

RIKKYO ECHO

VOL. XXIV. No. 2

ST. PAUL'S UNIVERSITY

November 1971

Mass Communication (1)

TV Media Broadcast Fictional image in Our Minds

What on earth is the truth in today's mass-media? We should gaze at the reality that the mass-media is not the reporter for the public but the agency of the Authority. We deal with these problems.

The following is the issue of the Asahi on Oct. 10 about the visit to Europe of the Emperor.

"... The Emperor and Empress arrived at the zoological gardens in Amsterdam and had a good time for three hours... But when the Emperor went out of the zoological gardens, he encountered the harassment and the objection of a part of citizen... The two men approached the car and stoke the window of it shouting 'Go home!' and 'the Murderer!'. Especially the demonstration that objected the militarism of Japan, was conspicuous..."

What on earth do you want to know about the visit of the Emperor? Is it the state when the Emperor had a good time in the zoo that you want to know? Don't you want to know the state and his attitude when the Emperor was accused by "Go home!" and "the Murderer", and why a Dutchman objected the visit and demonstrated objecting the militarism of Japan? The press corps recognize this visit can't be done merely as a goodwill envoy. But they can't communicate us its background and the essence. We have to keep our eyes on this reality in mass-communication.

The sphere of our life is very limited. We want to know the event and its situation beyond the limits of our life and we have the right to know it. After all, when we want to know, we can't almost help depending on mass-media. But in these circumstances if mass-media itself reports the news mainly composed of the process of the incident and doesn't report its background and the essence, it is not too much to say that mass-media gives up its fundamental role as the opinion leader and may become a government agency to instill the ideology.

Today's TV System

The newspaper came into the world with the element of anti-authority, and transmitted from the public to the public. But the television system, as a representative of mass-media, came into the world by the demand of the authority in 1953. After all, the authority had to reorganize the nation to stand against the communist countries in the years of the Korean War and the AMPO. And the TV system has played an important part in the commercial broadcast to support the monopolistic capital and in the manipulation of the public opinion to aim the thought control, because the monopolistic capital is the large



On the opportunity that Mr. Yamakawa was relieved of his post in Hiroshi Ogawa Show, many people were suspicious of the reality of the TV system and gave birth to All Viewers' Conference, under the slogan of "All the TV program to the viewer", "Stop the reactionary movement of the TV station."

capital shareholders in the TV station.

In spite of these circumstances, in generally the broadcast media insists on the neutrality in the broadcast. But, the word of the neutrality seems to disguise the reality in mass-media. Now, the state administers the TV wave on behalf of the public, and legally, formulates the license system, which come under the name of the neutrality in the broadcast. But in reality, this license system has led the strength of the administrative system. At present, moreover there is the thought-check in the entrance examination of the broadcast station. This aims the reorganization of the state. If the television station, as the representative part of mass-media, is organized by the men with the same thought, there can't be the neutrality in the broadcast. Moreover, in the TV station that can't help obeying the government, "the self-control" gave rise to necessarily and became to play part of the censorship. In the news program, the news comments and films can be censored in advance by the development of V.T.R. Now, only the opinion of the chairman in the live broadcast, has the possibility of free expression.

Certainly, in these circumstances, the matter that Mr. Yukio Yamakawa, the announcer of the Fuji TV, necessarily was relieved of his post in Hiroshi Ogawa Show, the morning program of the Fuji TV, was taken place. This was not the private trouble between Mr. Yamakawa and his company but the matter that all

the broadcast workers who want the freedom of the expression, can't help confronting. Now, an announcer is not a reporter for the public but a mere spokesman of the TV station. And what we take notice of, is the fact that after that, the TV station put an announcer department into pieces and the station purged an announcer from the process of the production perfectly. In such TV media, it seems to be impossible that we know truly what we want to know.

