



FUKUSHIMA
NOTE



the present
progressive form

takashi honda

FUKUSHIMA NOTE - the present progressive

1,

The British nuclear testing program was carried out with the full support of the Australian government. Nine nuclear weapon tests were carried out at Maralinga and Emu Field in South Australia, and three tests were carried out on the Monte Bello Islands off the coast of Western Australia.

The Pitjanjatjara people have no form of greeting or farewell. When a task is completed, or visit at an end, and the time has come to depart, without a word, one simply walks away. Sometimes, before the children run away after time spent with us, they will say, "Pinitja" - their version of our "Finished" - to let us know they are about to leave, or "Ala, wiyaringu", which means "Well, that is all".

Women of the Pitjanjatjara clan are good story tellers talkers.

They sit cross-legged and rhythmically knock on the earth with the stick of the right hand. At the same time they slowly stir the sand by the right hand.

The beginning of Myth.

They are remembering the future

Emu,

Hiroshima,

Fukushima

2

The dependence to the nuclear power generation has been ever driven by the sort of Japanese version of Oedipus complex, < politician hunting for a concession - financial circles - research institution of university >, that is led by central authority called "Kasumigaseki bureaucracy".

So denuclearization, a movement away from reliance on nuclear power, cannot be consistent with the cynical vicious net of desires; Japanese version of Oedipus complex again.

This is the reason why the intervention of people is required from the outside.

But now the people breaks up like a piece ...

We can take the word of our friend who watched the video of Anti-nuclear-power demonstration 6th August at the Tokyo Electric Power Company.

"L'interdépendance des "No Nukes" court la Planète"

Here comes Everybody ! To Fukushima, To Hiroshima!

Let's visualize the voiceless of voice; "No Nukes" !!

3

Speak up loud against Nuke!

Takin' it to the streets! Loud, loud, loud, and louder!

Raising your voice and for being a true example.

Truly democracy

Tout mon coeur est avec vous,

No more Hiroshima, no more Fukushima!

This was only the beginning - let's put a stop to it!

Au Japon, VOUS MANIFESTEZ.....!

Please continue the movement as determined as you are. Love from Germany,

L'interdépendance des "No Nukes" court la Planète.

反原発と訴える声と声は、地球の規模で、互いに影響し合っていて、孤立してしまうことはないのだ。

Brothers and sisters!!

Oh! Una festa!!

Your struggle in Japan found an echo here in France. Your protest is universal.

Right on!

Keep the feeling alive. No more nukes for any of us. Japan must choose life.

Moi aussi je proteste !

4,

Along with Byzantine, Corbusier, Picasso, Blanchot I put the pieces of the novels I myself am writing. Then the books begins to look at the trace of silence/process of writing. It were an ultimate portrait, if I would be lost in the garden where the books look each other.

5,

Even scientists only usually consider what they want to consider, and see what they want to see. The politicians hunting for a concession...
TOO DANGEROUS! THIS GOVERNMENT NEVER LEARNS !!

The governor of Hokkaido decided to accept the commercial operation reopening of nuclear power generation

In 1925, after Einstein's theory had been generally accepted by the scientific community, D.C. Miller, the president of the American Physical Society, reported that he had repeated the Michelson-Morley experiment and found a positive result. In other words, he had corroborated Newtonian theory and falsified the theory of Einstein! If scientists had truly relied upon a simple falsificationist method, they would at this point have abandoned Einstein's theory. In fact, nobody did. Why not? To quote Michael Polanyi;

"By that time they had so well closed their minds to any suggestion which threatened the rationality achieved by Einstein's world picture. Little attention was paid to the experiments, the evidence being set aside in the hope that one day it would be proved wrong"

It has to be stressed again that scientists only usually consider what they want to consider, and see what they want to see...

(M.A. Plastow, *The Mind of science*, 1989)

6,

Is it impossible to have with American ordinary people the recognition; the atom bombing to Hiroshima and Nagasaki is simply against Justice? A certain American in Dublin said to me; the atom bombing to Hiroshima and Nagasaki could be really justified as the means to punish sinful people Japanese in war time.

It reminded me of the dramatic word "Get out, you devil!" at my friend's birthday party in Australia in the time when anti-Japan sentiment that had still remained among their parents until the late 1960's.

