

News For
World Peace

The

Mita



Campus

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With
Fair Justice

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THIS APRIL'S LEAKAGE EVENT

Reactionary in Leakage Event

What Dose It Mean That the Reporter Was Arrested on the Basis of N.C.B.L.?

This April leakage of the national secrets was spotlighted and it attracted a great public concern. But now this leaking event has widely extended to the problems of "Freedom of Speech" and "The way of gathering news."

National secrets were leaked by a Mainichi Shimbun reporter who disclosed the Japan-U.S. secret documents on Okinawa Reversion. The secret documents read that Japan would pay the charge to replace the U.S. Army bases land, instead of the U.S.A. (The ratification of Okinawa Reversion says that the U.S. must pay the charge.) Besides the Government denied the existence of these documents in the previous Okinawa Diet. The opposition party could not call the Government full to account in this Diet. Yet public voice came to condemn the reporter for his way of gathering news. Because the Government continuously changed its viewpoint in order to try to evade public judgment.

Heart of the Matter

We agree that the reporter should not have handed over the national secrets to a member of the Japan Socialist Party. As well, communication media should think again about "Freedom of Speech" and "The way of gathering news." Still, the heart of the matter is the secret documents and the denial of the Government. The Sato Cabinet should apologize and assume responsibility for it's lies in the first place. Without the statement above, the discussion about how reporters should gather news, or the basis for national secrets is out of the question.

On the other hand, the police broke in upon this problem. It is very serious that the police arrested the reporter for offenses against the National Civil Service Law (N.C.S.L.). A lot of experts on similar problems and the other intellectuals disapproved of the police's interference. Those experts and the intellectuals said, "If his way of gathering news was beyond common sense, the reporter should have been arrested on the basis of criminal law. The N.C.S.L. does not apply to this problem."

What is the reason, however, the police dared to arrest him with ignorance of their disapproval? Obviously, it is to make the public turn away and to oppress the press. Still we should not stop thinking. We should regard the arresting as a part of the reactionary trend of the Government.

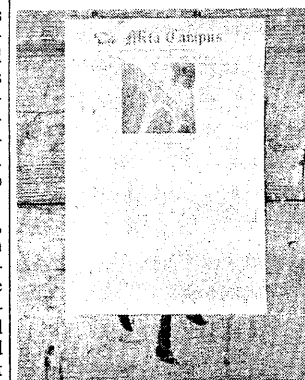
Recently it has been discussed around the world that Japan intends to revive her militarism. We have reported a series of reactionary events and matters since last year, i.e. the 4th Defence Plan of the Self Defence

Force (S.D.F.), military exercises of S.D.F. at Kita-Fuji, the Yamakawa event at the Fuji TV Company. In the last event, announcer Yamakawa was dismissed from his program, because he said on his program he was against the Vietnam War. We also reported as militaristic the 3rd Education Reform of Chukyo-shin (the Central Educational Council), and Marusei Undo (the Movement of Raising Productivity of Japan National Railways).

Militaristic Trend

But, we could see the appearance of militarism in the establishment of Keisatsu yobitai (the Police Reserves) in 1950. There have appeared in succession the Japan-U.S. Security Treaty, the growth of Keisatsu Yobitai into Hoantai (the Safety Board) in 1952, an agreement on the Mutual Security Act and the formation of S.D.F. in 1954. All successive cabinets have distorted Article 9 of our constitution for their own advantage. The other day the S.D.F. dispatched Troops to Okinawa and feels entirely justified in doing so. Okinawa was an important position for the U.S. Army to make aggression upon Asia. It is no doubt dangerous that the S.D.F. took the place of the U.S. Army.

While, two terrible matters happened this year. One was a couple of surprise moves by the S.D.F., the other was ignoring the Japan-U.S. Consultation Committee on Security. The militaristic trend of the Government has grown more and more active. As a step toward changing that trend, we disapprove of the unfair arrest of the reporter. We support the reporter and "Freedom of Speech," both as citizens and as active participants in the communicating media. We must not allow the Government to continue its course.



Our First Issue

August 1946, we published the first English newspaper, in which we took up "Democracy," Part of Modern Japanese Woman, "Peaceful Student Life" and so on under the authorization of G.H.Q.