Reports in Sanrizuka

In the second expropriation of Sanrizuka, it was only the reporters and the persons concerned that could see the substance. No matter how plausible

reasons there may be, it is the fact that we couldn't see the situation by the inspection of the Riot Police and when the reporters informed us the news, they couldn't report all they saw in Sanrizuka by the censorship in the production. It is too much to say that this is the double censorship.

We have to know that there is the reactionary mass-media in such imperialistic reorganizations as in the Justice, in the Education and the Self Defence Forces. We should not only get information passively but also approach the material of the subject selection and insist on the right to know. We should raise an objection to the program as a viewer.

Many Students Lose Sight Of Themselves in Their Clubs

Most Rikkyoites think their clubs are dull and inactive. We tried some questionnaires to find out how Rikkyoites feel about clubs. According to the questionnaires some people who belong to clubs say that they only wanted the activity which the club provided for them or they wanted to get friends. And some people who resigned from clubs or transferred to other ones say that their clubs were dissimilar to them in character. The former is the case of musical clubs or sports clubs. They seem to have been acting showily. Then the word "dullness" applies to the clubs which were affected by the '69 Rikkyo

Struggle, the so-called social scientific clubs.

Clubs are based on the existence of the university, so they cannot act in disregard of the university's problems. The problems are closely connected with the society. Some clubs are in a peace mood, not having been affected by the Rikkyo Struggle. It is significant to do something in cooperation with others, but we must not be completely submerged in clubs. This has a danger of making our social-seeing eyes weak. In the university, it is right to study, but some students seem to forget this. They have manias for clubs. If they say that univer-

Freshman Liaison Conference Appears

Here, introduce Freshman Liaison Conference. This is organized by students who act with energy in some classes and circles. Since April, they having been calling to rise in revolt against their classes. On 30th of June, they brought up the concrete course of action. Namely, they established the axis of action inside university as Liberation Room Struggle, Struggle for the reorganization of Students' Government Association, and circle Dissolution Struggle.

And then they resolved to shoulder each struggle by their own will. Accordingly, they are trying to set up the theme as every one's subject, bring it up inside the Conference, act out, and bring into their classes and circles. In this process, they deepened the problems and try to make rapid progress of Freshman Liaison Conference.

Now, with this confirmation, they go on the daily action mainly in their classes and circles. For example, in Journalism Society, freshmen criticize the present executive organization and the second-year, third-year students as unrealistic action makers. In other words, their researches are simply quantitative reproduction of knowledge. And the freshmen have made another new group, and have taken up the new theme of their activities. There, they give out by themselves the fundamental question about the relationship between the studies of journalism and oneself, and what to study in journalism.

In this way, they bring up the an issue of the problem of routine structure and try to develop Freshman Liaison Conference as the movement by the masses and all students.

Since Rikkyo Struggle, classes and circles as a whole have been hanging low. But this present condition, again they question about their daily life and taking practical actions. We insist to give rise to many movement in each place, which will unite with Freshman Liaison Conference.

sity life is pleasant through only activities of clubs, the image of university students will be worse. Every club must guard against Salonism. The character of a club should be made by its members. So we should avoid excessive cooperation in clubs. The voices of those who have resigned or who have transferred reflect that point. It is true that they might be negative. We should make our clubs live by our own hands. Our activities for clubs are means and we act essentially for ourselves. So it is indispensable to pursue what we are seeking in clubs more positively and thoroughly.

(Continued on Page 3)

Mass Communication (2)

Newspaper Is at Cross-Purpose with Reality

At Sanrizuka on September 16, 1971, three members of riot police were killed through the struggle of the second forcible expropriation of lands. Then most newspapers reported it as the case of slaughter by "the radical students." Most newspapers scarcely reported that some farmers and students were injured serious wounds because a crane that set out on account of the expropriation broke the iron material having supported the broadcast tower of the Komaino Combined Shed.