Later I learned the aborigine people, living their life in the desert, were the object of assimilation policy in the "White Australia". And now I think these words as the disguise of "Justice" because they came rather from a reasonable conclusion of utilitarianism. I see that Utilitarianism with social Darwinism speaks the atomic bombing to Hiroshima, Nagasaki and South-Australia (more 2000 were exposed to radiation by the nuclear testing of England). Nevertheless I had to keep silent to the words telling the atom bombing were a right thing

It is quite impossible to argue with them on their denunciation reciting from a high dimension of Moral; it is sin. or not.

But how it would appear if they judged with good intentions; the end always justify the means, that is; in the name of "progress", the greatest happiness of the greatest number at the expense of victims of the atomic bombing

However some Christians of West sincerely reflected the inhuman act of the atom bombing to Hiroshima and Nagasaki, I always come to myself to my experience in the childhood in Australia. I'm really afraid "Hiroshima" may be simply reduced to a narrative of Religion.

By the encounter of Irish ordinary people I was aware of the narrowness of my thinking. The 500 people, having gathered at US Embassy and protested the US' bombardment in Iraq, thought their history of "great famine" in the 19th century (more than 1 million starved under the rule of England) as the equivalence of "Hiroshima" in the 20th century. It was important events in my life to know that the others were remembering the future, "Hiroshima".

I don't accept the skeptical criticism; they are reading the differences as they want.

All creative things is always going like this; heterogeneous accident, associative montage, and simulacrum. A real pacifist never dissects "Hiroshima", as "this one is myth and religion, that one is history".

Remembering the future. It happened that the ordinary people projected their genuine sense of Justice on Hiroshima with the protest.

Even if it might be desperately difficult, I cannot but hope that, in the future, it is possible to have with American ordinary people the recognition; the atom bombing to Hiroshima and Nagasaki is against Justice.

And the problem of Fukushima on going can't be really settled without "no more Hiroshima, no more Fukushima".

7,

Nagisa Oshima always invents his memory to the cinematic fantasy. If it had stopped once, it would become the fossil. Nagisa Oshima was 8 years old in wartime. He remembers that he buried in the underground his father collection, the Karl Marx's *Das Kapital* translated in Russian because he avoided the confiscation of the military authorities and the disposal by his mother. He saved the book. Later this memory would be transformed in the image of love. In his film, "Sada" cut off her lover's penis and buries it in the vagina...

8,

Purgatory. A place or state of suffering inhabited by the souls of sinners who are expiating their sins before going to heavens. Purgatory lies between Heaven and Hell. A prayer of living persons arrives in Purgatory. By invention of Purgatory the people of the Middle Ages could deconstruct the church's dogmatic dualism (Heaven/ Hell). If a Purgatoryan gives the alarm and evokes a concrete image of our responsibility to the next generation, it is really what matter to us because we have to stop the Nukes that usurp any possibility of the future

We need to see this happen all over the world.. one world, one people

Music and dancing/sounds of optimism/ the really young ones there to learn they have a voice and must use it when necessary

I wish you all the strength, power, luck, success, patience.....and of course lots of people who join the movement!

The protest is necessary...

The numbers grow and the protests have taken on a life of their own.

Save the planet!!!

Grazie...is wonderful to fight for our rights...

Keep the movement alive!

We are always there with our heart

Les manifestations ont gagné toute l'Europe, mais, parfois, mal relayées par les medias

Always with you in solidarity.

La France a manifesté elle aussi hier

Chapeau !

Fukushima mon amour

私は3. 11から人生観が変わってしまいました。福島とその周辺地域に住む人たちのことを考えると決して他人ごとではないのです。もう世界が変わってしまった。それは同じ姿をしたまったく違うところ。・・また探してみよう。そして登りながら見回して見よう

DENUCLEARIZZATA! Italy abandoned its nuclear programme

Les Italiens se sont réappropriés leur destin." La participation a été très forte, 57%,

**Les italiens dans le sens de l histoire ne veulent pas de la terreur de l atome , fukushima n est pas un terrible desastre en vain
No nuclear here!! For first time all people vote for NO. I dedicate my NO to Japan which is always in my heart**

9.

Everything should be re-thought, re-evaluated, what do we really need and what do we want exactly. Environment affair is political matters. Without outside pressure old-fashioned organizations won't change. It is the case in Japan. I'm thinking that the outside pressure is indispensable to a reconstructing people's life in Japan. However it's seemingly passive, the outside pressure is rather welcomed if they are really coming from the voice of people in the process of realization of Freedom. Our demonstrations have been encouraged by the action of people refusing pseudo "Freedom" having been ever dominated by the Capital since the Industrial Revolution at the expense of peoples democracy

10,

Qu'est ce que la manifestation?

