

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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1995 marked the 50th anniversary of the end of World War II. This year, issues related to peace and security such as the naval base problem in Okinawa (in relation to the Security Treaty between Japan and the United States) and the possession of nuclear weapons have been the object of debate, and "historically incorrect" comments made by politicians suggest the difficulty of reckoning with history.

Though 1995 comes to a close, these issues will still, most likely, remain.

But Debate Isn't Over

戦後50年

French nuclear testing in Pacific

exploring both

Recently, especially around September 5th, the Japanese media excitedly reported France's decision to resume nuclear testing. Though the decision was reported by various

media, the way in which it was reported in Japan was often biased; therefore, most Japanese seemed to be able to get only a one-sided view of the issue. What do the Japanese know about nuclear bombs other than those of Hiroshima or Nagasaki? Have the Japanese ever tried to learn fully why there are still nations keeping nuclear weapons? Without knowledge of the political significance of nuclear weaponry, such as deterrence, the Japanese seem to be insisting against their existence solely on the Hiroshima/Nagasaki experience fifty years ago. Before criticizing the French decision, we need to reconsider and analyze the status quo; that is, France is not the only nuclear power, as the United States, Russia, Ukraine, Belorussia, Great Britain, China, and India are also nuclear powers. However, France is the the only country taking the heat for the possession of nuclear power. France has its own justifiable reasons for each censure it has received.

First, Jacques Chirac and government of France are unjustly portrayed as "evil characters." Even if the percentage of the French public supporting Chirac went down in the public opinion polls, Chirac was elected very recently after declaring to resume nuclear test before the election. Nobody in France is trying to dismiss him for his decision to resume nuclear testing. French citizens are supporting Chirac for the time being.

Second, there is criticism that holding the nuclear test in the Southern Pacific, far way from the mainland of France, is an extension of colonialism. However, that is not true. In the residential vote in 1968, Polynesia chose to remain with France while most of France's oversea lands chose to be independent. Thus, Polynesia is part of France due to the decision of the local residents and the idea of democracy. France is not trying to test in a foreign country. Since every nuclear test takes place in the atmosphere, extensive inhabitant spaces were needed. That is why the Sahara Desert, Tahiti, and Polynesia were chosen as experiment sites for all the underground nuclear tests. Same sites are

**An objective look at
nuclear weapons:
French policy
deserves consideration**

continually used due to the availability of equipment, staff and technology.

Third, as for the criticism that these tests will lead to the expansion of nuclear weapons, France claims

these tests are unlike those of China's. As a matter of fact, France is promising to sign the CTBT in 1996 and stop nuclear tests altogether. Therefore, the nuclear tests were not held with the intention to expand its nuclear weapons. France just wants the minimum deterrence which can keep the balance of the world powers, a necessity for Europe's defense. The testing does not mean that France will actually use nuclear force. The real goal of building nuclear arms is to not have to use those arms forever. As it were, nuclear force is an "evil." Paradoxically, this "evil" can maintain some sort of "good," or peace. Even though this peace is only a "balance of threat," the earth has escaped from the World War III for fifty years, ironically, for the sake of the "balance of threat." The same thing can be said of Japan. Japan has survived the Cold War not being invaded by the communists from Russia or China, since Japan has always been under the "nuclear umbrella" of the United States.

Taking the Gulf War in 1990 as an example, the theory of deterrence was elucidated by Iraq's actions.

Possessing chemical weapons, Iraq could have used them against Israel and the other nations anytime. Why didn't they, or rather, why couldn't they use chemical weapons? The answer to the question is clear. It is

deterrence. Suppose Iraq used the chemical weapons, what will be the retribution? Iraq knew it would be the nuclear weapons. And since Iraq knew the terror of nuclear arms, they had no alternatives but to give up using the chemical weapons.

Finally, there is the question, "Does the nuclear testing destroy the world's environment?" Most people would say "yes" without any evidence in this "eco-conscious" age. The government of France asserts over and over again that environmental damage never takes place due to these nuclear tests, and makes the information public in order to expel the criticism. As far as the authenticity is concerned, we will need more scientific evidence before being prejudiced.

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***Paradoxically, this "evil" can
maintain some sort of
"good," or peace.***

provokes renewed controversy

sides of the debate

The French are not totally without reason in resuming their nuclear tests. Rather, the international uproar which was the consequence of the French

announcement, in effect gave little room for seeing the French side of the argument. This is not to say that the French did not deserve to be heavily bombarded by international criticism. In fact, the French government undoubtedly deserved incurring such criticism for having the audacity to choose no finer time, place and environment in which to conduct the tests: the time being the 50th year since the end of the Second World War, the place being a country outside and nowhere near to the French mainland and the environment being a place barely disturbed by human hands.

Such political negligence was bound not only to attract nuclear protest organisations worldwide, but also to arouse anger from anti-colonialists and war veterans to normal people attempting to gauge how far the world has succeeded in securing trust and peace in the last fifty years. It would not be an exaggeration to assert that these tests effectively helped to awake people from their superficial dreams of the world being closer to genuine peace than just after the war. Barely before the world was able to recapture its breath and look back at the arms race, than the French had reignited fears once again.

The French argument contains first, the claim that the resumption of such tests is just a completion of what the Mitterrand government had started but temporarily halted. Second, that it made economic sense to carry on where they had originally planned it

Rethinking Nuclear Deterrence: a policy needing modifications

- in the Mururoa Atoll, a colony of the French. Third, that the experiment would be environmentally friendly. But above all, the central argument on which

the French sought to buy justification was in asserting the continuance of a policy of nuclear deterrence. In regard to this, practically all countries with either political or economic significance have relied on or have been heavily influenced by the protection it has given. Thus, any country with any influential power attempting to denounce France cannot but fall into the trap of contradicting themselves. For the Nuclear Umbrella has, by and large, deterred a first-strike by either of the superpowers. However, although there can be no fornication of the irrefutable truth that nuclear war has not broken out, the nuclear deterrence argument that the French so adamantly believe enjoys moral justification, deserves updating.

Is the French argument historically justified?

French justification borrows heavily on the past and to the experiences of the Cold War. The core idea during this time was that the United States had to first deter a first-strike by the Soviets and do so by credibly threatening to annihilate them should they launch such an attack. Clearly, this has not prevented war in general. The case of China against the United States in Korea, Argentina against Great Britain in the Falklands and Afghan rebels against the Soviet Union in Afghanistan illustrates this point. Nor did it

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The Japanese have not examined the situation of France. While two nuclear bombs were dropped on Japan at the end of World War II, France was a battlefield, and was even occupied. When the Japanese point out the inhumanity of nuclear weapons, the French answer that nuclear weapons, with their all-out destroying potential, are for deterrence, and not for use. Most students who were asked about the nuclear tests said the nuclear testing isn't good for the environment, and the argument based on deterrence is outdated since the end of the Cold War. Some students even said that they should enact the tests underground of Champs-Élysées, or hold a Hiroshima Exhibition in Paris. The Japanese

have to learn more about France's matters. Taking part in a protest march against France's nuclear tests in the South Pacific, Masayoshi Takemura, Minister of Finance, showed Japanese ignorance; he should have shown more conscience as a public figure. On the other hand, boycotting goods made in France is the only way to show that we are not indifferent, regardless of whether or not the boycott has an effect. However, everything the Japanese insist would have no effect at all without understanding the French perspective and the significance of nuclear deterrence, which has actually kept the world pacific for the last fifty years.

