

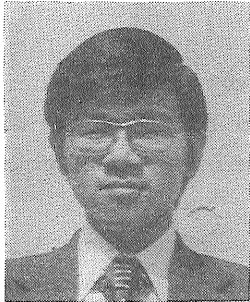


To ask well

is

to know much.

# GREETING



Year by year, our club, the English Studying Society, has been developing into a more and more significant club. This is at least my conviction. We all can judge whether the E.S.S. has become an important club when we watch its activities in this university festival. Here we have an opportunity to show ourselves to many people.

Our guiding principles are “research in various subjects,” “cultivation of our ability to speak English” and “promotion of fraternity among the members.” And the final aim of the E.S.S. of Kansai University of Foreign Studies is to bring about international goodwill and world peace.

We have been trying to find out the best way to reach our goal on the basis of these principles. I believe that the method we use should be suitable to the present conditions in our club. This matter came us in our minds when the “committee” and the “conference” were organized by new members about one year ago. Then, we decided to narrow down the many ideas to one target. It is to carry out all activities first under the existing system with no change. The members of the Research Sections got down to their study, zealously aiming at substantial study and getting a solid knowledge. And the members of the Discussion Sections began their activities with a higher better attitude, than before.

Now, I would like you to think about the significance of every individual member of our club. I have been thinking about that for two years and a half or so. The answer to this question has come out in a talk with the members. A senior member (Senpai) stimulates a junior member (Kōhai). And also, a Kōhai stimulates a Senpai. The members should stimulate each other into improving their skill and attitude. Then, how can we stimulate each other? I believe we can do this by using effectively our individual characteristic: I want you not to give up the original intentions you had when you joined this club until you have added your originality to the club. The E.S.S. is our club. The club should be operated for each of us. And we have to keep it in our minds that the E.S.S. should be operated by each of us. **DO USE THIS VALUABLE OPPORTUNITY TO SHOW YOUR INDIVIDUALITY.**

Finally, I would like to express my deepest appreciation to the university authorities and all the professors who consistently support us in our program.

Yoshitaka Yoshikawa  
President of the E.S.S.

A handwritten signature in cursive script that reads "Yoshitaka Yoshikawa". The signature is written in dark ink on a white background.

## To the Members of the E.S.S.



Allow me through these pages to extend my heartfelt greetings to all your predecessors and to all members of the E.S.S. You have all contributed much to the reputation of our university and I am proud to have such enthusiastic and sincere students.

The basic tenet of our university is internationalism. As I understand it, internationalism means briefly knowing one's own culture, understanding the culture of other nations, understanding the problems which other nations face and to equip our students mentally and intellectually to become members of a world-community, a community that does not deny the individuality of each culture but fosters links and relationships in a frame of respect for diversity.

To understand the culture of other nations and peoples, our students must have the ability to communicate intelligently. It is for this purpose that I have established a Hawaii campus where our students can be given an intensive training in English under the experienced guidance of the University of Hawaii faculty. I hope that many of you will avail yourselves of this opportunity.

When so many problems in politics, economics and education confront us in our daily life, university education plays an important role. It is endless in its scope of research into the known and unknown. It is sharing the wisdom of everyone. It is the investigation into the collected wisdom of many people. No single person has the answer to all problems. Education is the fostering of tolerance, the process of working out problems by reasoning and discussion and sharing the experiences of many cultures and religions. Education helps a student to grasp the real essence of man and to put this knowledge to practical use in the development of peaceful and happy societies.

Takako Tanimoto, D.H.I.  
President

A handwritten signature in cursive script that reads "Takako Tanimoto". The signature is written in dark ink on a light background.

## To the Members of the E.S.S.



I wish to extend my greetings to all members of the E.S.S. and to their predecessors. You have contributed much to the advancement of knowledge at our university especially in the field of learning effective and efficient communication skills in the spoken and written word in the foreign languages.

Also through your club activities, you have developed ease and facility in personal and social communication. You have sponsored cultured social gatherings and through this medium you have been trying to educate the WHOLE person for a full, active and happy life.

I wish today to touch briefly on what learning at a university should be. Learning should be natural pleasure, inborn and instinctive. It should not be considered as something forced on him by society, school and parents. It is true that school learning is compulsory, enforced by curriculum requirements and rigid school regulations. But they are not to be considered as a surrender of your own will to external directions. They are all a necessary training to incite a desire to explore and to investigate the known and unknown to make one's life richer and more pleasant. They are steps to keep the mind open and active to receive all kinds of experience.

The chief danger of learning is laziness, succumbing to routine and stupidity. University students should foster sufficient learning ability. Learning ability includes a capacity for hard work, a capacity for many hours of study and research.

Do not abandon your initial enthusiasm.

Sadato Tanimoto  
Vice President

*Sadato Tanimoto*





# Ladies and Gentlemen of the E.S.S.



Now that nearly two thirds of my time in Japan has gone by (all too quickly), I should like to tell you that the members of your club are certainly among those kind people who have helped to make my visit and my work in this country very pleasant for me.

I have spent many wonderful hours with you, working with you, listening to you (I know now that one hundred and five convincing deliveries of the same speech have significance!), helping you with your English, singing, eating, drinking, and laughing with you - and also observing you, of course, because you, representing the young generation of this country, are an important part of the culture I came here to study.

One of your noble aims in the E.S.S. is to promote international goodwill and world peace. You are aware that you share this goal with many people in this world. As a matter of fact, on all my journeys, through my own and other countries, I have not met one person who was against peace and international understanding. But your members do not just pay lip service to these aims, nor do you romantically dream about them, you are doing the serious and hard work which has to be done before we can even think of taking small steps forward. Requiring the knowledge of foreign languages and researching and discussing the problems of our world paves the way that can lead to a better understanding among all peoples.

Takako Tanimoto recently admonished you that "the age of nationalism has passed, and we are entering a new era where the nations of this world must work together for the good of all mankind." Looking at the topics you have chosen for study in your club, I know that you are mature enough to recognize tough truths. Therefore I need not interpret for you that "the good of all mankind" includes the mere survival of mankind.

Knowledge and understanding, for which you strive in the E.S.S., do not offer an easy ride into a happy future. On this road new obstacles appear behind every corner, and construction work has to be done all the time. Having watched you, I know that you are willing and ready to roll up your sleeves and help clear the way. And the nobility of your goals bestows dignity upon your club activities.

Therefore I am proud to be your advisor during my stay at this fine university. Sharing your goals, I salute you with my best wishes for your future.

Horst Ludwig  
Visiting Professor of Germanic Languages

## EDUCATION



What is Education? The Oxford Dictionary defines it as “the development of character and mental powers.” It plays an important part in our life. Since I am interested in it, I fortunately had a chance to observe American school systems and classes this year in spring. Here I would like to express my impressions.

First of all, I would like to divide it into two parts on a large scale. One is School Education; the other is Lifelong Integrated Education.

As for School Education, the characteristic of education in American primary and high schools is the fact that they cultivate basic knowledge and think much of their own interests. On the contrary, in Japanese schools teachers try to give a lot of knowledge to students in order to enable them to pass the entrance exams into universities. This is a big defect of our school education that teachers neglect the development of students’ imaginations.

In American classes are based on discussion, which is not a one-way style of communication (from teacher to students), but rather a two-way means of communication (from teacher to students and from students to teacher.) That’s why American students are very self-expressive and talkative.

As regards Lifelong Integrated Education, there are quite a few institutions, such as Adult Schools and Community Colleges, where Americans can learn politics, economics, foreign languages, sports, and so on. These school contribute to their over-all society. Now there is a trend that school life for many begins at 40. According to the U.S. Bureau of the Census, in 1972 there were 1.3 million college students older than 29, comprising 14.5 per cent of all college students. And by 1975 the number of students over 29 had grown to 2 million, representing 18.71 per cent of all college students.

