

KEIO-WASEDA RALLY HELD



The Keio Univ. Cheering Squad

The 27th Rally for the annual Keio-Waseda baseball games were held at the Tokyo Gymnasium on May 11. This was also a special event celebrating the 50th anniversary of the Keio University's rally song, "Wakaki Chi." The first part of the program was given over to the celebration of the song's anniversary featuring such guests as Keizo Horiuchi, who wrote the song 50 years ago. The honor of being Master of Ceremonies went to Toyokazu Minami, who is a student in the Department of Literature and also a very famous singer.

The traditional cheers by the Keio and Waseda cheering squads were the main event, but the band and the



Keizo Horiuchi (center)

Blue Red and Blue Majorettes also helped to liven up the show.

The second half of the pro-

gram was a variety show, with Midori Kinouchi, Pink Lady, Nana Okada and Yuko Eguchi as guests.

The Takahagi Enlightenment

Takahagi City, in Ibaragi Prefecture was the venue for a Students' International Seminar for the third time. The purpose of the Seminar was to discover international consciousness through mutual understanding and friendship between each individual.

It is almost impossible to gather all the foreign students in Tokyo in one place and at the same time. The kind co-

operation of Takahagi City, Keio University, International Christian University, Sacred Heart University, Sophia University, Waseda University, and the Association of International Education in Japan made it possible to have some of their representatives to attend the Seminar.

The Seminar held from May 3 to May 5, 1977, was attended by representatives from

14 countries who formed a cosmopolitan delegation. The 74 men and women delegation was divided into eight groups. The groups discussed a wide range of subjects from marriage problems, population problems to oriental and western ways of thinking.

The representatives in groups of four took time off from the Seminar to encounter the challenging Orienteer-

ing Course set in the beautiful Takahagi woods. With map and compass they covered the course in various times. It is not the time, but the joy of discovering and understanding one another through trial and tribulation.

On the last night at Takahagi, the representatives displayed their many hidden talents at a **Talent Show**. There was laughter and tears, and memories, memories of the wonderful time they all had together.

On May 21, 1977, representatives from the first to this recently held Seminar

gathered together again. The new and old faces met and soon became friends.

This coming October from 8th to 10th, foreign students will have a chance to participate in a home-stay program with citizens of Takahagi City. These who could not make it to the Seminar the last time, have this opportunity.

Seminars for foreign students are integral parts in their study program in Japan. The next Seminar to be held in Takahagi will be a candle that throws its light to shine a good deed in this naughty world.

KEIO SENDS EXCHANGE STUDENTS ABROAD

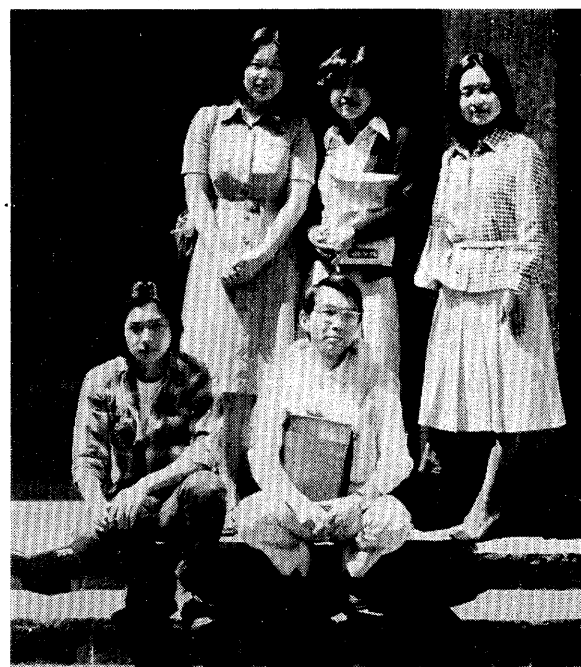
This April, Keio announced that it will send seven students from the university to colleges abroad for a period of one year 1977-1978. The selected exchange students will leave for their respective host colleges this summer. During their one year stay abroad, they will follow undergraduate studies with other resident students.