Against the Okinawa Ratification Student and Workers Rallies Staged Throughout the Country

—In the Shiba Park—

April 28 Central Rally Was Held By Middle Core Faction and Others

"Okinawa Rally" was held at 4 p.m. on April 28 at the Shiba Park, sponsored by the Whole Country's Anti-War Committee, the Tokyo Struggle Committee for Immigration Bureau, and the Kanto Anti-Militarism Committee. Slogans of that rally were "Recapture Okinawa," "Crush the Ratification of Okinawa Reversion," "Obstruct dispatching troops to Okinawa." There gathered about 3,000 members of the Chukaku faction (the Middle Core Faction), about 200 members of the 4th International and about 1,000 non-sect students.

The first, each representative of the Mother's Association of Gita-Fuji Shinohigusa of the Sanrizuka Struggle Committee for the new airport, and of the Okinawa All Armament Trade Union made a speech that they would band together students to win their struggles in 1970s, and that the time had just come when they crushed aggression of Japan and U.S. Imperialism upon Asia, adding that all students and citizens should gather at Hibiya Outdoor Concert Hall on May 15.

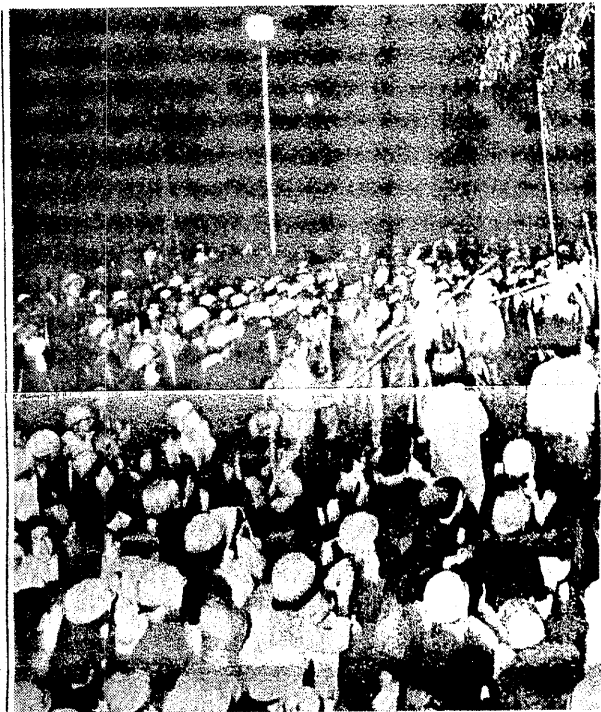
Then each representative of the sponsors, of the 4th International and of the Chukaku made an appeal that they supported North Vietnam, the struggle of South Koreans against "the spy justice," and

that they crushed invasion of Japan and U.S. imperialism upon Asia. Following it, they valued five anti-war soldiers of the Self Defence Force (SDF) for their comrades.

At 8:30 p.m. those five anti-war soldiers appeared in uniform with Mr. Konishi (the former Soldier of the SDF) on the stage. After one of them read their ten claims on the General Chief of the SDF, they made a speech each. The summing-up is as follows.

"We recognized that the SDF was the one for the Establishment, not for citizens. Despatching troops of the SDF to Okinawa is one way for invasion of Japan imperialism upon Asia. Therefore we call the other soldiers to rise and obstruct 'ambition' of Japan imperialism." Suddenly an anti-war GI appeared on the stage and shook hands with each of them. He made a speech that U.S. troops were not right in the Vietnam War though he had thought U.S. troops had been right. And he added that he would strive with citizens against Japan and U.S. imperialism.

At 10:00 p.m. they began to march toward Tokiwa Bridge, Kanda. They were calm on the march and reached the destination at 11:10 p.m.



Burning National Flags

On May 15, in the Shimizudani Park, angry demonstrators burned both flags of Japan and U.S.A. against the "Okinawa Reversion," which did not satisfy Okinawans.

Photo by SENA

—At Hibiya Outdoor Concert Hall—

May 15 Nation-Wide Rally Was Held By Middle Core Faction and Others

May 15 was the day Okinawa was returned. There were various rallies in all of the country and reportedly about 50 thousand peoples attended them.

At Hibiya Outdoor Concert Hall, "Nation-wide Rally of Students and Workers" was held at 5:30 p.m., sponsored by the same three committees April 28. Under the slogans, "Crush the Ratification of Okinawa Reversion," "Obstruct dispatching troops of the SDF to Okinawa," "Obstruct plundering Shogodai Island," "Crush the Immigration Law," there gathered about 3,500 members of the Chukaku, about 200 members of the 4th International and about 2,000 non-sect students.

