's. Now, I want to see the relation between our private and official we have referred to by now. In other word, state power have strengthened its suppression against the anti-establishment by law such as anti-subversive activity law, the Bill for Temporary Measures Concerning University Administration, and begin to intervene our own life by various means like Ienaga Text-book Trial.

C: It's true. A state power has the huge violent equipment and intends to direct the masses, particularly to fascism today. But, on the other hand, it can not be denied that new leftist movement give the excuse of suppression to the state. And at the same time to en

A: It's true. A state power has the huge violent equipment and intends to direct the masses, particularly to fascism today. But, on the other hand, it can not be denied that new leftist movement give the excuse of suppression to the state.

A: Just moment, phenomenally speaking, it's true. But the present leftist movement exists as the group of institution against the establishment. So the movement inevitably has to

be more radical in this high developed administrative society.

C: But, in fact such movement invited the University Bill and other laws.

A: I think your opinion is wait-and-see attitude. A politics is always moving even while we are thinking. And I think state power will naturally inflit upon us various suppressions if necessary.

B: I think my opinion is midway between A's and C's. I recognize the inevitability of radical action, but on the other hand, I cannot deny the fact that it's invited the excuse of suppression by the Government. In conclusion, I think this problem is not alternative.

Chairman: The discussion is becoming the methodology of the movement. However, I think you have no objection to the fact that the Government apart from objective validity strengthen the counter measure for the maintenance of the public peace from her independent stand point.

A: Now, seeing that the state power becomes so strong as to trample upon people's rights, I'm afraid there strengthen every possibility of a police state. And it means one step to fascism.

Chairman: Mr. A, a idea of fascism is pointed out. Well, judging from the condition of

the present Diet, is there the possibility of facism?

B: In this point, we have to remember that the Nazis gained power through the Diet. From the viewpoint of the Nazis, the present Japan Diet stands very dangerous point. Namely, parliamentary democracy becomes empty. In actually, it become conservative Despotism. For example, we can see it from the passing of the University Bill without deliberation.

A: What we must give attention is Japanese intellectual level is very high. So we can consider that the Government takes more skillful way of suppression.

D: I understand that the Government goes on a way to facism through the Diet. But the politics cannot exist without the masses supports even if in despotism. Thinking this point, we must consider our mass political consciousness.

Chairman: How about do you think on this point?

C: They have a traditional consciousness of "Don't kick against the pricks", which is particular to Japanese, as often said in our political consciousness. At the same time, we can say that they pursue only private benefit, lacking the long term vision in public.

Goes to Fascism?

B: At the same time, when in the light of our history, we can find that the masses of Japan always have been controled by laws or system, and that the masses themselves didn't try to pursue a theory. Therefore, we have no experinece of people's revolution like French and Russian Revolutions.

Chairman: Surely, but isn't it more precise to say that they couldn't. Because I think state power always made them submitted by various methods. We can explain it as the modernization of a society. There are problems of mass-communication, which has been talking of since last year.

A: Speaking of education problem like the official approval by Government of Ikenaga Trial, and the neutrality of education issued by Fundamental Law of Education, the official approval has become just a pre-

censorship by state power. And the neutrality of education become also just empty under the word of "neutrality".

B: In relation to the educational neutrality, you should think the education of Okinawa, as a good example of the phony of neutrality. In Okinawa, the promoted by Okinawa, the two educational laws are now promoted by Okinawan Conservative Party in order to abolish the special established lessons against war. Then what on earth is the meaning of "educational neutrality" by the conservative side?

D: The important is that the value of neutrality must be put on the concrete thing like anti-war, human rights, not on the abstract neutrality.

Chairman: The problem of neutrality is also connected with mass-communication.

A: Sure. I think that the influence of mass-communication is very strong in such a informational society as now, and when we find the mass-communication controled by state power remarkably since last year, I feel it crisis. Because I think that now we are under the

Only Mass People Can Stop...

conditions that government can easily control public opinion, and that such a tendency is really strengthening.

C: Sure. For that reason, I expect for mini-communication. Because I think now only mini-communication is the means to exclude state power.

