

News For  
World Peace

# The Mita Campus

KEIO UNIVERSITY  
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With  
Fair Justice

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## Broken One-Share Movement

*In General Shareholders' Meeting  
Of Chisso And Mitsubishi*

On May 26 Chisso (nitrogen) Corporation's general shareholders' meeting was held. "Minamata disease" is mercury poisoning caused by industrial waste released by this company's factory. So the protesters-the sufferers of "Minamata disease", relatives and sympathizers-had each bought one share in this company and attended the shareholders' meeting in order to inquire closely into the reform of this company or its responsibility in this case. The previous shareholder's meeting was closed within only 5 minutes, so that the victims and their families called Yutaka Fushimi, president of the company, to account, but in vain.

The meeting this time was closed within 15 minutes. However, the audit report and the list of the prepared executives were approved by promanagement shareholder (Sokaiya), employee shareholder, and hired guards. A shareholder attempted to inquire into the social responsibility of the pollution company but was ignored completely. After this meeting, the member of one shareholders stayed on the site and protested against the strong voting but hired guardmen and gangsters rushed into the site to press one shareholder. So the site was thrown into great confusion.

On the other hand, the regular shareholders' meeting of Mitsubishi Heavy Industries Ltd. was held on May 28 at Hibiya Public Hall. This company is the biggest weapons manufacturer in Japan.

The Japan Peace-in-Vietnam (Committee Beheiren) called the company to account for social responsibility. The members of Beheiren had each bought one share and attempted to take the

floor. Before attending the meeting rally was held and attended by 170 Beheiren members. When they entered the site, promanagement shareholders and the rightists who fortified the point of strategic importance tried to kick or thrash them. But as Yoichiro Makita, president of the company announced in the opening address, the dispute was settled to some extent. But Beheiren shouted "Calling you to account for the war", or "Death to Merchants of War" and disputed a cloth which said "Dissolution of Mitsubishi" or "Stop the weapons manufacture". However this meeting was closed within 25 minutes after only proposing all seven points the agenda amidst confusion.

Thus, the one-share movement (Hitokabu undo) that attempts to lay a complaint concerning social responsibility, constitution or form of pollution company or defense industry, missed fire. The limit of Hitokabu undo is surely the shortage of their shares, but this movement must permeate all the people. Nevertheless the attitude of the enterprise must be beheaded.

In the Chisso case, the attitude of the company totally lacked definitiveness. And the company refused to answer the questions from the victims of "Minamata disease".

In the general shareholders' meeting of Mitsubishi, the president promised to talk with one shareholder about the war industry but he had no mind to talk with them.

Both company employed rightists or sokaiya to settle down the meeting with violence. This fact shows us the big enterprise suppression of anything not orderly.

## Chinese Dosho Ryu Won One-Year Visa

It is the new immigration bill which is going to be presented before the Diet and a formation of the system of control of immigration and emigration as well as the deceptive reversion of Okinawa that will form the base of nationalistic ruin with a pouring in of the exclusionist ideology. That is based mainly on the legal oppression of foreigners in Japan. Against that, various movements have occurred, and the struggle of gaining the one-year visa for Chinese youth Doshō Ryū. He carried out a hunger strike, and at last, on May 15, he won the permission of one-year residence.

He came to Japan from China 7 years ago to see his father in Japan. But last July the Ministry of Justice (M.J.) shortened his residential term from one year to half year for his joining a political meeting on the Japan-U.S. Security Treaty and Okinawa affairs or Zenrin event.

He published a four-point demand, and sent a letter of direct appeal. But the M.J. showed three times the shortening term.

Last December 24, Kuroda and Suenaga of the Immigration Bureau made the following conservative remark, "foreigners have originally no rights of residence in Japan. You should be thankful for even a half-year visa." And next day on the 25th, he could not help receiving a half-year visa. But he criticized himself because of the situation that he only had to escape the compulsory internment and the compulsory departure, and he pushed on a four-point demand and continued the struggle of gaining a one-year visa.