At 6:00 p.m. they began to make appeals and speeches, as the same they did April 28. The summary is as follows. "We have just reached the next step of Okinawa Struggle today, 15th, the fact which also means that we have reached the new step of Japan Class Struggle. Let's change invasion of Japan's imperialism upon Asia into civil rebellion and stage whole capital fighting together Okinawans and revolutionary Asians. We crush all unrevolutionary powers and imperialism. The Kakumaru (Revolutionary Marxist) is not revolutionary. Strives between the Chukaku and the Kakumaru are not "Uchi Geba" (civil strives) but the struggle

at the risk of workers' and citizens' fortune of Japan. We cannot win our struggles without banding together workers. Workers will bring tomorrow into the world."

On the other hand the representative of the 4th International made an appeal that his faction supported Okinawa's struggle and North Vietnam, and that all revolutionary citizens should fight with North Vietnam people against imperialism, now when Japan imperialism has just begun to invade Asia. Further he added that all Asians should build "the United States of Socialist Asia." But at that time the Chukaku members were against his aggression. They uttered "Non-sense!" or "Our struggle against the Vietnam War is over." The rally was noisy for a moment. Quarrel between the Chukaku and the 4th International has been lasting for a long time, but that day's quarrel was much intenser than ever before.

They closed the rally and began to march at 8:10 p.m. Some of them threw four home-made cocktails at the riot police at the exit of the Outdoor Concert Hall, but no policeman looked wounded. They marched on toward Shinbashi, staging larger demonstration than that of April 28. At 10:30 p.m. They finished marching at Tokiwa Bridge, Kanda.

Wanted Members Support 'Freedom', 'Peace', 'Justice'

The Mita Campus, the student English newspaper club was built in 1921, for the purposes of introducing the conditions of the Japanese students to the world and of trying to promote friendship between the Japanese students and foreign students.

Under the belief that we serve "Freedom," "Peace," and "Justice" of the world, we have maintained our tradition of playing part to form inner and outer fair public opinion. We publish English newspaper six times during the academic year. The Mita Campus is an opinion paper, which means that we report not merely facts of matters but also our viewpoint of them. It may be exact to say that we put emphasis on our viewpoint rather than on mention about facts.

Now we are facing the problems—economic prosperity and environmental pollution, advance of internationalization and exaltation of nationalism. These problems make value-concept various and generation-gap deep and wide. We must try to solve these problems. In order to do so, we need to study and discuss the problems from various angles. The issues we take up, therefore, are political, social, cultural and so on. They are over all fields in the world, so that if you join our club, you can discuss and report almost everything. Besides, it is sure that you improve in English. We welcome sophomores, juniors, not to speak of freshmen.

Join our club and let's support "Freedom," "Peace," and "Justice" of the world with us!

Culture Forum

8 Year-Stayed Girl in U.S. Thinks About Region

Zen Is Nothingness and Has No Leader

By Masako Miyamoto

America tends to romanticize the Far East, particularly Japan. Once the image of geishas, pagodas, tea ceremony and sake played on the imagination. Then came the Counter Cultures of youths. Zen is mysticism. Mysticism is transcendental dreaming. Counter Culture People started visiting the Zen temple. The Beatnik Poet Allen Ginsburg and his fellow poet of the San Francisco Lighthouse, Gary Snyder, traveled to India and Japan. They took back the theory of En-

the trees kids sit in lotus flower position of Buddha. It might seem a little strange in a pragmatic country such as this but America is changing after all.

It was only a few years ago that the Occult emerged from the dark. Men keep trying to bring back the mystical, the unknown into life. Science, logic and materialism made life well lighted, too well structured and meaningless. In a world of computers, mechanization and this overpopulation living becomes absurd. Existentialists such as Albert Camus, Sartre have their ways out of this psychological maze. Others must escape through the Black Arts, Zen, Hinduism... anything other than what created the absurdity in the first place. The White Anglo-Saxon, Protestant, Capitalistic Middle Class is the Evil Force, at least in the eye of the youths. The City of San Francisco has coven with meetings and reknowned Black Art Practitioners such as Anton Lave to lead them. The same force that pulls in witchcraft pulls in such factor as Zen.

Protestantism goes hand in hand with materialism. Why? To work is to please God. That is said in the Bible. To work is to make money. Therefore making money is to please God. Its' a back support of American Economy. Zen is nothingness. Zen is not materialistic. Zen is better than the Occult in dismissing such spirit of materialism.

It is not a new thing for the Western Civilization to ask East for spiritual help. Writers such as Herman Hesse, psychologist like Carl Jung were interested in Hinduism and Symbols from

lightenment, Selflessness to the country.