B: However, in such a case, I think the question is how mini-communication develop its private situation to public.

Chairman: We have considered Japan in the 1970's from analysis of her economic power. Now Japan began to steer her voyage toward Southeast Asia as economic power.

A: Sure. I think that the Japan is now steadily promoted under the Government control to make inroads into other countries by any means in any fields militarily and educationally. The subject who can stop this dangerous alternative of 1970's Japan is nobody but our mass people.

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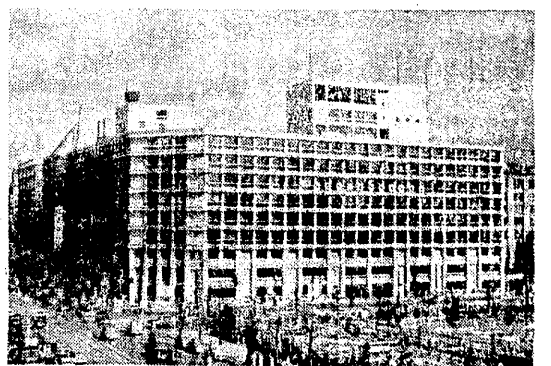
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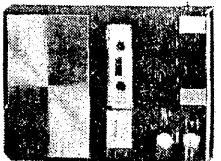
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Reading as "Kangyo", these Japanese ideographs originally connoted "the promotion of industry and trade" but are no longer in current usage. Their significance has thus been lost, except to the thousands of businessmen at home and abroad who associate 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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「みなさまの食堂」
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Hi-Technical School Has No Educ.

The question of "What is the true education?" is always a universal one. It seems to be an endless problem. However, we must continue to think about the question seeking for the true figure of the education.

On thinking about the problem, we, The Mita Campus, take up the higher technical school, as an example. It is a very new school established in 1961 and have many problems in itself. We put a light on the contradictions of the higher technical school to think about the question.

Problems It Involves

The higher technical school has many problems in itself. First of all, we should mention that it is unsuitable for the young people from 15 to 20. Because this period from 15 to 20 is the most important period to build up character. And at this period, in higher technical school, they teach the students only technique.

The curriculum of the higher technical school is not impartial to all fields of study. General subjects are almost neglected. For example, in one private higher technical school, geography and art not being taught, and philosophy and ethics are only two hours each. Like this, in the higher technical school, general subjects are on the senior high school's degree and special subjects and techniques are on or above the university's degree. In these curriculums, we cannot expect the all-rounded education and whole-characteristic education. In these partial education, students will become men without autonomy. They, of course, will acquire excellent technique of their own fields. But we are afraid if they become men who cannot think for themselves and who can not show doubt on the present situation. And this is

the very thing that the present structure aim at.

In the above mentioned condition of the higher technical school, the students are dissatisfied with their school. In one public higher technical school, 89.4% of the students have doubts about their school. The detail of the doubts are "purpose" (44.7%), "standing rule" (47.3%), "self-government" (56.5%), "concentration of power upon the director" (33.5%), "curriculum" (72.3%), "teachers" (55.2%), and so on. Of the students who doubt about the "purpose" of the higher technical school, 69.1% thinks that the higher technical school trains the "technical robot". In spite of this, however, almost all of the students try to stop thinking about their contradiction and are absorbed in their lesson and practical training. And they only wait for the day to graduate their school and to get job with good conditions.

The teachers of the higher technical school are also a problem which it has itself. Most of the teachers of the higher technical school can be divided into two types. The one is the teachers who retired from the university under the age limit. The other one is the technical expert from the enterprise who undertakes to teach the students only technique that is useful to the actual industry. We cannot expect from these teachers the real humane education that young boys and girls are really in need.

By making a partial amendment of the Law of the School Education, the higher technical school was established as the higher educational institutions in 1961. The requirement for admission is completion of a middle school course and the school course is to be completed in five years. Its established subjects is limited to a industrial one. Now the number of the higher technical schools are 60. (National schools are 49, public ones are 4, private ones are 7).