The host colleges are Dartmouth, Georgetown, Maryland, Western Michigan in the U.S.A., and the Chinese University of Hong Kong. The Association of International Education, Japan, will be sponsoring those going to all the above mentioned colleges except Western Michigan. Keio and Western Michigan have mutually been carrying out a student exchange pro-

gram for nearly ten years.

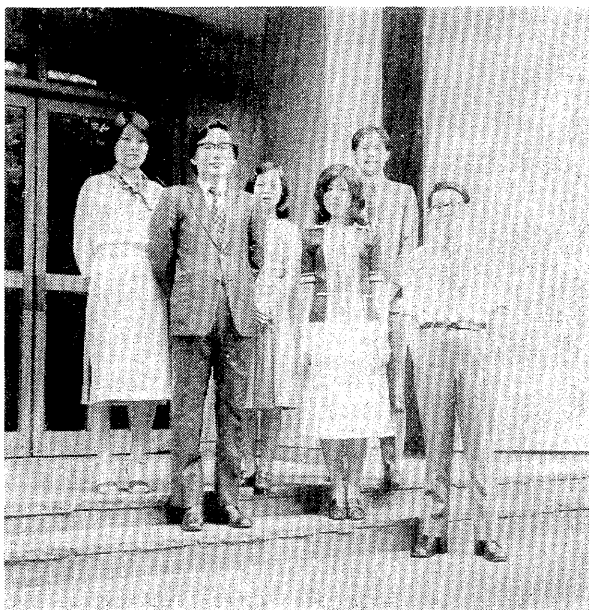
As this is an exchange program, there are, in return, exchange students now at Keio from host colleges, and some new exchange students are supposed to arrive here this summer. They will be pursuing various courses at graduate and undergraduate levels. Many are taking Japanese Language courses at the International Center.

The names of the exchange students from Keio are as follows; The Chinese University of Hong Kong—M. Atsushi Fujiwara; Dartmouth College—Mr. Kazumi Umeda; Georgetown University—Miss Yuriko Shimizu; University of Maryland—Mr. Shunichi Matsui; University of Western Michigan—Miss Kunie Imai and Miss Yoshiko Hasumi.



Keio exchange students... Good Luck!

What Is 'International Friendship'?



Mr. Magofuku (second from left)

The term "international friendship" is very popular these days. It often seems like an elusive and overused commercial slogan, a clever expression but without much meaning, such as the advertising words "new and revolutionary" or Coke's slogan "the real thing." Is it then merely a popular word without substance or meaning, or does it express something real?

There are now about 130 foreign students studying at Keio from over twenty nations. They face many kinds of problems in studying in an unfamiliar land: the language barrier, housing conditions, a different life style, lack of friends to consult with in time of trouble... These troubles might arise from the shock of trying to adjust oneself to another culture.

Culture shock is felt more strongly by those whose cultural background is quite different, thus a more severe shock is felt by Westerners than Easterners. Those who remain attached to the standards valued in their own culture are also more strongly affected. When the shock is so great, people reject the culture in order to protect themselves. An older French student returned to his country without having discarded his feelings against Japanese culture. After a struggle, a young student from Australia seems to have gotten over his culture shock.

Culture shock, I think, is a complex thing, but this itself acts as the basis of international friendship. In other words, through experiencing so-called culture shock, one can compare the society and culture in which he has grown up to the new one he has met for the first time. This leads to reconsideration of one's

own way of thinking.

Encountering foreign students through my daily work at the International Center, I realize that the international situation has a big influence on their home countries. The male students from Korea and the Republic of China can get permission to study abroad only after serving in the army. In general, students from Southeast Asia are worried about the unstable conditions in their countries. Not a few students had their family lost in civil wars. They must be most careful when speaking about politics, and refuse to talk about it with anyone except those they can truly trust. We can only guess at their distress from their reticence.

Students from Europe or the U.S. are more open-minded and frank, and speak more freely than the Asians, but this does not necessarily mean that they are completely unaffected by the situation in their home countries. A student who came from Sweden last fall went back home recently, saying "It's a pity..." after receiving a conscription letter last March. A young student from France told me that the military service would be waiting for him in France when he came to say good-bye to us the other day before leaving Japan. He laughed, saying, "The French army is not so strong because they have no guts." When I asked him, "But didn't the French show great strength when it was most needed, as in the time of the resistance movement against the Nazis?" he became proud of saying "That's right."