First it was the Beatniks then the Hippies inherited the cult. Then in turn the whole nation inherited Hippieism. Thus Zen thought became widespread. Suzuki and Alan Watts are popular gurus. Religion and metaphysics are magical words. In the West the mystical religion has always fought with the Logical. The youths preferred to meditate rather than think. Now if one walks down the Sausalito area near San Francisco burning incense can be scented. Incense is used for meditation. The place is by the beach, hot Californian sun bakes the sidewalks, the rich and poor alike walk barefooted, eating ice-cream cones. Under



Ryoanji Temple of Zen Sect

earlier times. And they say the new Gestalt Psychology is really Taoism in disguise. Also in early American history there were Henry Woodworth and David Thoreau, both transcendental poets. The free souls of that time were interested in the Hindu God. They studied the Upanishads. Everything was Brahman. God was subterfuge of all things. If everything was a mirage then Brahman was desert to the mirage.

American Understanding of Zen, and Hinduism is so different from the Oriental. One image of a free soul in Nature spiritual unity with the universe. It is a freedom from society, free from self that is composed within that society. These free souls are poets (Natural born poets.) It does not come from accepting fate quietly, making the most of fate. Akirame and gaman, which also complete acceptance seem to belong only to the East. There is a different feeling of living.

Perhaps it is because the West can never escape from the Christian Influence. (East can never escape the Hindu-Buddhist Influence either.) Christianity holds a charming image of candle service, the cross and Christ. What if Christ was black? The white-man's religion that Christianity is may not be able to lead us. Our culture did not give birth to it. So there was no necessity

for it. The same goes for the Eastern Mysticism. If this growth is being lost in the Jesus Revolution, it would only be natural.

East-West

The differences or boundaries are actually not existent except in created images of logic. (invisible) Poetic images enable us to grasp some spiritual feeling within our unconscious. That is why symbols are so important in religion. It helps us to identify with the religion things on the primitive level.

Jesus Christ is a image of a kind father, a leader. So was Buddha.

However an Oriental figure-head ought to be a curious existence to focus attention upon, if you are White, Black, Brown or Red. There is a question of racial acceptance of each other's Gods (religions). The Black Muslim Cuit was a revolt against worshipping a White Father Image. These were blacks in America who would not follow Martin Luther King's way. They had their own pride.

In terms of this then: how can we, Japanese, and yellow, worship this Jesus?

Zen has no actual leader so there would not be clashing images. So perhaps this is why Zen grew faster than Orthodox Buddhism in America. It is after all just a shugyo not religion. Perhaps it is the same as learning Judo, yes?

Leakage Event

A Letter From a Reader

The Government Covered up The Leakage Problem

Questions are "public's right to know" and "task of the newspaper world." The former is fundamental human rights the latter is to make the general public look at the main point.

I really wonder whether the fundamental problem suggested by the Foreign Ministry secret cables leakage incident was fully recognized. I feel it unpardonable that the Government told lies in the Diet.

In the latest Diet the problem concerning the "public right to know" was spotlighted, and this issue became the focus of the debate. In fact, "public right to know" was concerned with the fundamental human rights. Therefore it must be deliberated and greatly respected. I can't but feel angry at the improvised attitude of the Prime Minister Sato.

I could not see a persistent attack by the opposition party against the responsibility of the Government having told lies in the Diet. This is just equal to the press world. Without doubt for the newspaper world now, "the right to know" and "the right to inform" must be the most important thing. There is a big problem on arresting a reporter on a charge of violation of Article III (inciting to

leak secrets) of the National Public Service Law. It can be said that it is a challenge to the fundamental human rights by the Government.

However, the essence of this problem still exists in the fact that the Government told lies in the Diet. In order to use the phrase "public's right to know" as only a means to indulge in verbal exchanges, we must ask the heart of the matter all the more.

Now, the relations between the newspaper reporter and former Foreign Ministry secretary that can be seen in the indictment have been interesting the general public abnormally. People themselves are in danger of covering up the problem.

In order to avoid any more misunderstanding on the people's side, and in order not to allow the Government to cover up the problem, it's an important task set to the newspaper world to make the general public look at the main point of the problem.

Suggestions Welcome

Ever had anything to talk? Send your Letters to this column c/o the Mita Campus Keio University; Student Hall Room No. 33 Mita Shiba, Minato Ward, Tokyo Japan.

