

Many Armed Students Stages Heavy Fighting

On Nov. 19, at the Komaba campus of Tokyo Univ., the rally for obstructing the ratification of the agreement of Okinawa Reversion by force was held with 2,000 attendees. In it, there were: Anti-Imperialism Students Council, the Front faction, the Red Front, and the Laborer's Communism Party. The joint rally was opened from about 3 p.m. Two days before that day, Nov. 17, the agreement of Okinawa Reversion was voted in the Diet by the outrageous voting of the Liberal Democratic Party. Every faction declared armed struggle against it because the LDP's outrageous methods exploded the masses' anger.

The first speech by the representative of Okinawa was: "We will crush the ratification by class unity of Okinawans and Japanese." Next the Kanto Anti-Army Committee and so on expressed their will. The Anti-Militarism Joint Struggle

Committee made appeal: "We must obstruct the deceptive ratification of the agreement of Okinawa Reversion by force. Wipe out riot police and create great disruption by masses' arming."

The rally was closed at 5:30 p.m. The demonstration to Miyashita Park was not permitted on that day, so the struggle out of the campus was illegal. All the students were armed with staves, iron pipes, and Molotov cocktails, and they advanced to the back gate. They got out on Ymate Street, and made barricades. They advanced towards Shibuya and threw Molotov cocktails at riot police. Though armed students tried to defend the barricades, they were scattered in the campus by gas bombs which was stronger than usual. After that they fought back from the campus. At last, the riot police was led into the campus, at 7:20 p.m. and they searched the campus closely.

Okinawa Struggle Continues Hardly

On Nov. 14, the central rally for crushing Okinawa Reversion, obstructing the SDF's dispatching, obstructing ratification of the agreement of Okinawa Reversion by force was held at Shimizudani Park with the attendances of 5,000 students and laborers. On that day the rally of Beihiren had been held until 3 p.m., so this rally was held after that.

It was opened by an address by the Alliance of Okinawa Youth. Following it, Mr. Kitahara, secretary-general of the Alliance of Anti-Sanzuzuka Air-

port, made a speech, "The leading strip has been shortened from 4,000 meters to 3,200 meters. We will carry out the struggle against the building of the pipe line." Mr. Yoshikawa, secretary-general of Beihiren, also spoke. And the Okinawa Joint Struggle Committee (the Joint Struggle Committee to crush '72 Okinawa Reversion, obstruct SDF dispatching, obstruct the ratification of the agreement, formed on Nov. 6.) appealed to raise on Nov. 19, and to attack the center of the Government. Also the Joint Struggle Committee for censuring the Sayama discrimination trial and the Kanto Anti-Army Committee established their appeals. At last every struggling group (the Alliance of Okinawa Youth, the Laborer's Communism Party, the Anti-Imperialism Front and the Anti-Militarism Joint Struggle Committee) expressed their appeals.

After the rally, they staged demonstrations to Hibiya Park, being regulated heavily by riot police.

A.O.Y's Sit-Down Strike

At 1 p.m. on Nov. 17, about 15 students of the Alliance of Okinawa Youth began a sit-down strike for the purpose of resisting the vote on the agreement of the Okinawa Reversion Treaty by the LDP (Liberal Democratic Party).

The Alliance of Okinawa Youth with brown helmets distributed leaflets such as "We censure the Okinawa disposal. Rise to crush the Okinawa Reversion," and appealed for a fund-raising campaign.

New Movement Against Reactionism Of TV Broadcasting Expands Widely

As introduced in the last paper, on Oct. 16, the A.V.C. (the All-Japan Audio-Visuals Committee) held a rally by audio-visuals against militarism. The A.V.C. has been developed to struggle against the reactionism of mass-communication and the Yamakawa problem, since April 25, the day of A.V.C.'s formation.

Now, in various domestic fields, for instance trial, education, immigration bill, the authoritative power developed an imperialistic reorganization, and militarism will be revived again. Such a tendency has been expanded to mass-communication, and the militaristic condition is usually raised in the society by means of the electronic wave and type.

