

'76

THE S.S.

VOL. 10

KANSAI UNIVERSITY
OF
FOREIGN STUDIES
E. S. S.

3 Minutes a Day
TIPS FOR MENTAL HEALTH
AND ARMSTRONG

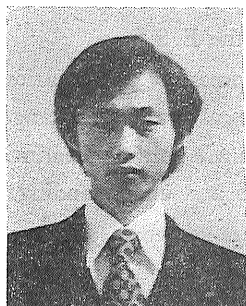
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Why...?

Because...

GREETING



This year can be said to be a turning-point in the history of our club because of the birth of a new section, the Discussion Section. And we have realized the importance of logical thinking and speaking, which I believe is the essence of debate. This reform gave us time to consider what E. S. S. has been.

E. S. S. tells me a lot of things. The thing that is just now crossing my mind is this : A circle activity is not connected with one's qualifications or credits. Our members are risking their youth. All our memories of club activities will remain vividly in our minds to enrich us long after graduation.

However, in the case of a student who simply works for credits, will ordinary classes give him a sense of belongingness? Will he be interested in attending alumni association meetings? Such a student might have the feeling that he gets concrete benefits temporarily. But after that a part of his precious life will be empty.

Here, the words of one of our members occur to me : "I firmly believe the friendship we have through this club will continue forever."

We have just celebrated the 10th anniversary of publishing this pamphlet. For 10 years deep thinking has gone on in our club. Now we have reached a milestone. Therefore, it is now time to begin a new period of consideration for the future.

What will be the basis of this new thinking? It will be "the WHY? question", and will employ words, logic, analysis, case construction, attack, and defense as needed in communicating with native English-speaking people. These skills can best be improved by Debate. Mr. Joubert, laying emphasis on the necessity of Debate, says, "It is better to debate a question without settling it than to settle it without debating it." I hope a Debate Section will also be established in the near future.

From now on we must keep in our minds the idea that a Cooperative Spirit among E. S. S. members is O. K., while lack of competition among them is "no-no".

Finally, on this occasion, I would like to express my deepest appreciation to the university authorities, to all the professors who consistently support us in our program, and to all the members of the E. S. S. of the K. U. F. S..

Akihiro Mizuno
President of E. S. S.

A handwritten signature in cursive script that reads "Akihiro Mizuno". The signature is written in dark ink and is positioned above a horizontal line.

To the Members of E.S.S.



I extend my greetings to all members of the E. S. S.

I wish to congratulate you and also to express my appreciation for the efforts you are making to bring about cultural interchange through the medium of the English language. You are holding meetings and conferences to discuss international relations and understanding.

I would like to suggest, however, that these meetings and conferences you sponsor are accompanied with action. At our university there is plenty of opportunity for association with students of other countries.

May I quote here a paragraph from a report by sixteen eminent scholars on how to develop a common, wide-angle and long-range perspective on current world conditions.

“There is need for a new humanism beyond the superficial unity that is imposed upon men by the global communication system. We cannot be kept together to build a new future unless we are linked to our fellowman by more than survival instincts. What each of us needs is a new moral vision or a new philosophy of history capable of giving us some sense of the value of our place in the changing world in which we live.”

There is a strong belief in this “new humanism” that our university can be dedicated. What we can do, through the creative power of education, is to expand the breadth and the depth of human wisdom, sympathy and perception.

(Mrs.) Takako Tanimoto, D. H. L.
President

To the Members of E.S.S.



To all members of the E. S. S., I express my greetings. I wish to express to you my congratulations for the active part you are taking promoting further knowledge of the English language—spoken, written and comprehension.

Many opinions are expressed today by linguists who are analyzing the methods which are used today in Japan in teaching the English language. Some deplore the over-emphasis on translation and insist on an oral approach ; a few criticize the poorly written textbooks; others blame the poor result on psychological grounds — that is, the

Japanese tend to live in groups. In schools, students learn the rules of grammar, memorize important phrases ; but once out of classrooms they gather in groups and speak only Japanese.

Each foreign teacher apparently has his own pet idea as to which is the best method and is more likely to prepare his own textbook. A coordination of all these ideas — each has its own individual merit — but this is easily said but difficult to realize.

What I would like to emphasize in this message is that whoever your teacher is or whatever text you use, the basic factor as to whether a student learns the language or not depends entirely on the student himself. Is he alert to the intricacies of the language, if it is intricate? Does he take time to analyze the language, comparing it with his native tongue? Does he conscientiously memorize phrases so that he becomes thoroughly accustomed to the rhythm and nuance of the English language? Does he go out of the way to listen to spoken language as often as possible? Has he selected a speaker or a writer whom he wishes to make a model of his language study?

My final advice is for students to have a definite goal. Do not simply imitate. It does not matter whether you are a slow learner. The important thing is for you to make full use of your intelligence.

I envy your youth. Keep your hopes high. Your future is bright.

Sadato Tanimoto

Sadato Tanimoto
Vice President

E. S. S. Summer "English Live-In" In Retrospect



Looking back at my days at the E. S. S. Summer "English Live-in", my impression is one of intense satisfaction. I remember a well-organized and self-disciplined group of young people dedicated to the common purpose of improving their English ability so as to make the maximum contribution to Japanese and world society.

From early morning till midnight I witnessed a new generation of Japanese, acting from inner convictions about what is right and good for man, rather than simply conforming to commands and propaganda coming from human authority in high places.

I watched these young people as they strove to think matters out straight and then to express their thoughts courageously and in understandable English. I witnessed continued growth in true humanity as well as in the ability to communicate in English.

I saw genuine "human community" — the goal of all on this earth — in action, as older experienced student-leaders with gentleness and firmness evoked the thoughts and opinions of younger, still reticent new members. I observed freshmen, truly respectful of their seniors, drawn out of their timidity and on to express their ideas with confidence and conviction : and I also saw them accept the advice and correction of their leaders

MESSAGE

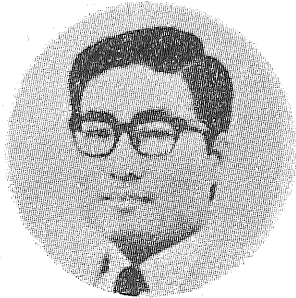


How swift is the flight of time! I have already put in almost three years and a half as a university student, and my student life will be at an end in a few months. These days I sometimes think about the following questions spontaneously : "How have I spent my university life for the last three years and a half?" "What have I been able to experience in the life of Kansai University of Foreign Studies?" My answer is that nothing has been so meaningful to me as life in the English Studying Society. Nearly two hundred students are spending their college life in E. S. S. You will find a variety of people there. Furthermore, what they think about is varied, and ranges from serious topics multifarious to funny ones. Living and working with such a large number of people, sometimes we pulled together, and at other times we fell out with each other. I myself felt a difficulty in getting along with people. However, regardless of whether it was valuable or valueless, the whole gamut of experience which I was able to get from the life of E. S. S. will surely have a favorable influence upon my future life. I also feel that there are many kinds of people in university life, and it is very important to find our own identity among so many fellow students. Of course, it will be some years before all this has a noticeable effect, and right now it may be too difficult for words. But I am convinced it is worth attempting, no matter how difficult. Incidentally, Fellow Members! From now on E. S. S. will continue to be improved step by step.

Please exert all the effort possible!

Kazuo Wakiya
The Former President

Dear Members of E.S.S.



Congratulations on the 10th issue of your pamphlet, "E. S. S.", and I am really happy to send my message to you on this special occasion.

I often think that the activities of E. S. S. should not remain within the range of an English conversation club. In other words, the quality of the club activities, as well as the English proficiency of the members, must be improved year by year. From this viewpoint, may I make a suggestion that will help this club to function better.

First of all, we must recognize that both junior college and university students can at the most attend the club for only a year and half and three years or so, respectively, during their college days. This would not be changed, even if the club were operated separately. Also, we must know that the members have different levels of proficiency in English.

Each section of this club is divided into two or three grades, such as a preliminary course and an advanced course. In the preliminary course, English conversation lessons and fundamental training of the section are given to the members, including newcomers who are poor at English conversation and want to study it. After completing this course, the members are moved up to the advanced course to specialize in the particular activities of the section and to make necessary preparations for intercollegiate contests such as debating, speech, and drama contests. For such contests, you may also temporarily or permanently establish specialized teams, as the case may be, which are made up of selected members from all sections.

According to this system, the members are allowed to choose either course according to their own English proficiency and interest, even if they are new members. The members, however, are required to complete the preliminary course within a year, and the advanced course may provide them with a long-term curriculum for specialized activities.

If you have an independent class to study English conversation separately from the sections, the preliminary course may be more specifically operated as part of the section activities.

I believe that this suggestion will enable the members who wish to do so to study English conversation, and it is one of the ways that will make this club run rationally and improve the manner of activities.

With best wishes for your success in the forthcoming University Festival and for the future growth of this club.

Sincerely yours,

Shigeo Negoro
The primely president

英語道とは

異文化間コミュニケーション 松本道弘



ありかとう。ESS
 愛し心せりよこん
 ソキート事件は、WNY(ワニ)の
 風エの発物と思ひます。他社
 「さういふ習慣は、前例があ
 り、大企業より、いゝこと
 前、エエ、以上、精神風工が前
 こをあります。
 下は、
 土、あつた、我、之、日、か、人、僕、多
 の、す、か、は、要、多、の、は、短、的、派、
 の、す。清、濁、の、中、の、も、一、テ、リ、ト、

剣に道あり——柔に道あり——茶に道あり——語学に道があつてはならぬものか。

英語は言語である。言語は文化である。文化は人が造る。人は心でかよう。したがって英語は心である。英語の心とともに、人の心を学ぶ——修業の必要性はここにある。英語道はここで諸武芸道と合流する。

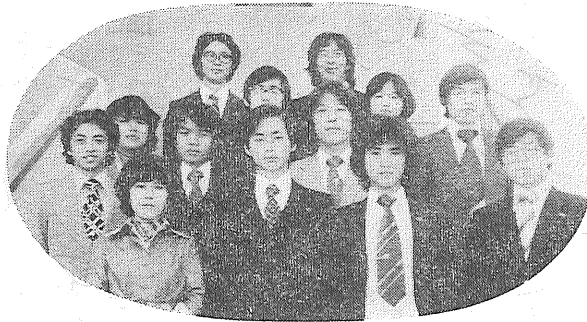
心を鍛えず剣の技だけを学べば、殺人剣に発展しやすく、心を鍛えず英語の技だけを学べば、殺人語に発展しやすい。

心技を磨くには、相手がいる。友がいる。友には術友と道友がある。前者は、和を求めんがため、対立を避け、後者は和を求めんがため、対立を避けない。術友は得やすく、失いやすい。道友は得がたく、失いがたい。術とは、散るのを恐れる花であり、道とは咲くのを恐れぬつぼみである。

門弟の師に対する最大の報恩行為は、師に追いつき追い抜くことである。師の使命は、その実現を助けることである。したがって、師弟間の魂の対決は、和である。対決と和の一如——容易でない——だから道である。道は日本人の心のふるさとである。道は宗教でもなければ科学でもない。——それらを含むものである。道は理論と実践の統一の過程である。道には始めが無ければ終わりも無い。

道は広い門である。だからこそ狭い門なのである。

The Committee Members, Leader Conference & Chairman



Committee

1. President
2. Vice Presidents
 - for Planning Dept.
 - for Negotiation Dept.
 - for General Affairs Dept.
 - for Paymaster
3. Secretary
4. Chief of Conversation Charge
5. Grade Leader
 - for Junior
 - for sophomore
 - for Freshman
6. Chief of Section Leaders

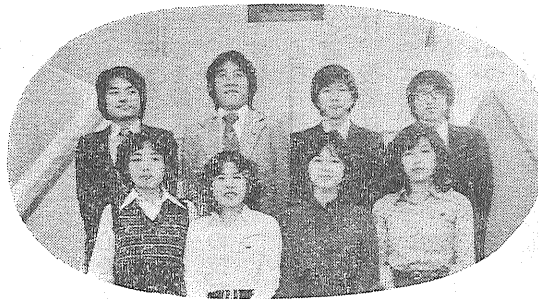
Akihiro Mizuno

Masanori Nakatsuka
 Kiyoshi Shimizu
 Keiji Enami
 Keiko Okamura
 Hiroko Yoshioka
 Kenzo Miura

Hidetsugu Yamada
 Kazuo Ito
 Teruaki Fujisawa
 Yoshiro Wakayama
 Chieko Izumi

Yoshitaka Yoshikawa

Chairman



Leader Conference

1. Leader of Politics & Economics Section
2. Leader of Literature Section
3. Leader of History Section
4. Leader of Discussion Section
5. Leader of Discussion Section (J. C.)
6. Leader of Practical English Section
7. Leader of Interpreter-guide Section
8. Leader of Drama Section

Yoshiro Wakayama
 Ryoichi Ito
 Sajio Hamada
 Yukihisa Miyashita
 Chieko Izumi
 Fumie Taga
 Yoko Osawa
 Mayumi Ichihara

An Explanation of E. S. S.

The aims of the establishment of the English Studying Society of Kansai University of Foreign Studies are as follows ;

1. In all activities we aim at research in various subjects through English and at the cultivation of English ability.
2. We aim at the promotion of fraternity among the members of the E. S. S. through club activities.
3. We aim to help the advance of English Education in the Kansai area.
4. We aim to bring about international goodwill and world peace.

We cannot realize the real significance of the existence of the E. S. S. at Kansai University of Foreign Studies until we, the members of the E. S. S., achieve these aims.

By the way, when we were making efforts to achieve these aims, one big problem occurred. It was about the Section System that we had been following and which has been an annual problem since our E. S. S. was established at the university. The main point of this year's problem was whether we should change completely the Section System to the Joint Discussion Section System.

In recent years, the tendency of E. S. S. has been toward outside club activities ; that is, joint discussions with other universities. This year this tendency has become even greater. On the other hand, in the Section System we had been following, each section had its own particular characteristic and tried to research a particular subject through English. We were attracted by the advantages of outside activities through the experience of joint discussions with other universities. Simultaneously, we began to compare the section activity of the Section System with joint discussion. Then the idea of the disorganization of the Section System occurred among the members. It was that all of the members would give up researching the particular subject of each section as they had always done, and that we would have in a wholesale way joint discussions with other universities under a newly organized Joint Discussion Section System.