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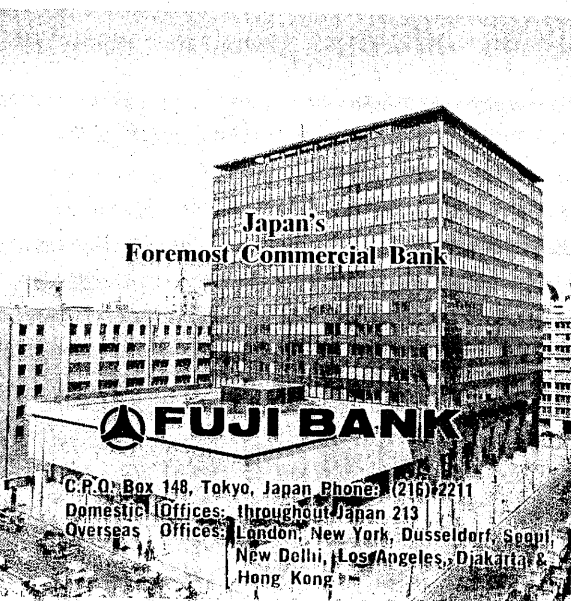
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Leakage Event

Secrets and Information

Under the principle of democracy, people, who must play the main part, are permitted to criticize their government, if there are some faults in its policy. Freedom of opinion based on facts can guarantee this sort of action, and freedom of reporting can make freedom of opinion as effective as possible, by keeping us well enough informed. People who should be the center of political supremacy, must be as well-informed as possible about the contents of the Government's thoughts and actions. Otherwise, freedom of opinion, which is one of the most important rights on the people's side, would be a mere empty phrase. This is where the Government's secrets must be separated from our own private secrets. So far as private affairs are concerned, there should be, of course, a limit to the people's right to know.

The Same Isn't Applied

Even though freedom of opinion is thus available, it is against the "fundamental human rights" to slander other people or to criticize their private affairs publicly, just to attract public interest. It has often been the case that some weekly magazine reporters have been accused of infringements upon the various human rights to which everyone is entitled. However, to apply the same interpretation to governmental secrets is a mistake, because what influences only a few persons in the former case, influences the interest of the majority of people in the latter.

What to Be Criticized

It is often said that there are always some secrets in diplomatic negotiations which are necessarily based on mutual compromises and concessions. If the entire process of diplomatic negotiation over an important issue like Okinawa Reversion were open to the Japanese people, who tend to be inclined to their own country's interests, it would be impossible for both countries to reach an agreement and settle the negotiation. Within this scope, the Government can be permitted to keep some information on the negotiation secret until it is settled. However, this does not mean that everything embarrassing to the Government should be kept secret so that

the Government can avoid people's criticism.

The latest case of the leakage of the Foreign Ministry's top secret telegrams disclosed the fact that Sato's Administration had made one-sided concessions to the United States in the Okinawa Reversion negotiations. What should be criticized, first of all, is the Government's lies, in which the Prime Minister had consistently denied the existence of such secrets in the Diet. We had been blindfolded by the Government in the problem of Okinawa Reversion which is a matter of great interest to all of the Japanese people. In this sense, the Mainichi Shimbun reporter's disclosure of the secrets, we ought to have been informed much earlier, can be said to coincide with the national interest.

The information on a country's political affairs, whatever might be the content, should finally be sent to the people. No secrets should be hidden from the people forever on the grounds that the contents are embarrassing to the Government. The Government should never be permitted to interfere with media news gathering activities only because what might be reported by them may be disadvantageous to the Government. If the newspaper reporters who leaked the secrets about the one-sided negotiation concessions are punished under the National Public Service Law, it actually becomes impossible to carry out news gathering activities, and the people's right to know, as well as freedom of opinion is virtually ignored.

Don't Sidestep It

We must not sidestep the essential problem of this incident by viewing it from the standpoint of the National Public Service Law, which is said to have been violated when the newspaper reporter induced the Foreign Ministry secretary to get copies of the secret telegrams. All the nation should reflect upon the fact that what had been challenged by the Government in the people's right to case of the Mainichi Shimbun reporter's arrest is nothing but the people's right to freedom of opinion. This should be considered at the constitutional level.