Tetsuhiko Yagi

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deter either superpower from intervening in other countries, as witnessed by the Soviet Union in Hungary and Czechoslovakia and the United States in Vietnam and the Dominican Republic. One primary reason here why nuclear weapons were not deployed is a rational one: that the political objective concerned could be achieved in less destructive and more effective ways. In other words, mankind has managed to appear unscathed from these wars, precisely because such wars did not warrant the use of nuclear weapons. However, that is not to say that an occasion will definitely not arise when the deployment of nuclear weapons would be the most suitable and effective way of bringing about a conclusion. The risks one plays here when considering the viability of nuclear deterrence are high. If one reasons that nuclear deterrence works, then we need only maintain it as a policy in guaranteeing security. But if one reasons incorrectly, it risks catastrophe of unprecedented proportions. Thus it could confidently be said that the French show negligence towards the latter and sees justification in the former.

But another reason why the credibility of nuclear deterrence should be measured with caution is inherent in the word 'deterrence' itself. It must not be confused with 'prevention'. Prevention effectively involves stopping

somebody from doing something. This involves the sole action of the one who is doing the stopping. However, deterrence demands action on both sides: the deterrer being

the one who attempts at dissuasion in order to stop the other from doing something. Only this time, the one who is being deterred has a say in the matter - that it is up to that person to make a decision or choice. And choice is precisely what one is deprived of in the case of prevention. This sense of deterrence is also relevant in understanding the nuclear issue. Moreover, in the case of nuclear deterrence, it requires an implicit or explicit threat to inflict destruction on the country concerned, if that country does what one deter it from doing. Complication arises however on whether that country has been deterred as a result of ones direct threat. Therefore in order to know if that country has been deterred requires knowledge of the country refraining and why it has refrained. The mere fact that threatening a country with x if it does y and it does not do y does not mean the country has been deterred. Simply not doing something is not to refrain from doing something. It is to choose not to do it when one otherwise would have - this is not deterrence. Only if this refrainment had been brought about in order to

avoid the execution of the threat has a country been deterred.

Apply this understanding to a historical context and the nuclear arms race and the fallability of nuclear deterrence becomes clearer. For nuclear deterrence to have really worked would require knowing that the American threat directly deterred the Soviet Union to refrain from what it would have done. And there is insufficient evidence in official statements, governmental literature and the philosophy of Marxism to suggest that they were bent upon global conquest rather than the pursuit of national interest and security. In fact, even if global conquest, ridiculous as it is, were its aim, then it would not make sense in attacking and devastating land they hoped to gain. Thus, from a historical point of view, France has very little chance of saying that nuclear deterrence does work, when skepticism is cast over whether it did work, and in any case even if it did work, it was due in large measures to the balance of power during the Cold War. In proclaiming to resurrect nuclear deterrence cannot therefore be realistic.

So far, history has revealed an erroneous perception of France's understanding of the Cold War and an inaccurate conceptual definition of nuclear deterrence. However, it would be too foolish

It cannot be said that an occasion will definitely not arise, when the deployment of nuclear weapons would be the most suitable and effective way of bringing about a conclusion

to go on and declare that nuclear deterrence does not work. Indeed it may have worked, and the remote possibility of this lead many to argue for continued maintenance of nuclear deterrence. But for how

long? It is worth mentioning here that there is little historical evidence to suggest that nuclear deterrence, if it has worked, will continue indefinitely. Historical chances are stacked high against it continuing for very long, let alone if it works, and the past has always born witness to military weaker powers repeatedly attacking those stronger.

Is the French argument guaranteed justification in the distant future?

There is no doubt that France believes in the viability of nuclear deterrence for at least the next fifty years, otherwise it would not make economic sense in conducting the experiments at such a time. Thus the French have placed confidence in nuclear deterrent's future role in deterring nuclear war. However, when or if a commitment to nuclear deterrence is made, then one inevitability must be faced - that insofar as the essence of nuclear deterrence deals with the ways in which nuclear wars might start, the avoidance of war is impossible. And even if the policy of nuclear deterrence were to be

100% effective, it can only deter one way in which nuclear wars might start, namely a deliberate first-strike. However, the commitment to such a policy would only increase the probability that nuclear wars might happen in other ways, specifically through miscalculation or accident. True, the likelihood of a nuclear bomb exploding is very small, and the chances that a nuclear war would start over an accidental detonation is even smaller. But over time, the likelihood increases.

If our primary concern is for posterity as well as ourselves, then the long term view as well as the short must be considered. The French government may have looked fifty years into the future and made a rash decision on the belief that the minimal risks of a nuclear war erupting is worth taking in deterring a tyrannical regime from manifesting itself in the world. Perhaps the reasoning here is sound and it would be considered extremely unfortunate if the unthinkable were to happen. However, there is no guarantee that such a regime would rise to prominence and be deterred by French nuclear deterrence within the next fifty years. Indeed, even if history had pointed to the viability of nuclear deterrence, it does not follow that it will successfully avoid war in the future, that is, the distant future.

Are there alternatives?

Historical assessments and the long and short term views have shown that the French express little understanding of nuclear deterrence in its conceptual foundations and seem thoroughly confused in its implementation. They have missed the point that nuclear weapons are not ordinary weapons, and that there is no room for any margin of error and that their policy has not taken into consideration the long term commitment. Thus a pursuit of such a policy may, in fact, ultimately prove disastrous.

Nuclear deterrence, if it is out of date, risks relying on superficial historical evidence. A pursuit of nuclear deterrence should be stopped and replaced by alternatives. Two possibilities come to mind. One is a switch from nuclear weapons capable of destruction on a massive scale (macro-weapons) to weapons of accuracy capable of pinpointing the areas of strategic importance (micro-weapons) - limiting physical destruction to a minimum and effectuating psychological damage to the full. This form of micro-weapons would be less expensive and there is every possibility that with the marvels of modern science and technology, such weapons could be made. These weapons have the capacity for greater influence, since quarrels are often confined to certain areas and leaders of a country. This would

force government leaders to bear directly the major risk for their policies, which today by hiding in their bunkers they do not.

Even if a policy of nuclear deterrence were to be 100% effective, it can only deter one way in which nuclear wars might start, namely a deliberate first-strike

A second possibility is concerned with the furthering of individual interests before government. The French majority are particularly guilty in showing consent for government policy

concerning the nuclear test case. For this reveals that many French identified security with the preservation of the state. And although they did not show enthusiasm when the tests were conducted, they saw the experiment as a virtue at the expense of their own interests. This kind of thinking may be difficult for other countries fervently against nuclear weapons to fathom, since while it is easy to see other countries it is psychologically difficult to see one's own. People identify with their country and tend to identify the country with the government, at least to the extent of thinking that loyalty to the former entails loyalty to the latter.

However, there is nothing of intrinsic value in government. Its sole value lies in contributing to the preservation and enhancement of the lives of individuals. If it can do this better than by means of voluntary associations, and if it does not inflict a morally intolerable cost on others, and if it is, moreover, something that people choose for themselves, then it is justified. Preservation and security of government understood in any other terms is not worth a single human life. Governments of the major nations today, as typified by the French, no longer promote the security of individuals. The rhetoric of national defense has helped to create a situation in which weapons of mass destruction threaten the security of everyone.