At this point, the problem of Mass Communication Today is revealed clearly, in a word, the problem of the Mass Communications attitude for various cases. As the newspaper takes up only one aspect, it gets readers not to know or think the essence of the problem. Why does the newspaper take up only one aspect of an event? Because Mass Media is held up by the bourgeois sitting on the authority in the capitalism society. We can't also overlook that the administrator holds the editing rights. As the editing right is held by the capitalist, it is inevitable that Mass Media is moved by the capital's intention. Moreover the news sources are chiefly abstracted from the authority. As a result, Mass Media can not but strengthen the connection with authority and the monopoly capital in some ways. Such being the case, Mass Media has been manufactured in the will of the capital.

In these days journalist is always exposing himself to the duties of the office organiza-

tion at inside and outside of the company. In addition to this, the self-control of each journalist is shaking the liberty of pen a great deal. What on earth can support the liberty of pen? It will be the journalists union exceeding the limit of an enterprise and the close connection with readers.

Criminality of Mass Communication

At present the report of public pollution becomes the step of the pursuit of its responsibility and its solution from the accusation of it. The newspaper should expose that the inhabitants' movement is obstructed by the enterprise, the local self-governing body and workers in compete. Because the opening of the inhabitants' movement becomes the duty of the report of public pollution's solution. As the inhabitants who are suffers as well as assaulters need the courage and activity, the duty of journalists developing the report of public pollution's solution is very important. Like this, the character of public pollution itself requires the choice by the inhabitants' side. Consequently the journalism should be essentially arisen from the voice of the people.

The moderns depend on Mass Media even for their recognition. We have two realities in our world. One is the raw reality and the other news' reality. The former exists obstinately whether Mass Communication reports or not and the latter is chosen from the former and made up by the

Mass Communication. The reality reported by the Mass Communication often has a gap from the raw reality. For example, on Sanrizuka's news, too. Various raw realities that hide at the back of Sanrizuka case were concealed by the news' reality. So the problems that Sanrizuka appeals us, for example,—Does the New Airport really need? Why does the Government do the local development? and so on—is necessarily abstracted. As the result, most readers accept the news' reality as true. But that is quite awkward.

Necessity of Mini Communication

How can we reader find such a gap? Then, we always must criticize Mass Communication. But we can not live without it, for we can not but actually live in the society of Mass Communication and enlarge our world by using it. Nevertheless, we publish Mini Communication. Why? When we join the demonstration, we feel keenly that the right of people to know is perfectly robbed of. If we take a close photograph, the film will be confiscated. On the contrary the right of journalists to know is protected obstinately. In this way, the right of people to know is different from that of journalism. So the base on action of Mini Communication is the Anti Mass Communication movement. We should remember that Mini Communication pushes up not only Mass Communication but also its readers.

Rebellion From Soul

The Rikkyo Festival is held from November 1st till 4th under the slogan of "The Rebellion from Soul." In this Matsuri, BUNREN (The United Committee of cultural circles) is going to destroy our daily-life, and make our following life turn into the extraordinary-life which is more creative.

One of our plans is the play by the play-house at Asakusa. We denied established plays and set eyes on rustic plays which had a thought cultivated through actors' lives. As another plan in the Festival, we will make the common room

in No. 5 building be the perfect released space, and try to make it extraordinary there.

But it seems that our significance of the Matsuri does not penetrate all the circles. More than fifty booths remind us of the En-nichi, and some circles will participate in the Matsuri with exhibitions. The difference may exist in the understandings of the Matsuri or financial reasons.

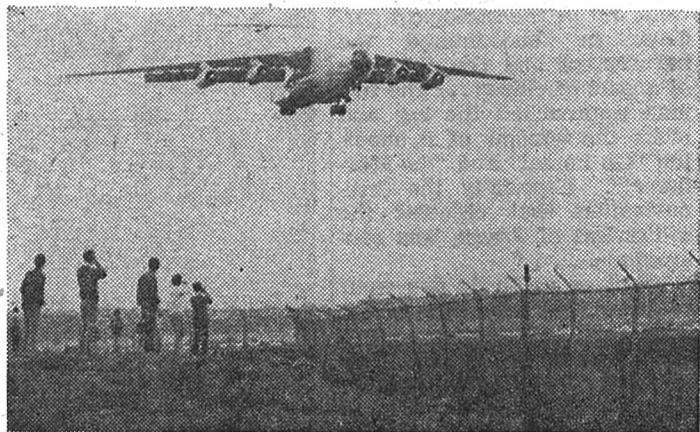
Here, we should reconsider relations between BUNREN and circles, and ask ourselves how the Rikkyo Festival should be.