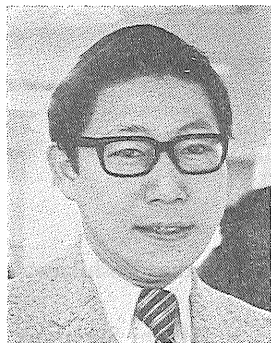
Basing my comment on the above-mentioned facts, I have this to say: It is important for us to express our own opinions. Therefore, we have to reconsider the significance of the discussion style of study that we are adopting in our activities. Moreover, we need constant efforts to study not only English itself, but also other realistic topics for the rest of our lives.

Akihiro Mizuno  
The Former President

A handwritten signature in cursive script that reads "Akihiro Mizuno".



## Message



I should like, on this occasion, to send my cordial greetings to you, the members of the English Studying Society of Kansai University of Foreign Studies.

I vividly remember that afternoon I spent with you in May of this year, when I visited your university to give a lecture before you and your fellow students. I was impressed at that time by the enthusiasm with which you were studying English.

As soon as I arrived on campus, you took me to the office of the English Studying Society, where I met your President and some of the other officers. They explained to me in English all about the activities of your Society. I then had a chance to walk around and see your campus, and it was in English that some of you spoke to me as I strolled. I gave the first half of my presentation in English, and I could feel from the reactions that I received from my audience that you and all the other people there were listening very attentively. I said toward the end of my talk that you were welcome to ask questions either in English or in Japanese and that I would speak in English to answer questions asked in English and speak Japanese to respond to ones put in Japanese. I was surprised that every single question was asked in fluent English. After the lecture meeting, you invited me to a gathering of your members for informal discussion—again in English. The topics that you brought up at that gathering were such as can be suggested only by those who are trying to master a language very seriously.

It is a pleasure for me to send a message of greetings to you on the occasion of your school festival. Enthusiastic students of English as you are, I am sure that you will get a great deal out of whatever activities you are planning for this all-campus event and will take a big step forward not only as individual language students but as a group as well.

Hiroshi Matsusaka  
Instructor of English Conversation on N.H.K.

*Hiroshi Matsusaka*

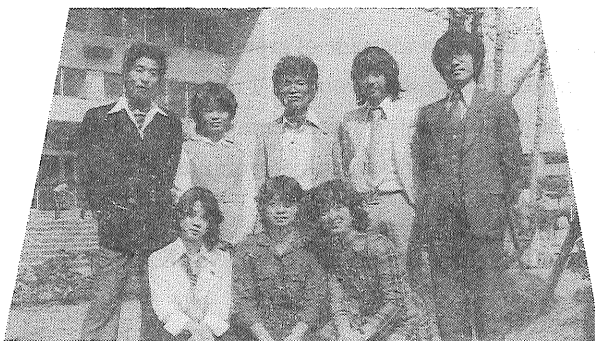
## The Committee Members, Leaders' Conference & Chairman



### Committee

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| 2. Vice Presidents              |                     |
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| for Planning Dept.              | Masahide Ikawa      |
| for Negotiation Dept.           | Kenzo Miura         |
| for General Affairs Dept.       | Tetsuji Fujita      |
| 3. Secretary                    | Sumie Kakimoto      |
| 4. Chief of Conversation Charge | Yoshinobu Ogura     |
| 5. Grade Leaders                |                     |
| for Junior                      | Taeko Matsumoto     |
| for Sophomore                   | Junichi Sato        |
| for Freshman                    | Hiromu Kurita       |
| 6. Chief of Section Leaders     | Kazuo Ito           |
|                                 | Futoshi Harada      |
|                                 | Teruaki Fujisawa    |

### Chairman



### Leaders' Conference

- |   |                      |
|---|----------------------|
| 1. Leader of Politics & Economics Section | Kazuo Ito            |
| 2. Leader of Literature Section           | Michiko Kitamura     |
| 3. Leader of History Section              | Yukitaka Higashinaka |
| 4. Leader of Discussion Section           | Kazumi Miyazaki      |
| 5. Leader of Discussion Section (J.C.)    | Futoshi Harada       |
| 6. Leader of Practical English Section    | Noriko Matsuda       |
| 7. Leader of Interpreter-guide Section    | Hiroyo Yamashita     |
| 8. Leader of Drama Section                | Miyako Kitagawa      |

# An Explanation of the E.S.S.

The letters E.S.S. stand for English Studying Society. It is different from the E.S.S.'s at other universities, because we have been studying not only English, but also other fields through the medium of English. This means that we aim at researching various subjects through English. This means that we aim at researching various subjects through English and at cultivating our English ability. With this idea in mind we, the members of the E.S.S., have been studying certain subjects in each section in during a given year. In our club, we are using a section system. The club as a whole consists of eight fairly independent sections. In the university unit, we have four sections: The Discussion Section, the Politics & Economics Section, the Literature Section, and the History Section. In the Junior College unit, we have also four sections, they are the Junior College Discussion Section, the Interpreter Guide Section, the Practical English Section, and the Drama Section. Each section meets three times a week, and we research a certain subject or we discuss problems with members of the E.S.S.'s of other universities. Therefore, we can say that we have two major functions, we do research and we discuss.

Now, I would like to explain the management of the E.S.S. At present, we have two administrative bodies which manage our club. One is "the Committee", the other is "the Leaders Conference". The Committee consists of eleven members. They are: the President; four vice presidents: the Chief of External Affairs, the Chief of the Planning Department, the Chief of General Affairs, the Paymaster; the Secretary, the Chief of Conversation Charge, the Grade Leaders for each grade, and the Chief of Section Leaders.

As for the Leader Conference, it consists of the eight leaders of the sections. At both the Committee and the Leader Conference, we have been discussing various plans for our activities once a week, and we have been making efforts in order to have better activities and to improve our English abilities.

In the academic year, our activities fall into these five categories They are: the General Meeting, the Grade Meeting, the Section Activities, the Live In Seminars, and the College Festival. Through these activities, we, the members of the E.S.S., have been making efforts to

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		

improve our English abilities, and at the same time we think we have been enjoying university life.

This year we, the members of the E.S.S. have had various plans as follows and will continue to carry out:

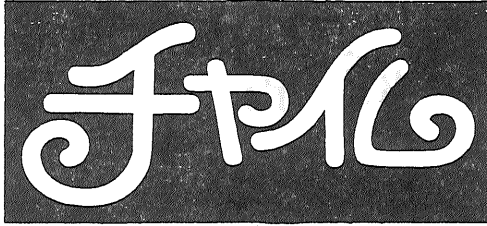
### **The Activities in 1977**

Feb.4	Farewell Party
Mar.31 -Apr.4	Spring Live In Seminar
Apr.15, 16	Recruitment of Freshmen
Apr.25	The first General Meeting
May.8	Welcome Party
May.28	Lecture Meeting
May.29	Recitation Contest
June.1	Start of Section Activities and Grade Meeting
June.5	Joint Discussion with Doshisha Univ.
June.26	Joint Discussion with Ritsumeikan Univ.
	Language Festival
August.26-30	Summer Live In Seminar
Nov.3-6	University Festival
Dec.4	Joint Discussion with Kyoto Univ.
Dec.II	English Oratorical Contest (Five Universities of Foreign Studies)
Dec.	Guide Contest (J.S.G.F.)
Dec. (the latter part)	Christmas Party

Chairman

Teruaki Fujisawa

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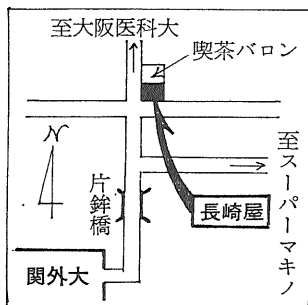
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# Voices from each Section of the E.S.S.

## Discussion Section

### May We Be Active in the Discussion Section!

Two years have gone by since the Discussion Section was established. This year is very important for us, for we still have to pave the way for our section. It isn't an exaggeration when we say that we have only taken the first step towards conducting our section.

