

## Students Movements Post-Ampo Struggle

The students of the anti-Japan of the New left at the June Communist Party who staged struggle on the Japan-U.S. violent movements in the universities on streets are now hushed.

The students are not able to continue their struggles after many their comrades were arrested in various struggles until now. They cannot begin the struggles because the guard by riot police is very strict in these days and the students lost their universities as bases for activity. Moreover, the students lost the backing of public opinion owing to their violent movements. The Chukaku (Middle-Core) student faction which had always taken the initiative of the radical action is now a crisis in connection with the torture murder of a student of rival Kakumaru (Revolutionary Marxist) faction.

These days, there can be seen a tendency of conversion of their plan of political campaign in a so called "New left" faction. It is true that the students tried not to take a radical activity to realize a joint-struggle

As one tactics of their movements, they announced to put forward their comrade as a candidate for election, to gain popular support. It aims at the new civil mass movements by participation in a deliberative assembly. They appeal to the people of their crisis of political situation by taking up the public nuisance problem and so on, which is a matter of life and death for people. They adopted a tactic of election one of their movements. Though, the students had criticized the parliamentary democracy until now, in connection with that, they mention that they will criticize the parliamentary politics in a deliberative assembly.

On the other hand, contrary to this, several other factions declare to stage more violent activity, using a "guerrilla tactics" on International Anti-War Day, October 21.

## Rival Faction Dispute: Unproductive Strife



The dispute among rival factions was occurred from a difference of ideologies in the joint meeting, at Hibiya Outdoor Concert Hall. There are constant such troubles in even the New Leftists. Three students were already killed in rival faction disputes. Such would add nothing to them.

A student was murdered by the torture-murder of a rival faction dispute. Three students were killed in a rival faction dispute till now. The people acknowledged the wretchedness of the rival faction dispute. This crime is, however, only a part of many incidents which were not informed to the people. How many victims of a inner troubles had been fallen?

The violent activities among factions were occurred from the difference of the logic, activity and the tactics. Students say that the rival faction dispute is essential to the revolution. However, the students movements is founded on the popular movements, so that the rival faction dispute leads its collapse.

Since the dispute of Univer-

sity of Tokyo, the All-Campus Joint Struggle Committee was born. It seemed that the sectionalism of faction disappeared, but at present the movements of the All-Campus Joint Struggle Committee are at a deadlock. The pretended joint struggle was realized among the New left factions at June action. However, after the a antagonism among factions is still exist. For which side does usualness of the group violence among the factions of and the inundation of lynch and terror offer reasonable material? If the material which is used for the suppression on the students resisting against the establishment come out, the students may lost the support of the townspeople.

## Government's Intention In Bill for Immigration

### Background of Immigration Control Bill

The protest rallies against the bill for immigration were held by the students and the unionists of the National body of the All Campus Joint Struggle Committees, the Anti-War Youth Committees and other bodies in various places in Tokyo.

After the June Struggle of the Japan-U.S. Security Treaty, a new struggle has arose. This new movement has, as its purpose, to smash the bill which intends to control the flow of foreigners into and out of the country.

There are expected to be many protest struggles in the interim up to the laying of the bill before the Diet in December of this year. One must, however, consider the meaning or intention of the bill.

A balance of power in Asia was removed after the Guam Doctrine by President Richard M. Nixon. At present, Japan is playing a very important role in Asia in succession to the United States, which is undergoing great strains to withdraw her troops from the Far East.

Japanese intervention in Asia appeared in several forms. For example, the Japan-U.S. Joint Communique on Okinawa, the Japan-China co-operation Committee, and so on. It is, so to speak, a Japan-ROK-China Alliance.

Under the above mentioned situation, Japan is eagerly watching for a chance to intervene into the whole of Asia. The bill for immigration is a link in the chain of a evil design. This is evident if one considers the fact that there is present being brought upon the North Korean or Communist Chinese living in Japan. Radical discrimination against the Korean and the Chinese is at the root of the bill for immigration.

Since 1937, about 15 hundred thousand more Koreans were taken into Japan to fulfil a shortage of labours caused by the war. As above mentioned, the Japanese have discriminated against the Koreans and the Chinese. strengthen management by the In these days, acts of violence law.

### History of Discrimination

Since the Restoration of 1868, Japan has justified its invasion into Korea by advocating the argument for war with Korea or the argument that the Japanese and Koreans were descended from one parent source.