"La communauté n'est pas le lieu de la Souveraineté. Elle est ce qui expose en s'exposant.Elle inclut l'extériorité d'être qui l'exclut. Extériorité que la pensée ne maîtrise pas (...)" (Blanchot, La Communauté inavouable)

11,

Soleil cou coupé

太陽 首 切られ

(Apollinaire 1912)

12,

"The nuclear allergy" really deserves "Justice" ?

The Japanese has the "nuclear allergy", that is not so reasonable to the foreigners. What is the "nuclear allergy"? It came from their own historical experience of Hiroshima and Nagasaki. "The nuclear allergy" has ever dominated Japanese people as X, "Justice" rather than a psychological thing .

The demonstrators calls, "No more Hiroshima, No more Fukushima!"

13,

· What is the case of the transition from "the possibility of reduction" to "the impossibility of reduction" ? Kant gives the example; the

Understanding , being normally connected exclusively to the Sensitivity, transcend itself to the territory of Reason.

· And what is the case of the transition from "the impossibility of reduction" to "the possibility of reduction" ? It is the case that the Understanding , as a homeless , wants to return to its own territory adjacent to the Sensitivity.

· Yea!...In either case one may freely describe it "self-imposed exile", compared to my case "Dublin - London - Tokyo")

· The Literature, after being independent from grammar, always wishes its return to the hometown of the language. It is by self-imposed exile that the writing action encounters with language.

14,

In praise of...FREEDOM

The part "should" in the sentence "One should stop a nuclear power" is understood according to the category as a concept of regulation. If it were seized too much with his/her interest such as "electricity is not enough", it would be difficult for it to arrive at the gate of "Idea" of "Freedom". It is only by a human being that the Idea of "Freedom" is realized in "Nature", his/her "Sensibility". -

15,

NO MORE SECRET !
NO MORE BE-LIE-VE !

16,

Revealed: British government's plan to play down Fukushima

17,

Make material energy flow with the stick you hold in the right hand, and stirs space-time sand with the left hand.

It is a magic violin of Einstein playing for people's friendships...

"Gravitation is not responsible for people falling in love"

No more Hiroshima, No more Fukushima

18,

"The tsunami of Fukushima Nuclear Power Plant " is not a beautiful picture postcard for the past. (like the Hokusai printing, "an ukiyo-e") If you thought that Fukushima were already past, and still decided to continue the conventional atomic energy planning all over Japan, to the ambiguous Japanese, will there exist any future?

19,

Each time there'll be more of you!

Oui, POUR LES ENFANTS ! Pour la suite des choses, pour la vie !

YES!

Humanity is waiting. We have to save it. The world is behind the people of Japan.

J'espère que vous serez écoutés.

Hope is what we can have , determination is something we must cultivate !

I wanted to be there

Such a small world: could be your next door neighbors....(actually they are).

ハーメルンの笛吹だけではどこかへいきっぱなしになりそうなのでちんどん屋さんがついておれてるんですね。日本の人々が縦から横のつながりへむかっていくせかいへ。

For the children

Folks...we want humanity NOW!

We should do a world march against nuke,

there is a lot of trust that people will always care for other people first/money vs the health of humans, of animal life, of land

Nous devons tous prendre conscience que nous sommes les utilisateurs de cette énergie /chacun d entre nous a une responsabilité

ça c'est émouvant avec cette chanson...

attaque contre ce qu'il y a de plus sacré, la vie, chaque vie/Soif de pouvoir et de richesse sans souci de la vie des autres

Qu' en France, en Europe, sur toute la Planète, associations, mouvements, antinucléaires coordonnent luttes, revendications 団結だ

"彼らに言わせると、「東京電力福島第一原子力発電所」。「東京」の為の電力を「福島」が供給しているのであって、福島＝第一原発ではない。海外にはFukushimaの名前は発信されるが、for Tokyoとは発信されないわけです"

Eternal solidarity

「クロマニヨン人だってせいぜい4万年前。ガラス固化か地層処分が知らないけど高レベル放射能廃棄物を10万年も保管するって誰が責任を
....」

The irresponsability can't be accepted

I agree with all of myself and always I tried to make civil rights battles against nuclear danger

LET'S FINISH NUCLEAR POWER GENERATION !!!