Being in these situations every day, it becomes clear that Japanese society is a unique one, something which I have never questioned.

One student from Korea

says: Today's Japan is so peaceful and happy that we are apt to envy the Japanese, but the young people of Japan do not know that they are free and happy. Although it is doubtful whether this happiness will last forever, young men spend their time pleasureably not doing much.

The words he said moved me greatly and made me reconsider my own life. What is international friendship? The answer to this is that it is a mirror which reflects oneself. To be what we ought to be, we need a life-sized mirror in which we can take a good look at ourselves.

Hiromu Magofuku
General Secretary of
Keio International Center

Democracy In Japan

Now, no words are so varied in use as democracy. But have you ever thought about or discussed the true meaning of this word? Since the Meiji era, we Japanese have absorbed foreign cultures very rapidly. We cannot help thinking that such a tradition induces us to digest without consideration or discussion as to the meaning of democracy. For instance, it is said that a fundamental idea of democracy has been the focus of public concern in the intellectual world of Europe and the United States. In comparison with such public concern, we Japanese have used the word "democracy" only since the end of World War II. Anyway, we must think about it deeply before using the word "democracy."

It is not too much to say that it is thought to be an absolute truth in Japan. Let us imagine... if you were called anti-democratic by anyone, you would not affirm it. You would try to resist this accusation. But we may not know the truth of it.

Democracy is said to be a legacy of the European Civil Revolution. Then what is democracy? In Japan, there is no substantial backing to the word in spite of its wide use. This is the most mysterious idea of all. Though a fundamental idea of democracy is to think highly of human right and human equalitarianism, we find it difficult to understand and practice according to the idea. We can find the same thing in the difference between the idea of law and the practice of law. What we should dread is democracy turning out to become the advantage of a leftist or a rightist organization according to various circumstances. We can form a conclusion that it lacks stability.

The above is the gist of this article. But there is no single definite opinion on this topic of democracy. In the last analysis, the exact meaning is incomprehensible. In our country, Japan, where we can speak and act freely, it is high time that this question should be looked into. We can remodel a better society from the idea of anti-democracy, at any rate. We must try to reach the true essence of the meaning of democracy.

AN INTRODUCTION TO KEIO INTERNATIONAL CENTER

There are now about 130 foreign students studying at Keio University. The university has begun to enroll more and more non-Japanese students. The importance of the International Center is growing. The International Center handles affairs concerning the acceptance of foreign students and visiting professors, and sending teachers and students abroad from Keio. When we think of the future relationship between Japan and other nations, the work dealing with foreign students now at Keio is perhaps the most important.

There are three courses offered to foreign students at Keio: (a) Undergraduate Course, (b) Graduate Course, (c) Japanese Language Course

of the International Center. All lectures are given exclusively in Japanese. Keio has no special section or department where foreign students can follow lectures in English. That is why students find much difficulty in studying. Needless to say, they also have a hard time adjusting themselves to the Japanese way of life. The International Center is one of the biggest helps for foreign students facing these kinds of problems.

If anyone of the readers are thinking of studying at Keio and want to know more about the University, you can write to the International Center Office, Keio University, 15-45 2-chome Mita Minato-ku, Tokyo 108.

Join The Mita Campus

The Mita Campus, the students' English newspaper, aims to exchange information and ideas with universities in all parts of the world and promote international communication.

The first issue was published in August 1946. At that time, it was only one year after World War II. Japan was in ruins and was ruled by the G.H.Q. Since then, for thirty years, the Mita Campus has lived on to carry out its aims in a broad spectrum.

The newspaper is published six times during the academic year. The Mita Campus is a campus paper. Therefore, much effort is made to report on the various happenings on the campus.

Foreign students in Keio University are invited to contribute articles.

Various world news will also be reported. The world has a lot of problems now—environmental pollution, overpopulation, shortage of natural resources, the petroleum problem, and so on. None of these can be within the limits of mere political problems. A solution to these problems must be found.

To satisfy the readers' varied interests, attempts will be made to view problems from as many angles as possible, and also report news as accurately as possible.

If you are interested in the Mita Campus, why don't you pitch in and help? You will not only broaden your knowledge but also improve your English. We welcome sophomores, juniors—not forgetting to mention, freshmen, too. Join and enrich your school life.