An expert on nuclear war once remarked that "the problem is not ultimately with nuclear weapons. The problem is with the belief that security can be achieved through armaments." The immoral and unintellectual belief in nuclear deterrence needs substituting, since there is no need to pursue the meaningless infinity, when a fraction of that is capable of blowing mankind into extinction. Advocating nuclear deterrence cannot therefore be a realistic answer, insofar as the possible risks increase year by year. In any case it may be that we have no choice. For we have reached a point in time in which mankind can no longer hope to limp along interminably through war after war, when the potential destructiveness of war has progressed too far for that. The French argument is particularly weak, precisely because it lacks careful consideration of the above factors.

Tatsuya Mitsuda

Korean Memorial stands outside Peace Park

Yuko Iwata

Hiroshima, August 6, 1995

This year, many visitors such as those of the bereaved, tourists, and the press from many countries, arrived at the Peace Memorial Park in Hiroshima on August 6. When the commemoration ceremony started, the Park became crowded with the many people from various places. The opening ceremony began with a one minute prayer for the victims of the bomb, following a declaration read by two school children. A speech was given by Tomiichi Murayama, the Prime Minister, and Takashi Hiraoka, the mayor of Hiroshima. Speaking for everlasting peace, the Prime Minister called for "the dismantling of nuclear weapons, and an effort for world peace."

Korean Memorial outside Peace Park

The Park lies between two rivers, the Honkawa River and the Motoyasu River. In this park, which is visited by many people from various countries, there is much green, and many pigeons are cooing. "Peace" is the word for the place. However, the park has been carrying a problem, which has been discussed for a long time. The problem lies silently across the Hon River, a monument honoring "Korean Victims and

Survivors."

This monument was built by the Hiroshima Prefectural Branch of the Organization of Korean Residents in Japan in 1970. The monument was built for Koreans who had been taken to Japan by force to work during the second World War and were killed by the atomic bomb. People who have praying for them have been insisting that the monument must be inside the park instead of across the river for a long time. While the moving of the monument into the park has been discussed between the municipal authorities and the Organization, no one has actually made a move to bring the monument inside the Park.

Many Koreans Residents have demanded that the Monument be moved inside the park; however, Hiroshima authorities have rejected this for two reasons. The first, expressed by the Hiroshima authorities, concerns the post war separation of North and South Korea. If the monument is permitted "inside," as a memorial for former residents of the formerly united Korea, it may cause displeasure for both sides. In short, the authorities do not want to bring political problems into the park. The second reason given by authorities is that no more monuments can be constructed because of congestion. However, there is reason to doubt this excuse, since a monument sent by the Pope was built inside the park as an exception.

Responses

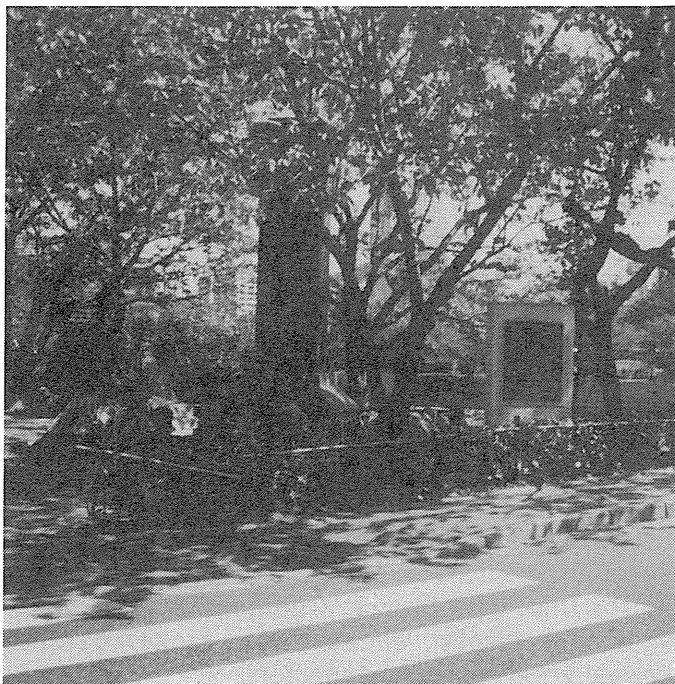
"It's so sad. Japanese still alienate foreigners such as Koreans" says Cha-Minhen from with a sadful look. On the other hand, one student of Keio University comments, "the bomb victims were neither Japanese nor Korean...they were just human." "I hear that in spite of the tragedy figure of the Korean victims, they were never given an A-bomb notebook which was supposed to be given to every victim of the nuclear bombs. For recognition of their existence, an effort to keep the monument is necessary," says another student.

In this way, when people know of the monument's location, most will take it as a meaning of Japanese discrimination against foreigners. It is quite natural for them to suppose so, because of Japan's reputation of discrimination against foreigners

People advocating peace

Asahi Shinbun printed an editorial pointing out the eternal misunderstanding between Japan and other countries on the dropping of the nuclear bombs that marked the end of World War II. The paper called for an effort to consider the many factors that led to the dropping of the bombs, and to see the event as part of history. It also called for Japan to increase companions who object nuclear armament. *The Daily Yomiuri* also expressed its opinion that Japan, as the only nation with an experience of nuclear bombings, should actively

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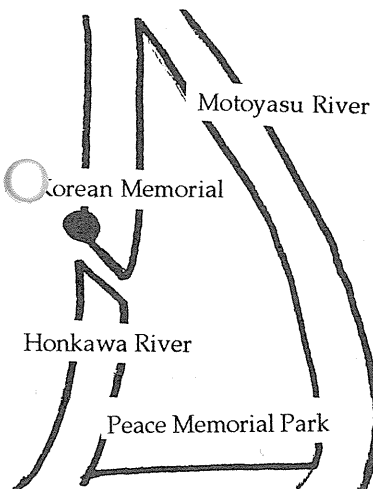
Okinawan incident raises question: is the Japan-U.S. Security Treaty worth keeping?

The rape of a young girl committed by two U.S. marines in Okinawa last September has reminded the Japanese how severe the base problem is and how Okinawa people are still suffering from it. After the incident, the number of the Japanese who question the importance of the Japan-U.S. Security Treaty are increasing. Some major politicians and journalists argue that the treaty should be abolished because the root of Okinawa's problems lies in the Security Treaty. Also, many insist that the Treaty is now out of date as the Cold War has ended.

Since the incident in Okinawa was extremely heinous and brutal in nature, and since a large area of and is still occupied by the U.S. forces, with 75% of American bases in Japan concentrated on the main island, is still occupied by the U.S. forces, it is no wonder that the Okinawan people got angry and objected to the Japan-U.S. Security Treaty. However, what we should hate is the criminals and not the Security Treaty. Even in the emotional and sympathetic mood for the Okinawa people, we must consider and remember the significance of the

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pursue worldwide nuclear disarmament. However, while these two major papers call for world peace, neither goes into depth about the complicated details surrounding the debate over nuclear arms.



In the same way, Hiroshima City has assumed the responsibility for the last fifty years of calling for an end to nuclear arms. However, it has been neglectful of taking notice of the

complicated problems that still remain inside Japan.