The idea of radical discrimination was deeply implanted in the Japanese people by the Government. The Japanese people became a wretched pawn of imperialism by despising the Korean or the Chinese. However, the consciousness of the radical discrimination of the people had to be suppressed.



Students, unionists and pacifists staged rallies against the Government-introduced Immigration Control Reform Bill several times in September. They are the members of the anti-Japan Communist Party students' national body, the Anti-War Youth Committee, Beheiren (Japan Peace For Vietnam Committee) and so on. They struggled against the Japan-U.S. Security Treaty in past June.

After the annexation of the ROK in 1910, the Japanese Government strictly took over the farmers' lands, forcing many Korean farmers to go to Japan as low-wage earners, against their will. Their numbers gradually increased, but when they were not accepted by Japanese society, they organized the so called "Korean Settlement."

The Japanese bourgeoisie set afloat a false rumor that the unemployment problem of the day was caused by the Koreans, and that this stood in casual relation to the holocaust of the Koreans at the time of Great Earthquake of 1923.

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### Doubtful Problems From Legal Basis

The following are problems in the bill for immigration form the legal point of view.

- 1) The law acknowledges the right of refusing the entry into the country or attaching some conditions to people who newly enter into Japan from a foreign country. Moreover, the Minister of Justice have discretionary powers about it.
- 2) It intends to strengthen the resident qualification concerning the Koreans, Chinese and other foreigners who participate in nati-war movements. They would be watched in their daily life, and if they took part in anti-war movements, they might be deported to their active country.
- 3) It brings pressure upon the Japanese who are related with bodies such as the Japan-North Korea friendship body or the Japan-Communist China friendship body, and so on.

Next, many items must be pointed out.

- a) The rule has no application about soldiers of the United States, military civilians, and their families. The justice management of entry into and departure from the country excludes the Americans Japan began to intervene Asia under the premise of national interests or public peace. The new bill is to bring pressure upon people of the socialist state.
- b) The qualification of the residents is further limited.
- c) In the case of the prohibition of residence, items for observance of the formal objection are wedded to forms.
- d) Concerning the enforced repatriation many reasons are mentioned, but the most important points are as follows. The one is that the Government

can deprive a person of his freedom of political activity. The other is that the poor need protection, and it is responsibility of the Government and local public bodies to help make their lives become the object of the bill. According to this regulation, about 58,000 Koreans are to be sent back to ROK.

e) In the item of the investigation for violation of the bill, both the foreigner who violates the law and the Japanese concerned are not acknowledged to peep the right to be silent. In this bill, the right to keep silent is forbidden under a penalty.

f) The new bill simplifies the formality of the enforced repatriation.

g) There is no example in other foreign countries that the Government can enforce foreigners repatriation to their country by decision of the Immigration Office overriding the wishes of the foreigners, even if that is dangerous for their lives. Although foreigners wish to go to Communist China or North Korea, the Chinese will be sent to the Republic of China, and the Koreans to the ROK. In these countries, there are peace regulations or anti-communist laws, and people who protest against their Government receive heavy punishment. If this bill were approved, many foreigners would be in danger for their lives.

Under the above mentioned existing conditions, there arose a joint struggle to support Liu Tsai-Pin, who is a Chinese student staying astromy at Tokyo University since 1956, demanding the acknowledgement of her residence in Japan. On September 24, she acquired another three years, qualification of residence in Japan.

It is very significant that the residence without visa is approved. The fact will encourage many other foreigners in Japan, especially the Korean and Chinese.

# Create New Real Advanced Party

The struggle against the Japan-U.S. Security Treaty of 1970, which anti-Security Treaty leftists had been aimed at, finished on June 23 with the auto-continuation of the Treaty.

Our struggle, however, could not be finished. We should commence again our new struggle.

We, before that, try to summarize the various struggles from 1970 to 1969—Haneda Struggle, Struggle against U.S. Army Hospital at Ohji, Struggle against the atomic aircraft carrier "Enterprise" at Sasebo, or the nation-wide campus struggles, which climax is in Tokyo University and Nihon University. And we will think of the limit of these struggles against the Japan-U.S. Security Treaty to find the new view of the struggles in 1970s.

