

The Mita Campus

KEIO UNIVERSITY
1858

'calamus gladio fortior'

"Without doubting there is no seeking; without seeking there is no gaining"—Yukichi Fukuzawa

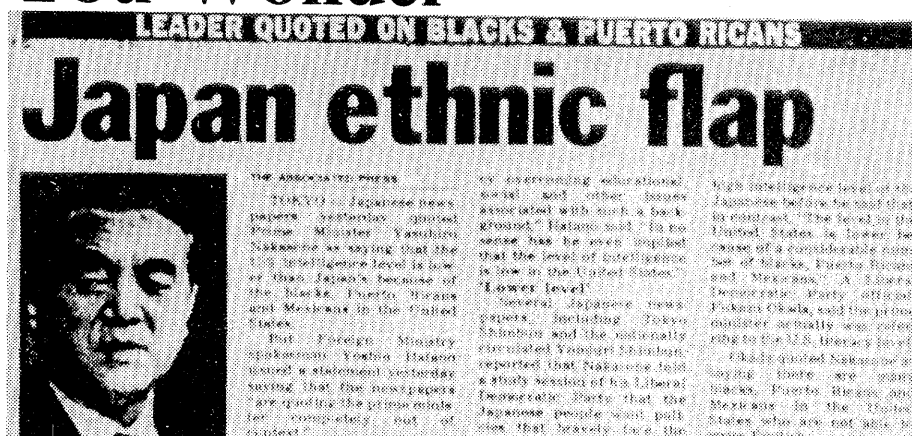
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A Blunder That Makes You Wonder



Reuter — UPI — Sun

"Japan is now a highly educated and fairly intelligent society, much more so than America on the average. In America there are quite a few Blacks, Puerto Ricans and Mexicans. On the average it (their intelligence level) is still very low." So told Prime Minister Nakasone to a L.D.P. seminar on September 22 and made headlines overseas.

The political meaning of Nakasone's blunder is clear. As a Washington Post columnist put it, "Nakasone's bombheaded speech has supplied the protectionist with live ammunition they will use with glee for years to come." Certainly, Nakasone has done more harm to Japan-U.S. relations than all the Japan-bashing on Capitol Hill these past few years.

At the same time, the controversial remarks, sharply criticized by people all around the world as racist, have provoked other issues that will simply not go away. Some say that Nakasone's remarks aptly express domestic feelings of exclusiveness and reveal the inability of the Japanese to understand the gravity, complications and ambiguities of racial issues. Others say that the incident shows our poor sense of internationalism and that the Japanese are "more interested in foreign products than foreign people."

The incident has clearly demonstrated the need for Japan and other nations to redouble efforts to understand how the other side feels and thinks. With this urgent need in mind, "The Mita Campus" recently held a discussion meeting with some foreign students studying at Keio.

The participants were randomly picked at a welcome party for September exchange students at the International Center. Out of the ten students who agreed to join the discussion, five were able to make it. They were Paul, Sarah, Tarry and Toru, from the U.S. and Mario from Hong Kong.—Editor

The following are excerpts from the discussion:

Mita Campus: We gathered you today to discuss issues that have risen from Prime Minister Nakasone's recent controversial remarks, not so much about what it means politically but its cultural aspect. First, we would

like to ask what your thoughts were when you heard the news.

Sarah: I thought the statement would make people pretty nervous because it brought the whole situation out in the open and someone actually said

something instead of just ignoring the situation.

Tarry: Sort of like the Emperor's new clothes?

Sarah: Yeah, right.

Tarry: I thought it interesting

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Internationalization: More than a Buzzword

In this Fourtieth Anniversary issue, "The Mita Campus" looks at the process that the world, the nation and the paper has passed through since its birth in 1946. This article, in particular will look at where the world is now in its oft-quoted process of "internationalization."

by Tarrant Mahony

A well known personality in Japan recently remarked that "internationalization," the buzzword of the eighties, really means to transcend the boundaries of nation, race and culture and care for human beings whoever or wherever they are. In other words, it requires that individuals struggle to overcome whatever prejudices — of race, of religion, of nation, level of education, etc. — that keep people separate and at a distance. Most importantly, this remark points out that "internationalization" is not merely a government policy, a business plan or a military project. Rather, it refers to an attitude towards life and to the manifestation of this attitude in the daily actions of all people. When they are involved in business it influences international trade and finance. When they are military personnel it shapes, one would hope, sane and safe defense policies. Yet the pivot in all cases is ultimately the individual human and his or her outlook on life.

Many times, unfortunately, "internationalization" is simply regarded as a regrettable inevitability, something that must

be incurred in order to procure greater profit for "our" country. The tragedy of this short-sighted view, however, becomes more and more apparent with every passing day. The "success" of certain countries to profit at the expense of others has led in a large degree to both the political and economic instability of many less fortunate countries and has created a debt crisis that threatens to undermine the economic system itself. Such a course of events is obviously in no one's best interest, yet old patterns are hard to change. As this process continues so must the turmoil caused by it and the need to arm against the insurrection it insights. Yet if one looks at the historical process involved it becomes clear that "internationalization," on all levels, is preparing the peoples of the world for their eventual unification as the citizens of one planet.

In the past, tribes, city-states and nations were the expression of the degree of unity that peoples achieved. In each case the process of unification took time and involved wars, strife and bloodshed. The American Civil War is an excellent example of peoples of divergent beliefs and backgrounds being forged into a single nation through the fires of civil warfare. In exactly the same manner the divided nations of the world are now waging a global civil war, with battles raging in the Middle East, Latin America, Africa and in Asia. All the nations and parts of the world, moreover, are thoroughly ent-

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EDITORIAL

Come, Get Involved!

by Nozomu Kitadai

Forty years ago, amidst the chaos of post-war Japan, our energetic *sempai* published the first issue of "The Mita Campus." Their purpose was clear.

"Democratized new Japan will be established by the younger generation and none else. What are the Japanese students thinking about now and seeking after? The answers to these questions will be announced to the whole world through The Mita Campus." (From the first issue of "The Mita Campus." 1946)

By putting out an English periodical of the students, by the students, and for the students, these frontiersmen hoped to create a vehicle that would promote world peace through mutual understanding.

Ever since, "The Mita Campus" has continued to exchange information and ideas with universities in all parts of the world and has carried on this aim across a broad spectrum of concerns. For the last 40 years, we have sought out stories, examined issues, held interviews, made assertions, edited, organized, and somehow managed to put out a paper periodically in a language other than our mother tongue.

Now we feel that it is time once again to recall the significance of publishing our paper in English and moreover, to encourage students at Keio to become more actively involved in "The Mita Campus."

Although the fundamental role of a newspaper does not change with the language used, we are confident that "The Mita Campus" is specially suited to play the following three roles.

First. Since "The Mita Campus" is the only campus paper published in a foreign language, we serve as the only medium through which non-Japanese reading people can learn about Keio. Furthermore for this very reason, "The Mita Campus" often acts as the only recorded English document of our school.

Second. Because of the international nature of the English language, "The Mita Campus" is able to take up topics which the other Japanese campus papers will find difficult to pursue. A perfect case in point would be our foreign student interview series. By interviewing these students in English and putting down their exact words in English, we are able to capture their opinions more accurately than our counterparts in Japanese (This of course does not imply that we only consider English speaking students as foreign students).

Third. Our paper is the forum for the Keio students who wish to have their voices heard overseas. In this age when a slip of our leader's tongue can offend other nations and cause high international tension, it is vital that efforts for mutual understanding are made on the people's level. "The Mita Campus" plays an important part in fulfilling this need, for our articles reflect the views of the students, unshackled and unauthorized by any specific groups.

This third and most important role, however, has not been fully realized, especially in the last 5 or 6 years. Unfortunately, in our recent issues, letters to the editor have become quite a scarce commodity.

In our efforts to capture the readers' interests, we sometimes feel as if we exist in a vacuum — no matter what we say, there is no response. This apparent lack of interest probably stems from the students' preoccupation with their individual goals. Perhaps the apathy itself simply reflects the trend of the times and is something we are destined to face (we certainly hope this is not the case).

No matter what the cause, this lack of involvement or interest can be discouraging to a newspaper. The fact is that when the student body chooses not to respond to our articles or participate in the paper, they are automatically allowing the limited views of "The Mita Campus" staff represent them.

Though we realize that our activities have not always met the expectation of all readers, we feel that without a healthy share of opinions and criticisms it is impossible to make a good newspaper.

For the past 40 years, "The Mita Campus" has grown with the times and each issue has reflected the changes that Keio and the nation have gone through. We certainly hope that our generation will not be recorded in our paper as the age of apathy.

Finally, we would like once again to remind you, the Keio students (and also the faculty), that "The Mita Campus" is always here as your forum for opinion. Come, get involved!

To The Readers

Without criticism there can be no progress. "The Mita Campus" welcome constructive criticism from its readers.

Readers' Forum

Living in the R.S.A.

by Yuko Sogo

I do not know how much of South African news actually reach Japan, and which side of the story is told. So, I thought I could give some idea of the South African situation, seen and felt from the inside.

As a Japanese student, living in the R.S.A. being at a university is probably the best way to attain "real" and up-to-date information on current issues. For a foreigner, it is not difficult not to see and hear the reality and say, "This isn't so bad. . . ." In fact, that is the plan. (of the government. It was only a month ago, the censorship on information was finally lifted.) Most of the Japanese here could go on living without getting much involved.

As outsiders, maybe we should not interfere with South African affairs. It is their country; why not leave it to them? Because, it is not that simple.

Japan, having no racial or other particular conflicts, is probably one of the most peaceful countries right now. It is not easy for us to imagine two totally different races, with totally different cultures, living in one country. Maybe that explains our indifference and the difficulty to relate to the South African situation.

But the problem here, is not just a political conflict. It involves a vast variety of elements; human rights, economic problems, employment, conscription, education, etc., etc., etc., and etc.