This idea directly caused serious restlessness among the members and in all of the activities of the E. S. S.. Because the idea meant choosing between the section activities of the Section System and joint discussion with other universities, it was very difficult for us to decide which was really better and what the best for us, E. S. S. members in a practical way. The first general assembly about this problem terminated with the conclusion that it was hasty to hold a general assembly concerning this problem, and before that, we had to examine the core of the problem more deeply. That meant we had to rethink deeply and carefully the real opinions of the members and the best way to develop the E. S. S.. If, at that time, the opinion to change to the Joint Discussion Section System had been agreed upon by most of the members, the others who were eager to continue the Section System (Research Section) would have had a serious problem in club activities. On the other hand, if it had not been agreed upon by most of the members, the others who were eager to change the system would have had trouble. At any rate, the result of the voting would have been a serious obstacle for the club activities themselves, and it would have been definitely impossible for us to achieve the aims of our

club ; that is, we would have lost not only the significance of the existence of our club but also our significance as members of the E. S. S..

Through the first general assembly concerning this problem, the members of the committee reflected deeply on the big gap between the committee's opinion and that of the members; moreover, the committee determined to rethink each member's opinion and to endeavor to understand clearly the real will of the members. Also, we decided to cooperate wholeheartedly with one another in finding the real solution of this problem.

Then we had strained meetings and summarized the merits and demerits of both the Section System and the Joint Discussion Section System respectively.

The merits of the Section System : We can obtain wide and deep knowledge through research on one subject for a year, at the same time, we can promote our English ability to a suitable degree, as we obtained knowledge.

The merits of Joint Discussion System : We can study some subjects widely and broaden our knowledge. At the same time we can get stimuli through the interchange of opinions by speaking English and promoting friendship with other universities.

As a result of our meeting between the members and our seniors at the second general assembly concerning the problem, we arrived at a solution and concluded this problem as follows; we should maintain the Section System and build up a new section, the so-called "Discussion Section", in the university ; and on the other hand, the Discussion Section of the the Junior College should make its activities more outgoing in the same way as the new Discussion Section of the university.

The members who were eager to belong to this new section organized the Discussion Section in the university, and personally and actively they began their section activities with a more outgoing attitude in order to get something of benefit to themselves and to the E. S. S. They always dealt with joint discussions with other universities on behalf of all the members of the E. S. S.. On the other hand, the Research Sections started again to research specific subjects, which are suitable to the section's name, by means of acting effectively according to section's special characteristic. They are now exerting themselves to show at the University Festival how the study and knowledge of the E. S. S. of Kansai University of Foreign Studies is substantial and solid. Also, the sections of the Junior College recognized again the true purpose and significance of each of their sections through this problem, and are similarly making efforts as hard as possible.

In this way, we are now following a unique Section System compared with the E. S. S. of other universities. Our E. S. S. consists of four sections — the Politics and Economics Section, the Literature Section, the History Section (all of which aim at research) and the Discussion Section — in the university, of four sections — the Interpreter Guide Section, the Drama Section, the Practical English Section, and the Discussion Section — in the Junior College.

E. S. S.	University	Discussion Section Politics and Economics Section Literature Section History Section	} (Research Sections)
	Junior College	Interpreter Guide Section Drama Section Practical English Section Discussion Section	

This year we, the E. S. S. have had many plans and will continue to have various activities as follows :

The Activities in 1976

Feb. 7	Farewell Party
Mar. 29—Apr. 3	Spring-Lodging
Apr. 15, 16	Recruitment of Freshmen
Apr. 25	Joint Discussion
Apr. 26	First General Meeting
May 9	Welcome Party
May 30	Recitation Contest
May 31	Start of Section Activities
June 5	Joint Discussion (Only Freshmen)
June 6	Joint Discussion
June 7	First Year Meeting
June 20	Language Festival (Joint Discussion)
July 23—27	Summer-Lodging
Nov. 4—8	University Festival
Nov. 20	Joint Discussion of Sections
Nov. (the latter part)	Guide Contest (J. S. G. F.)
Dec. 12	English Oratorical Contest (Five Universities of Foreign Studies)
Dec. (the latter part)	Christmas Party.

Yoshitaka Yoshikawa
Chairman

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Pachinko Parlor

MANMOS

Voices from each Section of E.S.S.

Literature Section

Leaders must be excellent speakers and must be very familiar with the topics of study. Also, leaders must always be managers and players. If those are the requirements of a real leader, I can't help feeling that I myself am not one. I must debate with myself about how much I have carried these ideas into practice.

When I stood in front of the members just one year ago, I stressed that all we had to do was first to develop our English ability, and then, to devote ourselves to study a particularly subject. But, is that all there is necessity to maintain our section, and to make it more fruitful? It was the middle of June when I found an answer not only in my mind, but also in my whole body. That is what we call, "unity." We tried to have unity of "TIME AND PLACE." We succeeded in understanding each other through playing, chatting, and study. On the other hand, we have tended to be bored, sentimented, and, as we say-"amae." Every time we fell into such a state, we keenly felt how difficult it was to step out from such a dilemma and how important it was to unite to overcome our troubles.

Here, I would like to mention one more important addition to the qualifications of a leader which I wrote above. Senpai must give something to Kōhai. Senpai must give something to help Kōhai make their take-off. I think this is what makes a section enthusiastic and active. Now I expect our members to have fine activities from now on.

Americans Spirit

I think that we, Japanese, are very sensitive to the word "America," because the word is a fascinating one to such a degree that it makes us imagine a wilderness and freedom. When we see white people, we almost always think all of them are Americans. Why do we do so? How much do we understand them? We must be triggered to get much knowledge about the Americans spirit, and to compare it with the Japanese spirit. We have studied American history mainly from the Declaration of Independence to the Bicentennial, including social events and the current of the times and something of the national policy after the beginning of the 20th century. We notice that Japan has many similarities to the U. S. A. during the Showa era. We might say that Japanese will be more or less what Americans are today, in the near future. Therefore, we see the reason why such studies are important.

Here are some interesting statistics. About half of the women in America between 16 and 64, are working outside. 60 percent of them, about 18 million people, are middle-class housewives. This information shows us that they are very independent in comparison with Japanese who tend to think that marriage is a one-way ticket to permanent employment. We can say the same thing about the students in America. The number of students who go on to the

university increased up to 50 percent, 8 million, during the 1970's. Two-thirds of them do part time jobs ; besides that, half of them want to get a master's degree or a doctor's degree. In this way, they are much more aggressive in their lives than we are. We can learn from this material that in order to dress well, go around with friends, read many books, and enjoy good food, they need money. In many cases, they have to save money for their future life. This is an Americans principle. Even though the social structure in America is different from that in Japan, we are able to learn many things from America. Two of the members of our section, likewise, will explain about 1920's America and today's America in detail.

Leader Ryōichi Itō

"The Sun Also Rises" (1926) is often referred to as one of the most important writings of Lost Generation writers, and has enabled Ernest Hemingway to enjoy a good reputation for the vivid account of so-called Lost Generations. The term "Lost Generation" derives from the Gertrude Steins' remark, "You are all a Lost Generation" as is recorded in the epigraph of that book and is said to be a name given to a group of disillusioned young intellectuals of the postwar years in the 1920's and of the depression era that followed the panic in 1929. Therefore, we are curious to know another side of and the background of Lost Generations. Namely, the ordinary people who accepted their writings and the era in which they lived and grew up.

If you read a book about the history of the United States, you will find that the circumstances of American life began to show change around 1910. The United States, roughly speaking, was about to shift into the era of an industrially-centered society from an agriculturally-centered one, and the original form of modern American society was mostly completed in those days. This means that there was a social transformation from production to consumption as well. In short, America and Americans were becoming more and more wealthy with the development of industry at home. And the coming war accelerated the speed of this progress.

The United States encountered the First World War when she was at the prime of her industrial development that had already begun with the Civil War, and participated in the War mainly as a munitions supply base with her enormous productive power. As is often the case, the war was instrumental in the industrial development of the U. S. As a result of this, the U. S. industry's mass-production has made rapid progress, and the centralization of population in the cities was spurred. Also, the war exerted a various influences, whether good or bad, on the people.

The munitions boom brought about by the war and the fact that when the war was over the U. S. was in the position of the most powerful, politically and economically, nation in the world prompted the American public to enhance their consciousness and pride as a citizens of America to a sort of nationalism. This mental exaltation apparently swayed the people of the postwar decade, and blindfolded them to the doubt about the unprecedented prosperity they had never experienced, and gave no chance for them to look back over and reconsider their life. They were intoxicated in their dream that they were becoming more and more wealthy and happy as long as this prosperity continued. Indeed, there were still left a lot of oppotunities to become rich and famous easily, and also to get higher social positions.

In their judgment, what a person had was far more emphasized than what he was. Also wealth created a kind of social class system and the rich were admired and the poor were neglected.

Roger Butterfield referred to the 1920's America as "the last decade in which American individualism ran rampant." This period, which began with the end of the First World War and came to an end with the crash of stockmarket on Wall Street, was a rather dramatic era. It may be spoken of, in a sense, as the decade of prosperity, confusion, and disillusion brought about by the war and American development.

Through this decade American society certainly underwent a great change. However, I have no idea of how to describe concisely how it changed in this given space, and it may not seem to make any sense to you. Therefore I would like to refrain from enumerating what happened in that period. Rather, I should like to explain that as what Americans experienced during that decade was just the same as what ordinary Japanese have experienced since the end of the Korean War. It seems that 1920's America was a decade of American high economic progress. Cars were increasing in number. The development of electric appliances made daily life more and more comfortable and gave a chance to housewives to be free from household affairs and become more powerful. Moreover, nation-wide propagation of radio and tabloid newspapers brought about an era of publicity. The development of massmedia laid the foundation for an informed society and made the people more and more busy with their daily affairs. Under these circumstances Americans were gradually incorporated into a high administered-society and became much less powerful.

Prosperity was more than a indication of mere economic conditions. It not only entailed various kinds of influences on their attitudes toward life, and destroyed the significance of what they had trusted and preserved as valuable or absolute, but also put them in a state of bewilderment, confusion, and suspicion about whether the value-orientation they had had was a reliable one or not.

Another and more important change was that of the younger generations. The revolution in accepted manners and morals had already begun in America. They ran wild. In the moral code of that country, women were expected to be the guardians of morality, and until the "right man" came along they were not to allow men to kiss them, however, their mothers were surprised at how often their daughters were accustomed to being kissed. The dresses that the girls were wearing alarming to their parents. They wore tight clothes, usually short-sleeved or sleeveless, and their skirts were just long enough to hide thier knees. Supposedly "nice" girls began to smoke openly and also to drink gin or something with men. Boys and girls became playful and regarded love affairs as a kind of sport.

Although "they" were a minority and a mere handful of youngsters compared with the entire population of the U. S. we can not help but think something had apparently changed in them. The main figures of this rebellion were sons and daughters of well-to-do American families. And they already composed a kind of "sub-culture" in their own manners and customs.

F. Scott Fitzgerald's "This Side of Paradise" caused parents to shudder. He wrote, ". . . Amory saw girls doing things that even in his memory would have been impossible; eating three-o'clock, after-dance suppers in impossible cafes, talking of every side of life with an air half of earnestness, half of mockery, yet with a furtive excitement that Amory considered

stood for a real moral let-down. But he never realized how widespread it was until he saw the cities between New York and Chicago as one vast juvenile intrigue”.

As the revolution progressed, the number of sex and confession magazines and lurid motionpictures increased, and provided the people who had never heard of Freud with sensational stories. A producer of a certain picture advertized, “brilliant men, beautiful jazz girls, champagne bathes, midnight revels, petting parties in the purple dawn, all ending in one terrific smashing climax that makes you gasp, “and another,” neckers, petters, white kisses, red kisses, pleasure-mad daughters, sensation-caving mothers, . . . the truthbold, naked, sensational. “With the increase of various sorts of informations they received, boys and girls gradually became sophisticated about sex. Besides, the growing number of automobiles offered them a kind of freedom to go anywhere they wanted without asking any permission. And that had become a place for the couples to play their indoor sports.

About the causes of this rebellion, Frederick Lewis Allen, the author of “only yesterday,” wrote as follows ; Each of these diverse influences — the postwar disillusion, the new status of women the Freudian gospel, the automobile, prohibition, the sex and confession magazines, and the movies — had its part in bringing about the revolution. Each of them, as an influence, was played upon by all the others ; none of them could alone have changed to any great degree the folkways of America ; together their force was irresistible.

Would you say that 1920's America leans a close resemblance to Japan today. . . . ?

Yoshio Watanabe

The United States celebrated the 200th anniversary of its Declaration of Independence this year. Japan has been influenced a great deal by the United States in terms of democratic institutions, politics, and government not only since the war but even during the period of the so-called Taisho Democracy. Also, it is a known fact that whatever happens in the United States is going to exert enormous influence on the rest of the world especially on Japan. We can often find the word “the Bicentennial” in newspapers and magazines. As a Japanese and as a member of the English Studying Society, I have much interest in it. I am very happy to have this opportunity to write a little bit about the United States of America.

As I said, the United States has enormous influence on Japan. The roots of the U. S.-Japan relationship runs deep into Japanese history, But to think about today's strong ties between Japan and the United States, the United States has become influential since just after World War II. As Gen. Macarthur announced on Sept. 14, 1945, “Economically and industrially, as well as militally, Japan is completely exhausted. . .”. Japanese at that time had lost their own way, but at the same time they found herself a new position, which had to respect and depend upon the policy of the U. S. troops. Japanese were busily engrossed in an effort to imitate the system of the United States, politically and economically. There is a phrase, “When the United States sneezes Japan catches pneumonia”. It illustrates for the strength of the ties.

Comparing Japan with the United States, we are able to find several things in common. For instance, when the “Hippy Movement” occurred in the U. S., the “Futenzoku” occurred in Japan. When the student movement occurred in the U. S., immediately the Japanese student

movement occurred in Japan. However, although the appearances are similar, the characteristics are different. In the case of "Hippy" they were constructive. They lived in communes, which were communities where nothing was privately owned, where all goods and responsibilities were commonly owned, and shared. They insisted on a counter culture against materialism in the United States. They had their own way, but "Futen" had no vision and their irresponsibility made them dependent. In the case of student movement in the U. S. it occurred around 1960, and gradually changed the way of those who took part in it, now they still keep on trying to reform society. Most of the members of the student movement in Japan became good salaried men or members of the Japan Red Army.

Japan and the U. S. political conditions are also similar ; the resignation of the representative of the U. S. and Japan, the power struggle in the ruling parties. In Japanese politics, however, there is no denying that the existence of democracy is very obscure. The Liberal Democratic Party must be a token party. There are a few debates in the Diet. I could hardly understand what politicians said when they delivered their speeches or announcements. They were mainly illogic. Speeches and debates are the basis of democracy. But Japanese politician neglect them. American statesmen are not quiet. They try to insist on their policy publicly. Even if it is stupid like Ronald Reagan did. When I think about democratic thought, although the seeds of democracy were first planted in Japan around the end of the nineteenth century, nevertheless still now in present Japan, there is not real democracy and parliamentary government.