The world has achieved brilliance without wisdom, power without conscience. Our is a world of nuclear giants and ethical infants.

No more death for nuclear accidents or attacks.

En Europe, la question du nucléaire, avec l'anniversaire de Tchernobil, soulève partout uen opposition radicale au nucléaire

What happened in Japan can happen in China or in the USA for that matter.

I agree with the protesters. For the sake of the planet and future generations

FUKUSHIMA NOTE - the present progressive

20,

[P · O · E · M] X [T · H · E · A · T · R · E]

Nothing is too weird
or banal
not to float
around the virtual
nothingness of /megapolis

Thou, Tokyo !
An expanse of
self-righteousness of the
nuclear ash

illegible writing

less than the ash of
dissipated rose...

21,

Dissimuler est la première nature de nos gouvernements et de nos entreprises
..just like セラフィールド in England.... please stop!
Pachamama (Mother Earth)! that taught me my Native American friends
No more hibakusha
INDISPENSABLE de poursuivre votre action relayant les nôtres
IT GONNA FIX IT I KNOW I HOPE WITH A BIG CHANGE INTO OURSELVE !
We are with you. Thus same thing can happen anywhere in the world

22,

David Hilbert says; it is quite possible for Geometry to express itself with "a desk", "a chair", ""a beer mug" instead of "a point", "a line", "an plane".
In the other word, Geometry can be considered as the system of relations without its substantial origin, "a point", "a line", "an plane".
It is the case in Cinema. If I replace "an actor", "a screen", "a pan" with "a bird song", "a dead leaf", "a walk in reverie". Le cinema substitue à
notre regard un monde qui s'accorde à nos desires ?

The Hilbert's project to establish rationality in the mathematics in ultimate form,
took a remarkable utopian mission for "revival of Europe". It can be regarded the prototype alluding to "identity crisis of of Europe. In 1918 Oswald
Spengler wrote "Der Untergang des Abendlandes". It was particularly since the devastation after the First World War that the intellectuals have
thought "Europe" to face with the threat of fall. The platonic mathematician might be cynical if he ridiculed Hilbert's project as "fate to fail in". Kurt
Godel bitterly described it "a strange hermaphrodite community" because he thought that the Hilbert's fatal mistake consisted in his finit method
that gave an authority to calculation of an infinite world, that can be belonging exclusively to the realm of transcendental belief. Acting ultra vires.

The Hilbert's program could be re-invented in its proper place along with the philosophical invstigation; there is a domain of rationality in that lives
the humanity. This rationality is closely related to the human's reason as the subject, the practical reason that Kant calls. So it can be returned to
neither a positive domain of experience (neo-liberal order of exploitation), nor a transcendental domain of God (manufactured fundamentalism, a
psedo-revivalism in "kimigayo", "hinomaru"). This rationality discloses sans cesse that the "revival of Europe" is a great illusion(Renoir's film!) as
"revival of Japan" as long as it is lack of view of reconstruction of humanity. the liberation for the oppressed. I fully realize it after 3.11

23

Kenzaburo Oe pointed out "a delay" that is characteristic of the Japanese intellectual that cannot decisively raise their opposition to the nuclear
power generation.

The Japanese intellectual fail to understand the voice of Anti-nuclear movement against the official story telling its the absolute complete
program. If the nuclear disaster teaches us anything, it is that a perfect safety system is unattainable.

it's worse if the Japanese intellectual think that there is sort of a myth about the safety of a nuclear power plant around the protesters of Anti-nuclear movement, and that a myth about the danger of a nuclear power plant is as groundless as a myth about the safety of a nuclear power plant

BIG SHAME !

Japanese should take it more seriously that the commercial business of the nuclear power generation export, the Government is now planning to the future, is just violence, the same as torture. Put people to the torture. Frantz Fanon pointed out a terrible reciprocal effect in it ;the person tortured falls into the dreadful apathy, then the same effect is extending to the torturer (as in the careful reading on the Camus' *Etranger*). Now think it! The nuclear power generation export results in not only the serious degrading the dignity of life for the people imposed to accept the transaction, but also the massacre of human nature of Japanese people as pledging in Japanese Constitution to live forever in harmony with the other Nations in the international community.