For Keio Students

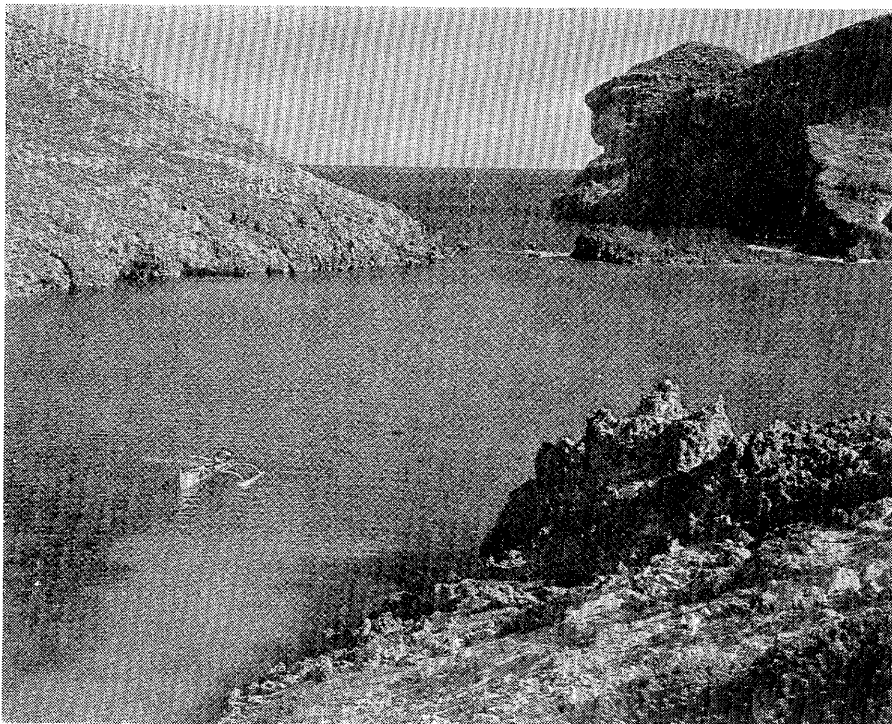
—From the public performance of Mr. Etou June, 8 years ago

In Japan, most private universities will meet with some difficulty in the future, Keio students, school authorities, and graduates must cooperate to have Keio survive on that occasion should it arise. This being so, Keio will become a new higher educational facility useful for human development. We

should try to do our utmost. Keio has such potential. Keio needs to be the pace-maker again. Keio must play the role of initiation because it is an initial explosive by nature. I (Mr. Etou) want Keio students to think about the issue of universities, make a determined effort from now on.

(I think that this opinion of Mr. Etou applies to a matter of today in Keio)

A Day in the BONIN ISLANDS



Chichi Jima, Bonin Islands

A warm wind blows over palms on a white sandy beach. The clear blue-green sea stretches beyond the horizon. Hawaii? Bali? Could be. But the place I'm referring to is the Bonin Islands, located 1,000 km southeast of Tokyo.

I left Tokyo on the 3rd of May, aboard the "Sakura" (13,000t). After a calm voyage, we arrived at the port of Futami in Chichi Jima, the largest island in the Bonin Islands. The ship anchored near the entrance of the harbor. A small boat took us to the island.

The first thing you feel is the heat. The latitude being about the same as Miami, Florida, it is warm all year round. After walking around Omura, the largest village in the Islands, I headed for Mt. Mikazuki, where the view is said to be beautiful.

After climbing for about an hour, I came upon a radar dome which, according to the guide books, is the top of Mt. Mikazuki. The view really was beautiful, with Omura on the left and Ani Jima in front. Looking from above, you once again realize how clear the sea is around here. You can see the bottom of the sea in most places near the coast. Even the skies seem bluer, the clouds whiter.

After that I started going down the mountain to the east because I didn't want to retrace my steps. It wasn't long before I realized my mistake. It took me over half an hour to get to the bottom. And over half of that time was going down the steps made on the mountainside. Twenty minutes of grueling, hot, wearisome, unending steps. Near the end you find that you can't stop even if you want to. Your feet just keeps on buckling under you and the only way to stop

is falling flat on your face.