Shadow of Base

It has been 26 years since The World War II, and there leaves no trace of it behind us. We have "Peace and Pros-

perity" as is symbolized by Gross National Product in Japan, we could not expect before. But even today, disastrous wars continue to exist in the world and in Asia. Apparently we are under the illusion that we have nothing to do with it. Yet, if we shall point to "the true peace" by looking through this superficial peace, we should reconsider the meaning of this peace and of this prosperity from the origin before we efface the

omnious dead dream as the key-stone of today's prosperity. The dark war-bases exist and are pushing our livings aside.



In this U.S. base, Yokota, U.S. planes ceaselessly fly with crisis of the war. What on earth do the people who look up at the planes think?

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At first the U.S. forces was the occupation forces "to prevent Japan from another war and from recurring to Japan Imperialism". Its character was changed later to the forces "to keep the Far Eastern peace and the security of Japan". The existence itself is, however, unchanged and actual condition at least, and is the only prolongation of an occupation policy to us.

Once there were accidents (Continued on Page 3)

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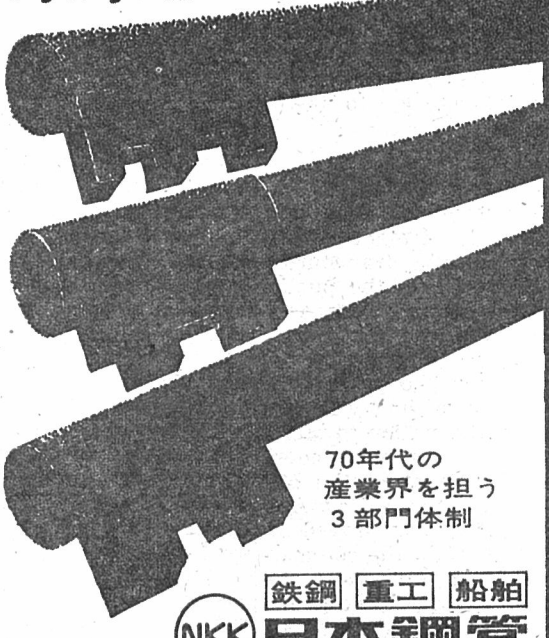
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Confusing, Struggle And Poetry World

— SIMON & GARFUNKEL —

Have you ever thought about the words of Scarborough Fair/Canticle in "the Graduate?"

—A soldier cleans and polishes a gun. War belows blazing in scarlet battalions. Generals order their soldiers to kill. They fight for a cause they've long forgotten.

In the beautiful melody there are cruel words which are not connected with the main words. Here I find the United States confusing and complicated as she really is.

Once called "the police of the world," the U.S.A., that super-enormous country, has felt great earthquakes. Some are saying that it is from the criticism of many countries and a large faction of the American people themselves against the Vietnam War and the instability of the dollar that the U.S.A. will get better only if she stops the war and becomes active in her economy. Is that actually all? I think the earthquakes are mainly internal. Young people's "anti-Americanism" has been ap-

by struggle for a political system that is operable; repatriated soldiers—protesting by various experiments in Vietnam; the ecology movement—protesting by campaigns to save the resources of the states before they are depleted; and women's liberation, pornography, etc. There are many trends of their protests and they are progressing.