· Cinq mois après l'accident qui est loin d'être maîtrisé, on cherche vainement des responsables à un désastre dans lequel se mêlent insuffisance de précaution, dissimulations, falsifications de documents, mensonges et manipulation de l'opinion. *"Pas plus qu'à Tchernobyl, personne n'assume de responsabilité"*, estime Kenzaburo Oe, Prix Nobel de littérature. Comment en serait-il autrement ? L'incurie se dissout dans une nébuleuse de collusion entre administration, opérateurs, fabricants de réacteurs et grands médias qui répercutaient les assurances des experts de ce que l'on nomme ici le *"village nucléaire"*. — Le monde août

Even though Fukushima is not worse than Tchernobyl, no one assumes responsibility", says Kenzaburo Oe 大江健三郎, a Nobel Prize winner of literature. Things are getting serious. The idleness itself dissolve in a collusive nebulosity between administration, operators, manufacturers of reactors and mass media that fabricate the repercussion of assurances. They are all the experts that one call "nuclear village (nuclear-propelled)". _Le Monde August

24

In the "Waiting for Godot", Becket is supposed to emphasize the significance of accepting the world without meaning. But if one radically denied meaning, consequently even <meaningless> might be collapsed and disintegrated. The philosophy of absurdity really expected the relativism ? In the repetition of pessimism and optimism Becket might have waited for the very coming of <meaning>. Anyway I can't find definite reason on why one has to live/die with <meaningless>, the nuclear power generation</meaningless></meaning></meaningless>

"Delay" is defined postponement of certain decision. By the strategy of introducing "delay" into "text ", the intellectuals de-center the compact space of system that is inertially reduced to a power of imperialistic decoding along a wholeness, table of division and exclusion. In other word, the déconstruction substitutes the interior concealment of text "sacred" with the exterior of relation independent of the subject to text, as it is the responsibility for the intellectuals. So I can't accept it that the Japanese intellectuals are only being "late" for denuclearization , leaving the text attached to the nuclear village (community), in which government, capitalism, and academy are incorporated. Wandering Japanese intellectual...

What is the text Japanese intellectuals has to déconstrùct ? It is the binary opposition such as the cognitional voice;"safe" or "not safe", around that turns the antinuclear movement in Japan. They really need l'écriture et la différence to a political matter;a formal objection denouncing, "Stop it !". They would know that déconstrùction is in the nature of the political.

25

■

Becoming walk of Duchamp's bachelor-machine, becoming girl and plant, becoming process itself, becoming space of topologic manifold.

The practice of micro-politique, awaking the Kant's "the faculty of practical reason", is indispensable to the Deleuze's concept ;Imagination without totalitarianism, faculty of Reason imitating one of Imagination , multitude without representation

■

Three protest demonstration; the Anti-war movement in Dublin against the US'bombing in Iraq, the Anti-globalization movement against G20 in London, the anti-nuclear power generation demonstration in Tokyo.They have expressed what Deleuze=Guatterri call

in "Anti-Oedipus".The manifestation of invasion by Imagination that take the ability of Reason, the multitude without mediation, the process itself of becoming, the noise marching on by Imagination without wholeness...

26

- **The Guardian; Noda, the son of a member of Japan's self-defence forces, is critical of China's military buildup and has argued that Japanese wartime leaders convicted by the allies after the second world war should no longer be regarded as war criminals.**

BBC news "Unlike Mr Kan, the new PM "Noda" wants Japan's halted nuclear reactors to be restarted and has not backed his call for a nuclear-free Japan."

27

Fukushima note is as kafka-ésque as Joyce, an opened text, porosity/being there as an opened question as a death coming from within

The commentarial study consist in substitution. By substitution people makes a classic productiveness. It depends on the human's distinguished nature that it always abandons the closed interior space of interpretation and traverses to its without. To reduce the relations of paysage to viewer to the relations of book to a reading subject. I love the paysage of voyage, Sessyu (雪舟), Rembrand, Mizoguchi, Tarkovskii, Godard

28

- **We have to invent our memory without cease. Because once we stopped it then we would become fossilized. Nagisa Oshima always invents his memory to the cinematic fantasy. He remember that he put the book in a pot avoiding the confiscation of military. Later a memory of burying a book in the pot in the earth would be transformed in an image; Sada cuts off her lover's penis to puts it in her vagina**

I think this image the regeneration after the great Kanto Earthquake of 1923
Certainly we need an image of regeneration after the collapse 3.11

29

We have to learn from history; illness caused by pollution, "minamata mercury poisoning" and "itai-itai[ouch-ouch] disease". After meeting regulatory standard, the industrial polluters left a matter as it was. As a result the enormous contaminant concentrate to the vast area couldn't be stopped. It was disaster that the court had ordered the burden of proof by the victim and the compensation post factum. One needs the precautionary principle and the burden of proof by one who damage.