To speak about what is different from last year: we decreased the number of joint meetings with other universities. If you think of our purposes, taking the name of "Discussion Section" into consideration, you might feel that our section should have a lot of Joint Meetings and try to deal with them. However, having joint meetings is not our only purpose. Thinking of all of our purposes, we can say that we intend to take up problems and discuss them, and doing so, we will develop good friendship and our ability to think logically.

Of course, these Joint Meetings are conducted in English. But if we have a time when nobody understands what someone says, we don't have any communication.

What is needed, then? Needless to say, it's knowledge in any kind of field. Judging from this point, I noticed that the "Process", the time we spend studying, is very important. The result is nothing but itself. But, the method will be of great help for us later. Because the knowledge, which we got through studying, can become useful in many areas. No matter what kind of a problem we study, be it economical, social, mental, I believe that we will be able to brush up our English. This characteristic has its own merit.

Lastly, we have a motto which is this year: "Make our best endeavors on anything". Therefore, we have to participate in all of events of the E.S.S. positively.

Thank you.

Leader : Kazumi Miyazaki

### How to Discuss?

This year, we have learned "How to Discuss". This is the minimum requirement for a discussant to keep in his mind. In order to have a good discussion, we need to understand not only the problem, but the different discussion styles. As I said in our introduction, we have had Joint Meetings several times this year. However, we sometimes have mistaken Discussion for Debate. We have often come across discussion in which we insisted on our opinions, depending upon the evidences or materials, without really understanding other opinions. Therefore, I would like to suggest to you how we should discuss.

1. Definition of Discussion



A discussion is basically a conversation between two or more people, with the purpose of analyzing a problem and reach a solution by sound reasoning. Discussions may deal with trivial or important problems: their quality may range from very bad to very good, depending upon the preparation, the ability to reason, the ability to verbalize one's thoughts, and the cooperation of the discussants.

## 2. Discussion and Debate.

### \* Similarities and Differences.

As an activity, discussion resembles debate in several ways.

In the type of subject usually chosen: that is, one involving a problem and possible solutions. Instead of being stated as a proposition, however, the subject of a discussion is phrased as a question.

In the analysis of the subject: Each issue of a debate subject becomes a topic of the discussion. If time is limited, one issue may suffice for an entire discussion.

In the preparation required: As we have seen, to reason effectively, one must have knowledge. To discuss a subject intelligently, one must be well informed.

In the way conclusions are reached: The same principles of clear thinking apply to both.

As to the need for clear expression: No idea can be accurately evaluated unless it is clearly communicated.

### \* Discussion differs from debate in several areas:

In purpose: The purpose of discussion is to reach agreement among the participants by means of pooling information, exchanging reasons, and critically evaluating the ideas presented. The purpose of debate is to secure belief from a third party. In a democracy, debate usually occurs after discussion has failed to secure agreement between the parties involved. Having arrived, on the basis of the available evidence, at diametrically opposite conclusions, the parties in debate now seek to convince a third party that their particular conclusion is the true one.

In format: Discussion is much less formal than debate. There are no set speeches or time limits. Under the guidance of a leader, the participants converse with one another — questioning, commenting, agreeing, disagreeing, and qualifying points brought up by the others. Individual contributions are usually short.

## 3. Attitudes:

To participate effectively in a discussion, one must cultivate the proper attitude toward the task at hand. Most important, perhaps, is remembering the purpose of a discussion, that it is primarily inquiry, not advocacy. (This is why discussion subjects are phrased as questions.) Ideas and not personalities, are the important elements: one must be objective and not react emotionally to anything that is said. Discussion might be described as a "thinking-out-loud" process. Thus, it calls for candor and flexibility; one must not be timid about expressing himself nor ashamed to change his mind if he thinks he has been wrong. Finally, as in any cooperative group situation, for best results one should always be friendly, courteous, tactful, and open-minded. To be rude, stubborn, contentious, or ill-humored is to defeat any group effort.

As I mentioned above, discussion isn't the place where we always share our opinions emotionally and unilaterally. In a discussion we accept other opinions and consider them, and after that, we might refute an opponent. This is the essential point. If it is not observed, it might make the discussion is very difficult and not enjoyable. Because of the basic similarities between discussion and debate, a good debater usually makes a good discussant, and *vice versa*.

I hope that all members of the E.S.S. will become good debaters after understanding the discussion method. It is a fundamental prerequisite for a good speaker.

Thank you.

Leader : Kazumi Miyazaki

It is my great pleasure to have this opportunity to inform you about our study of the Discussion Section. We've already had a Joint Discussion 4 times this year. They were as follows:

1. April 24. Title: "The touchy 200-mile fishing zone issue" with Osaka University of Economics.
2. June 5. Title: "Sizable Dependence of Japan upon the Present Oil-Supply System" with Doshisha University.
3. June 26. Title: "Juvenile Delinquency" with Ritsumeikan University.
4. July 3. Title: "The Heart of Things" with Kyoto Women's College.

Each of them proved of great benefit and provided a good stimulus to us. Well, I'd like to explain them more in detail.

On April 24 we discussed today's 200-mile fishing zone problem with Osaka University of Economics. This title was the most current topic, and it became our most serious and difficult problem. Japan is the world's best consumer country of fish, and we Japanese have always liked to eat fish. In fact, we cannot imagine our life without eating it. However, at present, Japan is facing an unprecedented situation in spite of being the world's top fishing country and top marine nation. The world has entered the era of the 200-mile exclusive fishery jurisdiction, with expanded limits adopted by the two superpowers of the United States and the Soviet Union. What is required of Japan today is to try to ease, as much as possible, the shock the Soviet Union move has given the fishing industry and the people as well. The decrease in fish hauls and the fishing fees to be paid to the Soviet Union will lead to a rise in cost for fishing operations. Fishry companies have demanded that the government shoulder the fishing fees, saying that otherwise, they will have to increase fish prices. The price of pollack, the main material for boiled fish paste, have already soared. We hope that the price rise will not be reflected in consumer prices. We should analyze and consider this problem as one of the biggest problems of the Japanese nation. We discussed its causes and background, its effects on the Japanese fishing problem, and good solutions.

In a discussion with Doshisha Univ. on June 5, the OPEC problem was discussed enthusiastically. That is to say, we first analyzed the current situation among OPEC, majors and Japan, and talked about the underlining policy of OPEC, the oil-importing system of Japan, and lastly we talked about what the best way for Japan to get sufficient oil. As you know, OPEC means the Organization of Petroleum Exporting Countries. It was formed on September 14 in 1960, and at present there are 13 OPEC member nations. Those are Saudi Arabia, the United Arab Emirates, Algeria, Ecuador, Gabon, Indonesia, Iran, Iraq, Kuwait, Libya, Nigeria, Qatar, and Venezuela. We can divide the above countries into two parties; what is called the moderate party, and the radicals. Saudi Arabia and the United Arab Emirates, which raised prices only 5 per cent as part of an effort to promote a Middle-East peace settlement, are taking business away from their higher-priced allies in the Organization of Petroleum Exporting Countries. And as they step up production, nations like Iran are being forced to cut back because of the painful cost in oil revenues. Emotions are running high. The only debate by OPEC on long-range planning is how fast the transition to higher prices should go. Over the short term, however, there are signs of severe political and economic strain. Saudi-Arabia and the United Arab Emirates have stuck to their 5 per cent increase. But some of the eleven countries that voted for a 10 per cent boost are rumored to be shaving prices. At any rate, OPEC nations wanted to succeed in management participation. By means of that, OPEC intended to stabilize the oil income of oil-producing countries, and to secure their own crude oil.