From April 20, he started a hunger strike, at last on May 14, the 24th day, he won a one-year visa. We confirm the result of Ryū's desperate hunger strike.

# Students Deployed Street Fightings

**Okinawa Rally was Held on May 19, 30**

**On May 19**

On May 19 there were various rallies and demonstrations throughout the nation in support of Okinawa workers who staged a 24-hour general strike against the Japan-U.S. negotiations on the reversion of Okinawa.

In Tokyo, open-air rallies were held at Shimizudani Park under the new left organizations and at Yoyogi Park under the Japan Socialist Party, the Japan Communist Party etc. About 30,000 persons took part in these rallies.

At Shimizudani Park in the evening about 9,000 students and workers held the center general rally to demonstrate under the slogan of 'Solidarity with the Okinawa 24-hour general strike', 'Smash the Japan-U.S. negotiations on the reversion of Okinawa & Obstruct its signature'.

One young member of the All-Okinawa Military Workers Union (Zengunro) read a message. In succession Mr. Imano, the chief of the All National Anti-War Committee (Zenkoku Hansen) reported that Zenkoku Hansen made a plan of obstructing the signature by force by gathering in Tokyo on May 30. Mr. Yokoi, the member of Tokyo Anti-Alien Administration Struggle Committee (Tokyo Nyukan-to) appealed for obstructing Sato's call at Korea. And the representative of Ninsō (Mother's Association North Fuji) made a speech saying that Okinawa's emancipation had the same meaning in North Fuji. Both had to protest the Japan-U.S. negotiations on the reversion of Okinawa. All clapped their hands in applause to their speech.

Further, Okinawa Youth Committee, Foreigner Peace-in-Vietnam Committee (Gaijin Beheiren), Anti-War Friendly Party, and Sanrizuka Anti-Airport Alliance sent their messages.

After the rallies, all demonstrated through the metropolis to Hibiya Park.

The students of the National Federation of the All Campus Joint Struggle Committees (Zenkoku Zenkyoto) were provoked by riot policemen to throw stones at them on Hibiya and Sotobori Street, so traffic was cut off for a while. The Nuclear Faction (Chukaku-ha) set afire parked cars and destroyed a police box. But by 11 p.m. they were controlled by riot policemen with gas guns.

On the other hand, at Yoyogi Park J.S.P., J.C.P., etc., held a rally under the slogan of 'Solidarity with Okinawa 24-hours general strike, the reversion of Okinawa, success of the 'Spring offensive'. About 10,000 members demonstrated toward



On May 19, at Hibiya students threw stones to mobile units. On that day the street fighting was deployed in some places.

three courses. And the Revolutionary Marxist (Kakumaru) faction held a rally at Arisugawa Park with 1400 persons. Beheiren also held a rally at Sakamoto Park with 500 persons.

### Struggle At Kyoto

On the other hand, at Kyoto as Tokyo, street fighting broke out among the students. On the evening of May 19, at Maruyama Park in Kyoto city, about 6,000 students and workers participated in the meeting "All Kansai Rally of United Movement." They joined the demonstrations after the rally. Immediately after the beginning of the demonstration, on the Shijō Street, which was below the stone steps of Maruyama Park, the ralliers collided violently with mobile units, and they built a barricade. Also at Yasaka Temple in Gion, they threw

stones and built a barricade. There 126 students were arrested.

### 5.30 at Meiji Park

On May 30, at Meiji Park, the 5.30 rally of students, workers, and citizens for obstruction of the signing of the agreement of the reversion of Okinawa was held. About 20,000 ralliers participated in it.

Each party determined firmly its attitude of obstruction by force towards the signing of the agreement in the middle of June. On the morning of the 28th, although five members of BUND rushed into the Ministry of Foreign Affairs and tried to occupy it, they were all arrested.

Every party gathered successively from about noon, and the rally began about 3 p.m. There were the appeals from the union of the study for avoided village,

Sanrizuka and Kitafuji, and so on, and the rally was over after the 8 parties' speeches. After the rally, they immediately began the demonstration.