In spite of the decreased number of candidates for examination comparing with at the beginning, the number of successful applicants has increased.

Post war, in proportion to the Japanese economics has developed rapidly the need of working, especially nucleus technician increased for the enterprise or the Government. So the higher technical schools are established. There, however, are many serious problems in them.

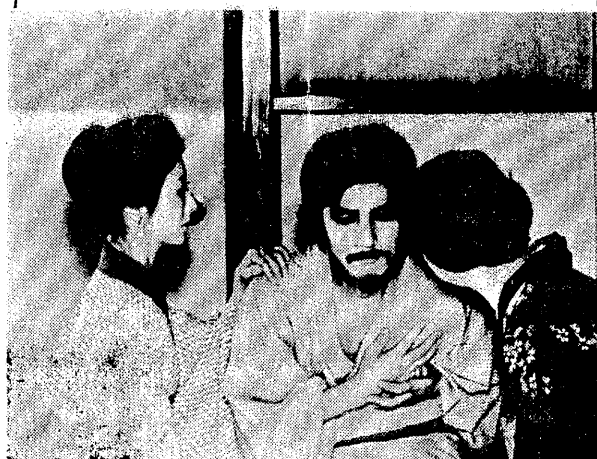
Context being taught at these schools is exercise of technics mainly. Namely it is producing men who are useful or easy to deal with for the enterprise. We should not call it education.

We must consider the particularity of existing in a point of contact between industrial society and education. In university, cooperation of university with business industry or with military always presents a serious problem in how to reduce research result to society. In higher technical school, enterprises intervene directly in it. The higher technical school assumes the form of fusion of the high school and junior college.

It, however, doesn't fill its function as a institution of research. Moreover, what we must consider is that the higher technical school is promoted by the Government. The time when the higher technical school had established agreed with the time when Japan's economy developed quite highly.

Movie Review

Eros + Massacre



Sakae Osugi tries to realize the free love through the love to both Noe Ito and Itsuko Masaoka.

A complaint made by Miss Ichiko Kamichika, an ex-member of the Diet, created a sensation for "Eros + Massacre".

What does this movie tell us? It is a question whether this movie is a simple "history description" or an art. Yoshishige Yoshida, a director of this movie, tells that this movie is never "history description" through a character. He is rather against history, and tries to express the anguish of men who must be carried away by the flow of history.

Sakae Osugi, a famous anarchist in early twentieth century of Japan, did not try to crash only the political system but also the old system of value. He asserted the free love and tried to do it for himself in order to release love and sex restrained from the old system of value. Osugi's free love externally seems to fail by Itsuko Masaoka's jealousy. But Yoshishige Yoshida express a woman who released herself through love and sex by describing as if Noe Ito had stabbed Osugi with knife. She got over the old system of value and the old ethics through her love and sex. She was the very human being that Osugi asserted, wasn't she?

As this movie denies the description of history, it moves

us living in the present. The present human being is chained to the system of the controlled society and is in the hopeless situation.

The situation of his agony is like the nihilistic situation of Yasuko Hori, wife of Osugi, or Jun Tsuji, husband of Noe Ito. Director Yoshida describes the agony of a woman who tried to kill herself. And at the same time, he also describes the encouragement of the present human being, for example, Eiko Sokutai, Tsutomu Wada, Mitsuru Unema, etc. through Yasuko Hori and Jun Tsuji. Yoshida describes the universality of the human being in the present time and forty-six years ago, through the contrast of the figure of Noe Ito and the New Tokaido Line or the Jinrikisha (a man pulled cart) which Noe got in and West Osugi's free love Shinjuku. Also Yoshida describes the world of an idea with a vague image.

Afterall, this movie appeals to us with the universality of the chaotic situation in the world of an idea of the present human being and agony accompanying the trial of releasing the love and sex within the historical incident forty-six years ago.

What do we seize from the present chaotic situation through the love and sex?