More than four months have passed since the struggle of June, 1970, about which we had argued from 1968 to 1969. We feel them gone by. We must consider where the limit of our movement was.

On June 23, the Japan-U.S. Security Treaty was auto-continued. It can be said that the 1970's basic course on the relation between Japan and the U.S. had been decided by the Joint Statement between Japan and the U.S., which was made public last November. So it can also be said that the Japan-U.S. Security Treaty was substantially revised before June, 1970.

New leftist did everything in their power last October and November. Last September, the Federal All Campus Joint Struggle Committee was formed to stop Prime Minister Sato's visit to the U.S.

After last November, however, it lost the common objective and gradually dispersed. Now, as none of the eight groups could lead the masses, the Federal All Campus Joint Struggle Committee merely exists. Each group seems to be afraid only being isolated. As the All Campus Joint Struggle Committee of each university did not function, the non-sectional students cannot help but depend on the Federa-

tional All Campus Joint Struggle Committee. However, they could not obtain a new view. We should examine the struggles of each political group.

The Students Front of Liberty (S.F.L.), the anti-American Imperialist Students Council (A.I.S.C.) and the Socialist Student Front (S.S.F.) intended to make the militant struggles, but they were put down by the riot police and were ineffective.

Since the First Haneda Struggle, militancy is one of the characteristics of the New Leftist. It cannot be denied that it has led the movements of the New Leftists. In a sense, they can be said to be the Red Army Group that succeeded to such traditions of the New Leftist, and considers the arms and the militant problems in earnest.

The Middle Core Group, which was the most violent, changed their course through the "June Struggles". One of the leaders of the Middle Core Group says:

"At present, it is necessary to construct a revolutionary party having the power to decide the red political situations. We must have more powers than the Japan Socialist Party and the Japan Communist Party. We must construct the revolutionally party through mass movements. In the 1970s, the civil war will

break out. We must make more activities for them. Our "June Struggles" is the first step to make such activities. So we make the mass movements."

All political groups of the New Leftist intend to replace the Socialist Party, and to lead the class-war. The Middle Core Group has shown its distinction from the Socialist Party and the Communist Party, and the advantage to other groups through the violence. But now, it seems to have been shaken by the "lynch incident", in which the students of the Middle Core group killed Mr. Toshio Ebihara, a student of the Revolutionary Marxist Group.

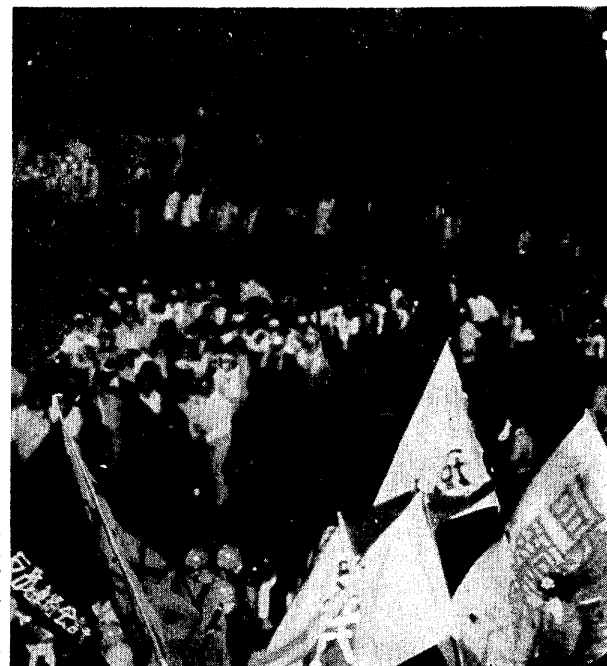
The Socialist Student League, which has always favored violence, was split into three groups after the split with the Red Army Group, thus rendering itself ineffective.

The Revolutionary Marxist Group helped the Labor Union of "Doryoku-sha" with the strike against the Japan-U.S. Security Treaty for six hours on June 23. Though most of the labor unions under the General Council of Japan Trade Unions suspended the strike, the labor union of "Doryokusha" carried their strike through. It can be said that the Revolutionary Marxist Group succeeded to help the strike of the labor union of "Doryokusha", because it had as its base the labor union of "Doryokusha".

It can also be said that this struggles showed one pattern of the ways in which the New Leftist should lead the laborers who have complaints to the Old Left. In the "June Struggle", every political group intended to lead the mass movement, but none of them could. Every political group simply tried to propagandize its own assertion, making the mass movements their secondary consideration.