On Aoyama Street, near the crossing the Gaien-Mae, they collided with mobile units, and there were many people on both sides wounded during the exchange of throwing stones and tear gas. In addition, students set fire to two cars. After 30 minutes' fighting they staged a demonstration to Hibiya Park with mobile units' regulation.

At the two entrances to Hibiya Park, the ralliers threw stones and incendiaries. But about 9 p.m. as mobile units regulated with tear gas and water-drainage, they became calm. On that day 281 ralliers was arrested.

### In Keio Univ.

Also at the Hiyoshi campus of Keio Univ., on May 18, mass student's meeting was held, and they resolved to strike in the next day May 19. On that day, with the blockade of the building No. 4, the strike was accomplished. And they crushed the hostilities of the rightists.

At the Mita campus, in anticipation of the 5.30 struggle, on May 27, student's mass meetings of the faculty of literature and one of economics were held. On May 28, the subject of politics. On the same day an all-Keio mass meeting was also held and they resolved to obstruct the agreement of the reversion of Okinawa.



# Stop Increase of Self-Defense only for Government and Financial World

The Fourth Defense Plan was published. It is seemed that we must consider again what the Self Defense Force is to us as the chance of it, because by this Plan, the SDF will has big military force in the world. Japan has bigger force than the North Vietnam, making war.

Why Japan which is peacefully has large military force? Our society will not be able to spend so much money to the force.

## History and Nature of SDF

Recently, the original bill of the Fourth Defense Plan was published by the Defense Agency. The total is 5 trillion and 8 hundred billion yen and twice as many as the Third Plan.

Why is so much of the people's money made use of in this way? Five trillion and 8 hundred billion yen could help greatly in the solution to the problems of public welfare facilities, house, pollution, and which are very important to people. The reason would never be made clear without the history of the Self-Defense Force.

After the defeat of Japan, the Allied Powers, specially the U.S.A., took the policy of anti-fascism and anti-militarism so that Japan could never make war again. They made Japan a democratic nation, and places a 'peace' article in the Japanese Constitution which prohibits Japan from building up an army or waging war.

But the U.S.A. could not help abandoning this policy because of international conditions. In a word, it was made by the world strategy of U.S.A. After World War II, the opposition between the U.S.A. and the U.S.S.R., which belonged to the Allied Powers during the war, became serious and the so-called 'Cold War' began after the U.S.S.R. broke the American monopoly of nuclear weapons. Also, in such a condition, after another liberation wars in the colonies of Asia and soon occurred. The U.S.A. which would suppress them and the U.S.S.R. which would support had made the Cold War more serious. Still, the birth of the People's Republic of China in 1949 gave the U.S.A. big menace of communism. Because of it, the U.S.A. adopted a containment policy of the U.S.S.R. and the P.R.C. This is the world strategy of the U.S.A.

In it, the value of Japan is important because Japan is situated close to the U.S.S.R. and the P.R.C. and has superior industrial potential. She has the possibility of becoming a steady anti-communist nation. She has conditions to become a break-water of the U.S.A. and the U.S.A. claimed the rearmament of Japan. Dulles, the Secretary of State, advocated the vacuum theory; Communism infiltrates the vacuum zone of armament. Taking advantage of the Korean war MacArthur, the commander of the Occupation Forces, commanded the creation of the Police Reserve Corps, which was virtually a force by 1960.

In 1952 it was raised to the Safety Board, in 1954 to the Defense Agency, and the Self-Defense Force was born.

Accordingly, the general budgets of defense increased from 2 billions yen of the Police Reserve Defense to 78 billion of the Self-Defense Force.

The Self-Defense Force was made by the U.S.A. based on the world strategy of the U.S.A. And it has been increasing in strength in the opposition between the U.S.A. and the communism nations of the U.S.S.R. and the P.R.C.

Well, Japan signed the San Francisco Peace Treaty, which included her in the strategy. Furthermore, she signed the Japan: U.S. Security Treaty and Japan-Republic of China Treaty which meant the policy of opposition to the U.S.S.R. and the P.R.C.