After September, the A.V.C. began a new struggle on the basis of struggling against mass-communication's militaristic attack. This is the joining with the farmers of Sanrizuka and is the struggle against the reactionary campaign of the event in which three policemen died in Sanrizuka.

At present, still more the concrete movement is spreading out. It is the campaign against the programs that try to make viewers militarists. Once we know the large role of T.V. that

brings forth the situation of militarism, we must obstruct the rebounding or militarizing of mass-communication by means of checking the programs one by one.

Now we want to deal with four programs: "Lamenting Flower," "Unknown Life," "Making an atomic power plant secure," "the Self-Defence Force."

"Lamenting Flower" (Fuji T.V.) has already been broadcasted, but since July the A.V.C. began a censoring movement. This program shows the Himeyuri force in late Okinawa war. The important thing is that this program seemingly expresses an anti-war opinion, but in reality praises the Imperial Army and reveres the Emperor, and that it does not clarify the real problems of Okinawa.

"Unknown Life" (NET) is a documentary film that shows the everyday life of a man who was formerly a member of the SDF. But this program tries to beautify the SDF by his talk, for example, "The life of the SDF camp was very good for me," or to let viewers justify the SDF by taking advantage of their humanism.

To tell the truth, this has a plot in mind. Namely, by this propaganda for the SDF, sending the SDF to Okinawa will

meet no objection.

Last September, a campaign against it started before it was broadcasted, and as a result, this program was not aired. But NET said the reason they did not air this program was because of circumstances of changing the framework of their programs.

"Making an atomic power plant secure" (Tokyo Channel 12) implies that inhabitants in the proposed building lot of an atomic power plant can believe in the so-called security of atomic power.

This program tries to crush to death the inhabitants' movement against an atomic power plant. Regrettably, this was aired last October. Besides, in Kashiwazaki City (Niigata Prefecture), the city authorities pointed to inhabitants to see this program by using a circular message.

And Tokyo Channel 12 changed the air time from 11 p.m. to 6:30 p.m. when the entire family, from children to old men, could view the TV in their living room. By this operation to the mass people, the authorities let people recognize the nuclearization of Japan. After broadcasting it, the Viewer Meeting protested against Tokyo Channel 12.

"The Self Defense Force"

(Fuji TV) depicted the Self Defense Force as the lovable Self Defense Force and tried to justify dispatching it—against the Constitution—and militarizing it. The Viewer Meeting protested against it throughly.

The All-Japan Audio-Visuals Committee pursues the basic policy that censures programs which propagate militarizing and extends the movement in many places. And the Committee will not only solve the usual problem of mass-communication—what is called, the problem of Mr. Yamakawa who was an announcer of Fuji TV and was fired by the authorities for his right political speech—but also develop the movement against the rebounding of mass-communication.

Moreover the Committee tries to deal with the important problem of changing the laws of broadcasting for the worse. One of the reasons was that as Tokyo Channel 12 broadcasted the activities of the new left students, the peace authorities pressed the station to bring forward the film in order to arrest their students.

These conditions of mass-communications, especially TV stations aim at the obstruction of political activities and of the freedom of speech.

Rally Joined Okinawa General Strike Held

On November 10, the day of the all-Okinawa general strike, rallies joining it were held everywhere in Tokyo.

At Meiji Park, there was a gathering of 12,000 students and laborers of Hanteigakuhyo (Anti-Imperialism Student Council), the Front faction, the Red Front, the Anti-Imperialism Front, the Front of '70s, Beihiren (Peace in Vietnam Committee), the Alliance of Okinawa Youth, non-sect groups, and so on. The main rally of students and laborers for joining the Okinawa general strike was opened from 6:30.

At first, the Okinawa Joint Struggle Committee, a sponsor of this rally, made an address. Following it, a message was read by the Alliance of Anti-Sanzuzuka Airport. Then the Alliance of Okinawa Youth, Buraku society (Buraku is a village, but not a general village—it is one which is discriminated against and is very poor), the Front of '70s, and Anti-Army Struggle Committee expressed their appeal. At last all the factions of students' groups spoke their opinion. And all the participants confirmed such slogans as: "Join the Okinawa general strike," "Crush the '72 Okinawa Reversion," "Obstruct SDF dispatch to Okinawa."