While many in Japan have either read or heard the debate over nuclear testing by France, in an interview, only nine out of fifty students recognized the issue concerning the Korean monument and the Peace Memorial in Hiroshima. Although the Hiroshima problem lies closer by, since it has not been brought up by the media and has not been recognized by politicians, it is still left in the dark, unresolved.

Treaty.

The Cold War is over, so The Security Treaty which is based on the sacrifice of Okinawa is not necessary any longer: this is a typical expression used by advocates who insist on the abolishment of the Treaty. But is it really true that the treaty is out of date?

We should not ignore the threats still existing in East Asia: China already holds hundreds of nuclear weapons and carries on nuclear testings. She is hurrying to modernize its armament and does not deny the possibility of unification with Taiwan by means of "power." North Korea is trying to have nuclear weapons as well; therefore, the tension between the North and the South is intensifying. Nationalistic extremists are showing up in the Russian political circle. The military expenditures of South East Asian countries are noticeably increasing as their GNP's are growing. In addition to these regional threats, there are no multi-national organizations for security purposes in the East Asian region, such as NATO or OSCE in Europe.

In such a situation, the Japan-U.S. Security Treaty is necessary not only for Japan's security but for the peace and stability of the entire East Asia region. The treaty prevents the invasion and the emergence of hegemony in this region because U.S. forces can deter any aggressive action with its overwhelming military power. We should not forget such effectiveness of deterrence, which tends to be underestimated in peace time. Deterrence is surely functioning even in the post-Cold War world. We saw it at work during the Gulf War. Iraq had poison gas (and everyone in Japan knows how effective and easy to produce this is, after the attack in March) but did not use it. Why? Because Iraq feared retaliation by the U.S. and Israel with their nuclear missiles.

Since Japan has constitutional limitation for armament and her armament would cause a regional armament race, we have no better way than to keep an alliance with the U.S. by supporting the treaty.

But we should not leave all the burden caused by the Treaty only to the Okinawan people, even if the treaty is important. The government can lessen the burden by moving several bases to other places in Japan. Besides, U.S. military power depends on naval power, and it is well known that the main naval power depends on aircraft carriers. The aircraft carriers can supercede the vast base areas in Okinawa. From this point of view, both governments should make more efforts to reduce as

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Science without ethics: a detriment to humanity

Asao Shimizu

Gakumon no Shisou (A Philosophy of Studies), written by Shuichi Kato and Osamu Kuno, examines the way in which scholars and scientists often do not question how the end result of their studies will affect society. Scientists developing military arms are a notable example in that their studies are used by statepowers without the scientists understanding the impact their science has on the world.

One Russian scientist developing the triggering of land mines stated in a recent television documentary that his primary goal is to develop the most effective mine. An effective mine, for him, does not kill a man right away; rather, it injures a part of his body. For example, if a mine injures the leg of a member of a guerilla band, it would damage the band's fighting potential in two ways. It would force other members of the guerilla band to carry him and bring him good. The injury would also make the guerilla troop lose its fighting spirit. For this Russian scientist, the effectiveness of the mine is what is important, not what kind of tragedy would be caused as a result. He follows the order to make an

effective mine just as a robot follows the production process in a car factory.

Tadao Umesao, a doctor of Science, says in a discussion with Hideki Yukawa (a Nobel laureate in Physics) that the driving force of Science is an intellectual impulse to solve a given problem, and also comments that the social effects of what is made often goes unrecognized while one is engaged in the problem solving. Thus, driven by an intellectual impulse to develop an "effective" mine, the Russian scientist must have blocked the thought of mines taking human lives out of his mind.

However, one Dutch student doing research at the Institute of Industrial Science of Tokyo University claims that scientists these days are weighing the social effects of their research and are actually taking responsibility for the results of their studies. His area of study is "additive oil," and he has been research the possibility of recycling oil. He states that scientific engineers have begun to pay attention to the environment. Among European car companies, the competition of how to make environmentally friendly products is intense. He also reflects that in Holland, subjects such as "Philosophy of

Technology" and others dealing with ethics are compulsory. Twenty years ago, such subjects were not mandatory. The recognition of ethics and morals of science are necessary to keep scientists from running amuck. Isaac Asimov, the scientist and science fiction writer, states that the only way to solve the problems of technology is to further advance technology. However, new problems constantly arise from the advancement of technology, and simply advancing technology to meet those problems can never be a final solution. For instance, if a new mine is developed, the skill to remove that mine will be developed, and then a mine that cannot be removed even with that new skill will be developed.

Some scientists say that they are just doing their work, and that society is using them and their studies. If they know that their studies are being used in a bad way, they should refuse to cooperate. Some scientists admit that their research was a cause of a tragedy after it has been applied and when it is too late. The study of ethics and morals in addition to science should be compulsory for these scholars. Still today, two million mines are laid in one year, and with the advancement of nuclear weapons, one must recognize that this is a dangerous age for science to advance without consideration of the consequences.

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much base areas as they can, and return it to the Okinawan people as soon as possible.

Additionally, before we support the current treaty, we have to redefine and amend its contents first. If we insist on the treaty's importance for the East Asian or Asian-Pacific region, it could mean wrongly extending the contents of the Treaty to an area which it does not cover, as it limits its coverage only to Japan's security. In the Pentagon's "United States Strategy for East Asian Security" published last February, the treaty was defined as being comprehensive rather than bilateral. Japan must also

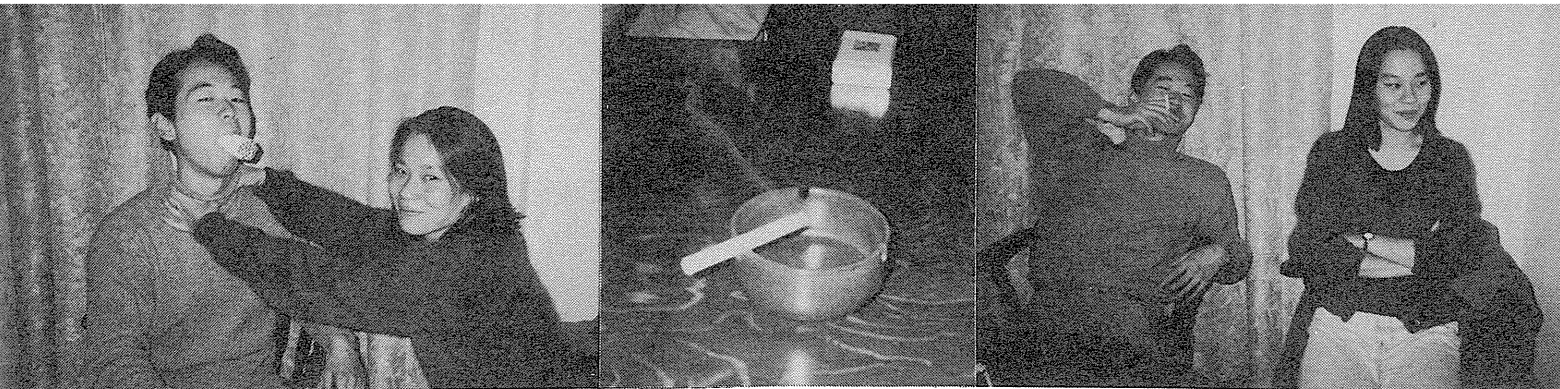
redefine the Japan-U.S. Security Treaty so that its content be appropriate for the strategic structure of East Asia today. Japan could contribute to East Asian peace within the framework of her constitution by redefining the treaty to contain aggressive power in order to stabilize the region.