Under it, the First Defense Plan was born in 1950. It has significance not only in military policy but economic policy as well. The Japanese economic world had faced a crisis after the war. There was a sharp

fall in productivity due to the war and dissolution of financial cliques which the Occupation Forces made because it was military industry in connection with the Japanese military in the pre-war years. It was the special procurements the Korean War that helped such an economic world.

It gave the economy one big boost for the revival of the Japanese economy. The contents of it was almost completely occupied by munitions. And that went along with the policy of the U.S.A. which made Japan not only a bulwar against communism but an armory of Asia.

As these procurements decreased quickly with the end of the Korean War, military industry which invested in equipment fell in to a depression.

Moreover, the U.S.A. extra or old weapons panned off. Japan in the name of M.S.A. (military support) Through this, the military industry was oppressed more. But the U.S.A. had to con-

serve it for strategic reason. So she intended to help it because of homemade weapons in the First Defense Plan. The expense of homemade weapon which were three hundred F86F jet fighters and so on was 60,600,000,000 yen. That policy of using homemade weapon was made clear. By comparing sum of money of the domestic procurement of the Defense Agency with the procurement.

Though in 1954, the former and the latter were in the ration 2:5, in 1961, they were 7:3. Consequently, the military force was increased in the Second Defense Plan in 1962 and the Third in 1967.

In the First Defense Plan, being the first regular production of weapons, there was unrest in it and the loss in manufacture in the industrial world. But in the Second Plan, the military industry was stabilized by increased productivity and actual production.

## Military Industrial Comp'lex

Although I have written about the history of the development Japan-U.S. Joint Responsibility of the Self-Defense Force and the military industry, these had important significance only in the context of the world strategy of the U.S.A. But there is a change in the nature of the Fourth Defense Plan in comparison with the defense plans until now.

The change of nature of the Japan-U.S. Security Treaty after the Japan-U.S. Joint Statement in 1969 also affected the nature of the Self-Defense Force. The U.S.A. was defeated both militarily and economically (for example a crisis of the dollar) by a chain of liberation wars in Indochina, as was stated in the last issues of Mita Campus. And it was set forth in the Japan-U.S. Joint Statement that Japan undertakes the role of the U.S.A. in Asia under the Nixon Doctrine.

Compared with the Japan-U.S. Security Treaty in which Japan was dependent upon the U.S.A. both politically and economically, the one in 1970 was

characterized in the system of Japan-U.S. Joint Responsibility on the ground of equal situation by to low tide of the U.S.A. and development of Japan as an economic power.

These changes appeared in the Fourth Defense Plan. First of all, it is a change of contents of defense strategy. The defense strategy until now was one of the waterside—that the Self-Defense Force encounter enemy in Japan proper. But in the Force Plan, this changes to the Senu Defense Plan: the Force destroys the enemy in the open seas before the enemy can land on Japan proper. To put it concretely, the Maritime Self-Defense Force has twice the military force in the Fourth and Fifth Plan in comparison with the Third one; also the Air Force has eighty F4E Phantom fighter and bomber planes which

have a long cruising range and bombing capability. To the two the Ground Force maintains the statusquo. This means that they have command of the sea and

the air which was needed in the Senu Defense Plan. It is a very dangerous strategy because it seems that Japan attacks the enemy first before she herself is assaulted directly. Interpreted broadly, this might mean that when there is possibility that Japan may be attacked, she could attack the enemy in defense.

Now, as Japan instead of the U.S.A. been advancing into Asia, the sphere of her defense has been enlarged. So if a state of emergency occurs in South Korea or the Republic of China which the Japanese government calls her lifeline, there is sufficient possibility that her government would make overseas deployment of armed forces in the name of defending herself.

Also, there is a big problem in that the basis for what constitutes an 'attack' is very vague. For example, although direct affairs which caused the Manchurian Incident and China Incident before World War II were came about by the provocation on the company. Today's weapon or attack of the Japanese Force, the military explained that, being attached. Japan responded to the fire. In short the Senu Defense Plan has no clear basis which can determine what is an 'attack' and what is not.