If we look at these different sides of the situation, some issues are easier to relate to than others. As human beings, we should think about the human rights being deprived the blacks, which everyone ought to be entitled to. As students receiving education, it is not hard to im-

agine what it would be like, not to receive proper education. And guys aged 20, 21-just imagine being called up by the army, to go into the townships in a tank, with a rifle. . . . (That is every single year, until you reach the age of 35.)

Just think about it all. We can not afford to stay indifferent any more. Soon it will not be just a "political difficulty on the other side of the earth." It will start affecting other countries, mainly in terms of raw materials, whether we want it or not.

South African whites are now being urged to decide which side to take and come down from the fence. They can no longer remain neutral or apolitical; the fence is getting to hot. And it is time the rest of the world gave serious concern as well. It is no longer just "their problem."

From Island to Island

—a few impressions—

by Paul A. Blas

The Japan I know in my mind is so different from the real picture of the "Land of the Rising Sun."

From abroad, the Japanese people are viewed as the picture of perfection. My realistic experiences, however, paint a different picture. Let me show you how I see things from the eyes of an "island boy" from Guam.

My home, being about three hours away by airplane, can be found north of the equator as the southernmost island of the Marianas, Guam, by virtue of its close proximity to Japan, is frequented by Japanese visitors. Having watched the Japanese "enjoy" their visit to my home for years, I know a little about their nature.

Upon arriving in Japan, I put my observation to test by watching, very closely, the parallels and contrasts between previous

impressions and those that have come to be subsequent fact.

Abroad, the Japanese have an air of affluence yet are humble about themselves. In Japan, social status cannot be distinguished by a peep or a glance. Mere attire is not the basis for social affluence. It appears that one's place in the social network of things is a predictor of the social status. Whether this is true or not is of course, debatable, but it is as I see it. It almost seems as if a person's abilities, aptitude, and resourcefulness are uniquely secondary to one's obedience and place in society. Opinionatedly speaking, this is sad when one considers the analogy of ordering a beautiful blooming rose to wither-up and die. But as I've been told, it's the "Japanese way."

Another way that is Japanese

is the work ethic. It is hard to conceive the amount of time that the "salary man" lives away from the family. Increasingly supplementary to this is the amount of housewives pounding the pavements to earn added revenue for the family coffers. Even with the appreciation of the yen over the "almighty" dollar, housewives find no added buying power at the "supra markets" (super market).

So, where does this leave the up-and-coming breed of Japanese youngsters. Pitifully enough, it seems they are "herded" off to preparatory schools to either match or surpass the feats of their parents. From morning to night a child is prematurely forced to worry about an uncertain future. Congruous to everyday worries, a child engages in "relaxational" activities like piano practice, violin practice, guitar practice, sports practice, etc. Although "enjoyable," practice almost become synonymous with "forced fun." Spontaneity and uniqueness, though obviously present, are rare to be seen in the arena of Japanese leisure activities. To have fun and to enjoy oneself one must have a set plan — and to deviate from such a system of exact planning could only end in disaster . . . or so I'm told.

It is situations like this which put me in a reminiscent mood. I think of the times long ago when I used to play in the jungles of Guam. I recall jumping on top of abandoned cars and swinging on tree branches. Playing baseball in the streets seemed so much more fun than organized ball in the park. Nothing was

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The Mita Campus

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Recollections of Eiichi Kiyooka

—the first faculty advisor of “The Mita Campus”



by Eiichi Kiyooka

I am looking forty years back when “The Mita Campus” was first inaugurated. It happened this way. I was, at that time, the faculty advisor (in Japanese, Kaichō) of the English Speaking Society. One day I met one of its members, Horie, on the street near my little house. He stopped me and said he and his friends were thinking of starting an English newspaper in commemoration of one year after the end of the War to let foreigners know what we were thinking and what really was the culture of Japan.

Such amazingly big talk did not surprise me at all. I answered without stopping to think. “That’s fine. Go ahead. I’ll help you.”

It was only a year after the war. We were living on rationed food. My house had burned down and I was then living in a small house which my father had built on a spare little ground for no purpose and it had remained without being damaged by the bombs. It being so soon after the war when we had lived under such stress of nightly bombing of the American planes, our psychology was not quite normal. We felt anything new was an improvement and we were not afraid of failures, for our lives had fallen to the bottom. Anything new was an improve-

ment.

I knew that the boys didn’t have much skill in English, nor did they know anything about newspaper publishing, nor did they have any money to finance the new venture. But for all such problems I didn’t care. Any kind of attempt was welcome, for there could be no failure when our lives had fallen to the bottom.

With my approval, this Horie and Oya, his best friend, and others began running around the city and somehow found a Keio alumnus in the Japan Times office and somehow talked him into agreeing to print the first number of our paper which the boys had already named “The Mita Campus” with a promise that the cost will be paid after the sale of the papers. The first hurdle being passed, each boy wrote something and brought them all to me. I read them and found them all very poor in English, unfit for publication. So, I rewrote every one of them trying my best to preserve the original words and style. Then the whole had to be fitted into the pages of the newspaper without leaving any blank area or letting an article overflow the column. Being entirely new to the technique, we had an awful time counting how many words were in each square inch of the Japan Times and calculating. How ignorant we were!

But somehow the first paper was printed and the boys proudly took them all to Ginza and sold them on the street. It was a big success, for many American soldiers purchased the paper. And in a little while, the money was paid to “The Japan Times” and the continuation of “The Mita Campus” was assured.

The above is how “The Mita Campus” started its existence. We learned how to run a paper by actually running it ourselves.

A break came the next year

when Keio University celebrated the 90th anniversary of its foundation. For the great ceremony, several foreign dignitaries had been invited. But the university was not able to provide any printed matter in English for the occasion. The Mita Campus caught this opportunity to print a special number with plenty of photographs, old and new, to explain the history, the present state of the school and how the whole school, the administration, the teachers and the students, were endeavoring for the recovery from the war damages. This special number, the Keio authority was glad to buy in numbers for the immediate handing out to the foreign guests and also for future use. In fact it served for a Keio catalogue for many months. And this extra sale enabled “The Mita Campus” to accumulate a sort of capital for future activities.

Such was the beginning of “The Mita Campus” forty years ago. I am retired now and I have been away from the activities of the paper for many years, but I can recall with pleasure and excitement all the adventures I went through with the boys and with girls in later years.

And here is one message I want to send to the present members. “The Mita Campus” was started with the purpose of letting foreigners know what we Japanese are like and what exactly is the culture of Japan. In writing an article, don’t ever forget that the readers are foreigners who are eager to know more about Japan and the Japanese. Now there are many foreign students on our campus. Make friends with them and find from them what exactly are the kinds of information they are anxious to obtain. Some day you may begin exchanging papers with student papers in universities in foreign countries.

Expectations and High Hopes —President’s Message



I hear that The Student English News Press “The Mita Campus” will welcome the 40th year since its first publication. As a student English newspaper, this is something to be proud of.

Generally speaking, there are many difficulties associated with publishing a newspaper and accordingly all sort of ups and downs can be seen. Especially in the case of a student newspaper, even if a gifted editor appears,

after his or her four years at school is up the baton must be passed to the next in line. For this reason, the efforts involved in continually publishing over a long period of time is no small feat. Moreover, it is certain that past editors suffered from the difficulty of not being able to expect large advertising income since the number of readers of an English newspaper is relatively small when compared to a Japanese paper. However, these trials only serve to add greater luster to the 40 year history of “The Mita Campus.”

As the University President, along with this being a source of pride for me, it also gives me great expectation of “The Mita Campus” for developing and fostering international exchange.

岩波のドキュメンタリー映画

- ◇サイエンスグラフィティ
- ◇細胞融合 (新しい植物をつくる)
- ◇ニホンザル 母の愛
- ◇ヒロシマ・ナガサキ
(核戦争のもたらすもの)
- ◇歌舞伎の魅力・舞台
- ◇いのり—日本人の伝統的信仰—
- ◇痴呆性老人の世界

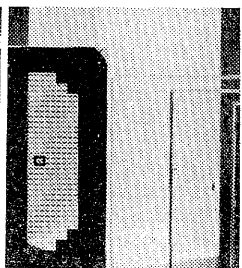
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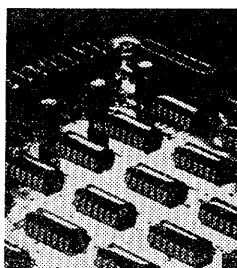
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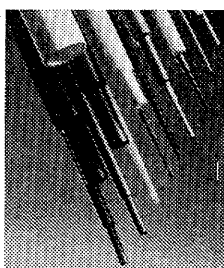
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おかげさまで、今年創業60周年を迎えました。



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Women: At the Turning Point

Last year we entered the final year of The United Nations Decade for Women and a world conference was held in Nairobi, Kenya. Before this conference, "The Convention on the Elimination of All Forms of Discrimination Against Women," which had been signed by 52 countries in 1980, was ratified by Japan in June, 1985. As preparation for this ratification, the Law of equal opportunity in employment was enacted and enforced this April.

These events show that we have come to a turning point in the history of women since World War II. During this forty year period of bustling modernization, Keio University has welcomed and graduated increasing numbers of female students.

"The Mita Campus" believes that now is the time to look back upon the early days of Keio's female students and at the same time consider the modern women and their surroundings. What were the roles of women and how have they changed? What kind of society did they live in and how has it changed? How were they shaped and formed by their times and what kind of changes can we expect in the future. In commemoration of our fortieth anniversary, "The Mita Campus" will start a series which will take up the problems of women from various angles.