On the other hand, the non-sectional students made various movements. After June, they intend to raise the revolt against the government through exposure of various problems. Now they try to organized groups to make such movements. Some of them intend to raise the revolt through the campus struggles, asserting that they should do a thorough job.

After June 1970, the struggles against the public nuisance, the Self-Defence Army, or the Bill for Emigration has been made. We must sublate various struggles which arose almost spontaneously to protest against the present establishment. In order to do this, we should not simply



Snake dancing demonstration against the J-U.S. Security Treaty on June 23.

pursue radicalism, easily being spread the struggle, being conswayed by the immediate sense of a rebellion of the mass people. On the contrary, we should of advanced party.

## Again, Blaze Up in Campus!

Now the campus struggles are going to become quiet. In Takushoku University, the campus struggles are going to blaze up. The President of that university is Mr. Yasuhiro Nakasone, the Director General of the Defence Agency, and he has been said to be a star of the Liberal Democratic Party. The students have held meetings and demonstrations against the university authorities since "the lynch incident", when 13 members of "Takushinkai", the Karate club, killed a fellow member, Mr. Ryo-saku Anzai, who proposed his secession. The struggles of Takushoku University are similar to the early struggles of Nihon University. The struggles of Nihon University arose when 20 hundred million yen was found to be unaccounted for. The students appealed through various bills, "The traditions and the customs of Takushoku University, having acted in concert

with the state, killed Mr. Ryo-saku Anzai." The struggles Takushoku University are the same as the struggles of Tokyo University, Nihon University and so on. All of them amount to an indictment of the social organization through overtaking the corruption and the hypocrisy of the universities.

The authorities of Takushoku University tried to treat "the lynch incident" as a happening, but this only served to anger the students, and although President Nakasone asserted, "the conversation with students" since his installation, the university authorities tried to crush the meeting to mourn for the death of Mr. Anzai and to protest against "the lynch incident". This move on the part of the university could only result in increased student resentment.

The students appeal, "The death of Mr. Anzai shows various contradictions of Takushoku University. The unhuman traditions and customs killed Mr. Anzai. Is it ourselves that have recognized them through silence? The university authorities try to treat 'the lynch incident' as a scandal in one circle. They try to crush the movements of the sensible students to protest against 'the lynch incident.' Because the authorities say that their movements are unlawful and disturb the order of the campus. The authorities dispersed Takushinkai and expelled all members of it from the campus. But that is only political punishment. The university authorities-President Nakasone attempted to guard themselves and crush the movements to protest the death of Mr. Anzai. They prohibited all of the meetings on the campus and closed the university."

On Jun. 19, the meeting to protest the butchery of Mr. Anzai

was held, with about 2000 students taking part. But the authorities tried to disperse the meeting as "an unlawful meeting". After that more than 1000 students held meetings every day, and also began to overtake the executive body of the student council, which was on the side of the university authorities. On Jun. 22, the executive body of the student council held a student mass meeting against the close of the campus. There the executive body of the student council was discharged, and a new executive body, consisting of 33 students, was elected.

But university authorities stated that the new executive body was not elected through the due procedure and that they could not recognize it as an executive body of the student council. On Jun. 24, the authorities decided to close the campus indefinitely, and punished 18 members of the new executive body of the student council. This shows that university authorities cannot answer to the requests of the students.

Once President Nakasone said, "At present the authority of Tokyo University is going to break down. The governmental authority can never recover the loss of authority. It is better to expose the present state than to seek the glory of old days. Then both the teachers and the students should create the new authority of Tokyo University through their own efforts." President Nakasone should reconsider his own speech. In fact he did not converse with students at all, but instead, crushed the movements of the sensible students to reform the campus by lockout and punishment. This is contrary to his speech.



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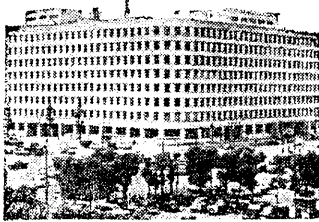
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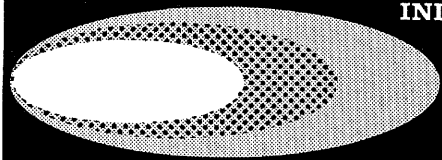


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**二幸**

慶大日吉キャンパス

# We Set Education Free from State Power!

The day of winning a lawsuit of Professor Ienaga of Tokyo Education University seemed to be the day of victory in the history of education. However, is it truly a day merely to glad of?