Because of this there is a large possibility that the Self-Defense Force provides war on the name of defense. So, in this sense, the Senu Plan can not help being called a very offensive plan. Well, viewing the action of the military industry and economic world in the Fourth Plan, it claims more things to the government or Defense Agency than before.

It is natural that the economic world places much hope on the military industry, since the automotive and home electrical industries in Japan are stagnant. This month, a vice-presi-

dent of an electrical manufacturing company which has gone into a slumps became the president of weapon industry society instead of lowering the image of the company. On a sense, that event proves the military industry is a growth industry, it seems that there are three reasons for it.

First, the weapon is perfect article of consumption and in the time of quick-timed development of technique, it becomes a use-less and old weapon after two or three years. Therefore, the military industry is the stabilized one which near falls into a depression as long as was exists.

Second, because of the independence of the Japanese economy, it has been difficult for Japanese industry to produce goods by technique which Japan borrowed from the U.S.A. and Western European nations. So, it had to develop now techniques for itself, but this development, results in enormous costs and creates a big burden on the company. Today's weapon is made by the newest technique (for example a jet fighter). Therefore, the newest technique of the military industry presents much appeal to a company.

Though the cost of development and study of the technique accounted for 1.8 per cent of all cost in the Third Plan, in the Fourth Plan it takes up 3.5 per cent. This fact makes clear that the Japanese government will bear the cost of the development of technique in place of the companies.

Third, after the drawal of the U.S.A. from Asia, Japan expects to export the weapons to Asia in the name of economic support. As is now the case, unstable Asian countries are apt to ask more urgently for military rather than purely economic support.

## Object of SDF

For these three reasons, the Fourth Plan is born from the claim of the economic world and is the beginning of the Japanese military-industrial complex. When we consider that the Self-Defense Force was made by the U.S.A. and that today's military industrial complex is for leading Japan to the same road necessary it is extremely harmful to us, a nation.

Considering that the first duty of Force is different from before, of it is to put down indirect aggression by the communists, you will understand that it

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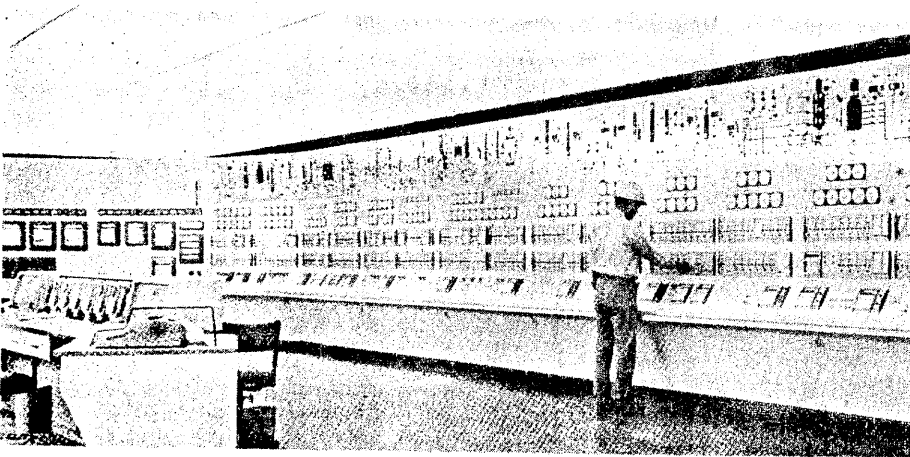
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# Progress of Technique in Our Society

In modern times, the technique is made full use of in many field, and technical system is closely related with our social system. The problem which was given by progress of technique can not be solved only by technique. We need diversion of the principle upon which it is based.