Last of all, I'd like to touch upon the power of "grass roots" in the U. S., like 2 reporters in the "Washington Post" Who solved "the Watergate Scandal". They are bases of democracy. I sometimes noticed the power of grass roots in the American history. Members of "Hippy Movement" and "Student Movement" are all grassroots, and will be able to contribute to the reformation of the American society. Therefore, although there are many problems in the U. S. today, there is much possibility to reform it.

But Japanese are only following them, American people, so far, and for the present, . . . or I just wonder whether we can really follow them. Personally, seeing today's Lockheed Pay-off Scandals, I really feel the differences between American democracy and Japanese one.

Ikushi Koike

History Section

First of all, I would like to explain our History Section. Now we have 13 members. This year, we have been studying the life of Buddha. The reason we chose this title is to reflect on ourselves. Nowadays, university students have a tendency of having no purpose regarding their future; and during their stay at the university they think that this is the last place where they can play and enjoy themselves. Therefore we, History members, thought about the best way to spend our university life, and the kind of attitude we ought to have. At first we thought it was a good idea to think about ourselves, even for a few minutes. In the case of Siddhartha, he meditated under the tree of knowledge, and after that he became Buddha. Even if we can

understand his teaching to some extent by reading some books, I think it is useless for us to know it without practicing it. Therefore we decided to practice meditation. The reason we began to have meditation was not only for that, but also to learn concentration of mind. I hope that meditation will have a very good influence on us.

I said before that we had only 13 members. Even if you say that there are only 13, I think it is suitable for us to cooperate. By the way, we went to Nara to see the Statue of Buddha at Tohdaiji Temple at the beginning of last July. We had a very good time, because that was the first time that we, History members, went somewhere together. Of course it is important for us to study individually, but it is also important for us to study in a cooperative way, especially in the case of group activity.

I think our section members are more negative than other section members. It is not a good tendency. We have to be more positive. But I want to stress that we have many people who study seriously. Now we have been studying Buddhism, I hope that each member of the History Section has his or her own idea about living. I would like to think that our section members had a good time under the title of "The Life of Buddha".

Lastly, I would like to say that some of our section members wrote "The Life of Buddha". Therefore I hope you will read it and that it will help you.

Leader Sajio Hamada

The Life of Buddha

Gautama Siddhartha and the State of India before His Birth

Buddhism was propagated abroad two hundred years after the death of the founder, and became the great religion in Asia. Here I will tell you simply about the state of India before his birth, that is, about the 6th century B.C.

From 1500 B.C. Aryan sometimes invaded the northwestern part of India and gradually assimilated with the aborigines. In 500 B.C. the middle-area around the Ganges River, where Sakya was born, was ruled by the Aryan. In those days the two countries of Kosara and Magata which were absolute monarchies were ruling separately. However, after Gautama Siddhartha's death the whole area was united and known as Magata. The kingdom of the Sakyas was a subject state of these countries. Under such circumstances Sakya was born in Lumbini, which is located along present border between India and Nepal, as the son of a warrior. Unfortunately, on the seventh day after his birth, his mother died, and the child was brought up by her sister Mahaprajapati. He grew up with love for his family and spent his life in comfort until his 29th year. From his childhood he liked meditation and grew up seeing the suffering of human beings. In about his 17th year he got married to a beautiful girl and had a son. It seems to me this son prompted his decision to leave his palace. After that for more than 40 years from the time of his becoming Buddha until his death, he taught people the way to Nirvana.

Keiji Saitoh

Siddhartha's Leaving His Father's Palace

Siddhartha's leaving his father's palace is defined as renouncing the life of pomp and luxury in the palace.

He was born some 3,000 years ago as a prince of the Sakyas. Soon, however, his mother, Maya died, which triggered his contemplation of what brought about the suffering of human beings. Educated by parents, he became introspective and knew better. Furthermore, he was eager to know what the reality of the life of human being is, because he found nobody can avoid death, birth, disease and old age, whether rich or not.

One day he asked to visit the royal gardens. But on the way he saw an old and decrepit man crossing his path and so returned to the palace in sadness. On another visit, he saw a dead man. On yet a fourth venture, he was impressed when he met a wandering monk (bhiksu) who had renounced the world to lead an austere life in search of spiritual enlightenment. "He lives," said his charioteer, "without passion or envy and begs his daily food." Siddhartha said, "This is well done and makes me eager for the same style of life: to become religious has ever been praised by the wise and this shall be my refuge and the refuge of others and shall yield the fruit of life and immortality."

By the way, it is no wonder many Indian intellectuals in those days renounced their homes and secular lives to set up their own thoughts and philosophy. He left his father's palace as they did.

He was expected to succeed to the throne of the Sakyas, and he would have been a good king if he had taken another way, for he had had strict self-discipline as a prince. His father is said to have trained him to develop the martial art, so he could have expanded his realm by making his military power strong. Yet he realized that military power did not essentially enable human beings to get rid of any suffering, no matter how strong it was.

That is why he made up his mind to leave his father's palace at the age of 29, leaving his wife, Yasodhara and his son, Rahula expected to be the prince of the Sakya instead of him.

Hidetsugu Yamada

The Process of His Asceticism

He left the palace and went to the banks of a "Nairanja" River. He tried to cultivate a persevering mind through coordination and pain. It was a practical attitude in order to get spiritual freedom by destruction of the restraint of the body. He practiced temperance in fasting.

He purged his deeds and realized establishment of the spirit. He lived in the forest alone and stood face to face with fear. During the time he lived in the forest, he was constantly followed by the devil called Mara and fought against him.

He conquered the temptations of Mara by devoting himself to his way, controlling his body and soul, and recovering authority over his spirit. While he practiced asceticism, he didn't lose sight of his subject. Namely Shakamuni recognized that to practice asceticism for a long time was the way of people who could be respected, but practicing asceticism in itself can not bring the ultimate knowledge of humanity which leads to separation from and the extinction of suffering.

Therefore he knew that his extremely thin body could not bring about spiritual freedom, so he gave up asceticism. After that he felt the need to restore his health. He gradually recovered and was quite well as before.

Masayo Toyoshima

The Teaching of Buddha

How do we live as human beings? What is the true meaning of human life? Most people are living without understanding these meanings and acting on instinct in the world. Many people think they can get along quite well without religion and therefore have no direct communication with life itself. I hope many people understand Buddha's teaching, because we tend to forget the spirit of compassion and loving kindness. We have to realize the reason why we are forgetting them. Consider your body; think of its impurity. Knowing that both its pain and its delight are alike causes of suffering, how can you indulge in its desires? Consider your soul; think of its transiency. How can you fall into delusion about it and cherish pride and selfishness, knowing that they must all end inevitably in suffering? Consider all substances: can you find among them any enduring "self"? Are they not all aggregates that sooner or later will break apart and be scattered? Do not be confused by the universality of suffering. However, without knowing this rule, we cling to our desires which can not be filled with real eternal happiness. Even if we make a fortune or get a high position and honor in society, we will look for something else to satisfy ourselves. Thus, our depth of desire is bottomless. The fundamental teaching of Buddha is "MU". Life is ever changing. None can escape the dissolution of the body. That is, all existence sooner or later will vanish. Everything in the world is the result of a vast concurrence of causes and conditions, and everything disappears as these causes and conditions change and pass away. Rain falls, winds flow, plants bloom, leaves mature and are blown away; these phenomena are all interrelated with causes and conditions, are brought about by them, and disappear as the causes and conditions change. Everything has its coming forth and passing away; nothing can be independent without any change. It is the everlasting and unchanging rule of this world that everything is created by a series of causes and conditions and everything disappears by the same rule; everything changes, nothing remains without change. Thinking of the transiency of our life, we must control our own mind, keep our mind from greed, and our body right, our mind pure, and our words faithful. Then, we will not cling to lives of wealth, honor, comfort, pleasure, excitement, and egoism. Let's remember our true humanity.

Masanori Nakatsuka

The Way Gautama Siddhatha Taught

It is very difficult for us to teach our thoughts to others. Also, for Gautama Siddhatha it was not easy to teach his enlightenment to others. He reached enlightenment when he was 35 years old, and after then he continued to preach his doctrine to several kinds of people for 45 years. However, he didn't tell others exactly what he reached.

First he changed the way of preaching and the contents according to the person who was being taught by him (according to the situation of the individual). For example, he preached about the beautiful other world kindly to some old persons who were about to die, and preached logically with philosophical expression to argumentative young people. Therefore we sometimes feel contradiction in his doctrines, but the fundamental thought which he wanted to explain was only one.

Secondly, when he taught others he always taught from his own experience.

Thirdly, he preached his doctrine methodically; that is, he taught his doctrine from easy concepts to difficult ones. At first he taught easy ones and led the person gradually to greater depth. Just after achieving enlightenment, he preached his doctrine to his five disciples because he thought that the only men who

could understand his doctrine were his disciples. Therefore he went to "Deer Park" (Rokuyaon) to meet them and said "Do not think of yourselves. Think about everything without thinking of yourselves.." Then he preached about several kinds of things: the middle-way, the noble eight-fold path, the law of independent causality, metempsychosis (transmigration of souls), etc. As a result, I think we must teach others with plan, and with sincerity.

Kaoru Uchibori

The Role of the Disciples

There were ten disciples of Sakyamuni. Among them Sariputra, Maudgalyayana, Ananda, and Mahakassapa were especially well-known and important disciples. At first Sariputra and Maudgalyayana were disciples of Sanjaya who insisted on skepticism. However, they were not satisfied with his thought. When they met with one of the disciples of Sakyamuni and heard his preaching, they became disciples of Sakyamuni with their own 250 disciples. Sariputra was the most intelligent disciple. He could preach very logically, so he succeeded in persuading the young disciples. When Devadatta rebelled against Sakyamuni, and took them away, Maudgalyayana had supernatural power which is intuition. Sakyamuni thought much of them, but they died before his own death. All the disciples were shocked and were very anxious about the future. Then Sakyamuni preached, "Make of yourself a light. Rely upon yourself. Do not depend on anyone else. Make my teachings your light. Rely on them and do not depend on any other teaching." Of course, Sakyamuni was also shocked, but he made their death meaningful. Ananda was good at memorization and a kind person. Therefore he was chosen as a servant of Sakyamuni. He followed Sakyamuni everywhere and took care of him for forty-five years. At last after forty-five years of preaching Sakyamuni entered Nirvana in 386 B.C.. Under the guidance of Ananda, his body was cremated by many disciples. Then Mahakassapa had 500 important disciples gather, and make a collection of Sakya's preaching. That is, he confirmed the contents of Sakya's preaching of forty-five years, and drew up the "sutras" which propagated his right teaching for the following generations.

Noriko Takeshige

What is the meaning of Buddha?

What is the meaning of Buddha? What is real human nature? What is eternal truth for human beings? Please consider such things seriously. Now, I am going to tell you the meaning of Buddha. When you hear the word, what kind of impression do you have? Probably most of you think only of Sakyamuni; but, in fact, Buddha means not only Sakyamuni, but also other people. "Buddha" means a man who has gained enlightenment. Sakyamuni was also a human being, like us, but he had a strong will to seek for an eternal truth. When he was a child, he suffered from the idea of becoming old and sick and of finally dying, even though he was a prince. Afterwards, when he fell into deep meditation, he was able to realize eternal truth and overcome the suffering. At that time, we can say he became Buddha.

What was his enlightenment? Sakyamuni noticed the law of causality, and said that there are cause and effect in this world, and that one is related to the other. He found this to be the law of nature. Old men are afraid of death. All of the living must die in the future; this is inevitable. However, when we accept our fate and see suffering from a different point of view, we can transcend it. Such a situation is what we call

“Nirvana”, a state in which people no longer suffer from anything. By conquering difficulties, we can arrive at Nirvana. Sakyamuni considered human life, as it is, and thought that living was suffering even if men sought for pleasure. Then he sought after the cause. After his enlightenment, he was able to find out the reason. According to his teaching, the essence of suffering is ignorance of eternal truth; therefore we can attain enlightenment by understanding our real nature. Once enlightenment is reached, we never suffer from anything. So we can say that “Buddha” is a man who has awakened to the truth.

Kuniko Hirai

Politics and Economics Section

What is the target that we Politics and Economics section members should aim at in the E.S.S.? What is a good motto for us? Two years ago, I belonged to this section, and after a while I got many opportunities to talk with our seniors in the Politics and Economics section. They said in chorus “Politics and Economics section members should be the elite”, and they encouraged us as regards study. This is the target and motto. After all, this is a great tradition in our section, even though the section system has been changed. I could not understand this sense in the beginning of the activity, but I certainly have gotten its meaning from keeping the section activity. There are many events like a speech contest, debate contest and joint discussion. We have to tackle these events positively without breaking into a run, and we have to grasp a good result with pride. In addition, we should splendidly accomplish the publicizing of our section. The idea of “Politics and Economics section members should be the elite” is the most important. Gradually, I, in my freshman days, remembered this motto in my mind, and in my sophomore and junior days, I started to carry this idea as a great target. When I became a leader in the section, I told my junior members about it. Therefore I suppose we should take over this motto in turn every year.

More and more girls have joined us in the last year or two. Now, the membership is divided half and half. Until three years ago, only a few boys were members of the section. In changing the construction of membership, we members strive to understand each other's characters throughout English and activity, and to engage in extra communication besides those activities. For that reason, we come to clarify the connection between individual and individual, and the members in each grade conduct the club activity with responsibility and stimulation. They have in their mind that all members can be leaders in the section. I want to take for an instance as follows. There is no consciousness of any distinction between girl and boy members, so we don't discriminate. We share all things and grasp the final goal at the same time with greats to help each other. I feel we are in a posture to creating harmony among the members. The existence of harmony is most important in promoting our activity, and we find it easy to understand are exchanging each other's opinions, I think. Consequently, we strive to make ourselves understood even if we deal with many difficult questions. I want you to think of Politics and Economics section as follows, “we are carrying on section activities in harmony and with a great target”.

Finally I'd like to touch upon the contents of our important activity. We have been researching on China this year. Our study that is the history of the Chinese Communist Party from its founding in 1920 to the criticism of capitalist roaders today, the Great Cultural Revolution, the Sino- Soviet conflict, the nor-

malization of relations between Japan and China, the criticism of capitalist roaders in Teng Hsiao-ping's group, and Maoism. We are going to reconsider the relationship between Japan and China as a conclusion through our study. From now, each member will explain about the history, Mao's thought, the Great Cultural Revolution and the problem of Japan and China which is a part and important point of China.