Somehow I managed to survive that and found myself on a small strip of beach called Miyanoama. After resting for about thirty minutes, I tried to get up, and ended up falling flat on my face. I was finally able to get back to Omura two hours later.

I really felt that I've had enough for a day, but lying down on the beach for a couple of hours works wonders. By late afternoon I felt as good as new, all set to start on another climb, this time to Mt. Yoake, which means Mt. Dawn, the second highest mountain in Chichi Jima. Two hours later I was on top of Mt. Yoake, thirsty, hungry, and completely out of energy.

The sun was just about to set, and I realized too late that I won't make it back to the ship before nightfall. Resigned, I sat on top of a pillbox that was made during World War II and waited for the next day. Only after it had become completely dark that I realized that I was without food, water, and miles away from the nearest human being. About midnight the fog came and obscured everything below so that the world consisted only of myself, the pillbox and the moon up above. The dew drenched me to the skin, and I sat there shivering, thinking how absurd and ironical it would be for me to come so far south and freeze to death.

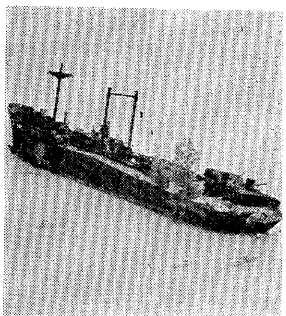
Anyway, it was an eerie night and I hope I'll never have to experience a night like that again. I was never so grateful to the sun for coming up as that following morning.

Strolling along the mountain road that early morning, it felt good to be alive. Birds flying above, small animals

scuttling across the road, and the warm sun on your shoulders. Yes, it was good to be alive. And also, I'm probably the only tourist to see the dawn from Mt. Dawn!

One of the problems on being on a small, out-of-the-place island is that there aren't many coffee shops where one can have a light breakfast. I found out that morning, walking from end to end of that village, searching for a place where I could get something to eat. I hadn't eaten anything for over twenty hours, and all that climbing too.

That afternoon I went to Sakaiura, where there is a small sandy beach and, ac-



cording to the guide books, remains of a ship that ran aground during the war to avoid sinking. A thirty minute walk along the coast, going through five tunnels, took me to Sakaiura. The sunken ship was there all right, right there in the middle of the beach. The rusted remains made a sharp contrast to the clear waters, the soft sand, and the tourists in their brightly colored swimming suits. Yet there wasn't any feeling of something out of the place about it. There was only a sad feeling towards the past, when

that ship was probably a proud member of the Japanese navy. All things are forgotten now, only some scant memories in the corner of men's hearts who once sailed her, maybe. Yet lying there under the tropical sun, rusted, broken, forgotten, there is something noble about her.

We set sail on the evening of May 6 amid farewells from the islanders. I've heard many people say that there's nothing interesting there and that it's not worth it to go all the way there just for some sunshine and swimming. I doubt that there was a single fellow passenger who would have agreed. As for me, it was worth it. All 1,000 km and 38 hours of it. It was more than worth it.

Iraqi Students

Come to Keio

About 10 Iraqi students will arrive at Keio University as exchange students this coming October. They are representatives sent to Japan by the Iraqi Government. At first they will study Japanese, and then study engineering in the graduate course in the Faculty of Engineering. This program was inaugurated last year between Prof. Ishikawa of Keio and the Iraqi Government when he visited there.

movie review

"A Star Is Born"



Barbra Streisand as Esther

The Women's Lib movement has settled down in Japan lately. But there still remain some questions as to how much it has contributed to the improvement of women's social position. Is it true that liberation is achieved in the case of group against group?

"A Star Is Born" would give you some hints. The love theme of this movie is beautiful, but what impressed me most, is the strength and attitude of Esther (the star) in regard to her life. Esther is an unestablished singer who, for the moment is singing at a cheap bar but has her sights set on stardom.

John, a rock'n'roll super star, happened to drop into the bar and fell in love with her at first sight. He now made every effort to put Esther at the top, even at the sacrifice of his own popularity. However alcohol changed him into a disabled person. On the other hand, Esther was on her way to glory and eventually won a Grammy Award

for her singing talents.