At 9:00 p.m. they began to



PHOTO by SENA

stage demonstrations. When the demonstrators were in the park, 40 students of a detached force of Hanteigakuhyo with iron pipes and Molotov cocktails in hand got out on the street along the park. And they made a bar-

ricade with cars set on fire. They were scattered by the riot police. Then they also threw Molotov cocktails in front of the Japan Youth Hall, and one armored car was set on fire. After that they ran to Jingumae

3-chome. But they were attacked on both sides, and many students were arrested.

After that, the demonstrators carried out the demonstration to Hibiya Park in spite of severe regulation by the riot police.

Book Review

(Continued from Back Page)

members of the ruling class will simply allow the masses to take over their positions of wealth and power.

And Reich does not mention that violence is already ingrained in a capitalistic society, and especially in American society—in its institutions, its language, its experience, its fun—violence of defense and violence of aggression. Nobody in his right mind would "advocate violence": it is there. The task is to reduce it as much as is humanly and socially possible. But this goal cannot be attained by a do-nothing policy.

Herbert Marcuse has called **The Greening of America** "the Establishment version of the great rebellion." I agree with his judgment. For to believe a system will change simply through a new "consciousness" is utopian. There is no change possible without program, organization, struggle, and conflict. A revolution in "consciousness" will erode and weaken the present system, but we need institutions of protest and resistance which can eventually become the new forms of self-government.

Movie Review: "Joe Hill"

Listen, You Can Hear Joe Hill

Joe Hill is not the romantic film which pictures the dream of youth. It is a so-called proletarian film and actually pictures the process of building up the nucleus of the class strife. But it is not a gloomy one which focuses its glasses on politics, but an emotional one which focuses on Joe Hill's severe daily life. Of course it shows a political labor movement.

At the beginning of this century, there was a young man who had immigrated from Sweden. He lived in poverty. As he was very interested in music, he had often listened from the attic of an opera house. And he had loved a girl poor like himself and had been acquainted with depraved boys of the downtown. He had to seek employment to eat. And then he suddenly went on a journey to the west to find something he wanted. This film pictures the western landscape very beautifully.

He and an old man become acquainted on a western train that ran slowly. And they took deep breaths on the roof of this train. This scene makes an impression on our mind. In one village he was loved by one woman but he didn't ask her and continued to go on his journey. Then he met an organized socialist group and was

like-minded. A young man Joe Hill at last aimed at the socialist movement after his long wandering journey. His action was not ignorant, poor, pitiful but free and natural.

At that time, the labor movement had just started. When a socialist made a speech at the street corner, a policeman would arrest him. Accordingly he appealed with songs. This is the reason why he was the originator of anti-war folk singers like Joan Baez etc. The power of police or capitalists brought heavy pressure on active persons. For example, the police tortured them and forced them to kiss the Stars and Stripes or to sing the national anthem. But he was not defeated. He became an organizer for himself and entered many work-shops to go on strike. His action aimed not for a simple struggle for higher wages but for the possession of the freedom of a laborer.

One day Joe Hill was put on trial as a murderer and was sentenced to death. And he was executed as a criminal.

One night accidentally someone shot at him. And on the same night one of the general dealers of this town was killed by a robber. He was arrested as the criminal of the murder case. At the trial, a witness was against



Joe Hill on the screen

him. It seemed to be a plot by the power side. Although many people believed that he was innocent, he was executed by shooting. Fine executioners were to shoot him but only one could pull the trigger. And then he died.

He was full of ardor. His way of life was common. And he was a hero. You must not regard this film as a mere beautiful picture of youth. The actuality with which he was faced, his intention from his poor life have something to do with you. You had better think about him in your mind.

Lastly, Please read his will. My will is short.