Leader Yoshiro Wakayama

Historical Background in China during 1949—1975

It has become very apparent that China is an influential country from the time that the People's Republic of China was established in 1949. However, the ferment in China has not finished even now. In 1956, the most significant decision was made during the 8th Congress of the C.C.P. The party decided to end the personality cult. This caused Mao Tse-tung to have less power within the party. Though this decision was very disadvantageous for Mao, he could find another way to implement his policies. This is the so called Three Red Flage Policy—that is 1) Letting the one hundred flowers bloom 2) The Great Leap Foward 3) The People's Commune. Accordingly, China was to seek great economic development which occurred. However, Mao could not have expected the natural disasters. As a result of that, Mao receded to the second line and at the same time, Liu Shao-chi and Teng Hshiao-ping moved to the forefront politically and economically. They decided on the Adjustment Policy. However the result was not what Mao wished. During 1960-1962, the economic conditions in China had recovered to a great extent. But later this group were called power holders and criticised by Mao's group. That is one of the reasons the Great Cultural Revolution began.

In 1966, the 11th preliminary session of the 8th Congress of the C.C.P., the party adopted 16 points. During 1966 to 1969, there was a class struggle between Mao's group and Liu's group. Eventually, in 1969, the 9th National Congress was held in Peking and the so-called Mao-Lin Structure was established. However, the struggle had not finished in China. We can find disaccord between them in Lin Piao's coup in 1972.

Soon after that, in Feburary 1972, President Nixon visited China, which was a dramatic meeting, for it indicated the breakdown of the cold war between them. In 1973, the 10th Congress of the C.C.P. was held and it decided to strip Chen Po-ta and Lin Piao of their posts. Now in China, there are various kinds of ferment or conflict within the party but Mao did not fail to grasp the people's mind. That's why Mao was able to get a fixed position in China.

I've just explained about the outline of Chinese history but I'd like all of you to think about process. In particular, don't fail to think about the G.C.R. Now I'd like to hand the chair over to the next person who will explain the G.C.R.

Kazuo Itō

The Great Proletarian Cultural Revolution

By 1957 China's first Five-Year Plan for national construction was completed successfully. After that by carrying out a rectification campaign in the party, Mao Tse-tung suggested a plan which he called the Great Leap Forward, the People's Communes, the General Line, and which proposed the following: build socialism by going all out to build more, faster, better and more economically. But Mao failed in these plans because of poor harvests and a lack of economic knowledge. After that Liu Shao-chi took over economic

adjustment policy in order to rebuild the economic base. During this policy Mao felt a big gap between Liu's thought and his own. So he started the Great Proletarian Cultural Revolution.

The first area of attack of this revolution was the field of literature. For example around 1965 Mao began to criticize Wu Han's play 'Hai Jui Dismissed from office'. Then Mao developed the socialist education movement, the aim of which was to launch a mass movement and eliminate bourgeois bureaucratic practices. The PLA (Peoples' Liberation Army), especially Lin Piao's group, also took part in this revolution.

In 1966 at the 11th Plenum of the 8th Central Committee, Mao adopted 'Sixteen Points' whose aims were summed up in three words, Struggle, Criticism, Transformation. But it seems that main purpose was to overthrow the power holders who seemed too capitalistic.

These points were carried out by not a proletariat but by the 'Red Guards'. Before Mao's return to Peking in 1966, many middle-school students had already organized themselves into groups for carrying forward the movement. This was to be done by studying Mao Tse-tung's works and modelling themselves on the revolutionary traditions of the PLA. The Red Guards played a central role in the movement of criticizing the 'Four olds' from August to November 1966, and the movement developed rapidly.

On the other hand, in the cities there had been physical violence because of causes by the movement. The frustration of the laboring people exploded in the Wuhan incident and this in turn increased the polarization between the regional PLA and the Ultra-left. Under these conditions China had been in a state of anarchy and disorder during the Cultural Revolution.

In 1969 at the 9th Congress, Liu Shao-chi, Teng Hsiao-ping, and Peng Teh-huai were retired, showing that Mao's regaining control struggle was completed successfully. But if we reconsider what the Great Cultural Revolution was for China, in my opinion it was destructive action. Mao was a specialist in agriculture problems, but about cities, especially industrialization, Liu was superior to him. So if Mao hadn't attacked Liu in this revolution, Liu could continue his policy, and it might have been possible to make peace with the U.S.S.R., and encourage the Chinese economy to develop more. And so it is not too much to say that the Great Cultural Revolution was not for the masses but only for Mao Tse-tung.

Machi Sugatani

Maoism

The word "Maoism" covers all of China with a sound similar to the Stalin Cantata, "Hurrah for our honorable leader, teacher, and fellow, Stalin". Also high government officials of the Chinese Communist Party have been believing that Maoism is the only orthodox Marxism-Leninism. In view of the existing conditions I would like to consider the political meanings of Maoism.

For the first time the word "Maoism" was officially used in 1943. Only two years later, the government decided that Maoism was the guideline for governmental action at the Seventh Congress of the Chinese Communist Party in 1945. However, judging from the formative period of Maoism, Mao apparently lacked real knowledge of Marxism and economics. For instance, Marx pursued human liberation, but on the other hand Mao aimed to practice the self policy caused by revolution. Though Mao used the word Marxism-Leninism constantly, he hardly used the tenets of Marx in his writings and accepted Marxism as merely a strategic thesis. Therefore, I cannot help doubting the conception that Maoism is the only orthodox Marxism-Leninism.

Nowadays Maoism means not only the revolutionary tenets of Mao, but also the cult of the personality

of Mao. This idea had a big influence on several diplomatic policies. For example, I will mention the Sino-Soviet conflict. As you know, the Sino-Soviet conflict began in 1956, when "de-Stalinization" occurred. Before 1956 China was accustomed to following the Soviet's line, because she was in agreement with it. Why did it occur? Actually Maoism is founded on Mao's own idea and on Stalin's theory. Therefore any criticism of Stalin is a fundamental attack on Mao's thinking.

Today's political meaning of Maoism is the belief that Maoism is the only orthodox Marxism-Leninism. Secondly, it also means including all matters in terms of the cult of personality. So it is not too much to say that Mao carried out all policies by himself. Nevertheless, if high government officials dare to adapt the former conception to diversified China, Maoism will become an obstacle to the development of China. In other words, Maoism should not be defended while ignoring facts, but instead should be the groundwork for a new creation.

Kazuo Mano

The Relations Between Japan and China

In 1972 the diplomatic relations between the two countries were restored, as you know. I would like to search the process of them, directing my attention to China.

First of all I would like to touch on the historical background. I will divide Chinese policies regarding Japan between 1949 and 1965 into five stages. The first stage was from 1949 until the first half of 1952: China distinguished "Japanese people" from "the governing classes" and supported the anti-U.S. and the anti-governmental struggle of the Japanese people led by the Japanese Communist Party and tried to detach Japan from the U.S.. The second stage was from the latter half of 1952 until the first half of 1957: China desired the normalization of diplomatic relations with Japan, including the Japanese government, not by the radical change of Japanese relations with the U.S. and the Republic of China, but by economic cultural exchange. The third stage was from the latter half of 1957 until the first half of 1960: China tried to speed up normal relations with Japan by political approval, and as a result the diplomatic relations between Japan and China were ruptured. At the same time she criticized the Kishi Cabinet with regard to the Japan-U.S. Security Treaty. The fourth stage was from the latter half of 1960 until the first half of 1962: Though China expected the Ikeda Cabinet to improve relations between Japan and China, she stiffened her attitude regarding Japan's ties with the U.S.. The fifth stage was from the latter half of 1962 until 1965: Private trade was opened as "L.T. trade" in order to isolate the U.S.. Though Chinese policies regarding Japan from 1949 until 1965 were changed by domestic and international conditions, the fundamental aims were consistent; that is, the aims to detach Japan from U.S. influence and to prevent Japan from recognizing two Chinas.

Next I would like to explain the reason why China hoped for the normalization of diplomatic relations with Japan: (1) to raise her international position; (2) to increase Chinese maneuverability; (3) to construct the Chinese economy after the Great Proletarian Cultural Revolution; (4) to aim at the solution of the Formosan problem; (5) to detach Japan from U.S. influence.

According to a Sino-Japanese communique Japan recognized the People's Republic of China as the only orthodox government of China, respected the Chinese assertion that Formosa is inseparable territory, recognized the invalidity of Japan's treaty with Formosa, and broke diplomatic relations with Formosa. Therefore the diplomatic relations were entered into between Japan and China according to these minimum conditions. However I think the communique was only a point of departure, because many problems such

as the matter of the Japan-U.S. Security Treaty remain.

Kumiko Murakami

Discussion Section

May We Be Successful in Dis Seco

“Let us make no excuse, Let’s do our best!” is the spirit of the Discussion Section. “Don’t ask what Dis Seco (as we called) can do for you, but ask what you can do for Dis Seco.” is the ideal attitude as Dis Seco members. Dis Seco was born on May this year through many difficulties by eliminating the conservative trend of E.S.S. The obstacle of not having many Joint Meetings is to think much of the Section Activities. In other words, we were bound to the main Section Activities and were isolated from other universities.

That is to say, so far we haven’t associated with other universities and could obtain little information and various kinds of English from others. In a sense, we E.S.S. K.U.F.S. members were frogs in the well knows nothing of the great ocean. And haven’t the time come for Dis Seco members to reform that conventional system?

Through having many Joint Meetings with other univ. like Doshisha Univ., Ritsumeikan Univ., Kyoto Univ. and so on, we have learned a lot, have got much information and many lessons. Now, we have taken formal discussion and “Debate” in order to make use of preparation like much data and available evidence and cultivate reasoning ability, speaking ability, hearing ability and cooperation with the discussants. We regard Section Act. as practice and regard the Joint Meetings as series to get stimulus and to deepen mutual and friendly relationships with other universities by means of Discussion, Cheering, Debate and Reception. Lastly, Dis Seco is a section for Joint Meetings and the representative of K.U.F.S.

Fellow members, being conscious of our mission and responsibility, why don’t you make every effort not only to develop your English but also to make E.S.S. better?

Leader Yukihsa Miyashita

What Is Logic?

I would like to say something important before saying “What is logic”, I want to ask you and myself again “What language is for us.” Yes, language is a vehicle of human thought, and we can communicate with others by using it. But we sometimes face difficulties to make others understand and what’s more, persuade them even if we have a definite idea, therefore logical way of speech is needed to convince others of our thought, Logic, this term is not so familiar with our daily life. But it is so important for discussants to convince others of his idea logically. I think that a logical way of thought or speech can be compared to “how to cook” or “how to make a pyramid”. When we make a speech, “evidence” is needed to make a cook. In this case, “evidence” can be applied to materials and “something” to cook. We must analyze each bit of evidence as we must make sure that the materials are fresh or not and we must make sure that each bit

of evidence has something to do with the conclusion. After gathering evidences, we must begin to unify it by our brain as we begin to cook by fire. Before that we must realize what we want to say as we must do when we are going to cook. Then we can find a direction to make a better speech. But to make a better one, of course, we must device by ourselves, which is most important. "Analyse and Unify", these repetitions in our brain will make a better speech. To know the truth, we must doubt everything which is even commonly believed. Sometimes we must make questions to ourselves to make our idea clear. If we do so, we can say, I think that....., instead I feel that.... "Reason is stronger than emotion". "Common sense dose not always say truth." "On the processes, If you find a wrong point, all of the theories are wrong." "Knowledge is a mere material to think of problems, your brain is a just subject to resolve problems".

Eika Kyō

What Is Discussion

Generally speaking, it is as follows: to exchange our opinions about right and wrong, good and evil, the merits and demerits, advantages and disadvantages of various matters. Discussion is often used as a means to deepen our thoughts and opinions. By means of discussion every member can exchange his or her opinions and experiences, and deepen his study, experience, and mutual understanding. Therefore, the main purpose of discussion is not to push our own opinion on-to others or to follow that of others, but rather to exchange frankly our opinions and thoughts about problems and to develop them constructively and cooperatively and to try to seek for the solutions of the problem. Good human relations to conclucive speaking our freely are important in order to do the above. Also, it is necessary and indispensable for us to understand the title of the problem exactly and to prepare enough materials for discussion. Well, we members of the Discussion Section had a Joint Discussion with the other university E.S.S. members several times according to both the formal discussion style and the informal one. The subjects were sometimes mental problems and sometimes economic problems. When we want to hold our opinions in discussion, we members of the Discussion Section always try to speak out logically on the basis of obvious evidence. Obvious evidence is indispensable in order to ensure our opinion. We also always try to listen to others' opinions very carefully in order to accept or refute them correctly.

Needless to say, discussion is in English not in Japanese, so no matter how brilliant a speaker's idea may be, no matter how credible a speaker's evidence may be, no matter how powerful a speaker's analysis may be, such qualities are useless if communication breaks down because of the speaker's inability, to express himself clearly and impressively, so we must try to improve our hearing and speaking ability of English in our daily life.

Yoshiko Ikemoto

My Impression of Joint Discussion

When I was a freshman I participated in a Joint Discussion with DOSHISHA UNIV. It was the first experience not only for me, but also for other freshmen. To tell the truth, at first I didn't want to take part in that event. The reason why I hesitated was that I was not sure what joint discussion was and what I could get from it. Now I am a member of the Discussion Section and I am enjoying the section activities and many joint discussions. However, last year when I was still a member of the Sociology Section and

a freshman, we sociology members studied about "The International Situation". Of course, it was very difficult for me to understand perfectly. Therefore I was not sure whether I was qualified to participate in that joint discussion or not, and whether or not I could follow my honorable seniors as was expected. But now thinking it over, I feel that it was very good for me to participate in that joint discussion, because it taught me various good things and I myself was able to have a good experience. Since that time I have been taking part in every joint discussion. Each joint discussion has proved of great benefit to me. Of course the practice was very severe and hard. But every day we practiced at school till late at night. We say that practice makes perfect. When I couldn't say in English what I wanted to say I sometimes felt like crying. However I didn't complain and did my best. After that I was always refreshed. Through joint discussions we were able to find out hard we exerted ourselves. After joint discussions we always write down a few words on one another's name cards. I think that it is a good habit to exchange name cards and to write some impressions and some comments.

From now on, we will have more joint discussions than before and at the same time my viewpoint and my way of thinking will also make progress more and more. I would like to bear in mind that I want to make efforts to the last.