Female Pioneer of Keio



Now...

by Tokuko Fujii

Until it was abolished by The Ministry of Education on Dec. 4th, 1945, discrimination based on sex was one of the various problems facing women in Japan. The "Outline of Women's Education Reform," published on the above date was in conformity with the GHQ's directive of Oct. 11th, 1945, ordering overall school restructuring. The "Fundamental Law of Education" of March 1947 directly preceded the enforce-

ment of the 6-3-3 system and the inauguration of a new university system which incorporated the principle of equality in education.

At last the entire school curriculum became coeducational in the same year. Female students who completed a technical school course were qualified to take the college examination. In the first year of coeducation 17 female students entered Keio together with 1280 male students. In this article, "The Mita Campus" will take a look at the earliest female students at Keio based on the story of Hiroko Okamoto who graduated in 1950.

Okamoto entered the division of Political Science in the Department of Law after graduating from Tokyo Women's College. She was the only female student in that division. As this was right after the war, classes were held in a



... and then

school house which stood alone among the postwar rubble. In those days there was a shortage of virtually everything, including clothing. The students' labors extended to even making their own clothes from whatever material they could find and the results of their efforts could be seen there and then as they walked around campus. Okamoto herself made a coat from a "tonbi," a Meiji period kimono overcoat, and an overcoat from a shocking pink English rug

which had been left behind in an airraid shelter. She must have stood out in a class full of military uniform clad males, yet her uniqueness did not make her friendless. In fact, being the lone woman caused her to make male friends without hesitation. "Fukuzawa's spirit of liberty which was laid before women who had been frustrated after the war were very appealing to me" says Okamoto. From her words we can imagine that her life in those days was full and vital.

Thus students of those days were free to devote themselves to their studies, the pioneer spirit of the post-war period sweeping away old prejudices based on sex. Moreover, it was the female students who lead the women of Japan in the early stages of Japan's democratization.

Hiroko Okamoto got married after graduation and devoted herself to name and family. It should be remembered that even for these women who went to school there was very little op-

portunity other than marriage. However, thanks to "The Mita Women's Association," Okamoto always remain socially active. She has volunteered in many fields and her various activities include serving as a counsellor for "The Mita Women's Society", "Okamoto's Life Salon", where members would discuss topics relating to women in Japan, and helping to establish an elementary school. She is also planning to publish a book in the near future. The desire to serve society, so ably cultivated in her school days, is amply reflected in these ongoing activities. During her forty years of service she was always abreast of the changing issues of the times especially those concerning women.

It is natural that women, having gained the right to education, also desire to utilize that education in work. A problem then, for both men and women, is how work and family life are to be balanced. This theme has occupied a large role in Hiroko's thinking. Even today, when brightly colored and gayly clad women study in all departments at Keio, this question is still extremely perplexing. Listening to those who have helped pave the way in women's issues such as Hiroko Okamoto, will certainly serve to stimulate the minds of those who are destined to carry on the work into the future.

Equal Opportunity in Employment Law

-women still expected to walk three steps behind men

By Tomoko Matsuda

The Equal Opportunity in Employment Law has been enforced since April. At the same time the Labor Standards Law was revised. Now that the first job hunting season under the enforcement of these laws has come and gone, it is a good time to think about women and careers. It is necessary that society realizes that the problem

of careers for women is a problem that affects all people men and women alike.

The enforcement of this new law is good news for women in Japan. The biggest question related to this new law is whether or not it satisfies the women who have the will and the ability to work. What is important, however, is not so

much the content of the law itself but the consciousness of the society about women in the work force.

In Japanese society, people are still conservative about sex roles. Women who desire to and have the ability to work are even now discriminated simply by reason of their sex.

In order for the law to work

effectively, the society must change its conservative bias. Both men and women must abandon prejudice based on fixed sex roles.

The law and its effect

What exactly is the content of this law? Does it fulfill the expectation of career women? The law at present merely requires companies to do their best to recruit, hire, post, and promote women. In Japan, society's appraisal of career women is still low and the wall confronting women who wish to work is high. Moreover, women themselves seem little inclined to take the initiative in finding work they truly want to do.

How in actuality did the new law effect the employment of women this year? It seems that many firms recruited women under the same conditions as men. However, it is difficult to estimate the influence of the law itself since employment concerns the abilities of the individual. But the female students who job hunted this year claimed with one voice that the new law had little effect; it merely changed the procedures specifying the number of women and men that could be recruited. In the end, though, little changed.

Some banks and trading companies adopted a "course-divided employment system." (Continued on Page 5)

君は、どんどん、プラスしていくね。

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Women . . . (Continued from Page 4)

This system, gives the applicants a choice of one of two courses; career and non-career. The "Career course" is for women who want to become executives. The "non-career course" is intended for those who will enter secretarial positions.

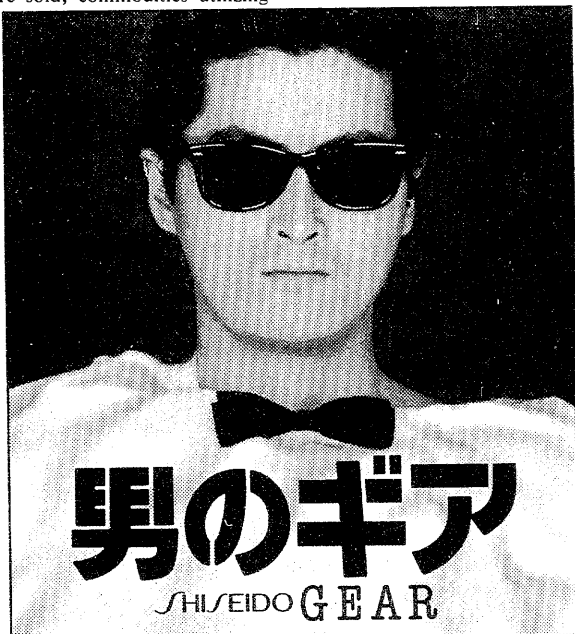
While it is not impossible for a woman to continue working as well as doing housework and providing child-care, this is a heavy burden. For a woman having both a job and a family, it is difficult enough to balance the two. But on top of this, these women must face the possibility of being transferred. To lighten the burden of these women, the administration must provide a large number of nursery facilities. The purpose of this new law, then, should be to help those who have families and careers. Nevertheless, the door was opened by this law for the women who wish to work in spite of this present situation. Both career women and employers are expected to make efforts.

What must be done?

We are now in the uni-sex age. For example, cosmetics for men are sold; commodities utilizing

the tastes of woman are developed. It is anachronistic to hold on to fixed sex roles, and is time to think about their change. For this, it is desirable to look to the results of Women's Studies. "Women's Studies" means both the study of women themselves and the study of all fields from the standpoint of women. We need to introduce both of these aspects of Women's Studies into education. It is desirable to teach the new generation to see everything in its true light. Women's lives should not be limited to housework and childcare if they desire to follow careers or other intents. And journalism is the very avenue through which such thinking needs to be presented.

The number of working women has increased every year and together with this increase the activities of Feminism have been promoted. Now in Japan the equal opportunity in employment law is enforced. Not only women, but also men must regard this fact as important, and rethink the divided sex roles in order that society itself can be whole and provide equal opportunity to its members.



Obocchama, Ojosama Syndrome

by Chiyo Shibata

Obocchama, Ojosama. Their names appear frequently on TV and magazines. The public makes a fuss over them. But who are they? Why are they a boom?

Since the 1970's, the phenomena of mass-middle-class-consciousness has caught the public fancy. According to a public opinion poll conducted by the office of the Prime Minister, in 1958, 37% of the people surveyed answered "middle-class" when asked to place themselves in one of the following five categories; upper,

middle-upper, middle, lower-middle, and lower class. In 1964, this percentage went up to 50% and since then it has hovered between 50 and 60%. Including those who chose "upper-middle" and "lower-middle," this figure reaches 90%.

This belief of the overwhelming percentage of the population is, needless to say, the bi-product of the rise in living standards due to the rapid growth of the post-war Japanese economy. As a result of this growth, a new social strata emerged. Thus this strata is called the "New-middle-class-masses" and the

society which spawned it the "Middle class society." One of the features is that it is not an elite class. In China, India, Western Europe and America, there is an elite class which possesses authority, property, status, lineage and academic background. But in Japan, this class hardly exists.

The "middle-class society" can be said to be colorless in some sense. Everybody seems to live in the same way and there are few differences which distinguish one from another. These circumstances cause the people to desire an "added value" which would enable them to be "one-up" on the game. When one does the same thing others do, he tries to add something which would make stand-out from others. A conspicuous example is the penchant for designer brands. Not only certain fashion items such as *Louis Vuitton* bags but also the schools people graduate from, their cars, the places they live, their parents' occupations, their income, their hobbies, etc. are all ranked as status symbols and marks of distinction.

It seems that those who play this game most "successfully" are called *obocchama* or *ojosama*. Yet, in reality, there is little difference between them and others.

This kind of *obocchama* or *ojosama* appears on TV and in magazines without hesitating to show off just how *obocchama* or *ojosama* they are. Though they try to appear as coming from "good families," their actions show that they have learned only the outside display, not the inner qualities.

Throughout the whole world, we can see that people are often judged by their belongings, but to desire prominence in such a trifling rivalry indicates the level of mentality of the people. Though to be able to adorn ourselves with the good things of the world is certainly a wonderful gift, we must never forget to cultivate the inner person which outlasts them all.

AIESEC: Working for Int'l Relations

by Shoko Saito

Internationalization is one of the main concerns of today's society and also of the students at Keio University. AIESEC, an association of Keio Univ. as well as of 27 other universities in Japan, is working towards the development of international understanding and world peace.

AIESEC, which stands for the French words, Association Internationale des Etudiants en Science Economiques et Commerciales, was established in Europe, 1948. At the time, its purpose was to reconstruct the western economic society and to make possible the exchanging of trainees between enterprises. AIESEC-Japan was established 25 years ago at 4 universities, one of which was Keio, and has grown to 28 universities today.