“Juvenile Delinquency”: When you hear this word, how do you feel about it? Have you ever thought of its causes or how to prevent it? We especially focussed on acts of theft, sexual crime, and violence, including murder. In 1975, youngsters who committed theft were 85,855. This showed an increase of 0.9 per cent over the year before. This year, it has reached a peak, which has been mounting for the last 10 years. The number of thefts has been increasing. In thefts there are shoplifting, motor-cycle theft, bicycle theft, automobile theft, and so on. In the case of sexual crime, boys who commit sexual crime have been decreasing since 1967, while on the contrary, prostitution by girls has been increasing. Recently, group crimes have been increasing. When young people make a group, by means of group psychology, they can commit more bold crimes. For example, the hot-rodders usually make a group to commit theft, rape, and robbery. What is the motive? In Japan there are many factors leading to today's juvenile delinquency. In my case, I have divided them into three big causes; school education, home education, and social environment. In today's school education system, teachers are bound by the New Course of Study. They just teach the subjects matter in it, and are gradually ignoring teaching or morality necessary in human society. On the other hand, most students have to study to pass the entrance examination for a famous university under a cramming system of education. Some of them complain and have an inferiority complex. They hope to dissolve their frustration somewhere. At this, there is almost no communication between teachers and students. In the case of home education, first of all, we must think of the influence of the home environment upon a child's character. It is necessary for parents to show their children how

sincerely they are making their living. Nothing is more impressive to children than to see their parents tackle their work and daily life in real earnest. And also, children should try to communicate with their parents. Lastly we must turn our attention to the social environment. The children who get stimulus from the bad influences of obscene magazines, erotic movies, and television will easily commit crime.

Lastly, I'd like to tell you about "The Heart of Things." It was written by Soseki Natsume who was one of the most famous writers in Japan. Through this story we could analyze the features of human beings who faced the problems of "Love and Friendship." In this story, "Sensei" became egoistic and he was tempted to plunge his friend in difficulties because of having chosen Love. So, "Mr. K", who didn't consult him about that, was worried about isolation. In short, Sensei betrayed his friend. Moreover, he who disliked most betraying others in this world committed that crime himself. When he found himself to have a sense of guilt because of K's suicide, he became disgusted with himself. Therefore, after much thinking, he chose to commit suicide, which was the only way to get release from his anxiety of egoism. This was considered as a patriotic spirit in the Meiji era. In other words, his suicide implied not only escape from human society, but also self-punishment for his abuse of power. This joint discussion gave us a good chance to think of "Love and Friendship" and "Man's sin and punishment in human relations."

Through having these four Joint Discussion, I believe, we Discussion members were able to make progress in our English ability, viewpoint, and way of thinking. Since establishing our discussion section we have learned a logical way of thought or speech like debate. It is most suitable way of study for us to let our discussion succeed.

Thank you.

Sub-Leader : Terumi Kozai

## **Politics and Economics Section**

It is my distinct pleasure to have this opportunity to speak to you about our section and our studies, on behalf of each member of the Politics and Economics Section at Gaidai Festival.

Since the establishment of the Politics and Economics Section, we, the members (including the honorable seniors) have been striving to be specialists in certain political and economic areas, and at the same time we try to improve our English. I admit that it's not an easy job to master such problems through the English language. However, we came to realize how important these studies are. Someone may say that it is next to impossible for us to master English and study political and economic problems. But for the sake of international communication, we need to be familiar with current problems.

In this sense, we are very fortunate that we succeed our seniors. Our seniors left precious words behind: "Seikei members should be the elite!" Although, our English and knowledge about the area of our study is not good enough, we try to approach our goals step by step.

If we make efforts constantly, we will gradually progress and never retreat. In the future, I hope that "Seikei" will grow steadily and that all of us in our section grasp the real meaning of studying the English language and international problems.

### **Seeking the Proper Way for Multinational Enterprises**

It is said that the term of Multinational Corporation was generalized in 1950's, however the definition is too ambiguous to grasp the proper meaning. Let me show the most understandable one. According to the report of the United Nations on Multinational Enterprises, they can be defined as enterprises which dominate property (a factory, a mine, an office) in at least two countries. Among the worlds numerous enterprises, 650 enterprises are fulfilling this condition, and their yearly sales are amount to 300 million dollars. Moreover, if we select the enterprises whose annual year sales amount to 1000 million dollars, 210 can be counted.

The output of Multinational Enterprises is about one third of that of all the world's nations, and this reaches almost 50% of the world trade. Moreover, when we look into the increase of the export of industrial goods during the years 1966 to 1970, world export had an increase of 65%. Compared with that the Multinational Enterprises' as a group had an increase of 73%. There is another reason why the Multinational Enterprises have been developing rapidly. Direct investment of them played very important role. Unlike the colonial investment of Great Britain in prewar times, direct investment of them does not only mean the flow of capital, but also the transfer of management resources to other countries. In 1974, American direct investment reached to 118 billion dollars which is about three times as high as that of the 1960's. In Japan, it is 10 billion dollars which is only one tenth of American direct investment in other countries.

Let us evaluate the development of American direct investment since 1950. In the beginning of 1950, American Multinational Enterprises advanced primarily Canada and Latin America (the so-called developing countries there) in the field of manufacturing goods. Then they turned their eyes the European nations and advanced drastically from 1958 when the EEC (European Economic Community) was established, for the EEC provided a stable and large market. Furthermore, the Multinational Enterprises could escape tax barriers by establishing productive bases in the area of the EEC.

Then, why could the Multinational Enterprises get monopolistic dominancy? Let me give you one example: the Major oil companies (the so-called Seven Sisters: Exxon, Mobil, British Petroleum, Texaco, Gulf, Standard Oil of California, Shell) can maintain their superiority because they have the know-how. They had dominated the so-called "Down Stream" and "Up Stream". In spite of the oil crisis in 1973, Majors reversely dominate the oil industry because of spreading pipe lines and tanker holding. Other important elements are the international Cartels and Oligopolies by which the big multinational enterprises can control the prices. For example, world famous makers of soft drink like Coca-Cola and Pepsi-Cola have the right

to decide price by bilateral talk. They also expand their power through amalgamation in home and foreign countries.

But recently, the growing nationalism of developing countries prohibited the Multinational enterprises who were seeking natural resources in other countries from intervening in the developing world. At present, they are heatedly struggling with each other. If this continues, it may develop into an international war.

Two related events helped to bring about open criticism. First, the revelations that ITT (International Telephone and Telegraph Corporation) had considered million dollars to prevent Dr. Allende from becoming the President of Chile, and second, the establishment of a Group of Eminent Persons to investigate the role of Multinational Enterprises in the developing world and their impact on international relations, which was a result of these revelations. In the very near future, Multinational enterprises will be regulated strongly by the United Nations because of the problems of bribing, tax evasions, and political interference in recent years. But still, this will not solve the problem. International society is in a state of anarchy, therefore if the United Nations regulate the activities of foreign enterprises in other countries, they will be an intruder as far as that nation is concerned. Although there are a lot of problems, they, themselves should consider the principle of profit-centered ways and think more about the welfare of the entire world.

Next, let us turn our eyes Japanese enterprises and their way of surviving in the international business world. The amount of the direct foreign investment of Japanese enterprises is 10.2 billion dollars and fifth ranks, following France. According to government surveys, this amount will continue to increase and by 1985 it will reach 93.5 billion dollars which is just the same as present at America's.

However, criticism against Japan from other countries as South East Asia has come. These countries say, "Japanese enterprises will never contribute to our economy for they aim at only getting profit." As the Association of South-East Asian Nations (ASEAN) is now seeking self-reliance for their economies, they are quite unacceptable foreign investment. Japanese enterprises are often referred to as economic animals who invade economically, deprive the land of its resources, and import pollution. What is worse, the Lockheed scandal strengthened their criticism against Japanese enterprises. Every country which invests in foreign countries has its own concept. However, Japanese businessmen never show their concept. At present, Japanese Sogo-Shosha have its 200 affiliated companies in foreign countries. For the development of Japanese enterprises in the business world, it is time to reconsider their own concept of advancing into the other countries. If Japanese enterprises continue to increase foreign bases without any concept of assisting developing world, they never survive in the business world.