Terumi Kozai

Reflection

We organized the discussion section this April. The purpose of our section is different from other research sections. The main purpose of the discussion section is to participate in joint discussions. So, in our general section activities, we must study various problems for joint discussions. The joint discussions with other universities are as follows:

DATE	TITLE
4.25	The North-South problem with O.U.E.
4.29	Organization with K.C.U.F.S.
5.22	Reading analysis "No longer human" with Kobe Kaisei
6.6	The North-South problem with Doshisha
6.20	Euthanasia with Ritsumeikan and I.G.C.
6.27	Euthanasia with Tezukayama
7.5-10	Women's problem with I.G.C.
10.11	English and I with O.W.C.
11.14	The Ministry of education's textbook authorization system with Kyoto Univ.

The joint discussions provided a good stimulus to us. It is one of the merits in the discussion section. I'd like to give a lesson I learned from the joint discussion. In the joint discussion with Osaka university of economics, to my disappointment, I realized my lack of economic knowledge. But at the same time, I realized that a lot of data was very important in discussions, especially in current topics. It is one of the lesson I never forget.

Each of us has his reflection in a joint discussion. We must not forget lessons we learned from a joint discussion, and we will have a next joint discussion.

Sachiko Tsuzaki

My Impression of Changing from the Research Sections

This spring our Discussion Section was established, and it has joint discussions with the E.S.S. of other universities. This is our main purpose. We have many joint discussions, so we have many chances to practice English while speaking with others and expressing thoughts. Therefore we are very active.

When I belonged to the Sociology Section, of course I had the hope and desire to study both English and Sociology and to learn to speak fluently. However, I was so busy studying about Sociology and reading many books that I couldn't study English sufficiently. Sometimes I thought my English ability was less than when I was in high school. I'm naturally shy, so it was difficult for me to speak out in English and to share my opinions. I asked myself if it was really the best way for me to study English. Just at the time I was thinking about my troubles, I heard that another section would be established. That was a chance of changing my way of studying, I thought. If I could be a discussion member, I realized that I must change my character and become active, if I wanted to become a good speaker of English.

After changing sections, I become a little more active and I'm glad to have many chances to speak with others. The reason why I have become active is that after a discussion the participants of each group exchange their name cards and they write something on the back of each to encourage the owner of the name card. When I reflect on Joint discussions, I look at my name card. As I have participated many times, I seem to have been able to develop my English speaking ability somewhat. Now I'm happy that I changed section.

Kaori Kato

Dialogue About Dis Seco

Why did you form the Discussion Section from the Research Section?

We realized we should be active in everything, catch up with other extinguished universities, learn various kinds of subjects during the year, get stimulus in learning English and know many other university students by way of Joint Meetings.

What's the merits of Dis Seco?

We can get rid of inertia through the stimulus of taking different topics and doing our best each time we have Joint Meetings. We can cut down dullness and silence in discussion by taking a formal form or debating in the Section Activities. After Joint Meetings we can realize our English ability and reflect on our posture, preparation, passion, the way of discussion, logic and our Section Activities. By being familiar with logic, we have started to improve strict questioning and satisfactory response and to cultivate critical mind so as not to act on the basis of feeling.

What's the way of progress?

Firstly we would exchange materials, data and knowledge in Japanese. Next, we would discuss some subjects in English in an informal style. After that in order to grasp the main points correctly, to arrange our opinions, to make sure our opinion is really consistent and understandable and to adjust the standards of each, we would enter into formal discussions. Lastly, if you like, we can have debate to strengthen our opinions and to make that much more reasonable.

What's Logic?

Logic is not academic thought, reason and feeling but one of the best ways of communication. I feel that we have different valuations and standards and viewpoints in communication. These are hindrances to mutual

understanding in discussion. To understand each opinion, we should broaden our viewpoints and approach our own standards. In this way, logic helps us express ourselves much more satisfactorily and consistently.

What's the most important thing in discussion?

Most important thing is remembering the purpose to reach for agreement of the discussion and not wandering from that, We should be objective, not react emotionally to anything, and must not be timid about expressing ourselves nor ashamed to change our mind if we think we have been wrong.

What's Debate?

In a democracy, debate usually occurs after discussion has failed to secure agreement among discussants. Debate is the game of logic and an exciting sports. By this we can distinguish form TATEMAE from substance HONNE and can develop quick response and control ourselves without being influenced by collusion, inertia and our own frazility.

What's the direction of Dis Seco?

In near future, Dis Seco members will increase more and more. In this sense it is very difficult to communicate and understand each other one by one. However, through the Section Activities and Joint Meetings we should try to know others by hearing their opinions. We Dis Seco members should have things to express and insist in English, think over the significance of learning English, that is how to utilize English, anb estadlish real subjectivity so as to survive in this world. Well, why don't we train and challenge ourselves in learning English?

Yukihisa Miyashita

Drama Section

Can you guess, why we want to appear on the stage so hard? What is the most important reason for our practicing express for this performance?

One reason is that we want something to the audience, and therefore, we have to study acting vocalization and pronunciation in order to produce the best play possible. All of the freshmen 14 members have had to help the stuff and also to appear on the stage this time, because the Junior College Drama Section has only 21 members. Fortunately, however, all together we have been united because we have loved giving this theatrical performance more than doing any other things. Therefore we have realized way important things through this Drama performance in English. We have had a good opportunity to have contact with other persons through this experience. That is one of the reasons why we were able to make efforts to have a successful performance. Also, our slogan is "Be A Burning Drama Section."

By the way, why did we choose the title of the scenario called "Jane Eyre"? First of all, as you know well, this story is a very famous one written by Charlotte Bronte in 1847.

Secondly, our Drama Section traditionally consists of only girls. We wanted to know the meaning of true love through the heroine of this story. Jane Eyre was not only gentle but also affectionate in spite of being an orphan, she was able to grow up obediently, we want to imitate her power of decision and her self-control. It is often said our present-day education is lacking in the training of the will, and so on. Yet we know that we will never succeed in anything if we are infirm of purpose. "Where is a will or a way". We can

say the same thing regarding our Drama. We had to develop a strong mind and will in order to endure the difficult practice.

Recently, we have joined the KELU, which means Kansai English Language Union. I hope it is a good opportunity for us to build up our Drama Section from now on.

Finally we hope each participant in this performance will have a good memory of it and also will have the ability to move the audience.

Leader Mayumi Ichihara

Jane Eyre

(Conception of Drama)

Drama consists of a script (scenario), character, a theater, and the audience. The script means a fixed program, according to what action occur one after the other for a set purpose during a fixed time and space.

In the case of any impromptu drama, there is no script which consists of speech and stage directions. Speech can be both dialogue and monologue and script are written for one-act play or many-act play. The scenario sometimes has a prologue and an epilogue. Each act changes according to place, scene and occasion.

The origin of drama seems to be the expression of human feelings by simple gestures and mimicry in primitive times, and afterwards came to have the role of telling events gradually, and of laying emphasis on the arrangement of the outline.

Drama is divided into tragedy, comedy, classical drama, and modern drama. Characters must act out the relations between persons, so mimicry means to imitate the relations between people according to the time and situation.

At first, they must make efforts to approach their own parts, of course, memorize their own words completely and if possible the words of the other characters, above all, he must understand the scenario. And also the cooperation of all must never forget that drama cannot be carried out without the cooperation of all characters is the most important thing.

We couldn't act well, but we wanted to learn. It was very difficult to conquer our nature but gradually we became accustomed to playing different parts. Also we began to gain a confidence in ourselves. Even now we envy people who are positive, so call a famous actress but at least we are able to feel positive during performances. It is good opportunity for us to be another person. For example, if we have to play a man, we have to study about the man, his thought, his favorite things, how he walks, how he talks, even how he moves his face. By this experience we come to know the man's character, his thoughts and surroundings. When we decided to play "Jane Eyre" in this college festival, we were filled with joy.

By the way, we must not forget drama consists of characters, director and staff. The staff members have to take care of the stage effects, costumes, make-up, sets, property, lighting, sound and prompting (supporting players). In spite of the fact that their work is routine, they are no less important than the actresses.

When we imagine the audience's response, we ask ourselves of the acting appear real and whether they are attracted to it. When we think about the stage we need a dressing room and a curtain. Production (or direction) means to connect the various element according to the intention of the scenario. The producer

must read the scenario completely, help the actors and actresses and staff members, give advice concerning their actions, and criticize and control the whole process of the performance from the point of view of the audience.

We hope that the connection between human beings and drama will continue forever.

Akiko Takakura

(Story)

Jane Eyre was born in 1820, and was an orphan. She was left to her aunt's care until she was ten years old. However, the family was cold to her and she was bullied by them. Besides, her aunt did not speak a single word of kindness. When she was ten, her aunt sent her to Lowood, a kind of orphanage. The supervisor, Mr. Brocklehurst, didn't give children freedom, and sometimes he inflicted corporal punishment on them. Nevertheless, she thought that the life at Lowood was better than her previous one, although she experienced many difficulties there.

After ten years, she grew up to be an intelligent lady. Since the chief director gave Jane a license to teach, she left Lowood and found a job as a tutor in Thornfield. Jane taught a little child, Adélé, who was a charming and pretty child; but Jane herself always wore simple black clothes. The owner of Thornfield Hall, Mr. Edward Rochester, was always unpleasant and behaved roughly. He was about thirty-five years old, and impressed her as a savage; but she realized that he had a reason for it.

Jane sometimes heard an uncanny laugh in the Hall. One night she was awakened by a high-pitched laugh and an alarming sound. When she woke up, she noticed smoke coming from Mr. Rochester's room. Jane dampened the fire in a hurry, and was able to save Mr. Rochester from death. He gave his thanks to Jane, and the next morning, Mr. Rochester left Thornfield and was away for a while.

When Mr. Rochester returned to Thornfield Hall, he was accompanied by many guests. Among them, some persons—Lady Ingram and the daughter, Blanche—approached him for money. A luxurious party was held at Thornfield Hall, and during the party Mr. Mason appeared.

After every guest had fallen asleep, an awful shout was heard by all the guests, who woke up and began to make noise. Then Mr. Rochester persuaded everyone that a maid had simply been troubled by a nightmare. To tell the truth, Mr. Mason had been wounded by a mad woman, and Mr. Rochester asked Jane to nurse Mr. Mason while he went to get the doctor. Presently, Mr. Mason was treated by the doctor, and early the next morning he left Thornfield in spite of his painful condition. Jane couldn't understand the accident.

At the party Mr. Rochester found the reason why Lady Ingram and her daughter Blanche had approached him. Their only purpose was to get his fortune. However Jane heard from Mrs. Fairfax that Mr. Rochester was going to get married to Miss Blanche. Jane was confused at hearing that, and she thought that she must leave Thornfield. At that time Jane noticed herself that she had come to love Mr. Rochester deeply. She thought as follows, "If God had given me more beauty and a suitable fortune, there would be no need to leave you." These words expressed her way of thinking.

Mr. Rochester also loved Jane deeply. Though Jane was short and not so beautiful, he loved her from his heart. Mr. Rochester said to her, "I love you as myself. I will marry you, Jane, only you. And you must say "Yes". Of course, Jane understood him and agreed with him. But then he said the strange words, "God forgive me!" In this way they continued to love each other, although there was much disparity in age, since Jane was not yet twenty years old.

Finally, the day of the wedding ceremony came. Jane was very happy, and she seemed the happiest woman in the world. She wore a beautiful dress that she had never worn till then. Unfortunately, however, Jane's happiness wasn't about to continue forever, because the wedding ceremony was interrupted by Mr. Mason. He revealed the truth, and Mr. Rochester couldn't cover his confusion. According to Mr. Mason's words, Mr. Rochester had many years before gotten married to a mad woman. Then Jane could understand his strange words ("God forgive me!") and Mr. Mason was a brother of the mad woman, actually Mr. Rochester had brought those attending the marriage to Thornfield Hall. When they entered the room in tower, the mad woman was there.

Mr. Rochester's youth had not been so happy because of the marriage, but the lady was really very beautiful, and Mr. Rochester had been attracted by her appearance. After marriage, he found only that the family line of his wife contained madness, but it was too late.

Jane despaired when she heard that. Mr. Rochester told everything to Jane and begged for forgiveness. Jane answered, "I do forgive you". And even then, Jane loved him heartily. Nevertheless, Jane left Thornfield Hall in spite of Mr. Rochester's words asking her to stay. Jane said to him, "If I would stay here, we should be hurting ourselves". So Jane left after all.

According to the original book, Jane wondered about after leaving Thornfield Hall. She met kind people, and was proposed to by St. John, who was a minister. However his love was not true, as he wanted to get married to Jane because he needed a helper for his job. Jane refused his proposal, and she couldn't forget Mr. Rochester. On the contrary, Mr. Rochester was more and more on her mind.

One day Jane sensed that she heard the voice of Mr. Rochester. She couldn't endure staying away, so she set out again for Thornfield. However, there was no Thornfield Hall, but only ruins. Thornfield Hall had been completely destroyed, and Jane heard that Mr. Rochester was not there any more. The fire had broken out because of the mad woman. He had lost his eyesight and one arm in trying to save his wife during the fire. The mad woman died, but fortunately Mr. Rochester's life was spared.

Jane went to the lonely house where he lived, and met him again. He looked entirely different from his former self, but Jane realized that she loved him more deeply than ever. They finally got married, and were able to experience happiness.

This is the plot according to original book by Charlotte Bronte. But in our drama, Jane called on Mr. Brocklehurst, who decided that Jane should work in the kitchen. She heard that Mr. Rochester had left England, and then summer passed and soon autumn came. When Dr. Rivers called on Jane at Lowood, he told her that Mr. Rochester had returned to the Hall and was looking for her, after that Jane seemed to hear the call of Mr. Rochester at night, so she determined to meet him again. Arriving at Thornfield Hall, she found that it had been burned down. Jane got the details from Mrs. Fairfax.

After that she met Mr. Rochester, who had lost his eyesight and was entirely different from his former self. Nevertheless, Jane loved him more deeply than ever. This is a little different from the original book, but at any rate this story tells us what true love is.

Nowadays, we can hardly find this kind of love. We human beings, are apt to consider that money or fame are the most important things. Love is not created by sympathy. In this case, Jane did not simply feel pity for Mr. Rochester. She loved him deeply from the bottom of her heart. He was the only person whom Jane could really love. She loved his soul. I hope Jane's happiness will never end. Now we ourselves must reconsider the meaning of love.

Finally we dear say thank you so much for your kind cooperation and attention.

Kazuyo Nishida

Discussion Section of Junior College

Our section this year has had some 'joint' discussions with other universities such as Poole Gakuin Junior College, Ritsumeikan University, Tezukayama University, and I.G.C. of our university. Topics were 'Birth Control', 'Euthanasia' and 'Woman's role', respectively.

And we participated in the Debate Contest of summer training camp under the title of 'Euthanasia'.