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## Contribution of Technique

After the industrial revolution, we had put confidence in technique to lead human beings to welfare. In these circumstances, technique has made rapid progress: The steam engine, the car, the airplane, automation system, medical science, and so on. Technique advanced in all kinds of fields. And in modern times, it makes it possible to go to the moon. The progress of technique is a surprising event for us. The affairs which was impossible at that time, are possible by technique at present. We have believed that technique makes a human beings happy and prosperous certain sense. The progress of medical science helps a person out of an incurable disease. And by television or radio, we can understand situations which are distant. In modern times, technique is utilized in all kinds of fields. Without technique, society can not be realized. In a word, a system of technique is complexly inserted into a system of society. In such conditions, to develop new technique is an absolute demand. The sacrifice is ignored for this purpose. And it is natural for us to think so. Thus, technique has an effect on

the problem of a persons heart and an idea or ideology and so on. We considered that all things can be an object of technical research. But on the other hand technique which have a bad effect on people is cultivated at the same time. For example, the development of the atom makes a great contribution to human beings. But at the same time, it makes it possible to kill countless persons. A crisis of human beings annihilation was born as a matter of fact. In the same manner, the development of chemicals have a possibility of annihilation. Besides such harm being obvious, we began to ask in return whether technique is needed to make us happy. For example, a car is very convenient for us and can not be cut off from our life. But the problem of traffic was born. Especially in modern times, this becomes a very important social problem. Moreover, the problem of contamination of air by waste gas was born, too. And systematic resin has been developed rapidly. This is superior to nature material in many ways. It can not be cut off from our life. But by such a superior nature the problem of abandonment was born.

And by the development of automation, physical labor was more and more reduced. But on the other hand, it made our labor simple. And it made us follow the machine. Such a technique produced the problem of unemployment and the problem of our mind. Thus, the development of technique leads a man to unhappiness. Up to the present, we were indifferent to such a possibility of technique in compensation for a development of technique. But under the present circumstances, we can not be indifferent to such a problem.

## SST and Circumstance Problem

Now, especially in technically advanced nations, it produces a reflection for technique. For the first time, as regarding

the circumstances problem, this is discussed from many different standpoints, for example government economy, law, and social movements. In this discussion, to keep the balance between circumstance and technique is an essential demand in place of optimistic technicalism. On this point, recently a public injury has become a great social problem. In this, I want to pick up the problem of the SST in America. The SST had been exploited as a symbol of American national power. But it was given up by a wide drift of public opinion. anti-technology. Nobody thinks that this plan is given up. This is a symbol that the circumstance problem demands as a reflection as to the self-concept of modern technique. The plan was given up for the reason that the problem of social welfare or reduced circumstances and protection of circumstances must be solved preferentially. The problem of the SST has great meaning. This is an affair which occurred in America. As regarding the circumstance problem, Japan is behind. We have an interest in the circumstance problem more and more. Secondly, the problem of mind has become important. By the automation system the labor has been simplified and we were much relieved. But we can not be satisfied with it. And the development of computer make it possible to manage enormous reports in a short time. But for the same time, it gave us anxiety that a man may be controlled by it.

cial judgment of value. In a complexly social systems. In word, the technique had been developed under a relation to the military affairs. In every nation, a new technique had been developed for the purpose of military affairs. Atom-Bomb and chemical arms and so on had been developed to kill a man. And in society, an enterprise had developed a new technique only for profits. To make profit they had taken no account of public injury. Surely a enterprise purpose is to make a profit. But they must do their social duty. Without it, after all they will do harm to themselves. And a technical expert himself is bound to enterprises or nations. Without enterprises help, a technical expert can not do research. This problem may be solved in government. And the technical expert himself must have conscience more and more. And he must have heavy social responsibility. And next as a problem of industrial society, in the case of automobiles the problem of cost and safety is important. The relation between cost and safety is very difficult. The enterprise naturally says that to take a serious view of safety is costly. Such a thought is true in a sense. But the thought that cost and safety are in opposition with each other cannot solve the problem perfectly. It is the problem whether cost and safety are in opposition. In modern times, technical systems are connected us.