Kazuo Ito

Leader of Politics and Economics

## Literature Section

We members of the Literature Section took up "Black Thought in America" as our topic for this year and have studied it seriously. When we decided on the title "Black Thought in America". I imagined that it would not be so difficult for us to study it, because the Black problem is connected with racial discrimination and we are all member of the same human rod. However, with the advance of our study, we realized that it is very difficult to understand about Black Americans and about the Whites who live in a different society and in circumstances different from ours. Yet we are very interested in the existence of this contradiction: the fact of undermocratic racial discrimination, in spite of the fact that the U.S.A. is a theoretically democratic Country.

At the beginning of the 17th century, the first Blacks landed in America as slaves. The history of the New Continent started with Black slaves from the beginning of the colonial period. Until the emancipation of slavery, two and a half centuries passed. During that time, the Black problem was washed away by the stream of history, or displayed its power enough to move history itself. Then after the Civil War, social confusion occurred, so Black people who had been slaves, were emancipated suddenly. Nevertheless, Black discrimination still continued for about one century. Now with much difficulty, they have risen up by themselves, and are conscious of their ability and power. As a result, the words "Black Revolution" is now known all over the world; and at present, this problem has come to a very serious stage. Perhaps everyone has heard the title of the T.V. movie "Roots". This program created a big sensation this year in the U.S.A. And Jimmy Carter was elected as a president of the U.S. by a sweeping support of the Blacks. Black Americans expect that President Carter will treat them fairly.

Well, I would like to explain about the present Black situation. As I said before, the Black slaves were emancipated after the Civil War according to the constitution. However, in actual fact, they have been discriminated against more than 100 years. Yet this does not mean that all Blacks are discriminated against now. The Movement for coed-education, the Bus Boycott Movement, and the Freedom Riders which declared the abolition of traffic discrimination in 1950's have occurred. And in the Washington Demonstration more than 200,000 participated in in 1960's. Through these movements, discrimination or prejudice against the Blacks gradually declined outwardly.

Non-violent and nonresistance, two principles of Martin, Luther, King, Jr. were the main thoughts in these movements. Everyone has heard the name King, haven't you? The Bus Boycott Movement which evolved in terms of his thought continued about a year. Since not so many people joined the boycott, it was impossible to carry it out in this way. Moreover, some Blacks were very negative. Up to this time these tendencies were very strong. However, the reason why this movement eventually succeeded was because of the strong decision of the Black leaders and the support of NAACP (National Association for the Advancement of

Colored People), and because more than 90 percent of all Blacks in Montgomery participated in this movement. This figure meant that the awakened Black public was completely non-violent, and united to cope with this movement. King spoke about the matter in this way: "We are still confronted with the postponement of promises, double-faced deeds, proofs for keeping up appearances alone, and racial discrimination. The only solution against these problems is based on non-violent action and the vote. Sometimes this way might be very slow and inconvenient; however, this is the only tool we have. Our way from here is not to depend on passive persuasion, and not to cause rebellion actively, but to square the direct opposite truth of the former with the latter and at the same time to avoid the bad points of both ways and seek for a high synthesis'."

On the other hand, a different kind of movement was advancing in the Black Ghetto of the north. It preached Black racial and ethnic superiority, and insisted on the unity of Blacks all over the country and the establishment of a Black Society. This movement was called "Black Nationalism" or "Black Moslem". This was a newly risen religion of Islam. And after World War II, with the economic growth, middle class Blacks gradually appeared. These Blacks betrayed, or sent other Blacks away unconcernedly in order to get their position, or keep their own position.

As mentioned above, it can be said that the thinking of the Blacks themselves was dis-united in many ways in connection with the method of the Black emancipation conflict in American society. Therefore, they also now expect too much of the Carter administration and American society.

However the position or the class of Black Americans is in lowest place in the huge capitalistic structure of the U.S.A. So I think that it is almost impossible to equalize class discrimination. I suppose that the prerequisite is gradually to dissolve the obstinate prejudice which both Blacks and Whites have by patient education. Even if it takes hundreds of years, if this basic problem is not overcome, the position of the Blacks will not progress and class discrimination also won't disappear in America.

Michiko Kitamura  
Leader of Literature Section

### **The Biggest Problem in America**

The biggest problem in America is the rejection of the humanity of African-Americans. It was true not only in the past but also today. An important point is that the black having low birth was needed as a part of the American development. That is to say, their physical power attributed to the American development. It is changeless even today.

The black from Africa was carried in 1619 as a slave. The colonists were the English. The social position of the blacks in early colonial times was not clear. For example, in Virginia black slaves were dealt with as apprentices, so they could get their freedom and land as well as



others. But the planters did not like it. Because they, the planters, could not let the black work forever. Before long the government of the colonial congress, and the church began to legalize slavery. The government in those days consisted of big planters and merchants. Some planters were politicians till their death and had the right to conduct the affairs of state without elections. The Town Meeting, on the other hand, was more democratic than the colonial congress. All of them in the Town Meeting were elected by the voters. But it was the bourgeoisie democracy. In their town in those days their plantation, had one church. As the church was kept by taxes, it oppressed the heathens. Politics was brutal and considered blacks as things not human beings. While, whole colonies including New England began to adopt Slave Codes in order to put down and control the blacks. This Slave Codes originated with the old rules which were used against the apprentice showed us the duties and customs of slaves and a part of them came from the West India. In those days the West India was an English colony. It took social position from the black slaves. Then what did the church do? It objected to them? NO! Almost all churches supported them, even celebrated them. Because even the churches were the masters of black slaves. Slavery was a bourgeoisie industry. Puritans did not criticize slavery, besides, some of them were involved in the slave trade. The profit was unbelievable, so planters were hypocrites and defended slavery. Slavery is as old as civilization. The constitution legalized it. There were two reasons for legalizing the Slave Codes.

1) The black population increased because of the birth of blacks and half-bloods.

2) Tropical goods were wanted more and more all over the world.

Each colony had high class people, the planters in the South and the big merchants in the North. The middle and the lower class people could move up to the high class. It depended on the individual. But it meant only white, never black. In spite of these thoughts, nothing was brought to the black. At the end of the colonial age, blacks were all over the colonies, and important workers.

During the war of Independence, the big problem was the abolition of slaves.

America won this war by the common people, but the big merchants and planters tried to establish the government for profit. The estates were the lands of people who supported English during the war of Independence. As a result, the Southern system, slavery, remained as it was. Slavery was a system of exploitation. The exploitation was connected with the profit of planters. The slave was a profitable instruments. It let them fall into a low situation and they lost the capacity to decide for themselves. That was the whites' idea to the black for a long time.

Now the slavery system does not exist, and all Americans are equal legally. No matter how equal Americans are legally for discrimination to disappear is very difficult. Because it includes the mental point. Recently the abolition movement shows us the demonstrations of the NAACP (National Association for the Advancement of Colored People), CORE (Congress of Racial Equality), SCLC (Southern Christian Leadership Conference), etc. They request the real freedom quickly. As they are serious more and more, the KKK like the right-wing organizations resist. It is said that President Carter has the policy of human rights and the blacks

are interested in it. It will be worth seeing how the black problem will change.

Hitomi Hasegawa

## History Section

Leaders must be not only excellent, but also responsible and generous. If those are the requirements of a real leader, I cannot help feeling that I myself am not one. When our former leader suddenly retired this June, and I was appointed leader of this section, I was quite upset. Because I had been too dependent on her, I hesitated at everything and could not do anything with confidence. At that time, I keenly cared whether the members of my section would follow me or not. But they were so generous that they co-operated me and helped me any time. So in spite of my poor leadership, owing to their help, I felt our research this year rather successful. It was not until I became a leader that I realized how difficult it was to lead and unite many people. I sometimes quarreled and sometimes got selfish. But I'm glad to have a great opportunity to train myself.

Next, let me introduce my History Section in brief. Now, History Section consists of only twelve members. Though they are a little bit negative, they are always bright and co-operative. What we need most right now is more positive discussion. So, we must keep in our minds that co-operative spirit among us is all right, while lack of positiveness among us is no, no. . . . . From now on, I hope that our section members will positively make efforts and surely develop their English ability step by step.

## The Reformation

This year, we history section members have been doing research on the Reformation.