Education Forum

Process of the Ienaga Case

The First Time Issue of This Series

Japanese education world has many complexed problems. That is why Japanese education was carried along Government policy which just aimed to strengthen state power up in Meiji and Taisho Era. The particular social and political forms have still some trace upon contemporary education. We can also see some reactionary tendency in education world in recent times. For example, self-autonomy at university and administration law, the Third Educational Reform suggested by the Education Minister and Liberal Democratic Party. Above all on schoolbooks, the problem that facts are apt to be biased by interference of the Government in the schoolbooks on Japanese History is a matter of world concern. So we take the problems of education administration, and we intend to carry them in series this year. Our discussion is developed, centered around the following four points. (1) the process of the Ienaga Case and the Introduction of those problems, (2) the history of the authorization of schoolbooks, (3) the schoolbooks on the Japanese History, (4) the education administration in general.

The Ienaga Case, which has continued since June 1965, has been placed in a broader perspective. This case aroused considerable public attention not merely as the problem of whether the authorization of school books is constitutional or not. It is also important because it concerns education in general.

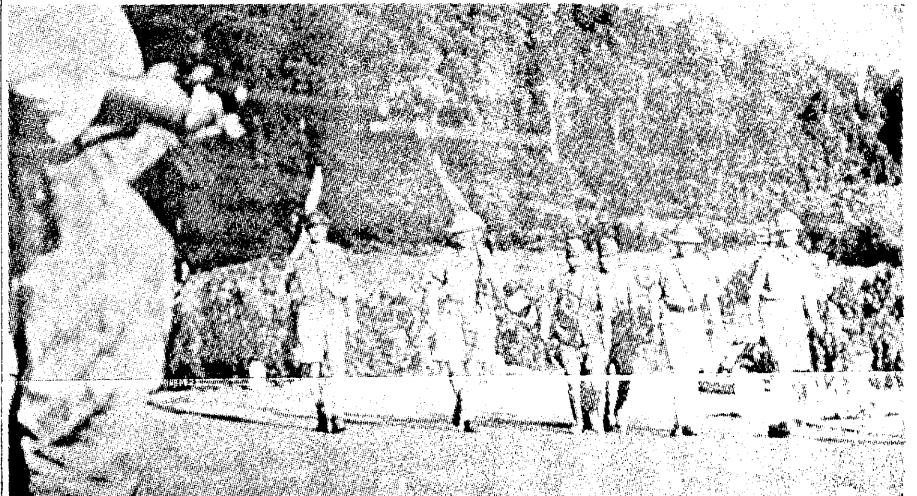
In 1960 Mr. Ienaga, Professor at Tokyo University of Education, applied to the Educational Ministry for the approval of his history textbook "New Japanese History." His school book was not approved. He revised it, partly, and applied again. The authorities approved it under the condition that he should rewrite about 300 items in it. He and Sansei-Do (the publisher) couldn't agree to this condition, for it would have been impossible to maintain the original nature of the contents.

In 1963 Mr. Ienaga used the Educational Ministry for its proposal to approve his book. He charged that the authorities were violating the Constitution in authorized regard to the authorization of school book. The documents of the plaintiff, Mr. Ienaga, showed how unconstitutional the authorities were in handling his application: they also involved the relationship between Education and State, and the pre-war and post-war system of authorization of school books.

In the examination of witnesses, Mr. Shigeru Nanbara, a Professor Emeritus of Tokyo University, gave evidence supporting the plaintiff, Mr. Ienaga, and school teachers expressed their views on textbooks in general.

Decision Isn't Final

The decision handed down in 1970 by Mr. Ryokichi Sugimoto, the Chief Justice of To-



Rattling the Saber Again?

You can see militarism on this picture (England fell in Singapore World War II) in a schoolbook on the Japanese History. In the future, schoolbooks may be covered with pictures like this.

kyo District Court, stated that the action of the Educational Ministry was illegal in its violation of the Constitution and the Fundamental Law of Education. However the Government filed a motion for an appeal against this decision, so this decision is not yet final.

The Educational Ministry sidestepped the issue. The authorities stated to all the schools in the nation their disapproval of this judgement. This notice must be criticised. It should not be from the Government's viewpoint, but from the reasonable point of view discussed among the public that the suitability or the contents of schoolbooks should be considered. In other words, the authorities should not interfere with the

suitability of contents. Parents have the right to educate, and teachers are entrusted with the freedom of teaching. The authorities have given evidence only as to the unfitness of the contents. The plaintiff is seeking for a decision to hold effective, Sugimoto's judgement that the Educational Ministry's interference with the contents of schoolbooks is unconstitutional whether or not the contents are desirable.

