

Rector of U.N. University Delivers an Address



On May 22, Mr. J. M. Hester, the newly appointed Rector of the United Nations University came to Keio and delivered an address to Keio undergraduate students and faculty members. The title of his speech was "The Need for World Scholarship." Rector Hester holds degrees from Princeton Univ. and Oxford Univ. After holding some other positions, he joined New York University in 1960 and shortly was made President of the University, a position which he continued in until June of this year. In addition, it is interesting to note that he was a civil information and education officer in Fukuoka with the Military Government in 1946. Presently, he is a member of Japan Society. The gist of his address is as follows.

At the present time, the world faces many common problems, such as increasing population, energy shortages, pollution, and so on. But, in trying to solve these problems, it is necessary to realize that many of the old ideologies used up to now are outdated. That is to say that new ways

of thinking, of viewing problems and of using knowledge are needed to deal with these world problems. Asking the question "What is the United Nations University?" Rector explained that it is not a training organization for students nor a degree giving institution, rather it is a research institute directed towards solving worldwide problems by bringing together international scholars. In the present-day world, vast amount of knowledge are rapidly accumulated. In addition, the world is rapidly becoming one community. For these reasons, we should improve our ways of dealing with the knowledge accumulated up to now. This is to say, that past groupings, such as dividing social studies into Political Science, Economic, Sociology, Anthropology and so on, and the way of thinking that deals with countries as individual units are no longer appropriate. The U.N. Univ. is going to try to solve problems from a worldwide, all-encompassing point of view. In particular, Rector Hester said he hoped we would learn to

control information rather than being controlled by it.

The idea of a U.N. Univ. was first suggested by U. Thant, former U.N. Secretary-General, in September 1969. Japan later submitted a tentative plan for such a university and expressed her intention of inviting the U.N. Univ. to make its base in Japan. As a result, it was decided to establish the head office of the U.N. Univ. in Japan in November 1973. And, based on this, a temporary office was opened in Tokyo last year. But at present time, it is said that the U.N. Univ. is troubled with the fundamental problem of raising funds. Many countries, especially the advanced industrial countries, have yet to express much interest in the project and few have offered to donate funds. Moreover, the recent poor economic conditions have been a negative influence on countries who

might have otherwise donated money.

However, it would be wrong to think that a fairly progressive project such as this could succeed in raising money without any trouble. Raising money even for the most worthwhile projects takes time and patience. So, it is unreasonable to be critical at the present time. There may be problems of co-operation in the future. Each country needs to grasp the essence of this new plan and to try to cooperate to the best of its ability. The new U.N. Univ. represents a kind of ideal that all nations should appreciate and try to work toward. Optimism is needed, especially in the area of fund-raising. An organization working on an international basis to solve human problems is worthy of support. We hope that it will soon be able to operate on a regular basis.



Rector Hester, vice-Rectors of U.N. Univ. and faculty members of Keio, listening to the greeting of President Kuno.

Japan: A Land of Superlatives

by G. K. Walker

Firstly it should be remembered that Japan is by no means a monolithic, uniform entity. For every characteristic I attempt to put forward it is obviously possible to find a hundred examples to prove me wrong. Secondly I must express my own dislike to broad generalizations such as those that must be made here. I find that most attempts are either aimed at sensationalism or parts of future attempts at rationalizing national behaviour by trying to look at certain individual characteristics. My own attempts are aimed at neither, but rather as a written account of my initial impressions of Japan. Finally my experiences and impressions are primarily derived from my three month stay in Tokyo. I have tried to group my wide spectrum of impression into a systematic, but necessarily inadequate, presentation and have tried to present my ideas in an unbiased and unpatronizing manner.

I have entitled this article "Japan: A Land of Superlatives" because all my initial im-

pressions of Japan were either extremely good or extremely bad. Even now, as a foreigner, something new and be able to it is difficult to come upon say that it is Mā Mā. It always seems, to me, to be either extremely beautiful, extremely ugly, extremely this or extremely that.

Tokyo, to me, is extremely crowded, dirty and badly planned. A foreigner arrives knowing Japan is highly industrialized and also knowing it is Asian but is nevertheless shocked at the unique mixture of the two that is immediately apparent. He is further surprised when he realizes that the Japanese system works and has produced such rapid economic advance since the early 1950's.

In saying that Tokyo is an exciting place I am admitting that for all its physical disadvantages the city has a certain charm. Tokyo is really the people and not the physical surroundings. Very generally I would say that Japanese people have a very strong group orientation, are always polite, ex-

tremely patient and are extremely kind, friendly and trusting. The question of Japanese "Group Behaviour" has been kicked to death far too many times already, so I will not expand on it here, except to say that I feel it is one of the major lubricants to the economic success in such restrictive physical surroundings.

