

論文の英文要旨

論文題目

To Historicize the “Rebel’s Barricade”  
: Focused on “Archival Activism” of Nichidai-Zenkyōtō

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This paper aims to historically evaluate the Nichidai Tōsō (Nihon University Struggle), and seeks to approach Japan’s 1968 by reviewing the “Archival Activism” based on the direct interviews with Nichidai-Zenkyōtō (Nihon University All-Campus Joint Struggle Committees).

The world system, built after the World War II, began to fluctuate around the time of 1968. The Cold War structure in the East and West was built by the polar systems of the United States and the Soviet Union. As scientific technology developed, the systematic problems of the management society were revealed, and in response to this, the “Protests of 1968” broke out simultaneously around the world. 1968 in Japan is also recognized as an era of revolutionary movements that have been influenced across borders. The year 1968 is very important when discussing Japan’s post-war history because numerous thoughts during that time served as key points, creating an era, generation and culture.

Nichidai-Zenkyōtō, the subject of this research, was one of the strongholds of the nationwide campus demonstrations. Nihon University was the largest private university in Japan, and its board of directors used right-wing groups and sports clubs to suppress and censor various student activities. In 1968, when the National Tax Service exposed the fact that this same board of directors had amassed a slush fund worth some two billion yen, students formed the Nichidai-Zenkyōtō organization, built barricades, and began their struggle to dismantle the university system. This is called the Nichidai Tōsō, and the students who participated in it constantly asked the university board to negotiate with the public. At that time, the campus demonstrations snowballed into nationwide movements, among which the Nichidai Tōsō was known to be the largest. Nevertheless, the meaning of this struggle is not fully discussed within the 1968 theory.

In order to delve into its meaning, the introduction examined the views that have developed so far when discussing 1968. Therefore, this introduction summarizes four studies (world-system theory, global history, reflective history of leftist movements, neoliberal takeover) that attempted to evaluate 1968, and considers the significance of the Nichidai Tōsō of 1968. In addition, various 1968 theoretical presentations and the image of Zenkyōtō have been dealt with as previous research, examining Japan’s 1968 as well as leading to a potential attempt to historicize Nichidai-Zenkyōtō.

Chapter 1 mainly covers the articles in the magazine Asahi Journal and reviews the history of Nichidai Tōsō. This chapter also looks at the irrational educational environment, including the institutional issues that private universities had in the post-war period through the flow of the Nichidai Tōsō in the late 1960s. Based on this background, this chapter focuses attention on what the Asahi Journal was like for Nichidai-Zenkyōtō. As Asahi Shimbun reporter Masayuki Takaki covered the Nichidai Tōsō, it was confirmed that the media dealt with the influence of the Nichidai Tōsō as well as the strategic aspects of the struggle. Considering the media's in-depth coverage of the Nichidai Tōsō at that time, it may have been intended to present possibilities by paying attention to the "novelty" of student movement.

Chapter 2 focuses on the beginning of the "Archival Activism" of Nichidai-Zenkyōtō, noting how the recording media was created in the Nichidai Tōsō. In this part, three archives (the record book *Hangyaku no Barike-do*, the record film duology *Nichidai Tōsō* and *Zoku Nichidai Tōsō*, the photo book *Kaihōku '68*) are analyzed, dealing with the reasons why Nichidai-Zenkyōtō students recorded their struggle. And now under the name of Nichidai 930-no Kai (Nihon University 930 Reunion), Nichidai-Zenkyōtō continues its record-keeping activity, which will be discussed in the next chapter.

Chapter 3 analyzes the record-keeping activity of Nichidai 930-no Kai. In most social movements so far, records were mainly produced by top leaders or chief executives, but in the case of Nichidai-Zenkyōtō, anyone could write their own experience. Therefore, this section pays attention to the journal series, *Record on the Activism of Nihon University: Unforgettable Days* published by the reunion members. This is because it shows that the process of the "Archival Activism" stems from the Nichidai 930-no Kai's plan to re-record the Nichidai Tōsō.

Chapter 4 examines Katsumi Nakamura's death in 1970 in the course of the Nichidai Tōsō that began in 1968, and considers the aspects of "Organized Violence" exercised by the university authorities. On February 25, 1970, Katsumi Nakamura was distributing propaganda leaflets near Musashinodai Station on Keio Line, where the temporary school building of Nihon University's Department of Humanities and Sciences was located. At that time, Katsumi Nakamura was attacked by a group of armed students affiliated with athletic association and died after falling unconscious. Nichidai-Zenkyōtō students had defined the existence of right-wing organizations and sports clubs which were mobilized as oppressive governance of universities, as "Organized Violence". They recognized Nakamura's death as a result of institutionalized violence by the university authorities and set up a committee to investigate and reveal the truth. This chapter approaches the question of why Nakamura died by retracing the process of how "Organized Violence", which was needed under the university's board of directors, thoroughly controlled the overall public order in close liaison with the police authority.

Nichidai-Zenkyōtō, or Nichidai 930-no Kai has arrived at its destination of record-keeping

activity through Katsumi Nakamura's death. This is because the reunion members' "Archival Activism" leads to an extension calling for truth-finding, along with the willingness not to forget the incident. Their activity is also a tribute to the dead, which allowed them to reflect on the meaning of keeping record. If one tries to record one's own Nichidai Tōsō, not only can it not reach the whole of the struggle, but it can also cloud the essence. However, sharing and recording memories together in terms of their Nichidai Tōsō provides an opportunity to reflect on the meaning of Nakamura's death.

In conclusion, this paper summarizes how to stay up to today's tasks through the practice of Nichidai-Zenkyōtō and presents a new 1968 image of Japan.