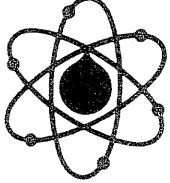
The two main activities of AIESEC are the exchanging of trainees between Japan and foreign companies and special projects carried out by the members of AIESEC. These special projects include such activities as panel discussions and seminars.

To take part in the exchange trainee program, one must first pass a test held every November. The student cannot work at the company unless he meets their qualification. Trainees coming

to Japan from overseas spend their free time at the Japanese universities, taking part in various activities to get a taste of Japanese culture.

Every year there are approximately 400 foreigners who wish to come to Japan as exchange trainees. However, there are only 70 openings in the Japanese companies, which also means that only 70 exchange trainees can go abroad from Japan. Companies in foreign countries are making full use of the activities of AIESEC. Yet in Japan, work experience outside the companies is not considered worthwhile. Thus many Japanese companies are not willing to participate in the AIESEC program.


At the moment, AIESEC is in great need of students to take part in its activities as well as host-families for the exchange trainees from abroad. Also AIESEC will be taking off on a new program titled "Hito-no-Kokusaika (what is becoming a cosmopolitan)" on the occasion of their 25th anniversary. Foreign students at Keio Univ. who are interested in this new program, should contact their main office at Nagata-cho. (tel: 03-261-4145/6) The office in Keio is located in building No. 3 at Hiyoshi.



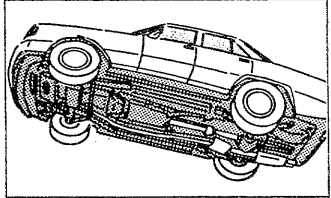
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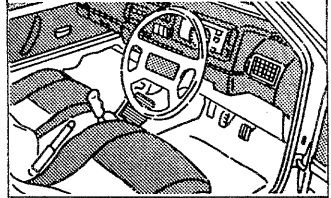



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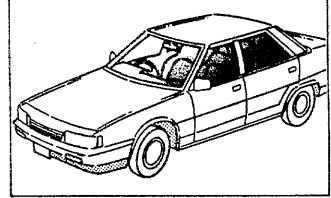


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HEADLINES T

The Past 40 Years wi

The '40s

In Search of Truth and Beauty (Sept. 1946)

A Keio student who served in the air corps during the war, sacrificing his passion for "the sublime beauty called the love of my fatherland," searches for a renewed passion.

"Let Us Be the Ancestors and Begin a History"

These words of Yukichi Fukuzawa lead off the third issue.

(Dec. 1946)

Emperor's Unprecedented Interview

"We had tasted of the forbidden fruit — a crime which in the old days before Aug. 15, 1945, would surely have brought down the axe on the culprit's head." So wrote "The Mita Campus" staff after the historic interview.

with Student Reporters

(June 1947)

Release of Hiyoshi Campus Announced

Whole Keio Campus Brimming with Joy

(Sept. 1949)

Visit with the Supreme Commander

SCAP will Subscribe to The Mita Campus (Sept. 1949)

President Ushioda and Prof. Kiyooka visits General MacArthur to express gratitude for the return of Hiyoshi Campus from the possession of the U.S. Army.

Through the head at times humorous serious, we will look years of "The Mita Ca tion, and the world.

(Anyone interested responding articles s Mita Campus" office



The '50s

Oxford Rugby Football Team Plays First Game with Keio

(Dec. 1950)

Students are in a Whirl of Jazz (Sept. 1952)

Mrs. Eleanor Roosevelt Visits Keio (July 1953)

Marxism is Out of Date (Oct. 1953)

History of Friendly Rivals: Keio and Waseda (June 1954)

"These universities, which may justly be called the two main sources of the democratism in early Japan, have given great service to private universities. For this reason both have had a great respect for and a sense of kinship with each other since their establishment."

Voice of Keio on Bikini Case (Oct. 1954)

ON THE SCREEN: "Twenty-four Eyes" (Oct. 1954)

Only Japanese movie fans will get this one.

The Relation Between Keio Students and Ginza (June 1955)

Then Ginza, now everywhere; Keio students flock at bustling quarters.

Love-marriage is Fashionable (Nov. 1955)

Dance is a Many Splendoured Thing (June 1956)

What is "Taiyo-zoku"? (July 1956)

Taiyo-zoku (the sun tribe) described as "those youngsters whose one and only purpose of keeping company with the opposite sex is to fill up their physical avarice," was the symbol of generation gap at the time.

Will Keio Whip Waseda Again? (Nov. 1957)

At the time, the traditional Keio-Waseda Baseball Series was the center of attention for all ball

Nehru Visits Keio and Waseda (Nov. 1957)

The

Instant Boom R

"From household goods to way of think 'instant' phenomena. The development of growth in Japan's economy, and the quic

Reischauer Lectures

Folksongs, Fu

Sartre-Beauvoir Lec
5000 Students Deep

Anti-Vietnam War

Japanese Spirit

Teach-in Fo

Campus Struggle As a St

"One recognizes the huge gap between realit society as well as trying to live seriously. At consciousness of his life springs from the botto led by students everywhere exists not only as against the contradictions of his society."

Campus Disputes Raging

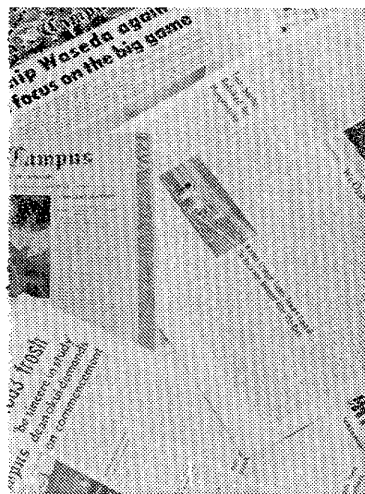
Riot Police Enter Keio Uni
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With *The Mita*  *Campus*

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The '80s

Energy Problem and Survival (April 1980)

Impression of Refugee Camp

—Report from Laos Border (June 1980)

Suicide in Modern Society (Nov. 1981)

Koreans Living in Japan; Striving for Equality

(April 1982)

Examination Hell (April 1982)

Foreign Students' Voices on Textbook Problem (Dec. 1982)

What's Aerobics? (Dec. 1982)

Why Don't You Try "Natural Food"? (Dec. 1982)

Waseda Students on Strike

—Why Now?— (April 1983)

SDI: Offense or Defence? (April 1985)

Shochu Boom (July 1985)

VICTORY! Keio Takes the Pennant With 10 Straight Wins

Keio achieved a complete victory (the first in 57 years) in the pennant race of the Tokyo Six Univ. Baseball League with ten straight wins.

(Nov. 1985)

'60s

aging in Japan (May 1961)

ing, people have been influenced by the
the boom is based upon the remarkable
kening tempo in social life."

Philippines; Hope for a Better Future

—Keio Filipino student comments on new
government—

(Mar. 1966)

Fujisawa; Our Future Campus (Mar. 1966)

on Kennedy Years (Dec. 1964)

ll of Humanity (June 1966)

ecture Held at Mita

oly Impressed (Oct. 1966)

Rallies on Campus (Nov. 1966)

in Harakiri (June 1968)

r Peace at Mita (July 1968)

ep to Social Progress (July 1968)

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actions to win peace but as anti-thesis

Expo '70 in Japan (May 1970)

Stand Against New Militarism (May 1970)

Okinawa Struggle at Keio (May 1970)

"SANKAKU-DAIFUKU" (July 1972)

"Daifuku (a popular Japanese confectionary) which is generally thought ball-shaped has begun to appear in a triangular shape at a certain sweet shop in Tokyo. And this new sweet has come to be called "Sankaku (triangle)-daifuku" — a newly coined Japanese word.

The sweet shop making the "Sankaku-daifuku" is in L.D.P. where four of its leaders are running for the seat of prime minister. "San" is another pronunciation of the Chinese character "mi" and stands for Takeo Miki. "Kaku" stands for "Kakuei Tanaka," "O" the initial of Masayoshi Ohira can also be pronounced as "Dai," and "Fuku" represents Takeo Fukuda. These four politicians, the candidates for the next presidential election, are the confectioners of the big "Sankaku-daifuku."

This humorous article described the political situation of the time.

Civil Movement in Full Swing (Nov. 1972)

g Over Universities

(May 1969)

The Bridged Gap Between Japan and China (Nov. 1972)

iversity

nts Arrested (Oct. 1969)

EDITORIAL-Low-keyed on Lockheed (July 1976)

CURRENT ISSUES

The Staple Food Control Act: Need for Reform

by Tadashi Nagata

On Aug. 9, the government decided to peg the farmers' rice price. News of the government suggesting a 3.8% decrease in rice price made headlines. However, the government was finally overpowered by the agricultural cooperatives in alliance with the LDP and was forced to maintain the present price.

People have been interested in the food control system since the detection of brominated rice and since the questions about rice imported from South Korea was raised. The food problem is the primary problem of our nation and rice is the central grain among our self-supporting grains. It is a very serious problem whether the food control system should be amended or be repealed. The problem must be argued from a wide perspective.

The following is the status quo, the two reform bills and the future of the food control problem.

THE STATUS QUO

1. Distribution — the development of the black market —

The partial reform of the Staple Food Control Act in 1984 approved *enkamai* and *zotomai*, rice which the producers directly transfer to the consumers without charge. It is still illegal to utilize this new system for making profits, but in reality some "freelancing rice traders" abuse it. They buy rationed rice from farmers at a price three thousand yen to four thousand yen higher per 60kg than licensed traders do, and sell the rice to the consumers five hundred yen cheaper per 10kg. The freelancers can obtain heavy profits from such interactions as there are large profit margins in the regular distribution route. Consumers and the producers can also obtain some profits from this black market dealing. According to a magazine report, the amount of distribution of the black market rice is about 1500 thousand tons and the scale of the market is 1600 billion yen. The amount of black market rice



Farmers protesting Rice Price Council

Photo by Asahi Shimbun

is more and more on the increase. On reconsidering the distribution system, we cannot disregard this problem.