Obviously, Japanese leaders do not explain to the people why the treaty is so important. And in this country, just supporting the treaty leads to being labeled as "hawkish" or "militaristic," though such a label is a relic of the past era of East-West conflict. We need to recognize that the prosperity of the Japanese people

and the growing East Asian economy is based on peace and stability in this region. We have a tendency to take these two for granted and forget easily how important they are. "Peace and Security are like oxygen," as Joseph Nye states in his Pentagon report. We will never know how vital they are until they are lost.

The criminals of the incident that took place in Okinawa deserve no sympathy. Although Okinawa's case was a tragedy, a responsible opinion based on less emotional judgement of Japanese and Asian Security should not be lost.

Tadatsugu P. Matsutani



The right to smoke V.S. the right to breathe

Smokers insist that however black their lungs may become, cigarettes are a necessity for everyday life, to soothe the mind. For those who can't stand other people smoking nearby, it's nothing but a nuisance.

"Let me smoke in peace!"

"Give me space to breathe!"

Two writers for *The Mita Campus* go head to head on the right to smoke and the right to breathe clean air.

Tadatsugu P. Matsutani V.S. Ritsuko Ando

In this stressful society today, smoking is contributing much to many smokers by easing their stress and fatigue. Since the ancient times, nicotine, alcohol and caffeine have been indispensable for human beings. Denying this aspect of nicotine is denying the nature of human.

Non-smokers cannot tell how peaceful it is to smoke in spare moments from work or study. They are just negatively talking about one aspect of smoking. Thus, they never pay attention to the wonderful aspect that refreshes smokers everyday.

Non-smokers say that smoking causes diseases and harms the health of non-smokers. Well then, who gives up driving just because it causes car accidents and hits pedestrians?

In this society, everybody lives by putting up with things caused by others. For example, noises, air pollutions, and the crying of babies in the train.

Smoking should not be regulated just because some people despise it. Today's hysteric movement trying to exclude smokers would make society uncomfortably constrained and rigid. Smoking is a very humane custom just like drinking. With cigarettes, conversations become lively. Also, smoking while waiting for a lover becomes stylish.

It's not interesting if everybody tries to get healthier only to live longer. Why don't you relax and spend some peaceful time by smoking?

-T. P. Matsutani

The argument of smokers against what they see as a self-righteous campaign out to limit their so-called "right to smoke" is misleading. Portraying themselves as victims, they demand sympathy for those forced outside of office buildings, miserably lighting up in freezing weather. Their argument that as restaurants, schools, offices and public spaces begin to ban smoking, Japan will become a restrictive and oppressive society, misses the point. Compulsive smokers are not victims except in the sense that they are helplessly dependent on nicotine; they are neither repressed or unjustly ostracized from society. Japanese society is far more friendly toward smokers than it is toward those who prefer a smoke-free environment.

There are few restaurants with non-smoking sections, and most stations, offices, and college campuses still do not prohibit smoking. The general attitude in such places is: if you can't take the smoke, that's just too bad. It is obvious that the "right to smoke" is protected more than is the right to a smoke-free environment. One must understand, however, that smoking is not a right in the first place. To inhale smoke every so often is not a basic human need. Too often, people use the word "right" in the place of such words as "desire" and "need." Besides, the desire or need to smoke can easily be fulfilled by the flicker of a lighter; to fulfill the the desire or need to not inhale nicotine, however, is not so easy.

The health hazards of smoking are too well known, but to argue for a complete ban on smoking due to health hazards would not only be rash but unrealistic. However, given the fact that inhaling second-hand smoke is more likely to cause lung cancer than is actually smoking cigarettes, for people to demand more smoke-free spaces is only natural. The increase of non-smoking areas in public spaces and in closed areas such as offices and restaurants would not mean limiting choices or forcing values upon the public. Rather, it would mean insuring non-smokers the choice to eat, work, and breathe in a smoke-free environment.

-R. Ando

A look at trends on the Hiyoshi campus

There lies a common notion among Keio students that each campus of Keio University has its own special atmosphere. Among them, Hiyoshi campus appears to comprise energy, variety, and youth. So what's on the list of trends at Hiyoshi today?

Kuniyuki Horiuchi

Boots, boots, boots... With the beginning of fall semester, fall-winter fashion became ubiquitous around campus. For women, bondage-looking black boots that come up to the knees are once again the style. The reactions of the students are diverse on these bondage boots. Sophomore Yoko Okada* can never imagine herself wearing the boots commenting, "They look like they are going horse-riding. Not only one person, but quite a lot of the female students." Also, she added, "You have to have nice legs. If you don't have confidence in your legs, you just don't wear them. It's simple as that."

Sophomore Makoto Ohta* is an avid advocate of the knee-top black boots. "I often gawk at the legs of female students. They're sexy. I'm sure every male students are staring also."

However, Ohta does not necessarily reflect the majority. Sophomore Takeshi Taira* said, "I cannot help imagining the mushiness and the smell inside those boots."

The overall opinions on boots seem to vary. Well then, what do the students wearing the boots think? Sophomore Maki Miyazaki*, wearing black shirts with a short skirt, exposing her thighs, said, "It covers

up the shape of my legs. It makes my legs look straight and slim. Also, it allows my legs to stay warm."

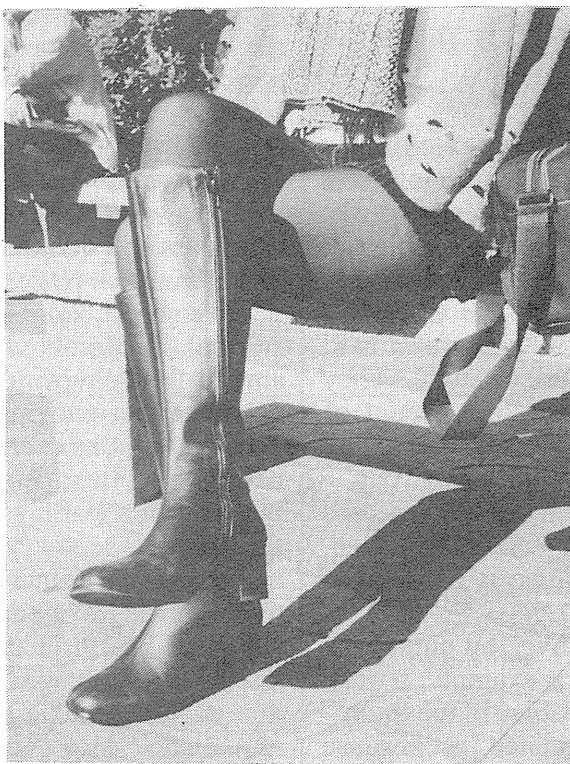
Beep me... Whether in class or in train, beepers are always beeping or buzzing. If one is able to afford the monthly payments(around 3000yen), beepers do come in handy. It almost works as a cellular phone since messages can be sent out and received. PHS(Personal Handy System) and cellular phones are also gaining popularity. Students must have a highly reasonable necessity for urgent communication since monthly payment rates are quite high.

Colorful eyes... Most Japanese people have black eyes. However, recently, there seems to be some exceptions. Some students now have green, purple, and blue eyes thanks to colored contact lenses. Students are changing their eye colors the same way they change their hair colors.