Isolated Young People

On the contrary, the younger generation has another aspect: young men are spiritless because of their youth. Their faithlessness in the organizations they belong to, even in the U.S.A., seems to be increasing. These are young men who cannot struggle actively, dropouts, those who assume defiant attitudes, young people who believe in nothing and nobody but themselves, and even find that they cannot believe in themselves. Some of them are suspicious of their very existence.

Here, then, their songs! We, especially the younger

—And in the naked light I saw ten thousand people maybe more. People talking without speaking. People hearing without listening. People writing songs that voices never share (no one cares), and no one dare disturb the sound of silence.

I find the estrangement due to modern civilization or the disappointment in society, which seems helpless. Simon might write about our present faithlessness in society itself in his songs. We have noticed many contradictions around us, strived against them, and found how powerless we are. The words express such troubles in our minds. Now, on many campuses, including Rikkyo, there are both a sense of spiritlessness and utter bewilderment here and there. What are we, who already know the despair for our struggles and our powerlessness, doing now? We have to begin new struggles. It is imperative that we have reactions against the basic problems that modern civilization has put under the nose of the existence of human relations. What has modern civilization given us and at the same time deprived us of? The problems must be different for each other. We must not permit the contradictions and the troubles in our minds to remain around us.

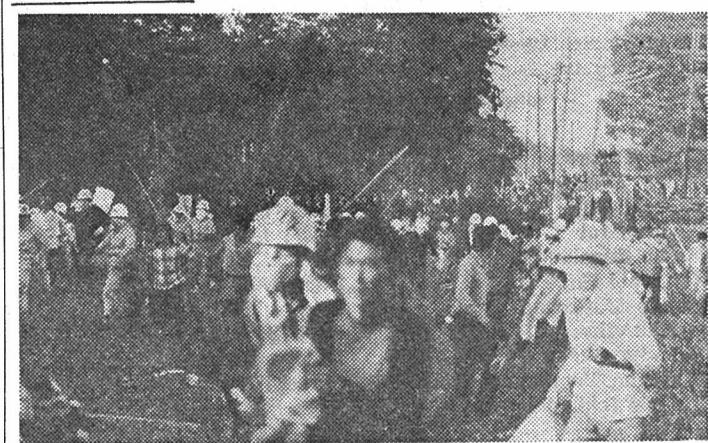
Tomorrow's Communication

Each of us should accept the challenge on each point. Let's struggle in order to live, making the best use of the four years as students of a privileged class, even after graduation. We have to construct the bridge over troubled water if we are in trouble. When all young people finally have this reaction, they will be able to sing the strong songs of victory.

generation, who live in modern society, feel estranged and anxious about our future and experience difficulties in communication. They are expressed in *I Am a Rock* and *Sound of Silence*.

—I've built walls, a fortress deep and mighty that none may penetrate. I have no need of friendship; friendship causes paid. It's laughter and it's loving I disdain. I am a rock, I am an island.

Caption News



At Sanrizuka, Sept. 16, the second forced expropriation for the New International Airport was done.

In the area, the Opposition-Alliance and students took fiery gerilla tactics against Public Corporation and riot police.

(Continued from Page 2) that machine gun bullet attacked a private house and that the military plane was fall down. And there are many crimes that were committed by the U.S. armed soldiers and exploded in our city by the fuel tank for the U.S. Airforce. We are being harrassed by many of these dangers. And in the circumference of base, the lives of inhabitants are affected by the so-called "base-pollution". It has the problem of life environment, that of education, and that of discipline, etc.

Jet plane making noise, the infants were obstructed their growth, the mother became abnormal in her secretion of milk, and people could not but move out of their houses. And on investigation, the children in the circumference of base are inferior and have less concentration power than others. Our loss suffered by base is unmeasurable.

The government said that the security in Japan is guaranteed by the U.S. forces and Japan-U.S. Security Pact. Even though there is the fact that makes people's livelihood insecure, what kind of security and whose security can the government guarantee?