2. Production — over-production and production adjustment —

Since the latter half of the 1960's there has been a tendency to over-produce rice, a trend seen in its supply-demand relationship. In 1970, the government ordered the adjustment of rice production. The total stock of long-stored rice reached 7200 thousand tons in the year. The amount of the total stock was indeed equal to seventy percent of the demand at that time. Food shortage is an out-dated problem in Japan. Thus the Staple Food Control Act lost one of the aims which is fair distribution of scarce foods. On the contrary, the Staple Food Control Act now ironically works to adjust production. Under the act, it is the government that controls the rice price and the amount of production and are also the ones who are blamed if production adjustment fails.

Farmers who are compelled to adjust production are given three choices: (1) to give up, (2) to produce other profit-making crops and (3) to produce rice for processing. If the farmers choose (1), most of the abandoned rice paddies will be impossible to revive. Especially, swamp suitable for rice farming

will turn into wastelands within a year. If (2) is chosen the producers of the other crops will be affected adversely. (3) would result in a decrease in profits.

In addition to the above facts, the production adjustment policy suffers from the lack of attention to the qualities of rice and to proper management techniques. It is clear that the policy includes many shortcomings.

REFORM BILLS

The reform bills which have recently been under discussion are generally classified into two types. One type is the system that liberalizes distribution and entrusts price decision to the market mechanism. The system aims to confirm status quo and is so called "indirect control". Many specialists basically agree with this system. The other type, the "general control" system, reinforces the present system by eliminating the market mechanism. The policy lays emphasis on the protection of agriculture in Japan, as the food problem is the fundamental problem of our nation.

1. Indirect control system

Many specialists supporting domestic liberalization at the same time deny complete liberalization. This is because food must be supplied stably and continuously and because food is the basis of the contingency policy.

The agricultural authorities have promoted liberalization of the distribution process ever since the introduction of the semi-rationed rice system. In fact, the measures of the agricultural administration lagged behind the actual circumstances. Therefore there should be no objection to the introduction of the market mechanism, a point at debate concerning the indirect control system is whether or not the distribution organization must be completely open for deals with general enterprises. Some financiers insist that a complete liberalization will be required to realize a healthy market economy. On the contrary, the parties involved worry that if complete liberalization is realized, firms seeking immediate profits will destroy the production organization. They also fear that complete liberalization will make the problem of rice storage and self-sufficiency difficult. It must not be forgotten that these are two key roles of the government.

Needless to say, with a healthy market mechanism farmers will not have to make production adjustment. However, this will lead to the enlargement of regional differences. Rice farming will center around the superior-brand-name-rice-producing districts and as a result some producers in the non-brand-name-rice-producing districts will be compelled to give up by the market principle. If and only when the depopulation problem is solved, will this reform bill create a new system which will fit the present economic system and the financial condition of Japan.

2. General control system

This system is based on the fear that the present self-sufficiency rate (33%) of grain is not enough to hold through critical times and that the dependence on rice alone would bring about the decline of agriculture in Japan. The following is how the general control system (direct control

system) works; the government plans how much grain to grow and decides the price by negotiating with the farmers' union. Then the government buys up the whole amount and stores it for six months.

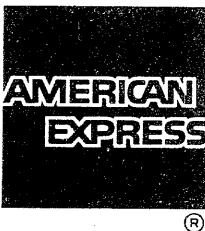
The system is ideal in regard to the protection of the domestic farmers, but it is not in line with the present international situation of Japan, expected to open up its market to foreign farm products. In other words the general control system holds a dilemma; how to be on terms with the international surroundings while trying to increase the self-sufficiency rate, the realization of this system is possible only by solving this dilemma.

OUTLOOK

Many farm villages are impoverished by the ever-low rice price and the rigorous production adjustment. Some farmers even advocate the abolition of the present system. The advantage of producing rice to other grains has become questionable. The consumers no doubt with to purchase superior brand-name rice at a low price. The government is presently pressured by the U.S. to liberalize the importation of rice. Circumstances of rice have changed remarkably.

With the discontent of the consumers, the producers and the U.S. on the existing circumstances, the Nakasone Cabinet is pressured to reform the food control system and the agricultural cooperatives. But distribution traders and lobbyists adhere to the current system and interfere with the reform.

The ministry of Agriculture, Forestry and Fisheries had a difficult time planning the production adjustment this rice year. This shows a considerable gap between the reality and the system. The reformation of the system must be carried out before the gap becomes too big. Furthermore, the reform should ensure the privileges of farmers and consumers and not that of certain interest groups.

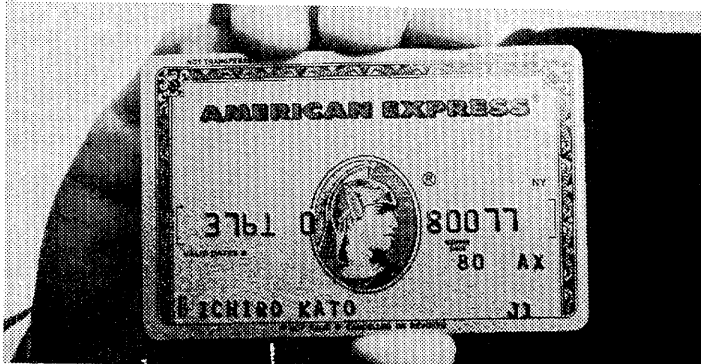


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Blunder . . . (Continued from Page 1)

that the Japanese press didn't respond after Nakasone made that statement. The Japanese press reacted only after the news made big headlines in the States. It seemed to me that nobody really thought it was anything.

Sarah: Around where I live, whenever you see or hear a word of Hispanic, Black, etc., you're automatically on guard. It's natural that the American press would pick up that kind of a statement.

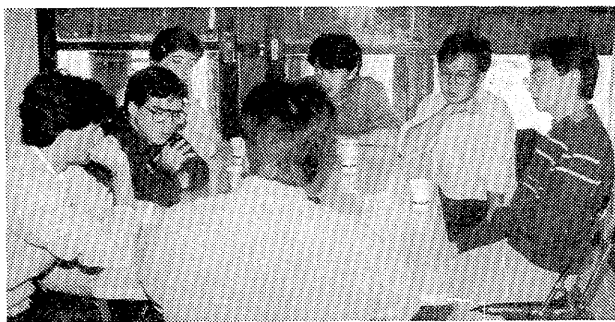
Tarry: I think the reason why Americans reacted to it strongly is because no one likes to be told they are failing. And the ideal of America is that everyone is the same. In actuality it's not true at all. Racial discrimination is very strong. And if you hear somebody talk about Blacks or Hispanics, then all of a sudden tension arises. And why does that tension arise? Because

a situation where you felt that Japanese people view others from a narrow and insensitive perspective?

Paul: Well, it's kind of hard for me to say. I mean, I just can't judge and I won't judge people by remarks made by a Prime Minister. I hear several different theories about how the Japanese consider themselves as a people; as a nation. I don't think the Japanese are discriminatory as a whole.

Sarah: I think that whatever discrimination existing — at least — towards Blacks and Hispanics in the U.S., would come more from the Japanese not being in contact with these people. Discrimination has no basis. And in general, it comes from lack of knowledge and familiarity.

Mita Campus: In a way this incident was good in that it



Student discussion at "The Mita Campus" office

racial discrimination is there.

Toru: You have to talk very carefully about the racial situation in the U.S. You really have to word things properly; especially in this media-oriented society, because everything is picked up. And if you just have one slip of the tongue you have lots of problems.

Tarry: I disagree in that I don't think that kind of "tip-toe through the tulips" is what is necessary. I think it is more important to talk straight about racial issues; to recognize the problem of how one goes about changing that. To worry about delicate feelings is still a form of prejudice. It is still a kind of patronizing attitude.

Paul: In regard to Nakasone's remarks, it wasn't that he was patronizing his tone towards minorities in the U.S., but he just over-simplified his statement. He was too general. In a way, he picked out the minorities as a representative of the U.S. low level of literacy. And I think that was too simplistic.

Sarah: . . . When in fact, a lot of whites are illiterate as well. . . .

Paul: In that way, it was a very ignorant remark. It just sort of came out without any thought behind it.

Mita Campus: What bothers us the most is that Nakasone's remark is being interpreted by the American press as the sentiment of the Japanese as a whole. And maybe that is true to some extent. We don't know. We can't be objective. That is the kind of thing we want to ask you. Have you ever experienced

made the Japanese people realize that we need to be more sensitive about racial issues. At the same time, it's sort of true what Tarry said about not being over sensitive.

Tarry: Well, what your're talking about is on a political level. I think there are two separate issues. There's that kind of political sensitivity. But the other issues, on a cultural or a human level, is what does it mean to think that the Japanese are one people, or Americans are one people? That kind of thinking is still very strong. People have not come to understand that there is only one race. And that is the human race. Very often you hear, "We Japanese" think this. I'm not singling out the Japanese, because I think every people have the same bias. People still tend to think in terms of nationality or race.

Paul: But we need some sort of identity. We identify ourselves as Americans, Japanese, Hispanics, Blacks, etc. I think that's quite good.

Tarry: . . . but not when that is your final level of identification. In this age, for the survival of our planet we have to identify ourselves as world citizens. And within that, it's ok. I happen to be from America, Kitadai is from Japan and Mario is from Hong Kong. I mean that's fine. But to think of nation or race as the final limit is anachronism, it's outdated.

The Mita Campus: The other issue is internationalism. With all this talk of the issue in Japan, we wonder, are Japanese truly international in a global sense? There seems to be a perception

gap between Japan and the rest of the world about the word. It seems the focus of internationalism here is the nation. A kind of half-hearted, one-way internationalism where the purpose is for the Japanese people to learn from other countries to improve Japan.