John was disappointed at himself for being a burden to her. One day while he was making love to a girl, for no apparent reason, he was discovered by Esther. She lost her temper with him and raged with fury around the house. After some struggle, John and Esther ended up feeling that they still love each other.

John soon began to feel that he was a coward and an obstruction of Esther's popularity. One morning, after smiling at Esther, still in sleep, he drove a car at crazy speed for what he thought was the best solution. His sudden death shocked Esther. She was choked with tears, singing at a memorial concert for John. Esther's singing of the love theme intoxicated the audience with emotion.

But it was Esther herself, (even having lost her loved one) who was moved most by this song. In fact, wiping away the last tears, Esther had already laughed herself to an unattained goal, and this time without help from John.

The Mita Campus

'calamus gladio fortior'

Honorary President: Prof. Noritake Kobayashi
Adviser: Prof. Ryo Taira

Editor-in-Chief M. Hoshino Circulation Mgr. S. Yamazaki
News Editor E. Ueno Reporters O. Saito
Feature Editor K. Umeda K. Maruyama
Culture Editor H. Shihoda L. Hirayama

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 ¥50. Annual subscription rate: ¥400.

A Freshman's View on Keio

Keio students tend to melt into the Keio "color" in a year or two. Well, here you can see how a freshman feels about Keio in his first year. The writer is one of the 6000 students who were admitted this April.

Famous universities, right or wrong, have reputations made by outsiders. Keio University is no exception. Keio students are reputed to be smart, showy, feeble, rich and easily elated. Outsiders say what they like, but it is also true that Keio students provide some reasons for their reputations.

How would you feel if you are said to be "smart, showy, feeble, rich and easily elated?" If someone says that to me, I would feel insulted. And I am afraid such reputations might insult Keio University.

The fact is, sociable, proud, and without energy are the characteristics that Keio students really have. Are these the traditional characteristics that the original Keio students had? Before thinking over this matter, I want to tell you about Waseda University, which is often compared with Keio University.

Both Keio and Waseda are well known to the world for their "Keiso-sen" (the baseball game between Keio and Waseda) as Oxford and Cambridge are known for their boat race. Waseda University students are reputed to be vital, popular, rustic and boorish. It seems that reputations of Keio University are a great contrast with those of Waseda University.

For example, I like you to look at the picture of students around the entrance gate to a baseball stadium who line up for the opening of "Keiso-sen" all night. There were 1,300 Waseda students and 280 Keio students at 9:30 p.m. Are Wa-

seda students more loyal to their school than Keio students? Or do Waseda students like such an entertainment?

I asked some of my friends of Keio University to sit up all night waiting for the opening of Keiso-sen. But they told me, "It's troublesome," or "It's very tiring," or "You are only joking, aren't you?"

On the other hand, Waseda students are willing to sit up all night. This fact shows a difference in quality between Keio and Waseda students, I think. In short, vitality of Waseda students can be seen on this fact. Lately more graduates from Waseda University are entering into various fields than those of Keio University. And graduates from Waseda University are getting the better of those of Keio University in various fields. Why? A certain manager said, "Waseda students are superior to Keio students in vitality."

It is said that Waseda students, in general, don't care being ashamed and try anything actively alone, while Keio students are highly proud and more likely affected. Keio students should reflect on this point. But I think Keio students need spirit which is full of vitality and none the worse for shame.

I myself am a Keio student. The reason why I suggest this that I want to make Keio University the best in all respects. In order to make Keio University like this, what Keio students should learn is vitality of Waseda students.

If I say this exaggeratedly, "Wasedanize Keio!"



Waseda Students

"ROOTS" in the case of Kawabata's death

It has been five years since Yasunari Kawabata, a Nobel Prize-winning novelist, killed himself. The motive for his death is still unaccountable. Recently a novelette, "JIKO-NO-TENMATSU" (an account of the accident), by Yoshimi Usui, which gives an account of Kawabata's death, is drawing public attention.

The theory is that Kawabata killed himself because a young maid of his household refused to extend her work contract with the author. Judging from the recently published novel, Kawabata wanted to die with the girl. Why was he so attached to her? Because she was in the same circumstances as he?