To be sure, the Reformation was a religious movement beginning in the 16th century that attempted to purify the Christian Church morally and doctrinally on the basis of biblical norms and which had far reaching effects in political, economic, and social extents. As you know, Christianity is closely connected with European culture and society. We cannot understand Europe without studying Christianity.

Needless to say, the Reformation was achieved by Martin Luther in Germany and John Calvin in Switzerland in order to purify the Roman Catholic Church, which was so corrupted by selling indulgence. By the Reformation, Europe was modernized to a high degree. From now on, I'll explain our research this year in detail.

In the medieval time, Western Europe was under the feudalistic society, which was the master-and-servant relationship between the king and the feudalistic landowners. These feudalistic landowners were given land as a feud from the king and in return, they had a duty to give their military service whenever necessary and had to be obedient to the king any time. The land which the feudalistic landowners had in those days was called 'manor', where there

were plenty of powerless peasants called 'serf'. These peasants were in subordination to lords and were merely possessions of feudalistic landowners. This feudal system began in the 9th century and around the 12th century it came to prosperity.

While, after the emigration of the Germans, the Roman Catholic Church came to the spiritual ruler of Western Europe and his authority was above the king's. The reason why the Pope (chief of the Roman Catholic Church) could keep such an absolute power was due to Christianity. The king had been in fear of war and ruin, and was looking for a transcendental reliance beyond the human. Therefore, the king could not but depend upon the Pope. But after the Crusades, the pope lost his authority and the Roman Catholic Church became corrupted. The pope began to sell indulgence for want of finance. Indulgence was sold especially in Germany, where the authority of the king was rather weak. In those days German king was only by name and powerless to rule the kingdom. Therefore, the pope could sell indulgence without any opposition. Indulgence means one kind of ticket to forgive human's sins. It was believed that whoever bought indulgence was forgiven for his all sins and was warranted his peaceful life forever. However, indulgence gradually got formal and was misused as a powerful means for financial income. As a result, it brought about much evil. At the beginning of the 16th century, when the pope Leo 10 sold indulgences in large quantity in order to re-build the Saint Peter Cathedral, this problem came to be extremely serious. People in those days were so blind and so insensible that they were deceived by crafty words of the Pope and they were absorbed in getting indulgence. Only by buying indulgence, people believed to be forgiven for their all sins. Consequently, everybody tended never to fear sin itself, to rely too much on indulgence and become indifferent to any kind of sin. Thus, the pope was so crafty as to deceive ignorant peasants and gain a lot of money to his satisfaction and the Roman Catholic Church which should be holy got more and more corrupted.

Under such a condition, Martin Luther could not be indifferent to such an evil and criticized the pope severely. At last on October 31 in 1517, Luther noticed 'The Ninety-five Theses' on the door of a temple in Wittenberg. In this Ninety-five Theses, Luther strongly denied indulgence and insisted upon the Bible. What Luther asked in his Ninety-five Theses were chiefly as follows.

- 1) What is the real significance of Christ's appeal to criminals?
- 2) How has the Church solved various sins and punitive matters?
- 3) Concerning this matter, how was the authority utilized by the Church and how should it be utilized?
- 4) What is the truth of indulgence for human beings?
- 5) What sort of Christianity is preached today?
- 6) What is the truth of 'Treasure of the Church'?
- 7) What is the responsibility of the leader of the Church?
- 8) What objection was felt keenly to sale of indulgence?
- 9) How can the present abuse be got rid of?

Luther's purpose in the Ninety-five Theses was to clear up the effect and extent of indulgence, protest against indulgence and corruption of the Church and demand to reform them by holding religion conventions. But religion conventions were never held and the pope punished Luther as a heretic. So Luther's purpose seemed to fail at a time. But his theory in the Ninety-five Theses immediately spread all over Germany and became very popular among the humanists, citizens demanding liberty, and the peasants under tyranny. The pope at that time, Charles 5, regarding Luther as a nuisance, excommunicated him and banished him from Germany. But fortunately, he was protected in a castle in Sachsen and from then on, he devoted himself to translate the Bible into German.

As I mentioned before, Germany in those days was in unsettled situation. Because the king was indifferent to the government, the feudalistic landowners controlled the peasants as they liked and unreasonably imposed heavy taxes on powerless peasants. Moreover they interfered with peasants' daily lives and restricted them to do various things such as hunting, fishing or sawing. Thus, German peasants in those days lived under such a tyrannical government. Around that time, they repeatedly raised riots against such tyranny and demanded to reform the government. Therefore Luther's criticism to the Pope was very advantageous for German peasants and they thought that Luther was a very powerful supporter of them. At last, in June of 1524, they caused a big riot against such a tyrannical government. This is so-called the German Peasant War.

As for Luther, he recognized that this riot by the peasants was reasonable against the tyranny by feudalistic landowners, monarchs, and priests. So, at first, Luther was sympathetic with peasants. He felt satisfied with these riots as the punishment of God on such tyrants for their injustice. These riots very swiftly spread into most parts of Germany and became more and more widespread. The feudalistic landowners found it difficult to put down the rebellion. The wilder the riots grew, the less sympathetic with peasants Luther felt, supposing that riots are against God, violence is not justice. Fundamentally, there was a big difference between peasants' intention and Luther's. Luther's intention was originally not to ruin the tyrannical government, but to keep the gospel. So Luther would not agree with the rebellion and soon he came to repress the riots. After all, in spite of the large number of peasants, the German Peasant War was repressed by feudalistic landowners.

As a result, the anti-feudalistic movement, which was done with an aim at a better society, hardened the power of tyrants. German peasants lost dependence on Luther completely and afterward Germany had been put into unstable situation. In the northern part, they believed in Luther's Protestantism, while in the southern part, they believed in Catholicism. These two sects had repeated fighting until the Augsburg Convention was held in 1555. But at that convention, the Lutheran Protestant Church was accepted publicly and all Germans were set free to believe either in Catholicism or Protestantism as they preferred. Afterward Lutheran Protestant Church gained ground into Northern European areas such as Denmark, Norway and Sweden.

Around the same time, the movement of the Reformation happened again in Switzerland, where, at the beginning of the 16th century, Zwingli demanded to reform the Church and soon later, John Calvin began the reformation in Geneva. He also believed in the Bible same as Luther. What he preached is mainly that when one is entrusted municipal government, he should prohibit himself from luxury, diligence and economy are morals which Providence hopes and in case one's belief is oppressed, his resistance can be allowed by the God. His theory was supported chiefly by the citizen class not only in Switzerland but also all over Europe and became the powerful support of their spirits. This sect is called Presbyterian in Scotland, Puritan in England, Huguenot in France, and Geusen in Netherlands.

While, against each of the Protestant Church, the Roman Catholic Church held religion conventions in Trient from 1545 to 1563 in order to recover its power, hardened Catholic belief, recognized that the pope should have the supremacy and decided to supervise against a heretic severly. Consequently, the Roman Catholic Church forbade anti-Catholic speech and denied the value of the Bible translated in other languages. About that time, the Jesuits was organized by Ignatius Loyola and Francisco Xavier, who were eager to protest against the Protestant and preach the Catholicism all over the world. For example, coming to Japan by Francisco Xavier and mission by Matteo Ricci.

As a result of these movements by the Catholic, development of the Protestant was obstructed. From then on, Italy, France, Spain and Portugal remained Catholic as powerful grounds up to modern times.

Yukitaka Higashinaka  
Leader of History Section

## **Drama Section**

Now, the college festival has come again. For us Drama section this is a biggest stage in a year. We have made several efforts betting only this opportunity. The title of this year is "The Forest of Arden", which is rewritten "As You Like It" by Shakespeare to easy English. As you know well, this is a classical comedy. As yet we had never picked up such a comedy but serious works, so I cannot have a confidence whether it is a good trial or not after finishing this performance. But I am sure that it's trial is a new step for our Drama Section despite an effect.