30

NO NUCLEAR POWER HERE !"

"THIS SEA DOES NOT BELONG TO YOU"

The islanders sued the utility, charging that part of the plant would stand on public land; The Japan's Supreme Court threw out that lawsuit in 2008. (The Japan's Supreme Court has dismissed more 200 appeals from the activist against nuclear power. We learn that a judge of it took a job in the power company after leaving the court service. Shame! He gave it to a judicial decision that the myth that nuclear power is completely safe.)

31

I am thinking freely.

I know that nuclear power generation is very dangerous, but my concern is only an argument. I never take action - Why?

One is often seized by the thing which is actually his/her desire called " an economic rationality".

Kant points it out clearly. Oh, it is impossible!, because...

when it comes from your desire, the practical reason can't find any place for its action; STOP IT!

Practical reason never goes with your desire hand by hand.

わたしは、原発が危険と知っています。しかし議論ばかり続けて行動を起こさない—なぜでしょうか？経済的合理性という、本当は自分の欲求でしかないものにとらわれて分ったつもりになっているだけです。カントははっきり指摘します。止めると求める実践理性は、あなたの欲求に根ざしては不可能であると

32

TOKYO September 6, 2011, 07:13 am ET

Nobel laureate Kenzaburo Oe urged Japan's new prime minister on Tuesday to halt plans to restart nuclear power plants and instead abandon nuclear energy. Oe cautioned Prime Minister Yoshihiko Noda against prioritizing the economy over safety. Noda has said he will allow idled nuclear plants to resume operation when their safety is confirmed.

"The new prime minister seems to think that nuclear power plants are necessary for Japan's economy, and how to resume their operation is one of his key political agendas," Oe said. "We must make a big decision to abolish all nuclear plants."

Oe, who won the Nobel Prize in literature in 1994, said the accident at the Fukushima Dai-ichi power plant six months ago caused the Japanese public to want to reduce their dependence on nuclear power, but that feeling seems to be fading.

Noda, who took office last Friday, becoming Japan's six prime minister in five years, has said he does not plan to build new nuclear plants and will decommission those that are aged. But he said he plans to restart plants whose safety is confirmed to relieve power shortages and help Japan's economic recovery. More than 30 of the country's 54 reactors are idled, forcing a nationwide conservation effort this summer.

The nuclear accident at the Fukushima Dai-ichi plant was like "a third atomic bombing" that Japan inflicted on itself, Oe said. "We already faced the major threat of radiation from Hiroshima and Nagasaki. Now, many children will have to live with radiation threats for 10, 20 or 30 years from now." - New Yorker

33,

- **Is a demonstration nonsense? No. It has definite purpose. It is the act for society to make demonstration.**
(Kojin Karatani)

- **"The new prime minister seems to think that nuclear power plants are necessary for Japan's economy, and how to resume their operation is one of his key political agendas," "We must make a big decision to abolish all nuclear plants." "The nuclear accident at the Fukushima Dai-ichi plant was like "a third atomic bombing" that Japan inflicted on itself, Oe said. "We already faced the major threat of radiation from Hiroshima and Nagasaki. Now, many children will have to live with radiation threats for 10, 20 or 30 years from now."**

- (Kenzaburo Oe)

"The nuclear energy is accompanied with the sacrifice and dilapidation"

■

"In Italy human life is never threatened by nuclear power generation any more, but Japanese have to continue being afraid of a nuclear plant accident from now on"

**(The speech from Kenzaburo Oe at the mass meeting of anti nuclear movement
19 September)**

- **And it is gradually becoming clear just for half a year...we are facing the power that will still promote the nuclear power generation ignoring huge sacrifice. We were thrown away...We are ogres in Tohoku region burning its anger calmly.**

**The speech from a victim at the mass meeting of anti nuclear movement
19 September**

34,

It is my understanding that Volition is opposed to Understanding but is in agreement with Imagination. Apart from positive knowledge of cause-effect, Volition is so humanly human, therefore so political, that it highly values the side of cause the transcendental subject makes out of the groundless.