We, The Mita Campus, are very sorry to think that we could not ease our mind. The judicial decision of the "Ienaga Lawsuit" can not be a "blake" of the reaction of education now in progress.

We, The Mita Campus, try to think about the problem of the "authorized text book" and look back the history of Japan's education through the post-War era, to seek again the real form of education.

## Meaning of Ienaga Lawsuit

The lawsuit had been raised by Professor Saburo Ienaga of the Tokyo Kyoiku University (Tokyo Education University) against the disqualification of his text book of the history of Japan for high school. Professor Ienaga's text book (the text book of the history of Japan) was rejected by the Ministry of Education, because it was not suitable as an authorized school book in 1966. Discontent with this disposal of the Ministry of Education, Professor Ienaga raised a lawsuit against the Educational Minister to demand the withdrawal of the disqualification, in June, 1967. The judicial decision was given on July 17, 1970, by the presiding judge, Mr. Sugimoto, at the Tokyo Local Court House, in favor of Professor Ienaga.

The Ministry of Education,

however, protested against the decision, and it appealed from a lower court to a higher.

The purport of the decision is as follows:

"The system of the authorized schoolbook tends to disturb 'the freedom of expression', if it is applied wrong. So, for that reason, the system of the authorized schoolbook should not take part in ideology, thoughts, or theories of the writer of the text book. In the case of Professor Ienaga, it infringes plainly upon Para. 2 of Art. 21 of the Constitution (prohibition of censorship), and Art. 10 of Education Basic Law. So the disposal of the disqualification of Professor Ienaga's text book should be taken back".

At the back of the decision of the presiding judge, Mr. Sugimoto, there are thoughts as

follows: That is to say, education of the nation should be the right of the nation and should be independent of state power. The question as to what degree the state can take part in the nation's as well as the individual's education has been argued. Throughout the post-war period of the last twenty-five years, however, there has never been clear cut decisions from the courts. So we can say that this decision of "the Ienaga Lawsuit" by the presiding judge, Mr. Sugimoto is quite epoch-making.

We, of course, think that we have the right to educate ourselves. Education is the right and duty of the nation. And we think education should not be interfered with by any state power. We have a Constitution saying 'freedom of study' (Art. 23 of the Constitution), and 'the right and duty of education' (Art. 26 of the Constitution).

## Hold Attitude of Refusal

As we mentioned above, seeing the history of reaction of education throughout the post war (World War II) era of the past twenty five years, we could say that we are living in a quite dangerous age. We could find two big problems in the history of education through the post war years and in the present situation of education.

One is, as we mentioned above, that education should be on nation's side, and the state should not interfere with the individual on education. However, at the present time, education is clearly on the state's side. The state interferes with the nation's education on all levels and in every respects. We should see how the Ministry of Education has interfered with our own education through the post war years.

The other is the tendency of the state on education. It is clearly a reaction of history.

to meet the demands of the Tax Administration Agency. This fact also showed clearly the preconstruction of intervention of text book by the state. And in this same year, the first official approval was made. And concerning with the text book of social studies, 18 text books were disqualified by the Ministry of education in 26 text books all. Moreover, as for the qualified text book, there were more than 300 points to be amended by the Ministry of Education.

In 1965, Professor Saburo Ienaga of the Tokyo Education University regarded the official approval of the text book as a violation of the Constitution and he brought court action against the state, seeking reparations.

Looking back to several years after the war, we can find some movements against oppression by the state, but those movements were on the whole, ineffectual. In the light of the above mentioned movements, we appreciate this campaign as a continuous and national one. Though this campaign was a struggle from the judicial standpoint, we consider that the struggle of education should be contended on all levels in one's daily life. We should be sorry to think that general people still thought education was given by the authority.

The state, particularly the Ministry of Education, tries to educate our children and youths to militarism and anti-communism.

One look at the text books of primary schools, junior high schools, and high schools, and you will know the purpose of the Government. It is to implant the historical view of the Empire and the theory of affirmation of the Dai-Toa War in the minds of children and youths. The Government tries to justify Japan's invasion of Asia, and in the text books of primary school children and high school students, the present situation of Japan and of the world are quite distorted. The Government tries not to teach the facts which are against its interests.