The Mita Campus

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OFFICE

THE MITA CAMPUS, Keio University, Student Hall Room No. 33 Mita Shiba, Minato-ku, Japan. Mita Office Tel. (453) 0216
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EDITORIAL

Freedom of Expression in Crisis

Ten years have passed since the new Japan-U.S. Security Treaty was concluded between the former Premier Kishi and the late President Eisenhower. Now the time has come when Japan must pass an important political judgment. We are in an age of a severe convulsion, for instance, a political change occurred in Cambodia. Any countries in the world have many complicated problems.

Japan, recovering the base of economy after the Korea War, has made surprising and high development since 1960, and now looks like keeping a peace. But to tell the truth, many inconsistencies have occurred in Japan, for instance, the increase of military preparation (now military rank is 6th in the world in spite of proclaiming the renunciation of any wars and military affairs in the article of our Constitution), a manipulation of mass-communication by the government, intensification of an agitation by the leftist students and

Under these circumstances, Student English Newspaper Association 'The Mita Campus' has been maintaining our opinion to foreign countries widely under the slogan of 'World Peace'. Since this year, we should like to make the action of our association not as an information media but as a media of expression. Because it is useful for students to do so. We want to emphasize that campus-papers as a mini-communication hold a different place in its profit making character from mass-communication.

Nowadays, intervention by government in communication is one of the most important problems. 'Authority' and 'Freedom of expression' do not essentially exist together, the former, with all possible steps, gives pressures to the latter. We, at this juncture, ought to reconsider 'Freedom of expression'.

'Freedom of expression', in this report, does not mean gossips or private topics on any weekly magazines but is spoken of particularly in political sense. Of course, it does not mean the contrary use 'Freedom of expression' by the government.

Don't we regard 'Freedom of expression' as too statics phrase? 'Freedom of expression' has its own history and in this history we ought to grasp it.

As we consider our present Japan in ignorance of the history of 'Freedom of expression' we clearly see it secured by our Constitution. The twenty-first article in the Constitution states "Freedom of expression-meetings, association, press and so on is secured". If this security is being broken, we must protect that right and struggle with the authority. It has an important significance. But as far as the remonstrance against authority, who always gives pressures to 'Freedom of expression' with power, is made under the alternative of constitutionality or lawfulness, it is no more than making a limited reform under the present establishment.

The law for the prevention of subversive activities was established in order to control the summit-leftist groups. Authority can make these groups broken-up. On the whole, 'Freedom of expression' had been used by the bourgeoisie to battle with the feudalists. This means that 'Freedom of expression' was a weapon. If we trace 'Freedom of expression' to its source, we can understand its activable side.

But when the bourgeoisie guaranteed as an article of Constitution, it's activable side-the historical meaning was forgotten. In Japan, foreign countries, especially the U.S., urged to undertake 'Democracy' after World War II. We have forgotten the history of 'Freedom of expression' which was achieved after many sufferings.

'Freedom of expression' has one side for the right which was prescribed by our Constitution and the other side for the right in which we can deliver an attack against our Japanese establishment.

We must keep the right if it is invaded. But it means not that we must keep passively from an aggressor but that we must battle with an aggressor justly.

The pole of 'Freedom of expression' don't exist in the guarantee in the constitution or the low but exist in the idea that we must live in humanity truthfully.

Student English Newspaper Association 'The Mita Campus' puts up 'Freedom of expression' as a weapon and stands against the authority.

Link with University in Future

As mentioned above, the higher technical school has many problems in itself. But these problems are not special only to the higher technical school. They are related to all the universities and high schools in the present situation. At this time, we should think over once again the reason why the higher technical school has been established. It has been established to meet the demand of the industrial world. And we must keep our eyes on the fact that the demand of the industrial world was in accord with the line of policy of the Government on the education. That is to specialize study. But it is to let the students not think from

all the points of view. There has been a lot of arguments about the cooperation between the industrial world and education. We usually think the cooperation between the industrial world and education as the form that the capital get into the study. But the higher technical school can be said that the capital built it up. However, watching the present situation carefully, we can appoint that the university and the high school will be getting like the higher technical school. So we should look at the higher technical school, as the figure to represent the future university and high school.

麻雀 ロン

慶應仲通り TEL.(453)9600

麻雀

秋月

慶大正門前