The uniquely Japanese method of decision-making never ceases to bewilder foreigners. What seems to us as procrastination and needless delay is obviously an intricate process of consensus-seeking following which there is little ill-feeling. Quite the reverse often prevails in my country. Decisions are often swift and non-consultative with the result that often much ill-feeling is generated by those affected by the decision but not consulted.

One cannot finish such a short article without talking about the Japanese language. I feel a great many typically Japanese traits are facilitated by the intricacies of the language. Japanese is a very vague or non-specific language thus easily enabling a process of consensus-seeking without damaging other's feelings. Also the intricate polite and humble structures provide an easy method

of expressing social position with respect to others.

In summarizing, I would like to divide my impressions of Japan into physical and humanistic. Physically, Tokyo is ugly but the few other places in Japan I have visited, namely Sendai and Kyoto, have places of immense beauty and tranquility. Humanistically, my impressions are far less precise and often dependent on my response to immediate physical surroundings. I feel that as a group Japanese are pragmatic, adaptive and seek group endorsement for any significant social action, but on an individual level they always seem friendly, trusting, very hearted and generous. These personal characteristics blend very well, as I guess, history has decreed they must, with physical surroundings.

For me, Japan has been exciting, depressing and even both. This may help to explain why I have found it so difficult to turn a series of isolated impressions into a coherent analysis.

(Mr. G. K. Walker is a student of the University of Western Australia, and is studying Japanese at Keio Univ.).

100th Anniversary of the Speech Hall

A ceremony was held in celebration of the 100th anniversary of the Speech Hall at Mita campus at the hall on May 1. Some two hundred people, including members of the Fukuzawa Society and the Debating Club, were invited. The ceremony was begun with a chorus by the Wagner Society. Then the president of Keio University, Hiroshi Kuno, gave an address and one of the Fukuzawa received a bouquet.

Dr. W. H. Oxford, associate professor of Hawaii State University gave a lecture entitled "Yukichi Fukuzawa and His Speech" and Dr. Seichiro Takahashi, honorary professor of Keio University, gave a lecture entitled "My Recollections of the Mita Speech Society."

At the close of the ceremony, all present sang the college song of Keio University. To remember the ceremony the participants received picture cards of Keio University and Kaigibien.

Gov. Subsidies for Private Schools

The Government announced a general account budget for the 1975 fiscal year which is characterized by a sharp increase in subsidies to private schools. The general account of the subsidies, which was approved at an extraordinary Cabinet session, opened shortly after 1 p.m. on January 10, amounted to ¥100,707 million, which is a 57.4 percent increase compared with the current fiscal year.

The Government also decided to extend Government sub-

sidies, amounting to ¥8,000 million to private high schools at kindergartens in the next fiscal year. Besides the Government will set up a new framework of special subsidies. With the special subsidies, the Government is planning to improve the quality of private schools.

And the Education Ministry at first, has planned to subsidize half of the running expenses of private colleges by the 1977 fiscal year with the three-year-program of government subsidies which was started in the 1975 fiscal year. According to the new three-year-program, however, ¥120,000 million will be needed in the 1975 fiscal year. Therefore the Ministry will improve the new program and will make a new yearly program to subsidize half the running expenses of private colleges.

Keio University will get subsidies amounting to ¥3,400 million, some twenty percent of the running expenses, through the Foundation for the Promotion of Private Colleges.

Customary Lecture Meeting Held

A customary lecture meeting, commemorating Yukie Fukuzawa's lecture on "The Elements of Political Economy" written by Wayland, was held at the Mitsukoshi Theater, the sixth floor of the Mitsukoshi Department Store from 7 p.m. on Thursday, May 15.

The lecture meeting has been held annually on May 15, to commemorate a lecture by Wayland's "The Elements of Political Economy" which Fukuzawa gave to his students at the height of the Boshu War in 1868.

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

The Mita Campus, the student English newspaper club was built in 1946, 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 a 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 mentioning 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.

This year, 1975, is the 30th anniversary of the founding of our club. We welcome freshmen, sophomores, and juniors.

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

The Mita Campus
1958
'calamus gladio fortior'

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EDITORIAL

**Vietnam War,
U.S. and Japan**

The Vietnam war has ended with North-Vietnamese victory. Now unified Vietnam is making progress toward postwar rehabilitation. Once the question, "What is the meaning of the Vietnam War?" was often asked in Japan. But now, there is another question, "What meaning did the war have?" There were many people, American, French and Asian people, who had been concerned with this war, the result of a Vietnam divided into north and south by the Geneva Agreement of 1954. The meaning of the war to all the people involved was obviously dependent on their motives for fighting. The only common point was that the war was a long, heavy and dirty undeclared war for both sides.