Paul: But that's good.

Sarah: But that also contributes to the impression of the Japanese nationalism. Perhaps ultra-nationalism. In America, I would say the idea of internationalism is the democratic type situation which is geared to Third World countries and trying to "raise them up." Maybe because America is not used to learning from other countries. (laughs)

Tarry: In Japan, internationalism seems to have a very light, sort of trendy ring to it. Internationalism is a thing to do and also good for business.

Paul: In regard to all this criticism that we're making of Japan, we're looking at the issue from the American perspective. The good point of the criticism is that we want to make improvements. But the setback is that we're looking at things through a perspective that perhaps is one-sided. We must consider the fact that in Japan there's a certain way of looking at and doing things. It has been that way for thousands of years and one must consider that. Things just can't change that easily and you just can't say that this is wrong, you must think this way or to say this is what internationalism is, this is what it should be each group of people have their own ideas of what it is to interact with another group. There really is no one set definition for internationalism.

Tarry: I disagree with you in that I think internationalism means to consider everything on the basis of what is good for the entire planet. I'm not considering just Japan because I don't think there is any nation that can call itself truly international by those standards. But to say what actions will benefit this world and then to act accordingly, is the imperative need for this age. Because the age of nationalism and only acting out of the national interests are contradictions. National interests should mean the best interest of the world. Otherwise we're not going to make it much further.

Paul: Perhaps I'm a bit pessimistic but I'm skeptical about this idea of "one human race" and international understanding and cooperation. I don't think we're capable of it. We have too many weaknesses to prevent us from even obtaining that perfection. We have to be practical and realistic because human beings do have a good side and a bad side.

Mita Campus: Yes, we should be realistic but at the same time, we should never give up that idea of cosmopolitanism.

Paul: Yes, we do have to have hope.

NOTE: After this discussion was held, Sarah joined the Mita Campus.

Internationalization: More than a Buzzword

(Continued from Page 1)

wined in the meshes of this net through economic ties, military pacts and personal, human relationships. This global civil war is itself an inevitable stage, part of an evolutionary process, and one of the two great forces leading the distracted peoples of the world towards the goal of planetary unity. By involving all humankind in its workings this process breaks down the boundaries between nations and must eventually weld through tribulation the divided countries of the world.

If this one force can be described as essentially destructive, the other great force can be characterized as a force of integration. An urge towards unity, expressed through the formation of the League of Nations, the United Nations and the various regional associations such as the European Community, ASEAN, the Organization of American States, etc., and also expressed through the countless conferences dealing with women's rights, children's education and global relief efforts is one of the striking aspects of the present century. Significantly, this integrative force, like its destructive counterpart, is not limited by culture or any other boundary. In all parts of the Earth the hope for peace and a just world grows amidst the chaos and rubble of war-torn societies. It is this hope which needs to be strengthened through tireless effort so that it may triumph over the forces of war, hatred and ruin.

Two aspects, however, must be well understood. The first is that the love of one's country is a positive and healthy force, but in this age it must be widened to include all lands. It is a serious mistake to see a nation as something final or absolute, inasmuch as every nation was born of historical and geographical processes, arbitrarily defined for the most part, constantly changing, destined to further evolve — a fact which a cursory look at any set of maps will show. The process of nation-building has ended. Time, however much the Metternichs of every age may deplore it, cannot go backwards.

The next stage in the evolution of human life on this planet is the unification of the nations, and no matter how long human foolishness may delay this process, in the end it can not be stopped.

The other point that it is important to bear in mind is that unity in no wise implies uniformity. As the beauty of a garden is enhanced by the blending of different colors and kinds of flowers, so the garden of the world is enhanced by its variety of cultures, traditions and peoples. When the world comes to view itself in this light — and ceases to see "difference" as grounds for conversion, repression and extermination — then will it have truly reached the stage of maturity.

The process of "internationalization" and its two-pronged advance, though distressingly dark in its immediate manifestations, promises a future of true mutual prosperity and peace. Its actualization, however, depends upon the efforts of individuals. A universal framework to regulate global affairs and with the authority to enforce its decisions, yet protected against the evils of excessive centralization, must be created by the leaders and rulers of society. It is the duty of those who can — those who are free to speak and act — to continually raise their voices in favor of peace and to urge their representatives in government to work for the establishment of peace. Until a secure and unassailable foundation for world order is erected, the realization of this hope will not be possible and the tranquility of nations will continue to allude our grasp.

An understanding of the essential oneness of the human race and an appreciation of its diverse cultural expressions is the rock upon which any lasting peace must be founded. Without it all attempts are bound to fail. The promotion of this attitude and the implementation of the means to realize it is the true meaning of "internationalization."

Island to Island

(Continued from Page 2)

scheduled. Now, I watch Japanese youngsters play in wellgroomed community parks with their parents and wonder if going to the park is for the sake of the child or more for the sake of his parents. Whatever my observations seem to infer, there is obvious social contentment amongst the Japanese populace — or is it historical obedience.

As my eyes roam across the paper of time and my observations of the Japanese further deepen, eyes stare back with equal and sometimes vicious curiosity. Coming from a land where color of race are irrelevant, it is hard to be the subject

of peripheral stares. At times I would like to believe the excuse that such stares are the subject of mere curiosity, but I beg to differ sometimes. At times one can't help but feel belittled by what seem like eternal stares; much like penetrating emotional x-rays.

I know these few impressions may seem quite simplistic but they are, nevertheless, my impressions of this mysterious land. My opinions are straightforward and are not necessarily shared by a majority of foreigners in Japan. As with all new experiences naivete and unawareness may pave the way for ignorance.

What I Saw in China



by Naoki Iwata

This summer, I traveled through China for a three week vacation, stopping at Shanghai, Hangzhou, Huangshan (Yellow Mountain) and Beijing. I would like to share some of the things that I saw there through the eyes of a tourist.

Things were really cheap there. Dormitories, with 4 to 12 beds per room, were less than ¥1000 per day, thus doing little to China's acquisition of foreign currency.

Throughout the country, I saw many housing complexes, hotels and other buildings being built on large scales.

To my surprise, people were wearing brighter and a bit more fashionable clothes than I had imagined. My idea of people wearing the Mao uniform became more or less invalid. There were some people who still wore them, mostly in the south, but they were not the majority.

I saw ladies in Shanghai with bright red skirts higher than their shins, people wearing lipstick and high heels, etc. But the masses, owing mostly to the hot and humid weather, just wore plain white shirts that hung over their drab cotton pants.

Garments seemed to center on synthetic materials which was a fad for the western countries in the '60s.

You could also hear clicks from some shoes. These sounds come from a small slab of thin metal on the outer side to prevent shoes from wearing out too fast.

Many people also stepped on the straps of their sandals. This is considered bad manner in Japan. I still do not know why they do that. I don't think it is fashion or anything but... it's China! Who knows?

Another one of these "who knows?" occurred to me when I was in a bar in Shanghai. There were number of people who drank beer mixed with orange juice. Maybe it is to keep people

from getting themselves too drunk. I tried it. It was pretty good. But I personally thought that it was a kind of a waste to try it on such good beer as Tsintao.

The horrors of my trip was crossing a street (almost any where in China) and riding the subway in Beijing.

Crossing a street where swarms of bicycles go by knowing only how to go in one direction, gives you more thrill than the average roller-coaster. The bicycles it seems, have the right of way. So you have to zig-zag through the already crowded streets and pray that a mad rider won't run over you. When confronting a crossing pedestrian the riders basically do one of the following three things.

1. Holler 2. Stop at a nose to nose distance and stare until the other gives way. 3. Hit the helpless pedestrian, or in some cases in the north, dismount and willingly have his clinched fist stretch a bit too far.

As for the subways, they are fast and cheap, but that is all. I let my common sense take me on a doomsday trip. Before, I had only known trains where people would let other people out and then get on. But in the Beijing subway, such a manner does not exist. People just push themselves into the train as soon as the door opens, and vice versa. You are taken aghast. Between the two rampant teams dodging at each other, I saw people getting trapped and hollering at top of their voices to get out.

This manner of pushing and shoving applies almost anywhere in China where there are entrances and exits. I first wondered if this holds true only for this country. But when I got to the border between China and Hong Kong and had to line up for emigration, I turned purple. Even more, horrified because I had two fat suitcases with me this time. Considering the amount of people this country has packed in one area, it is difficult to have things run smoothly.

Another thing I noticed was that things had to be taken care of right on the spot.

Once I was on a bus ride going through the countryside on a snake road to Huangshan. The bus suddenly stopped because of a traffic jam. A traffic jam in the country side of China! This was the last thing I expected. It was because a bus skimmed a truck at a hair pin curve. The truck driver asked for a compen-

sation. The bus driver refused. For two whole hours the quarrel continued. Long lines of vehicles stretched for miles on end in both directions because the two cars literally blocked the narrow street. And I was stuck in one of them. People, both from the trapped buses and the town below, gathered around the site. After a while an ice cream man appeared from nowhere and started making business. This all at the expense of our time.

Everybody who has ever gone out to buy things will understand how different the attendants treat and serve customers. At first I was annoyed at how degraded service was in China. But then I realized not a question of good or bad but something which had to be accepted and understood from a different perspective. For fast economic growth, the government had to put aside quality and emphasize quantity in both service and goods. It took this long to bring China's living standards equal to that of pre-war Japan. Having put so much emphasis on production, quality in both goods and services needs much improvement. But still, with more than one billion people, it is a difficult task.

With these conditions it seemed people were making the best of what they had at the time. In a way, it depicted how lazy I was in finding alternative uses for things and not just throwing them away. China, in the way people lived, was so energetic. It showed how China was on its way to mass prosperity and mass improvement. My expectation for the future of China is high.