Nothing to spare.
Don't lament.
No moss on the rolling stone.
My remains...
And let the merry breeze blow.
My dust to where some flowers grow
Perhaps some fading flower then
Would come to life and bloom again
That is my last will
Wish you good luck!

Joe Hill

Sweden-U.S. collaboration
Director Bo Widerberg
Theme song Joan Baez
Joe Hill . Thommy Borggren

The Mita Campus
'calamus gladio fortior'

Honorary President: Prof. Noritake Kobayashi
Adviser: Prof. Mikio Hiramatsu

Editor-in-Chief S. Sakagami
News Editor S. Sakagami
Feature Editor Y. Osawa
Culture Editor K. Yoshida
Managing Editor N. Miura
Circulation Mgr. . . . F. Kawanishi
Business Mgr. S. Sakagami
Advertising Mgr. N. Miura
Reporters A. Takashima
S. Watanabe
T. Koyama
Y. Kobayashi

OFFICE

THE MITA CAMPUS, Keio University, Student Hall Room No. 33 Mita Shiba, Minato-ku, Tokyo, Japan. Mita Office Tel. (453) 0216
THE MITA CAMPUS is published every month during the academic year, and policies of THE MITA CAMPUS are responsibility of the student editors. Statements published here do not necessarily reflect the opinions of the school authorities or any department of the University. Single copy: Price ¥20. Annual subscription rate: ¥250.

Editorial

Our Circle Movement

Now we will sum up our movement and discuss the sphere of the newspaper. Our first policy, as slogans, was "anti-war" and "anti-capitalism." This was to recognize the various conditions on higher levels, in the process of attacking imperialistic contradiction.

After the 1970 struggle against the Japan-U.S. Security Treaty, the political conditions changed. And since the beginning of 1971, many fights have been staged based on the Okinawa Problem.

We treated such situations to much in rough categories and generalizations. Hence we must review our negative treatment of them. Taking this into account, therefore, we have dealt with the particulars of every event, planned to revive our independence since "Reaction of Mass-Communication" in The Mita Campus issued in July. We made sure that we ourselves are the paper editors and took the independent behaviour towards the problem. Then we recognized the respective problems in connection with other events, and developed the connections deeply and widely to anti-militarism and anti-imperialism.

The paper editors should not regard it as a unique circle to publish the newspaper. It is necessary, therefore, to reorganize on a higher level the simultaneous opposition between the edition and the editors of the newspaper. And in order to make the newspaper a media to communicate, we should clarify our own situation, keep verifying our thought and class after understanding our relation with every object. It is nonsense to think that we belong to the club to issue the newspaper. And it is nonsense to regard ourselves apart from the readers and the conditions. When we consider these three points and combine them at the same time, the newspaper we make increases its efficiency and makes our situation clear.

Since the movement of the All-Campus Joint Struggle Committee (Zenkyoto) and the campus struggles all over the country were ended by the wall of State power, some New Left people have acknowledged the importance of the partisan system, organized underground circles, and also guerrilla groups. Then they have given the newspaper the role only to agitate or to exist as their circles' papers. Now, however, isn't it time that we should realize what some New Left people tried to do in our circle of the newspaper? We should not merely take the Zenkyoto movement as an illusion.

After the struggle against the Japan-U.S. Security Treaty, we were not able to regard the various fights from the same viewpoint as the central political struggles. There have been many respective struggles. There have been many respective struggles developed all over the country, such as: Sanrizuka, Kitafuji, Minamata, Sayama, and so forth. These just reveal the growth of the internal contradictions of Japanese imperialism. We should not easily connect them with the same political ways to destroy imperialism. We must understand the meaning of each fight relating our own questions to them, and change their specialities into general ones. That is nothing but making clear our independent situation.

Now, it is also time to sum up the Okinawa struggle. It seems from now on that there will be almost no development in the New Left. That is to say, they don't have any political subject. If they come to us, we will be forced towards the militaristic environments, and all our political rights into the Diet. Then our independence will be infringed upon. Because of this, in the process of thoroughly analyzing and repeatedly investigating the circumstances, we must find out the right direction. This is the duty we have as the editors of this paper.