For example, in social studies' text books, only development of the economy is emphasized and such things as public nuisances are neglected. Also, the Government does not try to show the facts of the Vietnam War, housing shortages, and so on.

At the present time of advancing reaction of education, the important problem is not only "the text book problem", but also education itself on all sides. Consequently, we must always keep watch on educational problems to authorities.

We should always recognize the right and freedom of education and study. As we have appealed through the previous issues, we should continue to ask the question, "what is real education?". That is to say, all students, teachers, and parents should be the main constituents to struggle against this reactionary and military education.

To struggle against the tendency of education now existing, we insist upon, first of all, an "attitude of refusal". That is, to protect ourselves and our children from interference of the state into education, and from the reactionary situation. As for us, it is quite important to keep "the attitude of refusal" to struggle autonomously.

For example, teachers in educational positions should refuse the authorized text book, and parents should refuse to let their children go to school where the reactionary and dangerous education is put into practice. This seems to infringe upon Art. 26 of the Constitution (duties of education), however, thinking about the question "what is the real education", it is quite natural for parents not to want their children to go to such schools as exist in the present situation. So we think it does not infringe upon the Constitution. Parents and teachers should make a new school not to be interfered with by the state. That is, a school which always seeks the "real education".

And workers of the publishing companies of text book should refuse to make such authorized school books. That is, to unite with parents, teachers, and students in the struggle to get free truly from the state power. The problem of education concerns all nations. We should not repeat our faults again of the pre-war era.

## Days of Intervention in Education

Being based on such a self-evident truth like the above mentioned theory, we will think over the facts concerning with the history of education after World War II. We think it is necessary to look back through the days after World War II, seeking after the true education.

In 1945, Japan was defeated and G.H.Q. (General Headquarters) abolished several laws which restricted freedom of speech and expression such as the law for the press and the publishing, and the Law for the "Maintenance of Public Peace."

In 1946, the Ministry of Education published the new text book of history, which was compiled by the state, "Kuni no Ayumi" (the history of the country).

In 1947, the law for school education was made public and the six-three educational system began. The Constitution of Japan was enforced and this stressed the fundamental human rights, that the sovereignty rests with the people, and the renouncement of war.

The Ministry of education announced the suspension of the expression in school that regarded the Emperor as the Divinity. It also made public the enforcement of an official approval system of text books.

In 1949, the Ministry of Education made public the standard for the official approval of school books, and that text books which were mentioned above began to be used at the sametime that the text book compiled by the state was used.

In 1950, however, as soon as the Korea War began, the above mentioned as well as a series of movements for the freedom of speech and expression and democratization which were apparently advanced to some extent by the state were gradually to lose their substance. Since that time, the following facts boldly exposed the intention of the governing class that was constant throughout, before and after the war.

We regard several movements after the war as the thing not for the people but for the government after all: a Red Purge against teachers proceeded severely all over the country. Once the situation changed, the state pushed forward a narrow-minded nationalism. Ministry of Education announced the policy

of rising "Hinomaru" (the rising-sun flag) and singing "Kimigayo" (the national anthem of Japan) in unison.

In 1952, the Ministry of Education decided on the unification to the administration of text books and began to intervene in the quality of education. The Educational Minister made a definite statement that prohibited teachers from political activity. At the same time, the Subversive Activities Prevention Law came into effect, with the expressed intention of bringing pressure upon freedom of speech and thought.

In 1953, the Law for School Education was revised, and this made Minister of Education a man of power, concerning with official approval of school books. This is also an example of intervention as to the quality of education by the state.

The Council on Education submitted a report of revision of social studies in which moral education and historical education were emphasized.

In 1955, the Democratic Party published the pamphlet "the deplorable text book", in which it planned the propensity of the conscientious text book. And the Government made use of this for political purposes.

In 1957, the Ministry of Education notified the public that the Board of Education had the

right to adopt the text book.

Under such a situation, people were forced to receive education that was given to politics.

In 1958, the Ministry of Education put out a manual for student guidance and stressed that manual had binding powers in the eyes of the law, at the same time, displaying the educational right which the state had.

In 1960, strong critical opinion arose against the Ministry of Education about the official approval of social studies. These movements, however, were not able to achieve national support.