A Visit to the Philippines

by Katsuhiko Owa

Over half a year has passed since Corazon Aquino came to power in the Philippines. With the February revolution, Marcos' twenty-year regime ended and a new sense of hope and expectation was born. How did this power change affect the Philippines. How did the Philippines change after the revolution? This summer I had a chance to visit this country. The following is an account of what I saw there.

Manila, as I had seen in magazines and on TV, is an unsparing city. Cars and people literally fill the streets. Many of the cars are Japanese-made and many are very old. Large modern hotels, no different from those of Tokyo, stand side by side with humble shops. Such stark contrasts abound in this unsparing city, yet it is also sunny and cheerful, and full of life. The people who I met were open and friendly and impressed me greatly with the kind nature of the Filipinos.

While waiting in our car for the signal, many street-vendors came to us to sell cigarettes, papers and various kinds of fruit. Sometimes even a small child with a baby on its back would knock on the car window and say "give me peso, sir." In suburbs there are many simple shops lining the roadside. Here they sell fruit and shells.

Manila has the biggest slum in South-East Asia. There are great numbers of small and dirty cottages in which large families must live. These people once lived on farms, but their crops failed to support them and they had

to go to Manila to try and find work. Throughout Manila there are many such slums. For these people, the economy is in a terrible state.

Contrary to these miserable lives, some of the richest persons in the world live in the Philippines. About 100 families own 90% of the land and 90% of the wealth and 15 financial cliques lead both the government and economy. In the upper-class residential quarter, there are palatial dwellings and the people living there have many maids and chauffeured Mercedes Benz.

This merciless social structure is a legacy of the Marcos years. It is impossible to change such a society and economy in only eight months. Visibly, the Philippines has not changed much. But President Aquino plans to work for the social welfare. One example is the road system. Ignored under Marcos's power, they have become dangerous to drive on because of the many holes. President Aquino however, has begun to improve the conditions of these roads.

However, some say that crime is increasing. If this is so, it may be due to the fact that punishment has been lightened and the death penalty abolished by President Aquino. In the city, supermarket guards carry shotguns. Such guards are everywhere in Manila. Manila today is still a dangerous place.

The Aquino Government has a long difficult task ahead of it if it is to rectify the condition of the Philippines and if it is to meet the hopes of its supporters.

Getting Into China

by Ken Yamanaka

Recently, making a personal trip to China has become easier than ever. Moreover, if we travel alone the trip is much cheaper than the package tours arranged by CITS (China International Travel Service). Here I would like to show readers how to get into China on their own.

First of all, to get into China we have to get a visa. Unfortunately, this is difficult. One must apply, through a travel agency to the Chinese embassy in Japan. The travel agency will then request an invitation from the travel bureau in Japan. If this invitation comes, the em-

bassy will then issue a visa, but the whole process takes two or three weeks and costs 15 to 20 thousand yen.

The easiest way, however, to get a visa is to go to Hong Kong. One can get a visa the day after arriving there, and it costs about ¥5,000. One has to stay at least two days in Hong Kong, but as there are many places to visit in Hong Kong and the prices are 1/2 to 1/4 of those in Japan, an enjoyable time of shopping and sightseeing can be had.

There are many cheap flights from Japan to Hong Kong. The regular price is ¥202,900 (Round trip ticket) but there are also many discount tickets. Even in summer vacation season, the discount ticket costs ¥80,000 — ¥110,000. In off season such as in February, it costs only ¥60,000. Flights from Hong Kong to major Chinese cities (Beijing, Shanghai, etc.) cost around ¥20,000 (One way). Of course if you use a train or a ship to enter China fares are much cheaper.

One can also fly directly from Japan to China. The standard fare from Tokyo to Beijing for most air lines is ¥200,400 (Round-trip ticket). They are not allowed, however, to sell discount tickets for this route. Still, for those who don't have enough time to go to Hong Kong, it is advisable to make use of this direct flight.

The cheapest way to enter China is to take a boat to Shanghai. Ganjin Maru is now running on the line from Kobe to Shanghai once a week. If you go second class, the ticket costs ¥22,000 (one way).

Owing to the high appreciation of the Yen, the trip from Japan is now much easier to make. For example, 1 Yuan cost 140 Yen in 1982 but now (Sept. 1986) 1 Yuan cost only 42 Yen, 1 HK\$ cost 34 Yen (in March 1985) but now 1 HK\$ is 20 Yen. It is not known if this situation will remain for long, now is definitely the time to make a trip to China.

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RECORD REVIEW

Tina Turner
"Break Every Rule"

by Hidetaka Kurimoto

She did it again. Ever since releasing her comeback album "Private Dancer," everything seems to be going her way. "We Don't Need Another Hero" which was featured in the movie "Mad Max 3-Thunderdome" with Tina appearing on the screen, became her next success. And now, here she comes with her brand new hit single "Typical Male" and the LP "Break Every Rule," already climbing up the chart.

Almost a year ago she caught the hearts of moderate pop fans

with her live version of "Show Some Respect" which showcased her tremendous power and sense of rhythm. Now she seems even more powerful with this LP. "Typical Male" is done in a light and pop way but just you wait for her live performances of it. You are guaranteed to be blasted off your seat.

Listening to the whole album, you might be disheartened that the music sounds much like her previous album. However after hearing the LP for the second or third time, you are sure to notice that she succeeds more than ever in expressing her strength and emotional sense within her style of pop and soul music. Most musicians tend to lose their musical expressions when they get into second and third albums. But Tina Turner is certainly an exception.

The LP "Break Every Rule" is definitely one to be recommended. With her hard, powerful, mellow ballads, and upbeat tunes which may be reflecting her dramatic life, no one will ever be disappointed.

LITERATURE

The World of John Irving

by Natsuko Kurokawa

John Irving, the best-seller-writer of "The World According to Garp" was born in Exeter, New Hampshire in 1942. By the time he graduated from high school, he knew that he wanted to be a novelist. With the encouragement of John Yount, a novelist at the University of New Hampshire, he started his career as a writer. He says in an interview, "It was so simple. Yount was the first person to point out that nothing I did except writing was going to be satisfying."

Irving traveled to Austria where he attended the University of Vienna. During his stay he married Shula Leary, a painter. He now lives in the U.S. with his two children. Vienna is central to all his works. In every book, Vienna provides a setting where his youthful imagination flourishes. His first novel "Setting Free the Bears" (1965) was about freeing all the animals from the Vienna Zoo. It was followed by "The Water Method Man" (1972), "The 58-Pound Marriage" (1974) and the novel which gave him international recognition, "The World According to Garp"

which was later made into the movie of the same name. His next novel, "The Hotel New Hampshire" became another best seller and is now a major film, showing in Japan. It has attracted much public response and the Japanese translation of the story is selling well.

"The Hotel New Hampshire" is a story about the Barrys, a family who maintain hotels while they move from New Hampshire to Vienna, and then back again. The characters include Win Barry (father) and Mary (his wife), both of them always chasing after their dreams; Frank the eldest, a shy, homosexual boy; Franny, an out spoken girl who is gang-raped and finally becomes an actress; John, the narrator; Lily, his younger sister who writes a best-selling biography and commits suicide in the end; and Egg the youngest who is always asking "What" everything is.

Many events occur during their stay in the Hotels, not so idealistic as they are realistic. There is no "God" in his novels, and the characters, by making mistakes and failing, find ways of solving their problems; i.e., to find the God in themselves. The

happenings are set against a succession of shrewdly prepared tragedies and outbursts of violence, yet the style itself is whimsical and the book often funny.

There is a mood of fantasy in every chapter which strengthens the irony in it: "Everything is a Fairytale" as Lily in the book refers. This may well be the point in this story. The unexpected deaths and other happenings all allude to the fact that Irving believes there are "no happy endings." The Barry family lives according to a dictum passed down from their grandfather Iowa Bob which is expressed as follows; "We are all on a big ship and in spite of the danger of being swept away, we were not allowed to be depressed or unhappy. The way the world worked-which was badly-was just a strong incentive to live purposefully and to be determined about living well." This shows the optimism in Irving's works which he puts in his characters.

Although some critics find Irving's ideas outspoken and violent, his style is energetic and rich with fantasy and black humor. His unique style promises hope for even better and more entertaining novels in the future. John Irving is one of the most important forces in American literature in the 1980's.

ART

El Greco

By Sarrah Thal

In 1559, Domenikos Theotokopoulos left Crete to study in Venice under the great artist Titian. As an apprentice, the eighteen-year-old Greek absorbed his master's style, composi-

tion, and above all, his passion for color. Known as El Greco (the Greek), he would later transform this early Venetian influence into his own unique style of mysticism and Christian legend.



ANNUNCIATION

Now, four hundred years after the flowering of El Greco's career, his works have been gathered from throughout the world in the "El Greco Exhibition." First organized in El Greco's adult home of Toledo, Spain, the collection has been touring the world for the last four years, recently arriving in Tokyo. It will remain at the National Museum of Western Art in Ueno Park until December 14th, providing a once-in-a-lifetime opportunity to appreciate many of El Greco's religious masterpieces in one place.

El Greco's genius derives not only from his teacher, but from his own innovations as well. From Titian, El Greco has directly inherited an appreciation of vivid colors — strikingly deep blues, greens and roses which enliven his work. As a disciple of Titian, he values color and spirit over the emphasis on drawing and anatomy found in the rival school of Michelangelo. As a result, at times El Greco's use of color seems to bind together a composition which, if analyzed anatomically, could easily fall apart.

The most striking aspect of El Greco's style may be his disproportionate lengthening of the human figure. Several theories have been set forth for this. First, the paintings were hung high on cathedral walls, so that this lengthening aimed to provide a natural perspective to the work. In fact, the museum



REPENTANCE OF MARIA MAGDALENA

has skillfully mounted the works on an angle in order to approximate their original positioning. On the other hand, such elongation in itself accentuates the feelings of pathos and suffering expressed throughout El Greco's works. Indeed, stretched beyond the height of a normal human being, El Greco's figures seem to encompass the extra spiritual fiber found in the saints and apostles whom he depicts.