Book Review

"The Creeping of America"—A Non Violent Revolution?

Charles Reich, a professor at Yale University Law School, has written *The Greening of America*. This book has enjoyed great popularity in the United States since its publication in the end of 1970, and for several weeks was number one on the *New York Times* bestseller list. Reich's book is now being read by many Japanese since its translation, *Ryokushoku Kakumei*, appeared in Japan in August of this year.

According to Reich, American consciousness may be divided into three categories. "Consciousness I" is the consciousness behind the original American dream: a mixture of individual dignity and rapacity—at best that of the settler and builder, at worst that of the robber barons. "Consciousness II" is the dominant consciousness of the corporate state: the traditionally liberal, the New Deal, the systematic solution,

what Reich calls the machine. "Consciousness III" is what has begun to emerge from all this in the young: "the energy of enthusiasm, of hope."

From the invasion of the Pilgrims until the New Deal, more or less, Americans partook of a particular world-view which grew in response to work and living arrangements of pre-industrial and industrial society. This complex of values, "Consciousness," Reich identifies as a kind of rugged individualism that could encompass frontiersmen and robber barons, Walt Whitman and Calvin Coolidge. Its positive aspects, however, have disappeared as the society has shifted its political and economic ground; but some people, for example Vice President Agnew, still cling to these ideas.

As America was transformed into a post-industrial Corporate State, Reich continues, "Con-

sciousness I" could no longer provide adequate ideologies or successful strategies for reconciling interests, managing conflicts, or even getting ahead. Horatio Alger became General Motors, the lone cowboy became Armour & Co., the village Christmas charity became the Department of Health, Education, and Welfare. This new set of responses to super-America—"Consciousness II"—produced the institutions and executives of managerial liberalism. "Consciousness II" thinks it is reforming, good-doing, and enlightening; but really it is elitist, conformist, bureaucratic, authoritarian, death-dealing.

This analysis of the corporate state ("Consciousness II") is probably the strongest aspect of the entire book. It comprises a synthesis of much of the previous writings on the topic by such writers as Marcuse, Galbraith, and Roszak, and does so in a

rather readable fashion. As an American student and observer of Japanese culture and society, I would suspect that Reich's treatment of the corporate state, making up the middle five chapters of his book, will become the major focus of attention among Japanese readers. I say this for two reasons. First "Japan, Incorporated" is the epitome of the corporate state in which huge companies join with the government to monopolize industry. In such a condition, efficiency and the profit motive dictate that severe hierarchical structuring and a host of alienating and dehumanizing methods be used to guarantee the survival of the machine. Second, the counter-culture movement in Japan is still in its incipient stages, and for this reason, I doubt that many Japanese readers will pay close attention to what Reich terms "Consciousness III."

This final category, "Consciousness III," Reich sees as America's hope. In the college generation he considers the possibility of a peaceful revolution which will remake America for the better: "There is a revolution coming. It will not be like revolutions of the past. It will originate with the individual and with culture, and it will change the political structure only as its final act. It will not require violence to succeed, and it cannot be successfully resisted by violence."

But does Reich really think that a peaceful revolution in consciousness is all that is required for meaningful change in American society? This seems extraordinarily optimistic, for there are very definite, identifiable persons, groups, classes, interests which control and direct the technical, economic, military, and political machine for the society as a whole, and it is highly doubtful that these

(Continued on the Front Page)

MINERALS **ORES** **METALS** **GRAPHITE ELECTRODES**
STEEL PRODUCTS **CARBON MATERIAL**
NON-FERROUS METALS & ORES
MACHINERIES & EQUIPMENTS
FERRO ALLOYS
FOOD & PROVISIONS

Importers & Exporters

LUX ORE & CHEMICAL, INC.

PRESIDENT: AKIRA TAKAGI

JAPAN BRANCH

MING-YU INTERNATIONAL BLDG.
8-8, 4-CHOME, GINZA, CHUO-KU
TOKYO, 104 JAPAN

PHONE: TOKYO 535-4381