And we are going to have discussions with Osaka University for Women and Mukogawa University for Women.

To tell the truth, we had had no experience of participating in any of such events, so we were, I have to admit, not very sure of being able to bring each of them to a success because so many scheduled events make the routine of our school life too busy. For all this, we decided to do our best toward the Joints. Before the full-dressed participation in discussions, we had preparatory training for two weeks under the leadership of the Juniors. We came to feel ourselves gotten ready for it to some extent.

As a result, we could get not only communicate with the fellow students of other schools, but also much convinced of a possible success in it. To put it another way, we seemed to enhance and strengthen our enterprising spirit with each Joint meeting taken part in step by step. Yes, it was a real stimulus for us to share in Joints. And we are beginning to realize how difficult to discuss topics in a sensible way. We find that the main difficulty comes largely from the sheer lack of opinions of one's own, besides our poorness in that way of expressing ourselves in understandable enough English. We are apt to state not opinions but facts, pretending it as our own opinions.

On the other hand, discussion teaches us the importance of the logic of the English language. Of course, we were aware of the lack of knowledge or words, and we need to train English pronunciation and intonation.

After some Joints, now, what we have to study as members of Discussion Section are, first, thinking every topic logically, secondly, having the creative power, and third, to acquire persuasive power in English. And we would like to make good in each discussion paying attention to these points.

Our section takes part in this college festival as the guide of E. S. S.

Now some of our members introduce and explain the contents of discussions.

Leader Chieko Izumi

Birth Control

Concerning "giving birth to a child", we must consider what situation we live in and what problems we face as human beings. For example, the so-called "population problem" is like a trunk of tree, that appears on the earth, that we can see, but its roots relate to an international problem or a way of living. The population is undergoing a geometrical increase. The food crisis is strongly connected to the problem of population. They say "the population explosion" of under developing countries brought upon "The food crisis of the world". (In 1970, the distribution of the world population was, in the developed countries, 1.1 billion - and the rate of increase was 1.3 percent, in the under developing countries, the population was 2.4 billion - increasing rate of 2.5 percent. Now, the ratio between these rates is 1:2 but at the end of this century, it will be 1:4. This is the population explosion of under developing countries.)

In India, which is a under developing country, the rate of population increase is 3.5 percent, the population is about 600 million and the nutritional intake per man is under 1900 calories a day. So the

government encourages Birth Control as a solution for population problem. But in each home, their children are the source of cash income, the help labor, and the guarantee for their old age for them. For them the children are the precious property, and the more they have, the more useful the children are. This Indian problem is taken up as an international problem. But we can not solve it by only the encouragement of Birth Control. So developed countries should help the developing countries to establish industry, to improve the agricultural technique, and to improve education. And if their life can be changed for the better, probably they will control the birth without the government encouragement.

Then thinking the government encourages Birth Control as a solution of the population problem, some people will feel the encouragement of Birth Control will restrain their freedom, that is, "the freedom to give birth", or "the freedom not to give birth", In case of L.D.C. like India, they insist that it should change the life guarantee for the better the first thing. But in developed countries, for example, in Japan we control the birth by ourselves, without having to be presented with the population problem. But as a result of that, it will be possible for us to achieve zero population growth. On the contrary other people think that first of all the government should encourage Birth Control.

A basic way to overcome the unbalance between population and food is to develop agricultural production, but we should not overlook the population increase in the limited land. In the developing countries, they will control birth in order to be changed for the better, without encouragement. That is only the ideal thought to take Birth Control, and before that many people may pour in developed countries because of the population explosion, and by that time there must be going to occur different and dangerous problems. So we think that each nation should solve the population policy according to the population situation of each country.

Anyhow, we nations that live in the limited land and resources must consider the meaning and the consciousness of zero population growth. And in future, to give birth to two children per woman who will give birth will be possible for the balance between the birth rate and the death rate, that is to say, zero population growth.

Euthanasia

Death is as natural a part of life as birth. Yet, while the beginning of life is regarded as joyous occasion, the end is generally viewed with fear and abhorrence. No person who is emotionally and physically healthy looks forward to death.

The idea that people should have the right to die with dignity dates back to ancient times. The word euthanasia is derived from two Greek words 'eu' which means "good" and 'thanatos' which means "death". But for many centuries life was considered so sacred that it would be immoral to assist death in any way... except in case of war or punishment, of course.

What's the medical definition of death? — brain damage, stopping of circulation or breathing. Definitions of death are only partially helpful.

What is the general idea of euthanasia?

For the patient himself, he will be rescued from pain by his own hope.

When the existence of the patient is burden to society, his valueless life will struck off.

We members of discussion section discussed "euthanasia" with two agenda.

1. Should a patient who wants to die be allowed to die?

2. Should a person who has become a vegetable be kept alive?

Agenda 1. (affirmative)

A patient who wants to die should be allowed to die. We define Active Euthanasia like this: a third party lets the patient, who has great pain and an incurable disease, die with his agreement in order to release him from pain. In our opinion a third party means a group of physicians who are familiar with modern science, the patient's blood relations, and a psychiatrist and a psychoanalyst.

Everyone has right to die equally. Even if the patient should be totally incapacitated. For example, if a patient has no arms or no legs, so even if he wants to commit suicide, he has no ability to fulfil his wish. It is natural that the patient would demand the help of others.

Before A.E. is permitted, when we perform A.E., we propose some conditions as follows: First of all, we must most respect the patient's will or wish. And at the same time, to make sure of the patient's will, we need the judgement of patient's blood-relation, a group of physicians, psychiatrists and psychoanalysts and attorneys. Psychiatrists and psychoanalysts can give some tests to their patients and diagnose his mind's condition. After that we can expect their good advice. Because the main role of psychiatrist is to treat and heal mental disease, at first they will try to give patient a will to live. That's why we choose a psychiatrist. On the other hand, psychoanalyst is an expert at a method of examining mental processes, based on the idea that the mind is divided into conscious and unconscious elements which interest and produce "repressions" and "complexes". Therefore he can give effective series of test to his patient and discover some of the complexes of his patient. Lastly, an attorney is a specialist in law. He must watch whether a third party will abuse A.E. Under such conditions, patient can not feel a kind of satisfaction, and can hardly give happiness to his family or surrounding people. At worst, patient will destroy not only patient himself but also his family by physical, mental or economic burdens.

We must assert again that we recommend A.E. only when we can judge of the patient's hopeless future, and the patient is eager to die. In this world, no one can have the right to deprive the patient of his freedom to die. Therefore we should protect the patient's right and let him die mercifully.

Agenda 1. (negative)

We should not permit the use of active euthanasia, even if the patient wants to die. Because, first of all we can say that active euthanasia is murder. Active euthanasia means to cut off the patient's life with a purpose. It may be that the purpose is to get rid of his great pain or to help someone who can not commit suicide but, that is a murderous action by others. Even if there is no intention to commit murder, murder is the result. In other words, nobody has the right to kill any person no matter what condition he is in.

Secondly, even if they say the patient has a wish to die, and cries "let me die, let me die.", we wonder whether his intention is true or not. Because it is obvious in serious cases especially that his mental condition we can forecast is unstable or changeable. And when he is incapacitated too much, that he will cry, involuntarily, "please kill me!"

And, in case that the patient says "let me die" because of his great pain, we should reduce his pain at first. Now we can use the nervous-block treatment which we inject medicine into nerves or around them to cut the conduction of stimulation off. If this method succeeds, we won't need euthanasia.

Thirdly, even though it is said the disease is incurable at this moment, it might be curable at another moment. On the other hand, many doctors make a wrong diagnosis.

Forthly, if active euthanasia is approved, it be legallized soon, and if it will be so, it is needless to say, the big problem of abuse of law will occur, and that is so dangerous.

Finally, even if the patient is suffering from incurable disease, and is facing to death, we can not deny the fact of living. So we should not agree with active euthanasia.

Agenda 2. (affirmative)

If the patient's family or blood relation wish to carry out positive euthanasia, it may be approved in vegetable state case.

Because vegetable men are only lying physically have already died spiritually. His body is only kept alived by mechanical means.

A human being must have thinking faculty, but vegetable men's brains have already lost, its ability. We can not call the vegetable man a human being. It is said even that a doctor mutters sometime "It is time to water the bed."

Secondly, it costs fifty thousand yen a day to keep the patient alive. This economic burden bears down heavily on the patient's.

So, after the doctors judge whether the patient has hope to recover or not, and discuss with his family or blood relation, we may approve the positive euthanasia.

Agenda 2. (negative)

We human beings have right to die and right to live. But we can only have our rights with responsibility, and no one can deprive others of their rights to live and die. In the case of vegetable person, he has no guarantee of his future. In order to prolong his life, he needs the help of life-support machines. He can not live humanly, and can not feel any kind of happiness or satisfaction. And at the same time, a vegetable person has no consciousness, so, even if we want to know his wish or will, it is definitely impossible.

Therefore in our opinion, it is better that we put the patient into his natural state. Natural state means to pull off the plug, and make the patient live by himself.

The problem of euthanasia will be decided on the basis of differences in world view, outlook on life and the view of life...What's the human being? ...And when we consider "the essence of medicine" and "real value of human being", the euthanasia should not be allowed. In spite of support, both moral and material, if the patient and his family can't help accepting unbearable physical pain, at the time, we should consider "death problem".

In either case, this problem is very important for us human beings.

Practical English Section

Thank you very much for giving me the opportunity to introduce what we have been doing in the Practical English Section.

The main topic and theme we selected for discussion for this year is food and population in the world. These problems have become the topic of talks in the world today. However, this is so closely connected with these of trade and international diplomatic relations that we can not give it a quick and comfortable solution.

Why have these problems come to be debated and discussed hotly at the present moment? Why have been these problems given a great deal of exposure? This has led us to taking a great deal of interest in them. Food shortage has been caused by the bad crops because of the unusual weather conditions in the past, and by the export control placed on the food export by the U.S. Another reason is the failure of the Green Revolution in the developing countries. The population has been on the increase especially in the developing countries. It is high time that we gave these matters much serious thought. They are closely and intimately associated with our daily lives and we can not afford to think light of them.

The word "Practical English Section" is misleading and ambiguous. This word reminds you, especially freshmen in our school, of daily conversational English. However, what we are doing is to discuss the very important and serious current topics. I think we should change the name of our section into a better one. But as the great poet says, "What's in a name?" The rose of our activities would smell as sweet. At any rate, it is my belief that in the process of discussing these intriguing problems we can improve our practical English. Mere memorizing and studying daily English expressions will not help us to enhance the means of communication. This is our motto of this section.

Leader Fumie Taga

Population And Food Problem

(1) Population Problem

How large a population do you think the earth can maintain? We have considered this matter with regard to the number of calories.

If one ingests 2300 calories including animal protein of 10%, the original number of calories for one person is 3500 calories. (This is the standard for people of advanced countries such as Americans.) In this case, a country can support no more than 1500 million. However, the original number of calories is 2500, the population of 7 billion estimated for the year 2000 A.D. will be able to live. On the other hand, if the original number of calories become less than 2500, people will suffer from malnutrition, undernourishment, and starve to death. Moreover, the population will increase infinitely without mercy, and even if one lowers the calorie, there are no good prospects after that. Therefore, the first problem is the explosion of population in developing countries. But will it be only the excessive population of the developing countries which will cause the food crisis? Here is good example:

We experience this at the time when everyone is returning to his hometown. A ten car train has two special cars. In the eight ordinary cars, many people are so crowded that there is practically no space to stand. Infants cry because they can not even go to the lavatory. But the passengers in the two special cars obstinately refuse to let the passengers in the ordinary cars come in. It is by the passengers of the ordinary cars that the words, "Let's make mutual concessions to each other!" are spoken. But consciousness of the meaning of "each other" does not exist between the passengers of the special carriage and those of the ordinary cars.

The opposition between the North and South concerning population is much like this situation. The passengers of the special cars fear that if passengers continue to get on the ordinary cars, the cars will be packed and a panic will occur. The result will be that people will rush into the special cars and destroy

the ease and comfort of the people there.

The earth, which is in full danger, is not one ordinary car. It consists of a mixed train with special cars, a first-class car, and ordinary cars.

Thus, as a measure for population explosion, almost all persons in the world come out with a most cold-hearted way, "Birth-control." But, is this method as almighty as they think? To some extent, it seems to be leading to an efficient policy of controlling population.

However, even if it puts on the brakes to the rate of population increase, it's almost impossible to hope that the population will decrease rapidly. Since the number of people today is absolutely very large, this problem will remain with us.

Another problem is that this way of birth control can lead us to the great danger of weakening our spirit of esteeming human-life. There exists the probability of abusing this method just as the Nazi did in other ways.

Therefore, we find that this countermeasure is not so effective. Then what kind of measure will be effective? And what should each individual do?

First of all, I think we need not national cooperation, but rather mutual cooperation among many groups, which hide the names of their countries, both from the L.D.C. and from the advanced countries, because if the assistance were carried out in the name of country, such assistance might be considered as an act of indirect aggression or of exploitation. Moreover, no one country can support even itself satisfactorily. In such a situation, it's quite natural to think that their own interests should take precedence over those of all others, and of course, such a countermeasure would also not be effective.

Secondly, as an example of an extreme but valuable opinion, we here want to make reference to a speech by Prof. Arnold Toynbee, who in 1963 was present at "the World Food Conference". He said the following: "War, epidemic, and famine are measures of natural disaster (that is,) of Divine providence, to control the population to a certain degree."

Now, in addition to these three evils (war, epidemic, and famine), the coming of another ice age is being foretold by experts in the field. Honestly speaking, our feeling is that "It is no use crying".

Rather, remembering that "Where there is a will there is a way" and that "Necessity is the mother of invention", we should use our minds to research and find constructive ways of using land to produce sufficient food and utilizing wasted space for additional housing for an ever-increasing world population.

Now, let us begin!

M. Kadoshita

H. Ashida

(2) Food Problem

It was from the 1960s that we began to discuss the problem of food shortage and the starvation. In many countries they had a very poor harvest in those days. In 1959, the Chinese had a bad harvest because of weather disaster, and imported wheat in large quantities from Canada and the United States. Then occurred a campaign that we had to resolve the global starvation. It was one called the 'Freedom from Hunger Campaign' which Kennedy, who was inaugurated as the US president in 1961, and Sen., secretary-general of F.A.O., proposed. And in 1963, F.A.O. held the first International Food Conference in Washington, to which President Kennedy gave enough support. Just in the same year, the harvest was very bad in the U.S.S.R., so that they were obliged to import a large quantity of wheat from Canada and

the United States. The export of the United States totaled one third of the whole export quantity of agricultural products in the world. This caused financial pressure upon the United States. But such a weather disaster as in China and the U.S.S.R. visited India in both 1965 and 1966. And the surplus food of the United States ran low rapidly because of the aid to these countries. Consequently there was a food shortage all over the world.