That is to say, from March to May we had learned various things from K.E.L.U. (Kansai English Language Union). We absorbed many useful things as much as possible as the casts or staffs with "Blue Bird" in K.E.L.U. Festival '77. Voice control, Props, make up and Costume-All of them, the ways of making were spick-and-span. We have trial all way. And we can give you a new Drama performance. With only that I think we can repay the kindnesses of K.E.L.U. and our seniors who made efforts in order to enter the K.E.L.U.

By the way, this drama will lead you to a dreamy world getting off a real dirty world. What is a real life? What is a real love? This drama may suggest these answers. After this performance, please look at yourself again. Surely you will find something inside of you which you could not find as yet. We are very happy as you do so. With your wonderful answers we will find a new step to the next opportunity. Thank you.

Leader : Miyako Kitagawa

What is the merit of Drama Section?

It is one of questions that I always have talked to myself when I have being practiced during one performance. Of course each section has much individual merits, but needless to say, Drama Section has many differences in comparison with the merits of other section. To perform speaking English like a foreigner completely is difficult or nearly impossible for us Japanese. Because there are many troubles that we have differences of the custom, the culture and so on, therefore, we must consider not only about foreigner's gestures but also about their thoughts. So, it is obvious that they must be very important materials in order to study English language for us.

And also, the Junior College Drama Section consists of only women, so if we'll have to play the men, the old and the children, we'll have to study about these peoples, how to walk, how to talk, how to move their face and so on. We can be another persons. I think these experiences are very usefulness to know another person's thoughts, or it is pleasant or exciting for me. During practicing this performance, we have had a good opportunity to have contact with some foreign teachers. They gave many good advices to us concerning the pronunciation or the gesture and so on. This is one of our valuable merits.

By the way, we have joined the K.E.L.U., which means Kansai English Language Union. In this spring performance festival, some of us sophomores have played the important parts as casts or staffs. I want to hand down how to produce the drama forever by making the best use of these precious experiences. Of course, in this performance we did our best to produce it.

This year, Drama Section had the freshmen only 5 members, but luckily, we could have the volunteers in order to perform in another Sections. We Drama Section members must thank for their cooperation, and at the same time I hope they will have a good memory through this performance with us.

A member : Mie Kuma

I am a member of the Drama Section. I had never experienced of a play, but I played twice since I belonged to this Drama Section. These were good experiences for me. Because through these two plays, I learned something. For example, I knew a pleasure of making a play in cooperation with all Drama Section members. And I could know how to converse in English.

And also I could act a man in a play, this was also a good experience for me. But of course, I had many troubles in playing. I thought many times that I would discontinue this section, or this club. But I am still a member of this section. In fact, I don't know myself why I could continue this club in spite of many troubles.

And now I am in a position of teaching our juniors how to play. It is very difficult for me to teach others how to play. Because even now I don't understand enough about it. But I want to convey some ideas through my experiences in Drama to them. And also I think we must do so.

A member : Yoshiko Sato

The forest of Arden is situated in north Warwickshire in England and it is a place which connected the sweet memories of Shakespeare's youth. But the forest of Arden in this play is an illusional world which rise above a realistic forest. A person who loses his way in the forest could quench his fatigue, get peace and satisfaction, even if that he tired of. I would like to pay attention to their conversation, Senior Duke, Jacques and Touchstone who came to the forest escape from the smile of flattery. Why did Touchstone resolve the shepherdess to be his wife? Why did Jacques stay in the forest? At this point we can understand Shakespeare's thought that a man should return to a real life and become natural figure. I don't want you to see this play as a simple comedy. But understand his thought and the hidden meaning of this play. Though Shakespeare is an ancient person and a present person, we can not find the true meaning of happiness. What is the true meaning of happiness for human beings? Shall we think about it through this play?

A member : Michiko Ota

To begin I will tell you the reason why I chose Drama section was that I felt this section was the most interesting and most familiar section. So I had no knowledge about Drama. And when I was a schoolchild I have played only once in Japanese. Of course I have never played in English. And we performed Jane Eyre last year. And my part of cast was Balanche Ingrum who was very self-conceited lady. And next we performed Benedick The Married Man (Much a do about nothing) in spring training camp. And my part of cast was Hero who was a small and kind young lady. In my case, fortunately I played the lady both twice.

Then what is the most important for performance? It is important for Drama not only cast but also scenethifter (staff). There are many kind of parts in scenethifter, for example sound, setting, makeup, costume, lighting or so on. In this way, it is necessary to practice every day. So there were many troubles for us. But we couldn't forget the impression. Also in my case, I often felt I wanted to retire, but after the performance I always felt I wanted to continue. Because the impression of performance was very much for me. I think only the man who performed this impression. So I want to have as many people as we can taste this impression

through performance.

A member : Noriyo Kanai

### **Interpreter Guide Section**

Last year I entered the E.S.S. club, joining the Interpreter Guide Section, and we decided to study Japanese things. I find myself that I don't have a knowledge of Japanese things even though I am a Japanese. It is quite disgraceful and also regrettable. Therefore I'd like to learn about and study Buddhist images and their Kokoro as much as I can during my college days.

This year we chose Todaiji-Temple, where there are a number of small temples around of a huge Daibutsu-den-hall, and also where we can see the merciful Buddhist images. Before telling about Todaiji-Temple, I'll tell you about the Buddhist Images.

### **Buddhist Images**

The number of people who visit old temples grows larger year by year. We can ever see some young people in old temples where there are only one or two Buddhist images. I wonder why such a boom has occurred. I believe that it is that they wish to escape from the present which is mechanised, systematized, and rationalized extremely, and wish to enjoy deep and solitary beauty and religion.

Buddhist Images can be divided into four types: Nyorai, Bosatsu, Myoo and Ten.

Nyorai is the original Buddha, that is, Shaka born as a human child, but spiritually awakened to become Buddha. Therefore he wears simple cloth called a drapery. Now about Dainichi Nyorai. Dainich, also called Rushana Butsu is the basic, unified Nyorai. The finest expressions of Dainichi's spirit are the Daibutsu of Todaiji Temple and the central image in Toshodai-ji. The Todaiji Daibutsu sits on a thousand-leaved lotus, each leaf of which represents one world, Shaka appears in each world to preach the Buddhist law. Each Shaka in each world also sits on a thousand-leaved lotus, each leaf representing a world in which he appears as a Bodhisattva.

Bosatsu is the Buddha who is still in his apprenticeship. The most famous Bosatsu is the Kannon Bosatsu. Kannon disguises himself in various ways and helps human beings. For example, Fuku Kenjaku Kannon; The word "Kenjaku" refers to the rope and snare this Kannon uses to snare and hold fast humans who refuse salvation and act like wild beasts or fish floundering about in the sea. The word "Fuku" stresses the idea that while beasts will some times escape from traps, and fish from nets, Kannon's snares and ropes permit no men to escape salvation.

An important deity in Hinduism, is said to have been carried directly into Buddhism as



Fudo Myoo. Originally he was considered a messenger for Dainichi Nyorai. Together with the spread of esoteric Buddhism, however, Fudo Myoo gradually was looked upon not as a mere messenger but as a transformed Dainichi Nyorai. As with the other Myoo, Fudo Myoo wears only a short robe from the waist down. He presents a fearful appearance with his hair shooting out like flames and his canine teeth bared. He holds a sword or some other weapons, and decorates his body with snake or bone accessories.

The Ten, like the Myoo, are deities borrowed from Hinduism. They serve as guardian deities for Buddhism. Among Ten, Bon and Taishaku serve in the highest position, very close to Shaka.

### Today Temple

Do you know about Todayji? It is in Nara, and this temple is famous for its Daibutsu or Great Buddha, Todayji was constructed about 1200 years ago, according to the Imperial order of Emperor Shomu, who was one of the most ardent devotees of Buddhism. His order was to construct a "Kokubunji" or "provincial monastery" and a "Kokubun-niji" or "provincial nunnery" in each province of Japan to secure the protection of Buddha and the welfare of the country.