Space, for El Greco, includes not only this world, but the supernatural as well. Humans are vaguely unconnected with their surroundings, emanating an unearthly presence. Space and time are distorted, with

backgrounds of Toledo or Venice replacing appropriate biblical settings. Even skies, trees and buildings contort to participate in the mood of the scene. Thus the entire composition of each work evokes the desired emotion — conflict, suffering, or supernatural presence.

In short, El Greco's work delivers a concentrated impact of emotion. His paintings are imbued with a mysticism which cannot fail to touch even the most secular observer. Such haunting spiritualism as that found in El Greco's art will remain long after the exhibition has come and gone.

Campus Happenings

A Get-Together for Movies

This year The Student Life Society is putting on movies in view of introducing the process of the forming "post-war" period through screen works. Anyone interested in the theme should visit the AV Hall (Mita Library B1)

- Satsuo Yamamoto's "Shinku-Chitai (Vaccume)" 1962 starring Isao Kimura and Ko Nishimura Friday, Dec. 5th, from 16:45
- Miyoji Ieshiro's "Kumo Nagaruru Hate-ni (At the End of Drifting Clouds)" 1963 starring Koji Tsuruta and Isao Kimura Friday, Jan. 1st, from 16:45

Numbered tickets are handed at the Gakuseibu counter. 70 people are let into the AV Hall on first come first serve basis.

Symposium '86—"A Step Towards Mita"

—What A Seminar Means to You—

For those who are in full swing of deciding a seminar for next year, or for those who have not decided yet, here is a good opportunity to help you decide. A symposium on questions concerning seminars will be held by professors and students from each department, on Wed. Nov. 5th from 14:45 to 16:15 at room 11, Hiyoshi. President Tadao Ishikawa and Asst. Prof. Hiroshi Kageyama of the Dept. of Law is scheduled to participate. It is sponsored by The Student Life Society and the All Keio Committee of Seminars.

Upcoming Lectures

Shinzo Koizumi Memorial Lectures

This year's annual lectures held in commemoration of Shinzo Koizumi have been a great success with interesting talks on the theme "On-looking the Future and the Changes in Our Society."

If you have missed out on them, there are still two more to come;

- "The Changing Management of Japanese Enterprises" by Yotaro Kobayashi, president of Fuji Xerox on Wed. Nov. 12.
- "Future Development of Industries and Venture Businesses" by Osamu Soma, managing director of Nomura Research Institute, on Wed. Dec. 10.

Matsunaga Memorial Lectures

Another set of lectures is being held in the memory of Prof. Matsunaga who has contributed greatly to the cultural tradition of *Noh* and *Kyogen*. Coming are;

- "The literacy of *Noh* and the Expression of Drama" by Prof. Shozo Masuda of Musashino Women's College, on Oct. 22.
- "Expressive *Noh* on Stage" by Otoshige Saka, Shitekata (starring actor) of Kanze Style, on Oct. 29.
- "Present and Past of *Kyogen*" by Hiroshi Koyama, head of Reference Bureau of Japanese Literature, on Nov. 5.

All lectures will be held from 14:40 to 16:10, in room 311 at Mita.

Keio, Shinchosha Reach Agreement

by Nozomu Kitadai

Mita, Sept. 30 — Representatives of the Department of Commercial Science held a press conference to announce Keio's compromise with Shinchosha Inc., concerning an article in its weekly magazine, *Shukan-shincho*.

The article entitled, "The Teachers and Students of Keio Univ., Dept. of Commercial Science — a stagnant pool of infamous scandals," evidently gave an inaccurate report of the Department.

Since the magazine was issued on July 17, Keio filed stiff protest against Shinchosha, demanding an apology and rectification of the article. After approximately ten negotiative sessions with legal advisors, the dispute was finally settled with both sides signing an "Agreement of Mutual Concession" on Sept. 22.

In the agreement, Shinchosha

admits they had "neglected to confirm facts," and goes on to say "(we) express (our) deepest regret for the unpleasantness (the article gave) to Keio University and the students of the Dept. of Commercial Science." The agreement was signed by the editor-in-chief of *Shukan-shincho* and Prof. Saito, director of the aforesaid Department.

Prof. Saito commented that, "Although the best thing would have been to make Shinchosha print an article of apology in their magazine, this is extremely difficult, given the present stance of the mass media."

The Dean of the Dept., Prof. Shimizu stressed that, "We are still not satisfied with this settlement. However, it would not be for the benefit of the school to make the problem any bigger. My main concern is about the students, the ones who were most annoyed by the article."

The 28th Mita Festival

by Tarrant Mahony

Keio's 28th annual "Mita-sai" is soon approaching and its organizers hope it will be an event that both Keio students and Mita area residents will enjoy. For four days from November 21st to 24th a variety of attractions will take place on our campus, ranging from concerts and plays to lectures and research presentations. Student groups will be making and selling food and drinks to tide over hungry visitors between events. The festival will run from 10 a.m. to 6 p.m. on all four days and will be spread out over the entire Mita Campus.

This year's slogan is "Hakki yo yo ara rakkyo", the first half of the phrase being the origin of the Sumo call *Hakke-yoi* meaning *gamabatte*, but festival organizers admit that the catch phrase "really has no meaning." Judging by last year's example, such light-hearted catch phrases have a fair history. The purpose of the festival, however, is a good deal more serious. "We want to provide," say the organizers, "a place where students can present their research." Seminar members and research groups will announce their findings on a variety of subjects. As well, there will be a panel discussion on Japan's role in the age of international cooperation and speakers from outside of Keio will address other important and timely matters.

Although the number of participants will be the same this year (roughly 400), the organizers feel that the number of visitors will greatly increase. Last year's festival, which drew approximately 170,000 visitors, was held Thursday through Sunday, while this year's is to be held from Friday to Monday, and both Friday and Saturday are holidays. With 50,000 pamphlets prepared and announcements to be placed around the Mita area the organizers are expecting a bumper turnout.

One special event that is sure

to attract interest is the raffling of a new Nissan Pulsar, the winner to be announced at the "final stage" on Monday afternoon. Other sure-to-be-popular events include the Miss and Mister Keio contests, a fashion show and the Keio Light Music Society concert, all to be held on

the Zenkeiren stage.

It is hoped that as many students as possible will attend this special and memorable occasion. For further information contact the Mita Festival Organizing Committee or look for their announcements around school.

SCHEDULE OF SOME OF THE EVENTS AT THE MITA FESTIVAL '86

[LECTURES]

"College Festivals Strike Back"

Asato Izumi, Kenichi Nagira, Tamio Kageyama, Sat. 22nd 14:00—15:30 rm. 519

Symposium: "The Course of the Great Economic Power in Japan"

—The Role of Japan in the Era of International Cooperation—

(Panel Discussion)

Noritake Kobayashi, Hisao Kanamori, Hiroshi Takeuchi, Soshichi Miyake

Sat. 22nd 14:00—15:30 rm. 526

"Economic Policies of Modern-day Japan"

Tetsuo Kondo, (Head of the Economic Planning Agency) Sun. 23rd 12:00—13:30 rm. 531

"The Prospect of Internationalism in Japan"

Keijo Takemi

Mon. 24th 14:00—15:30 rm. 526

[CONCERTS]

MISATO WATANABE

Sat. 15th (Mita Festival Eve Celebration) 10:30—Hiyoshi Memorial Hall

Keio Students ¥1,500 General ¥1,800

EARTH SHAKER

Fri. 21st 17:30—rm. 518 ¥2,200

SHINJI HARADA & CRISIS

Sat. 22nd 16:00—rm. 518 ¥2,000

TATSUHIKO YAMAMOTO

Sun. 23rd 17:00—rm. 518 ¥2,000

TOSHINORI KONDO

Mon. 24th 17:00 rm. 518 ¥2,500

[MOVIES]

"WITNESS"

Sun. 23rd 12:00—rm. 519 ¥300

"DRESSED TO KILL"

Sun. 23rd, 15:00—rm. 519 ¥300

[OTHER EVENTS]

Light Music

Society Concert

Fri. 21st 16:00—17:00 Zenkeirin Stage

The 1986 Collection (Fashion Show)

Sat. 22nd 12:00—1:00 rm 527

"Sugawara-denju Tenarai Kagami" (Kabuki)

21st—24th All day rm. 527

Mita Festival Goods Sale

21st—24th All day Main Gate

Festival Lottery (special prizes include a Nissan Pulsar)

21st—24th All day rm. 112

Fujisawa Campus Committee Set Up

by Naoki Iwata

A meeting of the members of a committee to discuss details of the new departments to be set at the Fujisawa Campus, met for the first time on October 1, since its formation on July 22.

The committee functions as a consultative committee for the Dean Master and holds no final decision. The committee consists of 22 members, of which three are standing directors, two selected from each department and one recommended by the Dean Master. They estimate that it will take well into January of next year to have the final deci-

sion on the details of the new departments. Four proposals are given as new departments. They are as follows: 1. International Relations; 2. Information; 3. Life Science; 4. Man and Environment;

After it has gone through opinion control, it is planned to set up a preliminary committee for establishing the chosen departments. It will decide on the curriculum and staff. At the final step, application will be made to the Ministry of Education. Another two years is needed for its authorization.

Archaeological Survey on New Campus

"Committee to Survey Buried Artifacts" met for the first time on September 24th.

The committee is responsible for determining the possibility of finding buried artifacts which may lay beneath the site of the future Fujisawa Campus. It called for a plan to drill holes every 50M on the ground to determine and predict any archaeological objects. Such careful research must be undertaken before any construction work is started. The committee predicts it may take three whole years to complete the work.