Local net-surfing... Cyber-communicating has started influencing the students here at Hiyoshi, too. Many students are trying out the 'net and getting their own Electronic Mail accounts. Yet, it is questionable whether students are actually using the E-Mail to its full capability. Most students seem to send messages only to their friends in Hiyoshi campus.

These are only few of the recognizable trends on campus at Hiyoshi. There are probably many other trends taking place. It is often said that the Hiyoshi campus lacks uniformity. However, a look at the trends suggests that there's an overwhelming conformity among students.

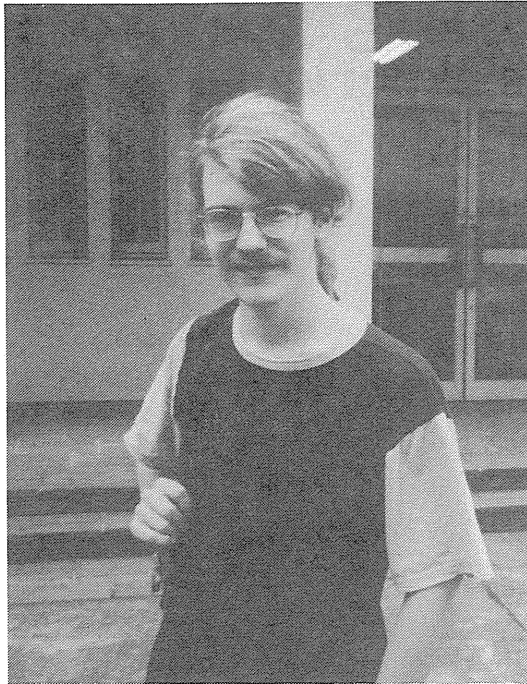
**The name of the students have been changed to protect their privacies.*



Zimeon Lundstrom

is from Sweden. He studied Japanese at Keio University for one year last year. The reason why he came to Japan is very interesting.

interview by Kenta Isejima



Q Your first name is very unique. How do we pronounce it?

"Everyone asks me how to pronounce it, not only Japanese. It's really difficult to do it. Because...maybe no one has heard of this name. I am the only one who has this name. I made it for myself. If I am forced, I read it 'Jimeon'."

- mmm, Mr. Zimeon, what's your real name?

"My true name is Simon, not Zimeon. You know, the name 'Simon' is in the Bible. My elder brother asked my mother to name the next baby Simon, when he was eight years old.

I changed 'S' to 'Z' and put 'e' between 'm' and 'o'. Because I wanted to create a personal name. I like this name very much."

- Well, what brought you to Japan?

"Of course, to study Japanese, but to tell the whole story, to read Japanese comics in the original language, not translated into English. I have studied Japanese for five years in Sweden. But Japanese comics and animated cartoons were more instructive for me than any textbooks."

- How did you get acquainted with Japanese comics?

"When I was twelve years old, I watched a Japanese animated cartoon *MAKUROSU* on TV every week. This was the story of robotic pilots. This cartoon gave me a big shock, because it was very different from the kind of TV cartoons I had ever seen, I mean US cartoons. They have a full story in each

episode. So even if I miss it one time, it's not so serious. But *MAKUROSU* had a long story, and therefore it became more interesting.

One day at a comic store in Stockholm, the cover of a Japanese comic book caught my eyes. It was really a wonderful and impressive encounter. I didn't read its contents, but I thought that I had to buy all of them. I borrowed money from my friends and bought them all at once.

The comics were very interesting, but maybe you don't know them, because it's not so famous in Japan. In other words, even comics that are not famous here are sold in Europe."

- Are Japanese comics and animated cartoons popular in Europe?

"Yes, they are very popular, especially in the south of Europe like *Dragon Ball* and *City Hunter*.

In France I watched many Japanese TV cartoons. The TV stations in Sweden don't put much Japanese cartoons on air.

Some people don't know that they are actually watching Japanese animated cartoons, since most of them are translated into English. But I can distinguish them by just seeing the characters. The characters in American comics are drawn more realistically. But in Japanese comics, they are very different and more impressionistic, especially faces. They are really the drawings of a person's imagination."

- What are the good points of Japanese comics?

"I think they are in the characters. In America, there are many comic writers who draw for the same comic series. As a result, the characters are always the same and can never grow up. For example, Superman must always be strong, fight with the bad guys, and win. But in Japan, the same writer is in charge of the comic throughout. He can change his own characters by himself. He has the right to do it. So compared to the characters of American comics, Japanese characters can grow up, though they are far from

real people in outlook. It is very interesting for me."

- You can speak Japanese very well. How long have you studied the language?

"About six years. Three years at a language school in my high school years and three years at university. When I was a high school student, a friend of my sister's started to learn Japanese at language school. When I heard it, I felt that I was left behind. You know, at that time I was already very much interested in Japan. I went to the language school once a week and I learned basic Japanese there. But this experience in Japanese university has put me in good stead. I can understand Japanese quicker than any other student. And when I was a sophomore, I came to Japan on a scholarship from the Education Ministry.

- Lastly, how do you like life in Japan?

"My life is very busy as a fan of Japanese comics. I want to buy so many comics, and read all of them. I want to watch animated cartoons everyday, so I have to get back to my room early which prevents me from joining any parties.

At first I felt a little bit sad that there are no Japanese animated cartoons at all in Sweden and envied the Japanese. But now I think there are too many cartoons in Japan. I cannot take a rest. When the scholarship ends, I will return to Sweden. I feel relieved, because I can have my time back."

Working at the Big M

one student's experience in a McDonald's vest

Motoko Kawakami

Jane Ohyama was a typical college student. However, after making friends and finding pleasure playing tennis, she began to find it hard to make ends meet. She desperately needed money. So desperate was she that she did not give herself much time to select where to work. She was leafing through a local newspaper one day, when a "wanted" ad from McDonald's caught her eye. She decided to give them a call. After all, it is the place where a fourth of all Americans have worked. She was hired as a part time worker after a brief interview.

Three months passed since she started work. She still makes some mistakes and get shouted at, but she has acquired two stickers on her name tag for her efforts. Yet, she is not satisfied. She often moans to her friends, saying that the only reasons why she bothers to continue working is because, on the spur of the moment, she was forced to sign a one-year contract - her employers having promised her stardom with Donald. (Maybe she thought she was in with the chance of having an affair with the red-haired billionaire.)

However, her views quickly disso lved under the tons of wasted hamburgers that had to be thrown away ten minutes after they had been cooked. Together with this, her image of Mc Donald's as being environmetally friendly was taken a knock with the confirmation of rumours that rainforests are being cut down to make way for cow ranches. She understood throwing the burgers



away because she herself disliked being served cold hamburgers as a customer, but she was appalled about the rainforests.

Jane was the ideal McDonald's crew. Her cheery smile had won her MacSmile of the Month, and was awarded a medal. by Donald's cousin, Ronald. But her smily days were short-lived. While she was serving a customer, a regular Sprite was spilled over her immaculate McUniform. It was not the fact that she was annoyed with the spilled drink, rather her being told off by the manager despite it not being her fault, that took the smile right off her face. Since that occasion, she ceased to win any McSmile points.