To make Japan an advanced base of Far Eastern Strategem is the protection of U.S.A. itself and for Japanese Administrators, it is the way to recover "the dignity of the head of Asia". "Security of Japan" should be for

everyone in Japan. It's the essence of The System of Japan-U.S. Security Pact, that trample our earnest desire to the way of peace, and put us into "new tragedy" instead of securing the security.

We were fascinated by a colored "daily life" in our presence and gradually forgetting the disgusting experiences in 26 years. People look up at the jet plane leap off the war-base with the shout for joy, and shut their ears to its buzzing which erodes our body. They have vaguely a peace of mind in calm days, and have not a doubt about the reason of the existed before their eyes at all. They wouldn't decline any intrusion. The falsehood of peace has become the legal fact without our knowledge.

If we want to desire "the real peace", now we possibly have to break the present false peace.

(Continued from Page 1)

Incidentally, in the spring, it is unnatural to urge the freshmen to join clubs so persistently. Is it a dream to wish for all the clubs to wait for newcomers by only introduction?

Everybody has his own questions. And they are worth thinking about because they are very difficult to solve. If you cannot wrestle with your own questions in your club, you should try to reform your club more earnestly than before.



Simon (right) and Garfunkel look forward to coming tomorrow. (PHOTO by CBS-SONY)

pearing. They don't want to have a job with a big enterprise, a neat house on a picturesque hill, a beautiful wife and so on, like the previous generation did. They want to live human relations as they really are, not to be stereotyped men. And they want to escape from or break the political system that doesn't accept them or isn't accepted by them.

Hippies—protesting by escaping from a ready-made society; new leftists—protesting

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Editorial

Space-Creation

Many people today are on the point of being drowned in many and various mass communication. Under such a situation, they have to have an eye for judgment on selecting and deserting different informations and knowledges. And so they had better know what mass communication is.

Mass media, for instance, broadcast, newspaper, publication and so forth is one form of private enterprises, and naturally pursues profits. A newspaper company, as an example, cannot maintain its life without inserting many different kinds of advertisement in its newspaper. For the various advertisements of industries take up half of the newspaper's spaces. This fact leads to the result that the capital of mass communication combines with other enterprises united with authority. So it is not too much to say that mass communication is an information and a propaganda bureau of the Japanese Government.

What does the adhesion between mass communication and power mean? It means that mass communication is, as it were, a faithful servant of the load, and mass communication already has no function. Nothing is more empty than the words, "Freedom of the Press" and "Neutrality of Information." There is a large crack between the reality and reality made by mass communication on some occasions.

On the contrary, mini communication has come into existence '60 Ampo. It has two functions—one is brought as anti mass communication, another supplements the parts mass communication can not report. The former is coming to have a majority in mini communication. But it is not mass communication when mini communication is born. On the other hand, mass communication exists and will do without mini communication.

We have been publishing "Rikkyo Echo" as mini communication since 1955, and have been continuing to insist on our thinking and principle, and would like to communicate with others in our paper.

From the point of view of circle-theory, we cannot help attaching importance to the process led to the publication more than the publication itself. We walk hand in hand like a ring and become one as a circle, which is an original figure of circle. We, Rikkyo Echo, should continue to endeavour to create something and hold one in common in the condition that many circles lose their originality. These are not dissolved in our paper, but grasped the problem of how to live as a man. So something remains in our hearts.