Truths in Education

If there are many ways to interpret the constitution, we have a danger of distorting its real meaning and it becomes possible to change the contents according to the interpretations. This is the same with the Funda-

mental Law of Education. As education is an unchangeable principle which leads Nation and People, it should be separated from politics, and what it must teach as truths should not be changed only because of the political situation in changing. Freedom in education is fundamental to the true concert or education whose primary purpose must be in the pursuit of truths and justice and in the creation of culture. The pre-war educational trend by which the Government tried to control all the education, (making it totally sided) can no longer exist today. The State can only provide educational opportunity to the people.

It is a mistake if the people are educated for the benefit of the state. If there is any control over the people's education, this control will shake, at the very foundation, the freedom recognized in our open society.

Prof. Ienaga has begun to develop his statement (April, 21st) on the pre-war educational policies. He is now preparing for the necessary accounts on some facts which are going to be pointed out by his first witness.

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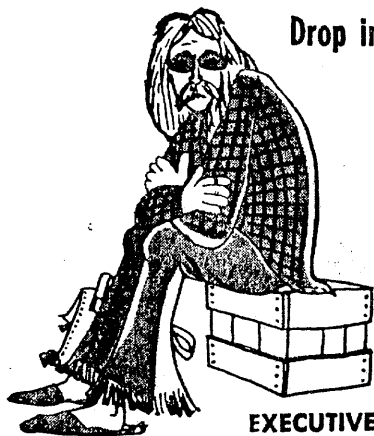
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A FOREIGNER LOOKS AT JAPAN (1)

'Reserve' and 'Groupiness' are His Impression

John Orban, III, who comes from the New York City, is now studying Japanese at the International Center. He graduated from Princeton University where he majored in geological engineering, in 1967. For the past two years, he has been travelling and working his way around the Far East. This past April, he returned to Japan and entered the International Center.

How Does Japan Look?

By John Orban

Any attempt to present one's impressions of Japan may potentially lead to one of two pitfalls. While one may well be able to express his own personal reactions, the resulting narrative must necessarily suffer from a viewpoint limited by the narrator's personal experience. On the other hand, to incorporate the impressions of others to present a broader view is to risk vague generalizations that might lose the readers interest, and also some validity in the observations, as well. In the following discussion I have tried to steer a course between these two extremes, but mainly I've tried to present some aspects of living in Japan that may be interesting to the reader, and might stimulate further and more extensive thought. With regret I recognize that some of the following discussion may be difficult for the reader of a second language; it is simply attributable to my own limited ability in concise, simple expression.

Opening Taxi-door

Any foreigner in Japan probably registers a wide spectrum of impressions, ranging from automatically opening taxi doors, to raw fish, to mixed bathing, (not necessarily in that order!). Yet, one of the areas in which many foreigners find a similar fascination is the harmony in which Japanese manage to live together, often under crowded and trying conditions. The har-

mony of living in Tokyo strikes Americans (to whose viewpoint this discussion is limited) as remarkable. It is difficult to think of any place in Japan where one would be afraid to go, alone, for fear of bodily harm or even simple robbery. (It is possible, of course, that a foreigner might not recognize a situation or place as being dangerous, when in fact it might be; still, most Americans generally find that the social environment of living in Tokyo much safer than in urban areas in the States.) Do not misinterpret the observation. No doubt Japan has its fair share of crime, even if it is not visible to the foreigner. As well, there is unpleasantness peculiar to living in Tokyo just as with living anywhere. Nevertheless, compared to New York, Chicago, or Washington, where many people are afraid to leave the relative security of their homes to venture out on the streets for fear of robbery, mugging, and assorted other antisocial behavior, life in Tokyo strikes the American visitor as a safe and harmonious social environment.

Japanese Life

There are several aspects of the Japanese behavior that seem inevitably related to the harmonious coexistence into which Japanese society has evolved. What is curious, and perhaps worthy of consideration, is the foreigner's reactions to these individual characteris-



Japanese people co-operate to live one another just like ants forming their group.

tics that contribute to the general harmony of Japanese society. While most foreigners seem to appreciate the overall harmony, much of the individual behavior that forms the basis of this harmony generates from social principles completely alien to those of the American.