Jane gradually became bored with the work. She gradually began to have preferences. For example, she now shows annoyance with customers who order Double Burgers, for it takes a long time to be cooked. On the other hand, she is grateful of customers ordering Teriyaki Burger, for it is always available due to its popularity. But above all, she simply loathes families ordering 16 McNuggets and she

always wishes to avoid these potential customers by frying french fries.

Everytime she looks at the net price of the two burgers, she remembers that it is equal to the amount she is paid for an hour. She feels ridiculous in front of her friends revealing her meagre salary. At such times, she wishes she were working at McDonald's in Hibiya, where she would earn more, though it is too late to realise now. And the uniforms! They make her look like a nerd. There is no chance for her to meet her prince, let alone dudes. Add to that, all crews have to wear black loafers, which supposedly help to shorten customer waiting times by wisking crews from burgers to fries, fries to drinks, and drinks to customers. Yet friends of her say, perhaps showing pity, that there is a friendly atmosphere at McDonald's in which to work. Maybe they are right. She has made many friends outside her school and enjoys workers' parties. And, considering her abilities, she may be suited for the job; afterall, she is plain Jane Ohyama.

J-League's problems demand improvements and patience

Yoko Narushima

In 1993, the J-League, the Japanese Professional Soccer League, opened brilliantly. Now three years have passed, and various problems have arisen. In the beginning, there was the incident in which Sadahiro Taguchi of the Urawa Red Diamonds, committed acts of violence to one supporter after the game on the 23rd of September. The supporter who had hooted fiercely at the game because of the consecutive defeats met Taguchi at a restaurant and they fought. As a result, the J-League discipline committee took measures against the player that he should not play in public games until next February (the limit of his contract with the club). Another incident involving the supporters of Gamba Osaka occurred on the 27th of September, when the supporters surrounded the players' bus and demanded an apology for the players' poor performance. On the 30th of September during the game between Bellmare Hiratsuka and Kashima Antlers, the supporters of Antlers burst into the field during the game, arguing with the referees for mistaken decisions. Such incidents aside, there are other concerns such as supporters who do not stop playing the brass band after nine o'clock in the evening, fans' aggravation over the high pay despite the low levels of the players, a decline in the number of attendance and television ratings, and dubious refereeing. In light of these concerns we now need to reconsider the system of the J-League.

The supporter who was attacked by Taguchi talked of the details of the incident on the radio, and pointed out that it was an unfortunate and needless incident for both parties. It has not only hurt Taguchi and the supporter himself but also other fans. During the Japan

league, the predecessor to the J-league, Taguchi was also prevented from playing in public games for one year for violence committed against a referee at a game. Has there been no progress from that time? This is not good news for the Red Diamonds who lost a useful defender. We cannot forgive Taguchi on any condition but at the same time he should not be expelled. He should mature mentally and make a come back. One wonders whether the supporters who demanded an apology for the poor performance misunderstood something. It is understandable to feel irritated because of a defeat. But it is the players who feel the greatest responsibility. Whether the team has won or lost, real supporters are the ones who continue to be loyal. In hard times cheering up their players can do more good than abuse. In the final game of the World Cup last year did Italian supporters demand an apology from Roberto Baggio who missed a crucial penalty kick. Did the Kobe supporters abuse the Orix players when they failed to celebrate the championship of the league at home? When Kobe citizens incurred hardship as a result of the earthquake the players helped by their courageous play and the citizens were driven to show something in return. These are the real supporters. Three years ago, the J-League began with a concept of grass-roots support, forming teams in various areas with strong local back-up.

After three years, however, this precise problem is causing friction. For example, there are problems such as Verdy Kawasaki's move to a different home town and the issue of sponsors demanding the company name be taken out of their former team name.

To counter these recent problems, each team has responded quickly. At Jeff United Ichihara, the players stopped needless resistance against the referees. On the 7th of October a banner was hung in front of the Yokohama Marinos supporters which said: "We are very sorry. We will never burst into the field. But are the supporters the only ones in the wrong?" In the J-League there is a system which checks not only the play but the whole stadium as well. A selected investigator visits the stadium before the game and checks the state of stadiums and the players and talks with the managers. During the game he checks not only the play but also the referees and the supporters. In this way the J-League aims at continuous improvement. Only three years have passed since the birth of the J-League and it is in a stage of development. We have to wait and see what will happen at times showing paternal consideration, and at other times criticizing it strictly. Stuart Baxter, former manager of Sanfrece Hiroshima said many times: "the wonderful aspect of Japanese soccer are the supporters." Violent free derby matches are rare today in the world. We must take pride in this, and should protect and encourage the growth of the J-League.

LH

(有) ランゲージ・ハウス

慶応義塾大学出身の女性を中心とした翻訳・企画会社です。ファックス/パソコン通信などを駆使し、迅速なきめ細やかな対応をモットーにしております。お役に立てる事がございましたら、ご用命ください。よろしくお願い申し上げます。

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海外渡航及び生活に関わる相談 / 準備指導 / 英語を中心とした語学指導
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Literature Review

Abe Kobo and *The Woman in the Dunes*

Hideyuki Kujirai examines one of Japan's literary masters

Abe Kobo (last name Abe) is one of the most prominent authors of the post-World War period, famous for his novels with futuristic and often eerie settings. He labelled himself as a "Science Fiction novelist," though he attempts, in his works, to depict human solitude and detachment in a city-centered, post-modern world. Kobo died in 1993, leaving what would become his last work, *The Man with Wings*, on floppy disk. His works have been read widely and translated into various languages, and have been nominated for the Nobel Prize for Literature. *The Woman in the Dunes*, written in 1964, is perhaps his most well-known novel, as it was also made into a film.

In *The Woman in the Dunes*, the main character escapes from a restrictive society only to find himself restricted physically in a village of sand. He is confined alongside a woman, and though he initially tries to escape from the dunes by trial and error, he eventually adapts to the situation to the point of enjoyment, and begins to love the woman. Hence, when he is able to free himself from the dunes, he chooses not to. The strange setting, void of common sense, becomes a reality in which the character must live. Kobo's depiction of the character's adaption to

the dunes signifies how the common person, in society, must find his or her way to enjoy life, given the circumstances.

His other novels have similarly Kafka-esque settings, such as *The Wall*, in which a man awakens one day to find that he has lost his name. He loses his sense of belonging, or even existing, in society. From his point of view, reality turns into a mass of absurdity: he falls in love with a mannequin and a camel. In *The Box Man*, a man puts on a cardboard box on his head and watches the outer world from within it. In one of his other famous works, *A Stranger's Face*, the character loses his face to an explosion of liquid gas. In an attempt to win back the love of his wife, he seduces her by putting on a plastic mask of a stranger's face. In this particular work, Kobo depicts the instability of man, constantly having to deal with his own mask.

The Woman of the Dunes is similar to these other works in that they show the instability of man's sense of reality and being. However, *The Woman of the Dunes* goes further than simply portraying a fictional destruction of reality and common sense. In the novel, the character learns to adapt to what seems first a nonsensical situation. By this, Kobo suggests that after the destruction of "the normal," one is able to again build a new sense of reality to which he can adapt and eventually find normal.

By dealing with themes of psychological and physical restrictions, Kobo attempts to reflect on how modern man is born into a situation of restrictions to begin with: not just societal ones, but personal, inner restrictions.