So-called Vietnam War was begun during the office of the late President Kennedy. The President's fundamental thought was that Vietnam was a similar case to other Southeast Asian countries, like Laos and so on. He aimed at stopping the guerillas who were supported by communist countries, and letting people choose their future peacefully. But the situation in 1961 was that South-Vietnam was too weak to go on by herself, so if she choose the way of neutrality like Laos, she would be conquered. And during the office of the late President Johnson immediately following Kennedy, in 1964, the incident of Tong-King Bay happened. An American destroyer was attacked by a North-Vietnamese torpedo speed boat. President Johnson ordered the bombing of North-Vietnam in February 1965, and an amphibious assault by the U.S. marines near Da Nang in March 1965. After this, the U.S. reinforced it's troops gradually, and with this, the Vietnam War became a real war. The next President, Richard Nixon, announced the Nixon-Doctrine, and based on this, the U.S. withdrew troops gradually. And in 1973 the U.S. concluded the Paris Peace Treaty, and completed "an honorable withdrawal." This was the final step in the plan of "Vietnamization." The ultimate result of this has been the rout of South-Vietnamese troops and the collapse of the South-Vietnam Government.

It is still not clear what was the real aim of the U.S. in Vietnam, even after the war's over. But there is an understandable fact, and that is, the present U.S. is apparently changed greatly from the nation that embarked on direct intervention in Indo-China. The U.S. emerged victorious from World War II and became the "Guardian of Democracy" against the "creeping communist expansion." It can't be denied she had that feeling, especially as far as contact with Asian countries. But during the Vietnam War, the U.S. was not defeated formally, but in the end, she made no headway against tremendous costs in men and money and withdrew her troops from Vietnam. Moreover, there have emerged many domestic problems in the U.S., economic recession, leading to a severe unemployment problem.

Also the U.S. is presently undergoing a period of severe social introspection and purging. The U.S. has been greatly changed by her experiences in Indo-China. The period of the Vietnam War, it may be said, produced a gradual realization that she could no longer, and showed no longer act as a sole policeman against the spreading influence of communism especially when the policeman himself being policed no longer wished to be.

On the other hand, what was the Vietnam War for

The Greening of America
American Consciousness, Yesterday and Today

How many of those who had bought this book could guess right what the title meant before reading? Charles A. Reich, the author of this book, made analyses on the evolution of the American consciousness in his work entitled *The Greening of America*. He distinguished its procedure into three parts each of which responds to an important stage of the changing American society. Each of them came about from the tortured prosperity which has been seen in the American society at any day. These material factors have always preceded mental ones. Then what are the three parts of American consciousness?

The first one called Consciousness I arose in the nineteenth century, the days with full of possibilities and dreams. It put emphasis on personal efforts and taught that diligence and vitality of each citizen would lead the nation to prosperity. Thus, human power was freed from severe customs and class consciousness which had oppressed it. But while Consciousness I placed its focus on self, it made drastic self-control essential to human efforts, and cut off human community and nature from each self. Thus, it became so unflexible as to be unable to change along with the inconstant reality of the United States. Today it is still left among farmers, gangs, minor enterprisers, Republicans and innocent citizens especially, and shows fundamental discordance with reality.

Consciousness I produced chaotic phenomena such as ruinous competition, grotesque inequality, the world of gangs and so forth caused by extreme individualism and the lack of plans in the beginning of the twentieth century. As a result of them, a new consciousness

came about which needed the organization and regulation of human activity and personal efforts for aims beyond each own self. Although Consciousness I had made sacrifice for personal welfare, the new consciousness did so for common welfare. This new phenomenon called Consciousness II corresponded to the corporate nation, namely, the basic form of the present United States. In this consciousness, organization, public interests and rational scheme took preference of human beings and nature. The society of Consciousness I made much of capable men as those who would establish the civilized and prosperous nation. The generation in Consciousness II thought that there were objective differences between the capable and incapable, and that the merits the capable had were born abilities. They believed in control so badly and were afraid to death of the lack of rationality which they thought govern human beings. But unfortunately they did not know they were unconsciously cultivating the bacteria of a new consciousness which began to grow on the way to the destruction of their corporate nation. Although Consciousness II devotedly committed to the liberal movements of reformation such as the New Deal for the purpose of establishing the corporate nation, it was taken over by the following consciousness named Consciousness III in the cause of having neglected the importance of personality.