Kawabata is said to have remained alone all his life. He lost his parents when he was only two or three, and was brought up by his grandfather until the grandfather died when Kawabata was fifteen. Later when he was a university student, Kawabata's engagement was breached by his fiancée. In some of the author's later works, a few of the characters are modeled on this ex-fiancée.

It could be said his "koigokoro" (love) was the only means of living for him. Parts of the last novel he wrote suggest this: "What is your feeling of the season?", "I'd like to die with a young girl." He also said in his autobiography, "I don't have such a big ambition as a proletarian writer has, and have no children, I can't be a miser and I can see the vanity of the fame, so only my 'koigokoro,' love, is the life line."

In "JIKO-NO-TENMATSU," the maid says, "Oh! I'm scared! That he loved me was the last idea I wanted to believe. Nevertheless I can't help thinking there was a possibility that I could have been company for his journey to the next world. He wrote a lot about the dead, and many killed themselves in his novels. Kawabata's characters died one by one, indicating that his thoughts were constantly of death. He appeals to have put himself in a position of defense against the living. He only gazed at things in this world, moving off from the land and communicating with the world of the spirit. It is natural that a man who only looks on, can't love either physically or mentally with any vigor."

Take "Izu-no-odoriko" (the dancer at Izu), for example, which he wrote at the age of 27. There are no temptations of flesh for the young, he only looks at the dancer's sorrow and misfortune.

"Mizuumi" (Lake) describes a middle-aged man who runs after girls but doesn't know to love. In later years, he wrote of the loneliness and misery of the old. Kawabata couldn't get over his elusive feeling by writing, and still longed for love.

Mr. Usui, the author of "JIKO-NO-TENMATSU," says, "I heard about this soon



Yasunari Kawabata

after his death from people connected with Kawabata's ex-maids. It is not fictitious. I wrote this novel both for the repose of the soul of Mr. Kawabata and out of great respect for him." Even though this novel is criticized in various ways, it has even been regarded as scandalous, it must not be forgotten. The family

of Kawabata has presented a petition to the publishers to stop further publication of "JIKO-NO-TENMATSU," saying the claims are groundless and that they cast a disrepute on Kawabata's character. It seems that what Mr. Usui wrote is only an expression of his image about Kawabata's literature.

Letters to the Editor

Don't Feed the Monkeys

To the editor;

Oh! Grandpa Hippo and I were basking in the sun and reading the weekend edition of The Zoo Graffiti. The headlines concerned the monkeys who have been a menace to everyone in the zoo. "PEANUTS MENACE—Monkeys to be Summoned," was the leader. Grandpa Hippo too was irritated. The "I hear no evil, speak no evil, see no evil" game the monkeys were playing would certainly make things difficult.

Just next door, Auntie Pelican, the big mouth of the zoo was not very articulate, as she was stuffing into her big mouth all the fresh fish she could swallow. If the monkeys continued to play tricks with the Black Bears over territory in the zoo, then perhaps, her supply of fish will dwindle. The monkeys sold off one of the B.B.'s kept properties when it accidentally got into their grounds. Therefore, the monkeys have got to keep their grabbing hands off other people's property and apologize or else Auntie may have to go on without fish.

The whole trouble started after the monkeys got a good beating from the Bald Eagles. The monkeys sneaked in one morning when the Bald Eagles were sleeping and destroyed some of their property. The

provoked Bald Eagles almost annihilated the monkeys. However, the monkeys were quick to recover and their population multiplied tremendously. Their growing numbers began to be a pain in the neck. The monkeys moved out to other zoos, but the other zoos were reluctant to take them in. The monkeys, however, employed various tricks and duped the poor animals in other zoos.

The monkeys who are now in every zoo take things for granted, the younger ones especially. The monkeys think that they are apes. Alas, they forget that there are far more stronger animals lurking around. The slithery snake hiding behind the bamboo is showing its tail but not its venomous head yet.

All around the zoo there are signs: "Don't Feed The Animals." Fatty the Orangutan is sick and so is Nosy Parker Jumbo the elephant—they are in sick bay. Both fell victims to the monkeys. Fatty ate too much of the peanut butter they left behind and Nosy had a banana sniffed up his nose. The signs should be changed to: "Don't feed the monkeys." Perhaps, if all will adhere to this, the monkeys might stop their mischief and reform.

Louis Lion