Under such circumstances, one policy started to give results. It was called "The Green Revolution", which was thought out for making the developing countries self-sufficient. After the first success in Mexico, it was brought about into Southeast Asia. In 1962, IRRI was established in the Philippines. IR-8, which was called 'Miracle Rice', and some other varieties were produced tentatively. At first it seemed to have succeeded. This Green Revolution, however, ended in failure. One cause was that new varieties had suffered great damage because of unusual weather in 1972. The other was that a great amount of money had to be paid to the farmers in developing countries; It was necessary for them to use a lot of chemical fertilizer and irrigate their fields in order to expect a splendid harvest using the new varieties. But as a result, they turned out to be unsuitable for crops in such a humid area as Southeast Asia.

Y. Nishino

Considering the present situation, more than ten thousands people die of starvation in developing countries a day. The main countries are Bangladesh, India, and Africa. Why do many people die of starvation in such countries?

In Bangladesh, they cannot get food for a flood every year. So, they eat a little corn. India is "the country of cows" and there are about two hundred million five thousand cows. They have many cows, but they cannot eat cows, thinking of their religion. And also they have overpopulation problem. Of course, the way of solution is to control the overpopulation and to produce food more and more. But I wrote before they can not get food for the flood every year. Also, they cannot irrigate water geographically.

In Southeast Asia, it is too hot there, and they have dry weather and squall, and the soil is very poor. So, they need much chemical fertilizer. But it is very expensive for poor farmers. So they cannot buy it.

What kind of problem does Japan have? Japan gets most food and feed by import. Japan imports about 20% of international trade world commerce of agricultural products. The policy of the government in Japan is criticized by other countries. They say that though Japan has a large tract of land, Japan imports much food instead of plowing themselves. In fact, the rate of self-support of agricultural products is only about 40%. Japanese pattern of food is "rice, fishes and vegetables." The Japanese eat fish the most all over the world. Japanese fishing consist of deep-sea fishing. But it is going to be difficult to secure the fishing grounds.

Y. Miki

So, there are various problems in the fishery world. For instance, the countries which were surrounded by seas, as Japan or England, entered into the coast of other countries on the pretext of "The fundamental rule of liberty in the high seas" instead of narrowing their own territorial seas. So, it is allowed that boats only sail, if the boats issue catch fish, it becomes the problem as the invasion of food of other nation.

Next, territorial seas have been thought as three nautical miles from the coast, but when these pro-

blems began to occur, as the place between three and ten nautical miles, the developing countries insist on "spreading the territorial seas." or "making the exclusive fishery river basin." And the thought of two hundreds nautical miles territorial seas was suggested by Latin American countries, but Japan opposed to it. If it should be adopted, the U.S.A. and the U.S.S.R. warships would not be able to pass even the Malacca Straits to send their world fleets to the Indio Ocean, because it belongs to territorial seas of Philippine.

Therefore, territorial seas problems are not only resources problem but also military problem. There are various proposals to cope with this urgent situations.

In the world conference on food which was held on November in 1974, Kissinger, the Secretary of state, suggested 3 headings as follows.

- (1) The group of the countries which export hold the meetings in order to increase food productions.
- (2) The advanced countries establish stable food productions and the group to control the investment and attempt the efficiency and increase of production in developing countries.
- (3) We decide the amount of food aid for three years from now and appropriate the funds of the country which products oil to food aid.

In Japan, the help for the developing country is the way as follows. We chiefly offer our capital and technique, and step up the production of marine products (of agriculture and forestry.) Then we import it.

So to speak, this is the way that is called "Developing & Import". But there is a defect that this way is called the New policy. The developed resources concentrated in the advanced countries and pretend to cooperate in economic technique.

And I think before the birth control, we must make an effort about protection of the poor in developing countries. Actually, there is a noticeable distinction between the rich and the poor, especially America and Africa. And I think the unbalance of their countries develop into the current topics, finally, the South and North problem.

K. Okuno

Interpreter Guide Section

What is a guide? When I joined this section last year, I thought it means one who introduces our history, culture, thoughts and so on. But, at once I found how difficult it was to introduce Japanese things. Because I didn't know about Japanese things enough to guide foreigners though I'm Japanese.

What on earth shall we do to understand Japan?

Needless to say, we should study about our own country by ourselves. Then we should exchange opinions with foreigners, learn cultures, histories, customs and thoughts of other countries and realize the difference between foreign countries and our own country.

In this way we can understand Japan. At the same time, we can bring about a better mutual understanding with foreigners. This is the purpose of guiding in the real sence, I suppose.

Now we, the members of Interpreter Guide Section, are studying through our section activities so

as to become good guides. Though we cannot be still satisfied with our ways of guiding people, we will make efforts more and more toward this purpose.

This year we are studying about the Heian Shrine in Kyoto and the Byodo-in Temple in Uji in our section activities. Our section also belongs to J.S.G.F. (Japan Student Guide Federation). This federation holds a Walking Tour, a Joint Discussion and a Guide Contest as annual events. Of course, we took part in these events. From now on we'd like to participate in every activity and heighten the level of our knowledge and English ability.

Next, I'd like to explain about the Heian Shrine and the Byodo-in Temple briefly.

Both of them are much concerned with the Heian period. Their architecture, statues and paintings represent the culture of the period. However, I have got different impressions from each one of them. What are the reasons?

One is that the Heian Shrine represents the brilliance of the Heian era and the Byodo-in Temple the gloom of the era.

The other is that the Heian Shrine is related with Shintoism and the Byodo-in Temple is with Buddhism. These two religions are very important for us. Because the thoughts or customs of the Japanese have been based on these two religions since the ancient times.

We'd like to tell you about the Heian period, the Heian Shrine and the Byodo-in Temple, Shintoism and Buddhism more in detail.

Leader Yoko Ohzawa

Heian Period

Heian Period is connected with the Heian Shrine, and the Byodo-in Temple. About 1200 years ago, in the Heian Period Japan clearly came of age. The shorter Early Heian Period is distinguished by the reduction of new territory in the east and north to central control and by new developments in Buddhism. The longer Late Heian Period is noted for the dominance of the great Fujiwara family and for an unusual elegance of taste in the life of the court, accompanied by achievements in prose literature fit to rank with the best that had been produced anywhere in the world. Yet at the same time, outside court circles, profound changes took place in the Japanese countryside which shifted the basis of power to a new warrior class.

Some twelve years after the establishment of Heian, a twin event occurred which was to be of great significance in the development of Buddhism in Japan, though it was not to free the new capital from the political tensions that religion had brought to the old one at Nara. In those years two prominent scholar-monks, Saicho and Kukai, each at the height of his powers, returned to Japan from a period of study in China. Most of the Heian Period was dominated by the great Fujiwara family. The zenith of Fujiwara glory was reached in the person of Michinaga, who was the most powerful figure at court from the year 995 until his death in 1027.

One of the ladies of the court to whom Michinaga at one time paid more than passing attention was the Lady Murasaki Shikibu, lady-in waiting to the Empress Akiko and authoress. Girls were not supposed to attempt the study of Chinese, but Murasaki picked up a knowledge of the language when her brother was having his lessons. It was now no longer acceptable for nobles and courtiers to hand over to scribes the task of writing; it was expected that a man of position would be able to write in a calligraphy that was aesthetic and a style that was civilized and elegant. The two systems of writing, one basically Chinese, the other

using simplified symbols derived from Chinese to stand for Japanese sounds, had by this time been developed. Murasaki used the latter, kana, form of script in writing the famous *Genji Monogatari* ("Tale of Genji"), a novel of remarkable insight that ranks as the greatest work in Japanese literature.

The Heian Shrine

History: The Emperor Kammu removed the site of the Capital from Nagaoka to Kyoto in 794. This is the origin of the present city of Kyoto. Since then till the Meiji Restoration (1868), Kyoto was the center of policy, culture and economy of Japan for more than 1,000 years.

The Heian Shrine was built in 1895 to commemorate the 1,100th anniversary of the founding of Kyoto.

Now the Heian Shrine is dedicated to the memory of two gods, the emperor Kammu, the founder of Heian capital and the emperor Kohmei, the last emperor of it and worshiped as a safeguard of Kyoto by the citizens.

Buildings: Whole buildings are about half the size of the first Imperial Palace built in 794 and had been made on the model of the old Chodoin of Heian period.

This structure reflects the strong influence of the Chinese palace architecture of the T'ang Dynasty, but this was the way they built the ancient Imperial Palace in Kyoto.

The Heian Shrine consists of the Daigokuden (great hall) in the center, two turrets named Soryu and Byakko (green dragon and white tiger) which are connected by corridors to the great hall. Soryu and Byakko are said the imaginary animals in China. Soryu, Byakko, Genbu (brack tortoise), and Sujaku (red sparrow) are four gods to protect each direction. Soryu is the god for protecting East direction. Byakko is the god for protecting West direction.

On the east side of the front steps of the hall is a cherry-tree called Sakon-no-sakura and on the west side a citrus-tree called Ukon-no-tachibana. The former is the symbol of purity, and the latter is the symbol of long life.

A railing in front yard is called Ryubi-dan (dragon tail platform) and a holy gate in the foreground is Otenmon (the main gate). Otenmon is of two stories, and the roof is tiled with emerald green tiles. It is painted red and has white walls with green lattice windows. There is Shibi (dolphin finials) on the ridge of the roof. It is the talisman against fire. A tablet bearing the characters 應天門 hang from the second story. It is a copy of original one which is the brush of Kukai.

In addition to these main buildings, there are Torii-gate, Kaguraden, Gakuden, and so on. This torii-gate is the largest one in Japan. This has a height of 80 feet, and pillars with circumference of 37 feet. The presence of torii is a distinguishing feature of Shinto Shrines, and it is used to symbolically indicate sacred place. It represents a perch(i) for birds(tori).

As you know well, nine buildings including the East and West Honden were destroyed in a fire on January 6th in this year.

The Holy Garden: The holy garden of this shrine is noted for its design. This garden, surrounding the whole structures, is divided into three parts, the East- the Middle- and the West- gardens, having a pond respectively, Seiho, Soryu, Byakko in it. This is in the strolling-around-the-pond style, which is one of the typical styles of Japanese gardens. Ogawa Jihei was the principal designer of this garden. In every season, this garden attracts many people with its profound beauty. Especially the weeping cherries in spring are noted for their beauty.

Shintoism

From time immemorial the Japanese people have believed in and worshipped kami as an expression of their native racial faith which arose in the mystic days of remote antiquity. The earliest extant Japanese record of its use is in the Nihon Shoki which was published early in the eighth century. There it was newly employed for the purpose of distinguishing the traditional faith of the people from Buddhism, Confucianism, and Taoism, the continental ways of thinking and believing, which in recent centuries had entered the land.

Kami are the objects of worship in Shinto. What is meant by "kami"? Fundamentally, the term is an honorific for noble, sacred spirits, which implies a sense of adoration for their virtues and authority. All beings have such spirits, so in a sense all beings can be called kami or be regarded as potential kami. While Shinto teaches that people should be worshipped as kami, they are not in fact usually called kami. Shinto is both a personal faith in the kami and a communal way of life according to the mind of the kami, which emerged in the course of the centuries as various ethnic and cultural influences, both indigenous and foreign, were fused, and the country attained unity under the Imperial Family.

There are several types of Shinto. For example, Popular Shinto, Domestic Shinto, Sectarian Shinto, Imperial Household Shinto, Shrine Shinto, and State Shinto. From the dawn of history until the Meiji Restoration, with the exception of a few that were closely related to the Imperial Family, the shrine were primarily communal institutions. Then for a period of approximately eighty years, they were state institutions under the supervision of the national government. Finally, as a result of the Shinto Directive issued by the Supreme Commander for the Allied Powers on December 15, 1945, they were disestablished and became private institutions.

The Byodo-in Temple

The Byodo-in was originally a villa of prime Minister Fujiwara-no-Michinaga.

In 998, Michinaga purchased a residence on the banks of the Uji River from the widow of Minister of the Left Minamoto-no-Shigenobu, Emperor Uda's grandson. Michinaga held the ceremonies of occupancy in the autumn of the following year but left this villa, then called Uji-in or Uji-dono, to his son Yorimichi, who used it for half a century as a place of recreation and refuge from the summer heat.

Then in 1052, the year after the celebration of his sixtieth year, Yorimichi converted it into a Buddhist temple, naming it the Byodo-in, and held a ceremony to dedicate the residence as the temple's main hall.

One year later, in the third month of 1053, came the dedication of the Amida hall, now called the Ho-o-do, or Phoenix Hall.

The Phoenix Hall is of a unique design, having two-story "wing extensions" to the right and left of the central structure and a "tail extension" to the rear, with towers rising from the roof at the ends of the wings. This design looks like a bird, and this structure has a pair of phoenixes on top of the roof. So this building called the Phoenix Hall from Edo period. And this is the only original building remaining today. The style of this structure is Shinden style. The peculiarity of the Shinden style is that main buildings are arranged symmetrically, the roof is covered with the Japanese cypress, there are few partitions, the floor is laid with boards.

The light and elegant appearance of this building was admired by the noblemen of Heian period as if it was the Palace of the Buddhist Elysium which the noblemen had earnestly longed for.

The Phoenix Hall enshrines a "joroku" Amida. The image of Amitabha enshrined in the Hall is a masterpiece of Jocho, the representative Buddhist carver of the Fujiwara period, in his later years (1053). The lacquered wooden statue of Amitabha is 10 feet high with a merciful expression, well-proportioned body and delicate lines of drapery, gives the impression of perfect unity and harmony.

Besides the Amida Hall, Kon-do (the Main Hall), Ko-do (Lecture Hall), Five-storied pagoda, etc. stood in its huge precinct which occupied the greater part of the ancient town of Uji. But the most of those old buildings were burnt down in January 1336 by the war between Kusunoki and Ashikaga families.

Buddhism

The Byodo-in Temple is particularly connected with Jyodoism, which is one sect of Buddhism. What on earth is Jyodoism?

Generally speaking, the teaching of Jyodoism is as follows; the belief of Buddhism wishing to be able to go to heaven in the western direction which on Amida-Nyorai lives.

It was in the Nara period that the first time the thought of Jyodoism had appeared among people. Though it had hardly by talked much about this by people till Heian period.