## How We Can Control Progress of Technique?

In fact, machines can not be worked without human beings. And it is impossible to judge a value. But it is an important problem why such an anxiety occurred. In a high level of technique, a man who can order it is an intellectual worker. A common engineer merely becomes an ordinary worker. Thus, the development of technique makes the society function, and demands us to raise efficiency and technical knowledge and higher education. A person who can not follow such a change of society feels

repulsion. Many people feel such a repulsion. This is an important social problem which has occurred because of development of technique, too. I think that the student movement is derived from it. Recently it is said that the present age is Post Industrial Society. Surely I think that the present age is a turning point. Why the development of technique had occurred many problems? I don't think that the development of technique is bad. It needed by us. A new technique had been developed under spe-

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# Ruin Or Departure

## Death of An. Intellectual

Now, the death of a certain intellectual class of Japan. This sensation is caused not because of his social prominence as a man of letters, but because of his attitude towards life as a man. His existence to the position of the intellectual who was in agony with the recognition in himself that the radical questions which have been asked by students and working men in Japan, France, the U.S.A. and worldwide since 1967 were a struggle with no room for compromise.

As everybody knows, frankly speaking, the struggle with students and working men as leaders was "the war cry" of man in high administrative society. For that reason, the struggle was the rebellion against the existing values and the ceaseless questions of human existence. It was the old existing left wing and "the progressive intellectuals" that have found their permanent abode in the order that he attached by the struggle.

In this situation, a great many university professors in Japan evaded the questions, consciously or unconsciously, for they were too heavy. But this person couldn't evade thinking seriously about it, as one intellectual, as one person. To avoid thinking about the question meant for him the collapse of the very existential foundation as a human being.

For the human existence which is provided by many social connections, on the other hand which is the whole of con-ly but certainly in the young tradition, living one life (its intellectual class of Japan. This provided time to the life) is not sensation is caused not because of his social prominence as a man of letters, but because of his attitude towards life as a man. His existence to the position of the intellectual who was in agony with the recognition in himself that the radical questions which have been asked by students and working men in Japan, France, the U.S.A. and worldwide since 1967 were a struggle with no room for compromise.

But it doesn't mean a priori confidence in man. It means confidence in man in that, in relating individually to the situation, he can verify his existing foundation. That is to say, the project to the situation as proof of human existence, is there. For that reason, his indictment was more uncompromising and severe against himself than towards others.

The intellectuals who are provided, as the intellectual middle class which is not the masses and not the dominating force and the social connections, have two ways to go in themselves: the one hand, to the side of dominator through his intellectual achievement; on the other hand, the masses. Furthermore, for some twenty-old years

after the war, many left and progressive intellectuals who have found their permanent state in universities or colleges the sacred ground for their achievements consciously or not, haven't doubted their existing foundations and have been buried into the ordered system. For that reason, the more radically he pursue himself as the seeker of wisdom in the university relating to the situation, the more deeply he couldn't help gazing at the ghost image of the intellectual which he had. And it begins through destroying his existing foundations. There, he had to pass through self-negation as true means; regardless of the works difficulty or result. Moreover, self-negation has not only the metaphysical

problem, but has had offensive-ness in social connections, it means the debt of the intellectual means the debt of the intellectual middle class to the masses. I would find the real image of the intellectuals and the process in which he gazed at his ghost image and indicted it. No, there would be no intellectuals; only one human existence. He retired from the university in the process in which this ghost image of the intellectual he had in himself was indicted by himself, negated, and broken down. That time, he wouldn't have the patience to stay in the university which was the ghost image of the intellectuals. And it was the truth that he was exhausted physically and mentally in the university struggle.



and positivism in recent social science or cultural anthropology, vividly rove the authors wonderful erudition that could accumulate and unify rich date from Yanagida, Mr. Origuchi, Mr. Minakata, etc (mainly against ways of gathering date) are apart, a benefit that massive date which they gathered have confirmed many specialists certainly cannot be ignored. Moreover, their study, whose object-folklore-being comparatively familiar to us and their having their own point of view and their own ways of thinking are interdependent, spreads itself to many readers widely as an interesting book. The description of Mr. Yanagida, Mr. Origuchi and Mr. Minakata, being literally and illuminating, probably is different from the quality of ethnologists (cultural anthropologists) attacking too much importance to the field. One chapters of the complete works of Kumagusu Minakata the thinking of the twelve zodiacal signs, being apart from taking up dilettante subjects, all stories