Toward a recovery of totality lost, political involvement (agencement) never ceases to invent the relation of space to demonstration of volition as Reason takes its relation of itself to Imagination; this is anti-nuclear movement, a process of de-center

35,

CAN YOU BE A GOOD PERSON IF YOU DON'T PARTICIPATE IN POLITICS ?

CAN YOU BE A GOOD PERSON IF YOU DON'T PARTICIPATE IN DEMONSTRATION?

ARISTOTLE SAYS; THE MAN WHO IS ISOLATED - WHO IS UNABLE TO SHARE IN THE BENEFITS OF POLITICAL ASSOCIATION, OR HAS NO NEED TO SHARE BECAUSE HE IS ALREADY SELF-SUFFICIENT- IS NO PART OF THE POLIS, AND MUST THEREFORE BE EITHER A BEAST OR A GOD.

LANGUAGE IS DISTINCTLY HUMAN CAPACITY. IT ISN'T JUST FOR REGISTERING PLEASURE AND PAIN. IT IS ABOUT DECLARING

WHAT IS JUST AND WHAT IS UNJUST, AND DISTINGUISHING RIGHT FROM WRONG.
YES, DEMONSTRATION IS THE USE OF LANGUAGE !

36,

Connaître, revient à saisir l'être à partir de rien, ou à le tamener à rien, lui enlever son altérité. Ce résultat s'obtient dès le premier rayon de lumière. Eclairer, c'est enlever à l'être sa résistance, parce que la lumière ouvre un horizon et vide l'espace - livre l'être à partir du néant.
(Totalité et infini; Emmanuel Levinas)

FUKUSHIMA NOTE - the present progressive

37,

What is the Supreme Principle of Morality?

Is it really hopeless if we don't work on the politician? It is hypothetical imperatives, a logic of money that dominates a capitalism of nuclear power generation ;if you want X, then do Y. Attention! Our practical reason is totally a different thing.

It is categorical imperatives; do the right thing ! That is Justice.

政治家に働きかけないと効果が無いか？それは結果を追うカネの法則で、原発と同じ法則。私達の実践理性は全く別のもの。正しいことを行え！

38,

What is a mutual complementary relationship ?

Volition is opposed to Understanding but is in agreement with Imagination. Apart from positive knowledge of cause-effect, Volition is so humanly human, therefore so political, that it highly values the side of cause the transcendental subject makes out of the groundless.

Toward a recovery of totality lost, political involvement (agencement) never cease to invent the complementary relation of space to demonstration of volition as Reason takes its relation of itself to Imagination;this is anti-nuclear movement, a process of de-center

「意志」というのは、知識と対立し構想力と一致をなす。因果律の客観的知識から自立する、超越的主体は、人間的に人間的、従って政治的である故に、「意志」に於ける原因のみに価値を置く。結果には無関心。理性と構想力の如く、意思表示と空間は相補的な関係をとる一高度な次元の全体性の回復を通して。つまりこれがデモだ

39,

The collapse of my sense did not took place in the Tohoku earthquake disaster and the Fukushim nuclear power disaster. The collapse is coming out of my decisive despair for the news medium that has ever kept ignoring the anti-nuclear demonstrations for three months

私の崩壊の感覚は東北震災や原発災害ではなかった。崩壊は、反原発デモを、三ヶ月間平然と無視し続けた報道に対する決定的絶望から来たのだ

In any case, a slow process was under way in me , which made me sense my consciousness as being all the more free and absolute, the more my life became committed, contingent and enslaved ; to the point of finally showing me my present life, to which I was so attached, which I had taken as my very being, as one experience among others- supported, maintained and superseded by my consciousness, (Sartre, War Diary 1939)

40

Impossible de ne pas penser à l'attaque allemande qui a sans doute lieu en ce moment. Je me sens lié à ce monde qu'on veut détruire. je réalise que je lui appartiens. Impossible de ne pas sentir ses attaches.Ce monde qu'on détruit, ce monde de la paix, c'est en lui que j'étais homme, chaque destruction partielle est un peu ma destruction. (Sartre, 1939)

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"I feel myself tied to this world which they want to destroy.I realize I belong to it. Impossible not to feel one's attachments.This world being destroyed, this world of peace, this is where I was a man; each partial destruction is to a degree my destruction" (Sartre, 1939)

That authenticity is torn off from words like this ! The world is neither "フクシマ"(the katakana syllabary, meaning Fukushima), nor "福島" (the kanji,a chinese ideograph, meaning Fukushima).