The Woman in the Dunes is available in English from Tuttle and Vintage International, both translated by E. Dale Saunders. Other books have also been translated, such as *Secret Rendezvous*, *The Wall*, *A Stranger's Face*, and *The Ark Sakura*.

Record Review

By Kei Matsuoka

Coast to Coast Motel G. Love and Special Sauce

A year after their self-titled debut album hit the shelves, G. Love & Special Sauce released their second album *Coast to Coast Motel* (OKeh/ Epic). Their debut album's mixture of hip-hop, funk, and blues added with a taste of jazz brought new music into the so-called alternative scene, defying all established categories. Their music traverses the world of some of the most important basics of rock music, primarily that of blues music and funk. If the hip-pop element of their first album gave their music a sour, yet vivid feel of the nineties, their newest release is much more down to its influential roots, with much less of hip-pop and a lot more of real-time blues. Although this album somewhat misses the



cheapness, freshness, and that groove of their debut album, the raw sound and its improvisational style is still in tact. Technically, they've improved considerably, and their music ranges from folk and blues to even country music, never in its authentic style but twisted twice as it becomes their own. The impact of their previous album is greater as a whole, but taken part by part, this album is definitely heavier and tastier.

SHOA, testimony of human tragedy, shown at Hiyoshi

Izumi Asakawa

On October 14 and 21, the screening of *SHOA*, a film directed by a French journalist Claude Lanzmann, was held at Hiyoshi campus. Although the movie was premiered in 1985, it has taken almost 10 years to reach the Japanese audience. (In Japan, *SHOA* was shown for the first time this past January.) Testimonies by real survivors and witnesses make up this nine-and-a-half-hour long film about the Holocaust. A diverse group of witnesses, ranging from the survivors of extermination camps in Auschwitz and Treblinka, local villagers who lived nearby and secretly saw what went on in such camps, to an ex-SS corporal, give their personal accounts on camera. In this way, Lanzmann brings out the reality of the Holocaust in a way that no other pictures or films has done. (The title *SHOA*, a word meaning "catastrophe" or "disaster" in Hebrew, was chosen by the director himself to replace the word "holocaust," which means the burning of a sacrificed animal for gods in Greek.)

In the past, many film makers have tried to show the horror of the Holocaust by dramatization or through the use of old documentary films that recorded such horrifying scenes as hundreds of corpses being thrown into a hole by a dump car. The younger generation who have never experienced the war often feel as though the only way for us to grasp what really happened to Jewish people during World War II is to watch these films that make us want to cover our eyes or even throw up from time to time. Such movies can only tell the stories of the dead, and Lanzmann asserts that *SHOA* is also "a movie about death," and that "it does not deal with survival." None of the survivors talk about their lives after the war, and they always call themselves "we," not "I," in the movie because they are speaking for all who experienced the Holocaust.

However, as witnesses talk in place of those who died about how people were gassed or shot everyday, they recount their own struggle and guilt over their survival. "We revolted against [the Nazis] by staying alive," says a man who once was a part of an armed resistance group in Auschwitz (the plan was not carried out because of the leader's suicide, and he eventually ran away from the camp in 1944). A survivor of a camp in Poland speaks helplessly, "What could I do? I could only cry... On the third day [of body-disposing labor], I found my wife and children. I laid my wife carefully in the hole and asked a German soldier to kill me. But he refused, saying he wouldn't kill me while I could still work."

Another survivor of Auschwitz who was forced to work in the gas chamber, disposing corpses, breaks into tears as he remembers the day that hundreds of his fellow Czech-born Jewish people were brought into the chamber. Knowing that their end was near, everyone started singing the national anthem as they undressed, and when he listened to his countrymen sing, he was so moved that he decided to die with them. "But," he says, "when I went into the room with them, some women said to me, 'You must get out. You don't belong here. Your death will mean nothing. You must live and tell the world what happened.' And I chose to live."

While such stories told by the victims are proof of their endless suffering, it does not tell all about the Holocaust. Naturally, the assailants are reluctant to talk. They seem to be rather in denial of their past. They do not want to talk in front of camera and wish to remain anonymous. However, Lanzmann does not let them get away easily. He is committed to presenting the truth, and he sneaks shots of those men who worked for the German army. Not knowing that he is secretly being filmed and his name being exposed

to the public, a former SS corporal of Treblinka calmly explains how the gas chamber worked and the situation of the concentration camp was at the time. An ex-member of the Nazi party who worked for the German national railway company talks about the transfers of the Jewish people to concentration camps, and another tells how gas trucks were used to kill Jews by exhaust gas. When asked by Lanzmann if he knew that such a massacre was going on when he was assigned to the job, the ex-SS corporal repeats, "I didn't know. I did not know that the Jews were being killed... I thought they were just sent away to these camps. I cried when I first saw the piles of corpses." But he is also capable of saying, "It functioned well," to describe the new gas chamber in Treblinka. He tries to be compassionate to the victims, yet at the same time he refers indifferently to the facility that took 3000 lives in two hours. Such testimony shows that *SHOA* reveals both the cruel and compassionate sides of mankind.

The audience, in watching this film, may start to raise a lot of questions. Why did the people let it happen and continue? How could they deny their personal responsibility by saying that they were only obeying the commanders? We probably won't find the answers anywhere, especially the one that would solve the ultimate question, "Why did the Jewish people have to be killed?" We may be able to find some partial reasons, but as a SS soldier said to have once told a Jewish man, "Hier ist kein Warum (There is no 'why' here)." While *SHOA* does not give its audience any answers, through actual testimonies, it reveals facts on a chapter of human cruelty and suffering.

December 1 was International AIDS Prevention Day.

Do you practice safe sex?

Remember: you can get AIDS from your

ex-partner's ex-partner's ex-partner's
 ex-partner's ex-partner's ex-partner's ex-partner's
 ex-partner's ex-partner's ex-partner's ex-partner's ex-partner's ex-partner's...

Get the picture?

Tests have shown that the use of condoms significantly reduces the risk of unwanted pregnancies and contracting STD's (sexually transmitted diseases), including HIV, the virus that causes AIDS.

***The Mita Campus* is looking for new writers. If you like writing and reporting, or would like to help in editing, join us! We welcome anyone, anytime. For details, contact Yuko Iwata at 043-292-4778, or e-mail a00176@gojira.cc.hc.keio.jp**

Haitian Friendship Society

Since its independence, Haiti has undergone recurring occupations and civil wars, and as a result, the people of Haiti have been left in perpetual poverty and despair. Today in Haiti, a wealthy minority holds political power while the vast majority make their living with less than a dollar a day. Add to this a coup d'état carried out by the military in 1991 has left the country isolated from the international community, a contributing factor in worsening the economic and social problems of Haiti.

Following a visit by the Haitian Friendship Society last year, the society felt that through selling postcards of Haitian art, many people in Japan will not only come to appreciate the Haitian spirit, but also help financially and in creating job opportunities. The Haiti Friendship Society has chosen five paintings by five different contemporary Haitian artists and have made them into postcards. Haitian postcards set including 5 postcards costs only 500 yen. 410 yen are spent to create job opportunities in Haiti through Food For The Poor, a non-governmental organisation.

For more information contact Sachiko Ozawa

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The Mita  *Campus*
'calamus gladio fortior'
"Without doubting there is no seeking; without seeking there is no gaining."—Yukichi Fukuzawa

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