After the middle age of Heian period (after ten centuries), general people began to believe and really hope to pass away peacefully. As the reasons of this matter, we can suppose two reasons. One of them was because of called "Mappo-shiso". It was the one kind of prophetic and at the same time tragic thought in Buddhism, which was that the thought of Buddhism would decline by degrees, after the death of Buddha. People believed that the period of Sho-ho and Zo-ho (both of them are one kind of worlds from Buddhist point of view) continued (Each period kept 1000 years.), and after that, the period of Mappo would come. The first year of Mappo applied to the year of 1052...this year become 2001st year since Buddha passed away in 945. In short, it was believed that the present world must run into the quite hopeless period.

And the other reason was the unstability in the class of court-nobles. It is regarded as much influenced by Mappo-shiso.

Anyhow they wanted something to be able to become the support in their spirits and chose to believe Jyodoism in order to gain the ticket to go heaven. This is the reason why the Jyodoism had spread in this period.

And to add to it, there was no limitation relating to classes of people to entreat passing away perfectly.

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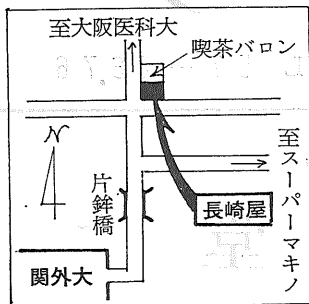


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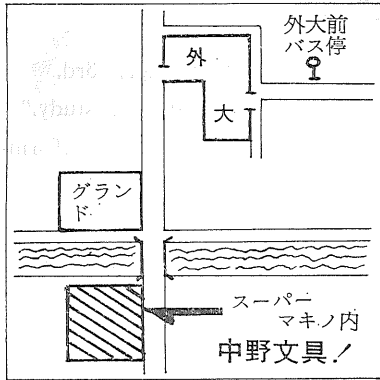
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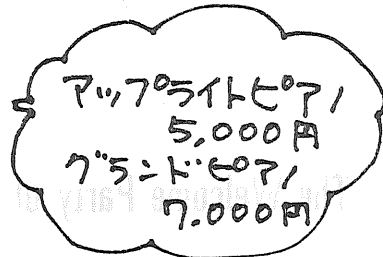
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中野文具で〜す。

Our Memories of This Year

The Spring Training Camp on Awaji Island

We had our Spring Training Camp on Awaji Island from March 29 to April 3rd. The aim of this training camp was to "Play while you play, Study while you study." In addition, we had a lot of opportunities to talk seriously with respect to the reformation of the section system as it was.

As a result, "Discussion Section" came into being.

It is no exaggeration to say that the E. S. S. was greatly reformed through this camp.



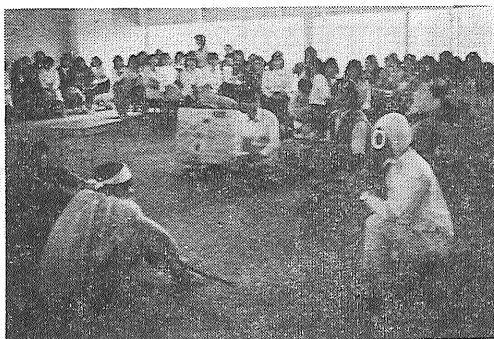
↑ The members of committee and some seniors took the souvenir picture in front of the hotel.

The Welcome Party of the E.S.S. for Freshmen

In May our members had a Welcome Party for Freshmen. Most of freshmen were very delighted to see their seniors doing "STUNTS" in the public.

In fact we spent a pleasant and significant day, but I couldn't help feeling the difficulty of communicating with one another, in the case of such "Welcome Party."

I want to know and meet all of members if possible.



↑ Some seniors doing "STUNTS" at Welcome Party.



↑ Welcome Party

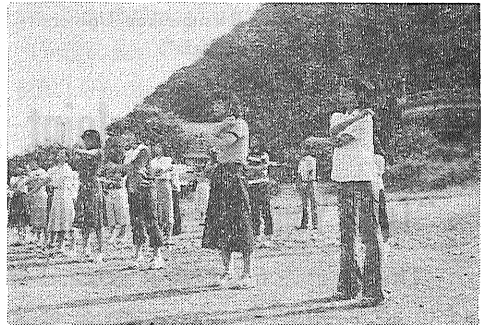
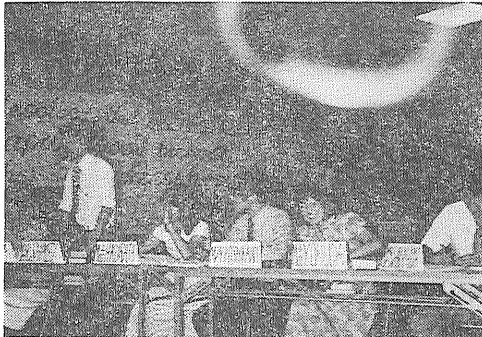
The Summer Training Camp in Hyogo Prefecture

We had our Summer Training Camp in Hyogo Prefecture from 23 to 27 of July.

More than 130 of our members was able to participate in this camp, in which freshmen tried to speak English all the time and got used to speaking it.

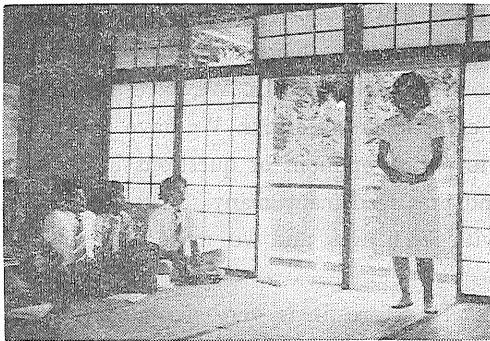
Well, the term "Communication" is an indispensable one for all kind of club activities, but sorry to say, large as my club E. S. S. is, most freshmen are still strengers to me.

We should make much of such opportunities to come together such as Training Camp, the kind of party that we held this year, as well as our regular English Studying.



↖ The Debate Contest at Summer Training Camp.

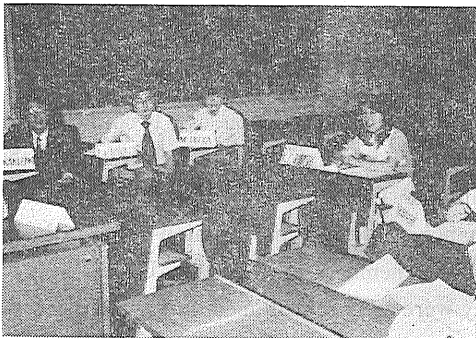
↑ We members played the gymnastics before having a breakfast.



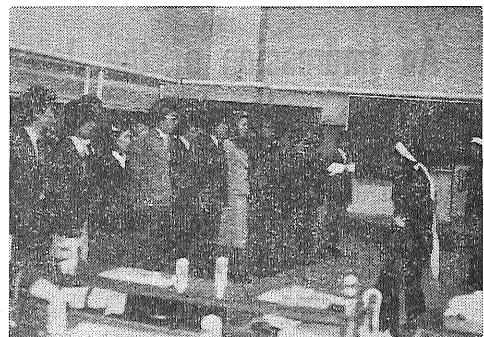
← "Questions & Answers" at Drama Section.

Joint Meeting

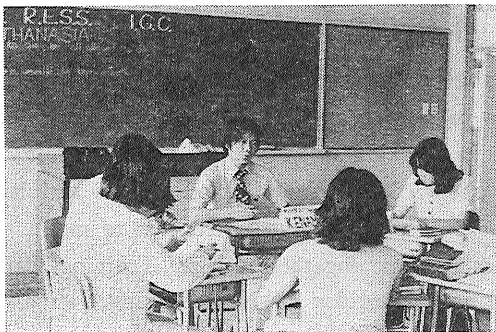
We had some hot discussions in the Joint Meeting with Doshisha, Ritsumeikan, and Poole Junior College University.



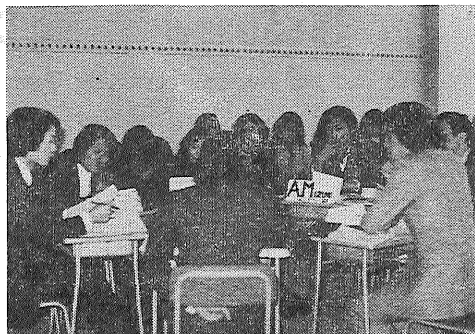
↑ Joint discussion with Ritsumeikan University under the title of "University life".



↑ "Yell-exchange" after discussion.



↑ Joint discussion with Ritsumeikan University under the title of "Euthansia".



↑ Joint discussion with Doshisha University under the title of "Post Indochina"

Joint Discussion

"Turn Your Eyes Outward"

This year we members of external affairs department were unusually busy and were very glad to accomplish the true purpose of external affairs. Among other things, we had more than ten joint discussions this year and acquired many new ideas.

We had joint meetings with Osaka Univ. of Economics, Kobe city Univ. of Foreign Studies, Doshisha Univ., Ritsumeikan Univ., Kyoto Univ. and the like. We have made friends with them and were told about their own E. S. S. clubs in the meetings. We have learned how E. S. S. should be, how to guide our juniors, how to phrase opinions or questions in discussion, and moreover how to debate. We have learned and practiced many many things this year.

This year we have looked at everything with fresh eyes and we must keep this spirit all of the time.

Our history and traditions are not so deep. Therefore it is very significant for us to turn our eyes outward and understand various things. Also, it is necessary for us to dominate the inner part of E. S. S., receiving a fresh impetus from other universities.

Last of all, I do hope all the sections will cooperate in this trial next year.

Chief of External Affairs

Kiyoshi Shimizu

An Impression of the Joint Discussion with Doshisha Univ.

That was the first experience for me to join a formal discussion, so I could not take part in the discussion at all for the first agenda. Even though I could understand others' opinions, I didn't know how to ask about their opinions. Therefore I always missed the chance to speak out about my ideas. Finally I had the chance, however my opinion was rather out of focus. I was definitely overawed into silence by the members of Doshisha University.

On the members of Doshisha University, they were very accustomed to formal discussions and really enjoyed the discussion itself.

Therefore by the end of the discussion I was much interested in formal discussions and

could understand the method to some degree. Nevertheless after the joint discussion I felt I must study much more. Actually, I was never shocked so much until then.

Through this particular joint discussion I have learned the attitude of listening carefully to others' opinions. In joint discussions I always get a fresh stimulus and good reflections. However, the most favorable point concerned with discussions is that we can get new opinions which have never come up in our reading.

Anyway I can't forget that joint discussion.

Yoshimi Okuda
Member of E. A. D

An Impression of the Joint Discussion with Poole Gakuin

Nowadays, people in the "South" such as western Africa, India, etc. are suffering from starvation. On the other hand, in the "North" district which contains industrial nations, they are suffering from the wall of limited resources or public circumstances. It is, in its nature, the population problem that both of the districts are suffering. Whole number of population of the world has exceeded four thousand million at 28th March in this year. And as this grave problem, that is population problem has come to be made much of, population control, namely birth control regarded as a vital problem.

We junior college students of K. U. F. S. E. S. S. had a joint discussion with Poole Gakuin Junior College E. S. S. under the title of "Birth control". Knowing the name of the title, we took into our mind only "contraception", "abortion", etc. and succeedingly began to study them with interest. As we studied about this problem, we found it necessarily including many difficult problems in the social level. Needless to say, one is the population problem and the other is that "why do they bear children?", "what is child for human being?"—in the past, woman's role was to bear child and they were recognized as wife by bearing child — But such a time has passed, the world are enjoying freedom, — some woman bears child only to abandon into a locker, and woman who has no child increases — What on earth is the child, we wonder.

This joint meeting was the first experience and therefore, our heart beat quick and our knees pounded. But in the performance, we had a good result and every member could have satisfaction of having done our best. I guess almost all the participants enjoyed joint. I think they realized the pleasure of the joints, that is first of all to establish our own opinion and to assert it. Secondly to communicate with other college. We can grow by knowing difference in activities between our E. S. S. and that of others. The proverb truly says "The frog in the well knows nothing of the great ocean."

We have learned much from joints; we must have our self-consciousness. Though Poole's members are sophomore as well as we, they are rather active and making a great progress, having taken part in a certain federation. While we were too dependent. We were forced to reflect ourselves in this joint, by which we had aimed to have confidence in our ability. We could learn a good lesson for our future activity. We realized this was a really effective experience for us. We have determined to face to joints, keeping this joint meeting in our mind.

Tamaki Ojima
Member of E. A. D.

The Impression of E.S.S.

It is six months since I joined E. S. S.. Needless to say, our club, E. S. S. is a kind of organization, but now I think it is a kind of society, so I think it is very difficult to manage our club, E. S. S.. Therefore, we must assume responsibility as members of E. S. S..

In our club, there are a lot of members and we have some occasions to associate with other members, so it is very useful for us in improving our English ability and making good friends.

About four months ago, we had a Summer Training Camp in Hyogo prefecture and it was my first experience to participate in. In our Summer Training Camp, I experienced various things. For example, during Summer Training Camp, we had to keep speaking English for four days, and I could speak with many other members in English and could become acquainted with them.

There are many kinds of activities in our club, "Section Activity, General Meeting, Year Meeting, Training Camp, and so on," so we are able to have some mutual relationships and able to influence one another. For example, in our section activity, we have one subject a year and continue to study it through the year. When we study in our section, we freshmen receive some guidances from our elders, "sophomores and juniors" and we try to show good results to one another. When the elders speak English fluently, we freshmen always think that we also want to speak English fluently like them and we have to study much harder.

Now, we are very busy because of our club activities, but I think we can live every day very fully because of them. I hope that we E. S. S. members can achieve our aims through our club activities.

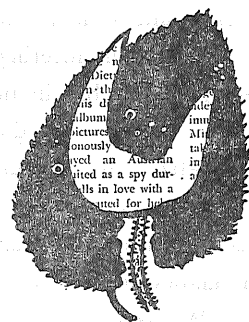
Teruaki Fujisawa
Grade Leader for Freshman

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SEISHINDO PRINTING OFFICE

From the Editor's Room



We are delighted to have opportunity to publish this pamphlet for our university festival.

The aim of publishing this pamphlet is not only to let you know what E. S. S. is like but also to review the result of each section by ourselves.

Therefore, this time all our members tried as much as possible in compiling this pamphlet "E. S. S. Vol. 10."

To tell the truth, I heaved a sigh of relief, when we were able to complete this final task for our juniors.

Now I hope that our E. S. S. will continue to develop as years go by.

Lastly we wish to express our thanks to the president, vice president, and all the professor of K. U. F. S., as well as our honorable seniors who have supported and helped us through the years.

The Editorial Staff : Keiji Enami, Tetsuji Fujita, Hiroyuki Sugimoto

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