Screen Review; Mandara

Temporary Utopia Exists With Criminality and Deception

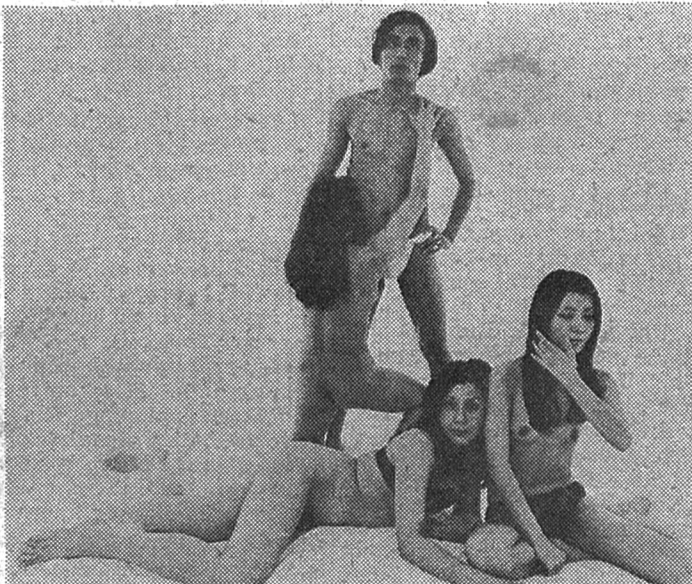
Jissoji, the director of Mandara, himself states that this movie's theme is about Japan primitive agricultural life of manual work. This movie is idealistic as a movement

members of this community despise the concept of social development. They believe that their soul cannot be satisfied in such a society.

Jissoji previously produced a movie whose title was "Mujo". The theme was a sense of Buddhist mutability. He pictured temples and the Buddhist image impressively. He adapted discussion about Buddhism into "Mujo". After all, he may inquire into Japan from the standpoint of Buddhism, but gropes that hope for the restoration of Shintoism appeared in this movie, "Mandara". What does this mean?

This movie shifts from the Shintoistic theme to the Buddhist theme. It may reveal more profound investigation of the Japanese spirit. This "Mandara" is developed un-naturally, fancifully, and ideally, but it may be meant to seek the answer to a realistic question from unexpected angles.

This is an interesting movie in every respect, especially the photography and the still pictures. We look forward to the next work produced by the combination of this director, Jissoji, and the man in charge of photography, Ishido.



They are students in Kyoto. They are discouraged by the joint struggle committee (Zenkyoto) movement, and they are afraid of the passage of time, they fall into a sort of nihilism. (PHOTO by A.T.G.)

and the Japanese. In short, he assumes that the direction Japan is going may be an illusion, as directionality itself is. He tries to find out what Japan really is, and he creates this movie by making a Utopia in the form of a cooperative community by simple reproduction of farm life and eroticism.

He has two couples appear in a moving tableau so that this movie may be developed. One couple (Shin-ichi and Yukiko) are students in Kyoto, and they are discouraged by the Joint Struggle Committee (Zenkyoto) movement. They fall into a sort of nihilism, and are afraid of the passage of time, so they find a space for themselves in Utopia.

They pass the time as members of this agricultural community, taking part in its religious ceremonies in order to be saturated in a moment of stopped time. But the cooperative community cannot exist unless it is supplied with new sacrifices one after another. So the members of the cooperative community add another couple (Hiroshi and Yasuko) by force. However, Hiroshi seeks to expose this Utopia's criminality and its deception. He breaks down Utopia on account of the gap between himself and the cooperative community.

This Shintoistic religious body seeks for free-sexual eroticism and simple reproduction of self-sufficiency by a most

against the over-advanced machine civilization and the over-hardened social system, and the

After Editing

The second expropriation for New Airport at Sanrizuka was done by The Public Corporation on Sept. 15. Farmers' and students' resistance being in vain, the forts were destroyed by enormous mechanical power.

The information media reported the death of riot police abnormally and stirred up public opinion. We remember some farmers and students who fell down on the ground with burning tower. Concerning this report, the information media acted passively.

The death of riot police is a fact, but how many peoples be injured and be in hospitals by unreasonable violence of riot police through this struggle? Probably, too many to bethe ruling power.

counted. On this subject, the information media did not report, ignoring our right of knowing.

What on earth is the world made up by the mass communication? It may be a fiction-world. At least, there must be a gap between the original and the copy. But the information media continue to inform news consciously and unconsciously, remaining this gap.

Even the articles have completely changed into merchandise in this capitalistic society. Neutrality of newspaper have come to be a illusion. For whom is the mass communication? The mass communication is constituting crimes with



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