Japanese Behavior

"Groupiness" is a term that is occasionally used by foreigners to refer to those aspects of Japanese behavior that involve group activity, uniform behavior, and general suppression of individual initiative. The term has a slightly pejorative (having a tendency to make or become worse) ring to it, and unfortunate though this is, it is significant in that it suggests the depth of emotions that are sometimes evoked by encounters with this collective or group behavior. Examples of this "groupiness" include the seemingly universal Japanese preoccupations with baseball, golf, and bowling; the performance in unison of calisthenics or some mild form of exercise by workers in some large Japanese

offices; the similarity of dress among men commuting to work, regardless of their job or position; the reluctance of businessmen to take their full entitled annual vacation; the union singing of a company song by some Japanese employees before starting the day's work; the fact that Japanese working together in the same office also frequently live together in company-subsidized apartments or dormitories; unmarried sons or daughters, even after graduating from college or becoming financially independent from their parents, continuing to live with their parents rather than moving out on their own.

Blue Collar Workers

These are facts of Japanese life that are remarkable to most Americans because they are so different from the average behavior under corresponding circumstances in the States. By contrast, in America it would probably be considered unusual, even peculiar, for a son—or even a daughter, in many cases—to live with his or her parents after graduation from college or finding a job. Most people who do live on their own try to avoid living near or with people with whom they are in contact all day at the office. Instead of declining to take entitled annual vacation, many American businessmen take extra vacation by phoning in to the office that they are sick (even when they are not) in order to enjoy the benefit of unused days of the paid sick-leave that is guaranteed in most employment contracts. In contrast to the Japanese blue collar worker who wears a coat and tie to work and changes into his working clothes at the working location, blue collar workers in the States show a degree of camaraderie in their disdain for those who have to wear a coat and tie to work. They take considerable pride in their physical work and their consequent freedom to wear casual working clothes commuting to and from work as well as on the job.

(To Be Continued)

The Mita Campus

'calamus gladio fortior'

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Editorial

Macroscopic View

Today we often hear about our information society. In spite of the fact that we are said to live in flood of information, we must choose significant information and criticize it from a good point of view not to lose the substance of affairs.

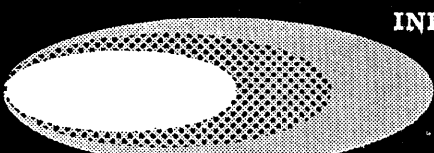
Now, we take up the case of the leakage of the Foreign Ministry secrets. People were trifled with a lot of information or view points from radio, TV., newspapers, magazines and so on. At first this case was discussed as a crime of the Sato Cabinet. Namely, Prime Minister Sato has agreed, in effect, to shoulder an amount of 4 million dollars which the U.S. should pay landowners in Okinawa; This is in disregard of the Japan-U.S. agreement on the reversion of Okinawa. However, this case was gradually changed as the problem of "right to know" or "freedom of press" was pursued by conscientious lawyers. They made a fuss about such trifles as interpretation the National Service Law. At the same time, this was regarded as a scandal between a reporter and woman officer of the Foreign Ministry by keyhole peepers (gossip journalists). We must not be deceived by the Government or mass-communication industry. We don't want some mass-communication media to be a cook to process fresh low materials.

Post-war History

We refuse such kind of information, for we regard this case as one of the results of the post-war history of Japan. What is the post-war history? We think it is the history of disregard of our Constitution, especially of Article 9.—Aspiring sincerely to an international peace based on justice and order, the Japanese people forever renounce war as a sovereign right of the nation and the threat or use of force as means of settling international disputes. In order to accomplish the aim of the preceding paragraph, land, sea, and air forces, as well as other war potential, will never be maintained. The right of belligerency of the state will not be recognized.

After World War II, the cold war between U.S. and Soviet Russia broke out and was followed by the hot war (the Korea War, 1950). According to this situation, the U.S. Government tried to make Japan serve as her protective wall against communist nations in Asia. The Yoshida Cabinet answered this demand. Namely Mr. Yoshida concluded the San Francisco Peace Treaty (1951), Japan-U.S. Security Treaty (1951), and the Japan-Taiwan Peace Treaty (1952). It may safely be said that by these three treaties Japan pledged loyalty to the U.S. Government. Additionally Mr. Yoshida established the Defense Secret Protection Law which is leading toward war preparation. In 1960 the Kishi Cabinet revised the Japan-U.S. Security Treaty. And on May 15, 1972, Okinawa reunited with Japan with Mr. Sato's tears. Of course U.S. Government does not withdraw her troops from Okinawa and Sato's Administration continues to support the U.S. Military. Why can't this be called the history of the disregard of our Constitution?

Now, we "The Mita Campus" appeal to readers to view series of issues not from a *microscopic* point of view but from a *macroscopic* point of view. In this year, we agree to lay our emphasis on the accuracy of information and make a flexible criticism on it from a *macroscopic* point of view.



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