The appearance of Consciousness III was so spontaneous that no one could foresee what was coming or recognize it when it began. It was the product of two interacting forces. The promise of life was made to young Americans by full of liberation and ideals as well as

by all of the affluent territory and resources. But at the same time the national development brought by these factors and the magnificent technological progress after the World War II posed the problems of boring and awful jobs to the Vietnam War and the fear of nuclear weapons. For the youth of America the gap was too wide between what they expected to their country and what they actually saw before them. Namely, the gap between them produced Consciousness III.

There is an expression of "Lost Generation" which implies the youth of the 1920's. After the World War I the trend of magnificent prosperity was all around in the United States, but at the same time spiritual barrenness covered there. Those were the days good old dreams were spoiled by the scientific progress caused by the war, and the Victorianism which had been breathing since the colonial days was extinguished. But the order of the new age were not stable yet because good old certainties went up in smoke. They were so unsure that they did not know what to believe. What did they lost? It would be something to believe and rely on. But possibilities of further development were still left for them. Then what does the youth of Consciousness III look for to live in the present United States the civilization of which has already reached its top?

As the standard of value, according to their maintenance, depends on the subject of each individual, it is needless to define positive standard.

Contrary to Consciousness II, III does not believe in the competitive doctrine of life. It neither measures others not sees them as something to struggle against. It refuses not only to evaluate but to classify people by general standards. Each person has his own individuality, not to be compared to that of anyone else. Thus friendship of Consciousness III is never extinguished.

I think most of you have come to hold considerably clear visions on American consciousness as you read through my poor explanation. I have stated

about Consciousness III long than the others, because it connected to us most closely. In addition to these I want to put a brief comment on the two interesting matters which are related to Consciousness II new music and drugs.

The new music (in another words, rock music) contributed to the spread and propagation of Consciousness III by acting as its spokesman in its lyrics; the latter half of the 1960's. In 1967 and 1968 it made the flower power bloom in San Francisco. The philosophy of the flower comes from the fact that a flower is among the most natural of all things in nature. It symbolizes peace, friendship, love, sharing and non-competitiveness. It is common with Consciousness III in many points. Those who played an important role in the flower power were called the flower children. They liked non-commercial, non-materialistic approach to life, and attempted to live by the flower philosophy often using drugs. For them to get stoned was a way to awaken their true consciousness. According to their philosophy the actual world was an illusion and the state that they could reach by using drugs was the true human world.

So far is the description about the contents of this book. As I have already described, I want to assure you again that Consciousness III does not correspond with that of young Americans today. In the United States the Vietnam War is over, and the economical depression that started last year is getting serious. She has changed a lot during these ten years. The outstanding features of the generation of Consciousness III represented by long hair and dropout life are getting less prevailing than ever. But the three patterns of American Consciousness already described are essential to foresee what is coming in the future. In this point *The Greening of America* is one of the must works to know the developing process of the social consciousness of the United States.

YOSHIKI KOBAYASHI
Association of Current English

Japan and we Japanese? At first, it can be said that the relationship between Japan and the Vietnam War was quite strange. The relationship was quite vague and difficult to define through the whole term of this war. Japan does not possess an army, but self-defense forces. It is not allowed to send this self-defense forces to any foreign country under the constitution. Sending troops to a foreign country like Korea is unconstitutional. However, on the other hand, Japan possesses Japan-U.S. Security Treaty. And according to this, for example, the U.S. bombers are not allowed to bomb North-Vietnam directly from Japanese soil. But the U.S. was able to use other bases to carry on these raids and use her bases in Japan as primarily support positions. Also the U.S. tanks and other military equipment were damaged or out of order were sent to Japan for repair. These facts didn't cause any conflict with the Japanese Laws, but political conflict became more prevalent as anti-war movements gradually spread and became active in Japan.

Certainly Japan had no direct involvement but was deeply involved substantially. Now the U.S. forces have been withdrawn from Vietnam and the Vietnam War has ended. In Japan there is no confusion. However, as yet, not certain whether the fog has cleared or not. It can be said that these recent events in Southeast Asia make the turning point in Japanese foreign policy. They also show Japan's inability to develop on worldwide view, and foreign policy. It can be said that this fact means the absence of the world's third largest economic power from international politics and has caused her, up till now, to be caused the "Economic Giant but Political Pygmy" of the present international world by some expression.

It is difficult in such a brief article to the meaning of the many and various analyzed real facts, involved in such a bloody and prolonged incident in world history. However in doing so we must try to be as objective as possible and all the time hope for an early return of stability to Vietnam and the Asian region.

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