In 1962, the Law for Free Distribution of the Text Book was made public.

In 1963, the Law for Free Treatment of text book, which conformed to the Law for Free Distribution of the Text Book of previous year was officially announced. We should see through Government's real motive that merely lightened the burden for the people but still substantially controlled the text book of education.

Under the system of the Japan-U.S. Security Treaty, the reactionary educational policy was more and more advanced by the state.

In 1964, at the time of the construction of text books, the Ministry of Education sought to emphasize in school books, the duty of tax payment, in order

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## MOVIE REVIEW

## Warning to New Militarism

'War and Human'  
Blurred Focus

The stage of this movie, goes on, centering around the War and Human, is chief- Godais called the Godai Zai- ly the emergency of Manshu batsu. They abandoned the in 1928. The internal condition market of inland of Japan in of Japan of those days was the those days, and established the worst because there were the company of transportation busi- greatest financial panic in addi- ness. But those days, in Man- tion to cold-weather damage of shu, bandits strides, and the con- the northeast area. In regard to the external condition, the Ching let their fellows make such dynasty was overthrown by the troubles that the Japanese have Shingai Revolution, and men, the feeling of anti-Manshu, and who had power and was called they made the most of military "The Militarist," employed many to firm their estate.

soldiers and collected tax at And this movie sketches the their convenience over China. It masses who suffered under the is like a condition of internal depression and the communists disturbances. Powers of Europe who were suppresses, through and America intended to the free life and love of Yukiko, colonialize China to see such a the first daughter of the Godais, situation of China. more it sketches the life of the

Under such a circumstances Japanese, European and Korean Japan began to marching out to in Manshu through Mr. Taka- Manshu in order to find a way hashi who is an employee of Go- out of the economical deadlock. dai Company. Still more it The theme of this movie is the sketches the policy of Japan militarily and the Zaibatsu (a kind against the colonies, Korea and of a concern). The former made Taiwan.

public opinion that if people Recently No cinema sketches having many complain marched such a cruel deed in the colony, out to Manshu, a depression and the connection between the were solved. And this movie military and the financial world sketches not only the current of as this film. This film is fine as for fact but the truth and the device to our regret, the focus of this fact. To explain the outline of film is weak because it includes this story in detail, this story so many themer.



(War and Human) The party of the Godais.

'The Militarist'  
Anti-War Movie?

"Gunbatsu", (The Militarist), a classes and lower classes be- movie which was made by the To- tween the army and navy, and ho Company is one of the series of Violent, shocking films on Showa history. The movie draws its plot from an event in 26 Feb- ruary 1936, up to and including World War II. After the Feb- ruary 26 incident, the army be- gan to rise, Tojo became the Minister of War, and Japan be- gan on her course to war. Amer- ican-Japanese relations began steadily worsened, finally cul- minating in the Pacific War.

This movie focuses on Japan's upper classes and especially, what are actually projected are Tojo. It also depicts confronta- tions between the army's upper

After all it seems that no hu-

man appears on screen. It is the And we cannot say that this is same about Tojo, who is the cen- an artistic film. There are many ter of this movie. It is not fully scenes of the meetings. Probably, expressed that the movie seeks the purpose is to express an op- to give a warning to us against pressive feeling, but the feeling the resurgence of militarism to- of strain sought and excitement, day, which seems to be its first presumably was not communicat- intention. On the contrary, it ed to us. It is no exaggeration appears that the movie indeed to say that this movie is a com- recognizes this very tendency. mercial amusement film.



(The Militarist) The Speech of Tojo, Minister of War.

## Check New Militarism

Recently, the movie, whose have actual feelings, so much, theme is war, has been produced about the revival of militarism regularly every year. For ex- of her own, and this is pointed ample, Toho Film Production out by the other countries of produced, "The Longest Day of Asia. Why can't the Japanese Japan" in 1967, "Isoroku Yama- find so? What is the cause of moto" in 1968, and "Tokyo Sai- this insensibility of the Japa- ban", and "The Great Sea Battle nese? Maybe it comes from the simple fact that Japanese cannot understand the image of mili- tarism.

Now the twenty-five years have passed since World War II, and the young generation, who do not have experience about war, make up about half of the total population. Under such a situation, why so many films of the war made? Why do they make a great hit whenever they are produced? Does youth, who do not know what war really is, go to the movies from the point of a third person and watch the war films, which includes death, a kind of showy thing, with a feeling of longing? Do older people see the films with nostalgic sweetness?