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## EDITORIAL

### An Intellectual

An intellectual is an existence of the elevation of thinking spacially, temporally, intellectually from the one of thinking in a described sphere. In a word, he shakes himself free from daily life, and he can expand the object of his thoughts to more abstract ones and to further ones with which he has no direct relation.

Then, the question is why an intellectual is pressed by interest onto a further abstract object and how he thinks and behaves. Fundamentally the answer to such a question is that when an intellectual goes into an intellectual process in some way, in a wider sense into a process of thought, there is an inevitability of removing an object to infinitely further abstract levels.

Proper use of the words "intellectual" and "non intellectual" has some sense in Europe. It shows a difference of wealth and poverty and a distinction of the upper classes and the lower classes. But in Japan, proper use of these words itself has no importance. That is to say, there is no gap between an intellectual and non intellectual, and between classes knowing many things and of a few things. Many people are levelled because of there being numerous universities and colleges and huge quantities of information. The levelled man consider things only widely and slightly. As a result, an intellectual is not an elite.

Bodily powerlessness is one of the characteristics of Japanese intellectuals. In brief they are "the pallid intelligencia." They are powerless compared with farmers and laborers, and they only read books in libraries. Whereupon a consciousness of impotence in "a place of life" links with one in "a place of thought." Then where can an intellectual who recognizes the impotence and uselessness of logic in "a place of life" create his own world? It is in "a place of thought." In that process, he keeps an independence by cutting off "a place of thought" from "a place of life." And he realistically participates in "a place of life" while he keeps in "a place of thought" to the last.

Marxism is an indulgence for such a conscientious intellectual. The more conscientious an intellectual is, the closer he approaches Marxism. According to that, the diagram is realized that the degree of how he is an intellectual is means an evidence of conscience, in the past it was the Communist Party.

In the case of Japan, as to conversion, the case of ethical conversion from "a place of thought" to "a place of life" is more than the case of the logical one in "a place of thought." In a word, the latter logical conversion is the one from the value system of Marxism to the "Tenno" system.

Now that the myths of the Japan Communist Party and democracy have collapsed, so various conversions or ideological confusion are born. For instance, many intellectuals who fought in front at the time of the revision of the Japan-U.S. Security Treaty in 1960 could only keep silent in 1970. That was because of their not grasping new current conditions and the shaking of the value system on which they relied. And they adhered to the logic of the J.C.P., walked on a tight rope between the system and anti-system, and their deception was discovered.

What is the role of an intellectual? It is that he raises "a place of life" up to "a place of thought" while he is in harmony with "a place of life" even if he is in "a place of thought." In addition, he who is the theoretical organizer is one of the masses to the last, and there is no meaning as far as he doesn't act subjectively.

Then the mistake into which an intellectual falls is that he lives peacefully in thought and that he brings forth a collective fantasy of the nation. As to the latter, when a man goes into an intellectual process, he can bring forth a fantasy and it results in the inevitable formation of fantasy. He can make it an object, and can materialize it to the letter. The sum total and partnership of such an individual fantasy crystalizers to a national community.

We will place our problem. It is not only the problem on the knowledge that one is or is not interested in the political affairs or thought. The true ideal problem visits us in the form that the subject of the situation presses us whether we like it or not. Such a pressed opportunity is necessary, and it is essential that

## Book Review

### The Complete Works of Kumagusu Minakata

A publication of Heibon-sha complete works series, and they The Complete Works of Kumagusu Minakata enjoying considerable popularity. Many researches of ethnology by Kunio Yanagida and Shinobu Origuchi also have been compiled in a point of view of natural science

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