But the world is my FUKUSHIMA. A voice crying for help , or a refuge hoping to regenerate world ?

これほどまでに、言葉から真実性が剥がされてゆくとは！世界はフクシマでも福島でもない。世界は私のFUKUSHIMA。それは世界へ向けて発した救いを求める声？世界を再生したいとする避難所？

41

"In Poland we have a saying: Pessimists study Russian, optimists study English, and realists study Chinese."

Owlcato says; Pessimistically optimists, or optimistically pessimists study Japanese - a gray zone

42

It is after 3.11 that nothing has remained identical. My picture-landscape of Godard and Joyce is not exceptional.

What one is looking ?(Godard). Where one comes from and goes away ?(Joyce). It seems that these questions have ever collapsed after 3.11. Nevertheless, as Pascal says, human being is a reed to think so that it cannot cease to reconstruct these questions more universal, avoiding from falling again into a trap, a representation of closed system as totalitarianism

It does not matter how slowly you go as long as you do not stop. (Confucius)

ゴダールとジョイスの風景が変わってきたー変化が始まったのは3・11以降だ。即ち、なにを見ているのか？どこから来てどこへ行くのか？という問いの意味が崩壊してしまった後。人間は考える葦である。だから、この問いを、なんとか再生しなくてはならないー閉じた体系の幻想に騙され続けることなくだ

43

To be in a precarious state of balance;

What is our reality ?

The reality in present, about that the ordinary people is anxious, is completely irrational.

And the reality in future, that Japanese government and TEPCO promise, is completely rational.

Then from this balance a new myth about the safety of a nuclear plant is going to be re-born deceitful.

And who is winner?

I say, a nuclear plant is sole winner.

By malfunction a nuclear plant dominates people.

By fear a nuclear plant dominates all the world.

It isn't balance but contradiction...

Man is fully responsible for this contradiction as his/her choices.

脱原発派が憂う非合理的な現実と、（それを打ち消す）推進派の約束する未来の合理性が均衡し合うー新しい安全神話が捏造されていく。原子力発電所だけが一人勝ち。壊れることによって、恐怖の支配が自立していく矛盾。この矛盾も、私達は、自分達がなした選択として責任をとらなければならないーサルトル

44,

Spinoza says; people, led by Reason, lived well in natural state because this case was the happiest for them. So this is the reason why Reason should play a key role in Commonwealth.

People are standing as multitudes, "Fürsichsein".

Now multitudes have to form one Reason. Japanese can't be forever an existence of "an sich" that lives passively like animal depending on the irrational fear of nuclear

スピノザ曰く；人々は自然状態において理性に導かれて生きていた。この場合が一番幸福だったから、共和国においては、理性が中心となるべきだと言いました。

いまこそ、群衆は、自己と向き合う存在として一つの理性を形成するときではないでしょうか。それまでは、受動的に、核の恐怖に不合理に依存する、動物の如く生存しているだけの、即自的存在でしかありません。

45,

Puccini's "Tosca" reminds me of knight story because she tries to rescue her lover, artist. And Tosca, like King Oedipus, is too seized with the word of others so that a catastrophe inevitably occurs. In the end Tosca leap off... But attention! Isn't it an ambiguous expression to make the audience judge that Tosca lost her life? I interpret that Tosca ran away from the autocracy power collapsing. In other words, she does from the judgment of the king and god. As Oedipus, Tosca survived —

ブッチーニ「トスカ」は、芸術家を救い出す騎士物語の側面がある。トスカは、オイディプス王みたいに、他者の言葉に囚われて、破局につき進んでいく。最後に、身を投げたトスカが本当に死んだかどうかは非常に曖昧なのだ。専制権力が崩壊する混乱のなかで逃げ出した、と、私は解釈したい。つまり、教会と君主による死の裁きから、トスカは生き残ったのだとー

Nation of an opera house.

How Japanese is now suffering as Tosca ?

Why we are repeatedly subservient to Terror that has ever acted against the interest of people?

Who like these hammy performance? The macho right-wing politicians are still threatening the people as Terror speaks to a desire of the self-preservation; "Stop the nuclear power. Japan (an economic superpower as No.1) would be ruined", "To have nuclear power for the sake of your fatherland with ring of nuclear" (Alas, Wagner !)

It's too much. No more wild fancies like that. Let's make a social contract and establish society led by universal reason opened to friendship abroad.