We do not look at the cinema only as a medium for amuse- ment, but criticize the current of the times where a war film is treated as a film for amuse- ment. We do not, however, intend to tell say that militarism has revived because a war film makes a success and masses re- ceive it. We want to ask if Ja- pan is really so peaceful that war is adopted as a theme of such a cinema for amusement only.

In April of this year, Minister Chou En-Lai of Communist China frankly said that the re- vival of Japanese militarism has become a severe actuality for Asian people and the people of all over the world, under an American Imperialism. This statement was an unexpected thing for the Japanese, for the majority of the Japanese heartily believed that Japan has been completely changed from mili- taristic Japan to peaceful Japan. In other words, the great peaceful on the face of it.

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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

## Spirit of Law

The history of human beings has been that of the expansion of the human rights. However, it was modern times that the fundamental human rights was buded out among people clearly, was insisted gradually, and was given authorities' approval in some degree. It was also the same time that many states was established. People created the "law" to keep the human rights and their own countries from others.

The "law" has surely existed from ancient times. It, however, was laid down by authorities to protect themselves and social order. It is not too much to say that the "law" in true meaning was established in modern times.

In this article we inquire into the spirit of the "law" considering the speciality in Japan. Japan's Constitution was established as the result of the defeat in World War II. It is a "peace constitution" basing on the fundamental human rights, the sovereignty rests with the people, the renunciation of war. It was made by U.S. but Japan's people agreed with it which incorporates the democracy established in Western Europe, Japan's authorities felt it displeased but they need to agree with it superficially so as to keep their political power. In the U.S., American believe in his democracy developed in his own country the best in the world. So he brought it into Japan. It also meant that Japan could not push into the world with armament again because of a peace constitution basing on the renunciation of war. Though people, authorities, and the U.S. thought different things about the Constitution with one another, they accorded in the opinion to support it. In the 50's, many laws made under the Constitution began to show the authorities' intentions. When they made up a law, they neglected the spirit of the Constitution. They made the letters of the Constitution to expand its interpretation. They promoted the reactionary policy in consequence of a law to suit themselves. We could not find the spirit of the Constitution from the letters of a law made by authorities. Democracy in Western Europe was brought up with flood and tears of many people in history, but in Japan only an important one from the U.S. Western formal rationality could not harmonized practical rationality in Japan. As years went on, this gap made it possibly for the authorities to react easily.

In the next place, we mention some problems about the "law". Japan is now a law-governed state. The "law" must be enacted basing on three ideas—peace, equality, and human rights, so long as it regulates peoples' act. The "law" is a necessary evil essentially. The less the "law" are in number, the better. It is not necessary to say that the basis of the "law" is to protect the human rights and to keep the social order. The former is more important than the latter. If human rights are protected by the "law" perfectly, social order may be kept naturally. Under the state of things in Japan, authorities persist in keeping the social order so as to continue their political powers.

Japan's Machinery of the Law which oughts to keep the "law" is not independent practically from the Govern- ment. The Chief Justice of the Supreme Court is ap- pointed by the prime minister who is the president of Administration. Judges of the lower courthouses are con- trolled by the strong management. When they resist it, they are shut the gate of the promotion in status. The Diet which deliberates on a law is controlled by Admin- istration, too. It is a foregone conclusion. Because each minister of the ministries and prime minister are member of the Diet, and the leader of the largest party in the Diet consists of Government. Japanese respective inde- pendence of the legislature, the executive, and the judicature is cheat.

Since Socrates' times, there has been a proposition: "Whether evil law is a law or not?" From a common sense point of view, this answer may be next: "Now that a law is enacted, people must keep it, if it is wrong." But if the spirit of the "law" bases on idea, the existence of evil law is itself doubtful. Evil law is not a law.

The "law" must be modernized. We must full up a estrangement between formal rationality and practical rationality in the law. The less practical rationality is weak, the more formal rationality is formal. Authority is enacting more reactionary laws while people were un- concerned about the law.

SAKATA SANGYO COMPANY LTD.

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1, 6-chome, Yaesu,  
Chuo-ku, Tokyo.  
Fukuoka Building  
TEL: (273) 3881

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