Now, Todayji is the main temple of the Kegon sect. In Todayji, there are a lot of small temples. Daibutsu-den (or Hall for the Great Image of Buddha) is the main Hall, and the Great Buddha is the principal image. The Great Buddha, Vairocana in Sanskrit, is the Buddha of Great Illumination. He is the sun whose light reaches every corner of the universe, and who can save all beings. Now the present dimensions of the precincts are impressive, but those of the Original were appreciably larger. Twice by war, most temple buildings were destroyed. The original buildings are only three buildings, the Sangatsudo (hall) the Tegai-mon (gate), and the Shoso-in, or Imperial Storehouse. To the east of the Daibutsu-den, you will find the Bell Tower, Oyu-ya (Bath House), Nenbutsu-do (House in which to pray to Jizo), the Sammaido (concentration Hall), Sangatsu-do temple, Nigatsu do temple and Kaisando.

Sangatsu-do was originally five spans in front and four deep, and had a gipped roof. However, in the Kamakura Period, the Radio, or Sanctuary Hall, was added to its front and the shape of the roof more or less changed. But the main part of the building still retains its original grandeur of the Tempyo architecture. In Sangatsu-do, there are many images of the Tempyo Period (8th Century). Fuku Kenjaku Kannon, made of dry-lacquer is installed in the center of this building. He wears a wonderful crown which is excellent open-work of silver with a beautiful floral design, ornamented with numerous pendants of precious stones, which count about ten thousand. On either side of the main figure stands a clay figure. One is the image of Nikko, and the other of Gakko. Generally speaking, Nikko has a sun shape in his crown: Gakko has a moon shape.

Nigatsu-do is famous for its Omizutori ceremony held every year for two weeks from the 1st of March. It is one of the forms of training for the priests. One says that when Omisutori is

ended, Spring will come.

To the west of the Daibutsu-den, we can see the Kaidan-in, or Initiation Hall. This Hall is now famous, for it contains the clay figures of Four Guardian Kings, or Shitenno, which are set upon the great raised altar of the Hall. The Shitenno are deities guarding the gates to Buddhism from four directions. They entered Japan together with Buddhism, and often appear standing at the four corners of platforms on which Nyorai and Bodhisattva stand. Tamon stands guarding the north, Jikoku, the east, Komoku, the west, and Zocho, the south.

Leader : Hiroyo Yamashita

## Practical English Section

**Hello everyone!**

We took a way which was different from last year. Until last year, we placed emphasis on research on the Population and Food Problem, but those were very difficult for us to understand in English, and we felt that it was pointless to do research. We wanted to study basic English and daily conversation more. We wanted to practice easier conversation, and we noticed that we weren't studying Practical English, although we were member of the Practical English Section.

When we decided on our section, we were attracted by the name "Practical English" we actually preferred Practical English to research. This was clear in our thought, hope and in our Section name. And, we know that if we discuss a difficult topic immediately we will not be able to understand its content as well in English. I think it is unreasonable to discuss difficult topics suddenly and in a short time.

To tell the truth, this is the first time to place emphasis on practical English, so we are not very sure of being able to feel satisfactory about what we have. But I hope freshman will be more interested in English through this activity.

Even if we can speak practical English easily, its extent is very wide and very difficult. We can use many different expressions for the same thought, and there are many slang expressions in English.

We Japanese always say, "Thank you", but we have other expressions to use in place of "Thank you". For example, when someone says "Have a good time", "Take care", we are apt to say "Thank you".

But there are other expressions, like "Yes, I will", "I sure will". And even if we want to show real gratitude, we can say, "How nice of you!", "Great!", "Unbelievable!", "Fantastic!", "I certainly appreciate it", instead of simply "Thank you".

When we want to say "Sorry", we can also say, "Oh, No!", "I do apologize", "Forgive me, please", "It's utterly inexcusable. What have I done!", instead of just "Sorry".

And it is difficult for us to use signal expressions, which get another's attention. We don't know how to use such signal expression. For example, when we ask something of a stranger, we

usually say "Excuse me, sir", "Excuse me ma'am", "Excuse me, miss". There are what we know well. And during conversation, when we want to attract attention, we usually say, "Look!", "Listen!". But there are also other expressions "Did you?", "Is that so?", "You don't say!", "No kidding?", "That's right", "Good heavens!", "That's good idea", etc. . . . .

It is difficult for us to think in English. But this is very difficult, because when we think of something, at first we think in thought from Japanese to English. But I feel we've never really understand English in this way. We should think of something in English. But this is very difficult, because we have few opportunities to speak English, and few of us really think in English.

Moreover, we sometimes neglect to study English by ourselves. We are sometimes apt to think that our English ability is improving because of English club or foreign studies. But this is a mistaken thought. We must study by ourselves. Our club only help us, it doesn't perform miracles. When I became a leader, I realized them.

Well, for another activity, we have chosen "English Education in Junior and Senior High School in Japan".

We have already studied English for eight years. However, that English has placed emphasis on Grammer, and has not been really practical (hearing and speaking). After graduation from senior high, some students may be able to speak English fluently, but most people cannot really speak and understand English.

As stated before, we wonder if this problem is due to the method of English education in Japan.

In the Meiji period English education began, and in those days every subject . . . mathematics, history etc. . . was taught completely in English. But now English education is almost based Grammer and geared to the passing of University entrance examinations. This is what is offered in Japanese schools at present.

The aim of the English course of Junior high school is to support the basic ability of hearing, speaking, reading and writing. Moreover, students should have on understanding of foreign countries through English.

Surely, studying English is very important, but I wonder if English is necessary for all people who don't major in passing examinations, but they don't understand the real meaning of what they hear.

Isn't this right? English doesn't exist only for entrance examination.

Leader : Noriko Matsuda

### **English Education in Japan**

I think some people in Japan think studying English is useful, may think it is fashionable, and no doubt still others think it is painful. But no matter how they feel about it, they do study English, most of them at least six years through high school education. A high percentage of

them go on to college and take two more years of English. Those in certain fields study an additional two years, a total of ten years.

And yet, most of them are unable to communicate in English even at a very elementary level. Is it that they are poor learners if foreign languages is they themselves often contend?

Most of the Japanese cannot speak it, but . . . . while most of the Japanese will tell you that their English is poor, they are usually quick to point out that although they cannot understand or use spoken English, they can read and write it adequately. This is true in a sense, because their school work was almost all in written English with very little practical in the spoken language. Even when the teacher was enlightened enough to place some emphasis on spoken English, the students had hardly any opportunity to practice speaking English, because native speakers of English are still a rarity in most parts of Japan.

What I would like to point out here, however, is that, generally speaking, the assumption that the Japanese can read and write English is a fallacy. If one examines closely what goes on in the English class in Japanese school, he will find that most of what the students are being taught is to translate, in most cases from English to Japanese. So, given enough time for mental translation, the Japanese are able to make sense out of written English and produce written paragraphs.

Under time pressure, however, when reading with comprehension and writing must be done instantaneously (which is what reading and writing really mean), they are unable to function satisfactorily. This is borne out by the results of English language proficiency test administered at American universities, in which students usually score lower in the writing test than in the grammar-reading or the aural comprehension tests. Teachers to Blame? The reason why the English instruction in Japan is so inefficient is complex. It is obvious that many of the teachers are inadequately trained, but the fundamental cause for all this lies much deeper. In the first place, for most students of English, the language should be a tool, not the object. In other words, students need to learn to use English, not merely to know it or less yet to only know about it. And yet, most of the English classes in Japan are conducted as though they were knowledge classes. Students are forced to memorize grammatical rules and vocabulary lists.

Combined with this is the perfectionistic attitude of the Japanese who are reluctant to use English unless they are absolutely certain what they are going to say or write is accurate and that they will not be subject to public shame. The combination of all this results in the fact that when compared with students from other countries who obtain the same scores in English proficiency tests, the Japanese are far less able to communicate in actual usage. It seems that there are historical reasons for this. Having been a monocultural, monolingual society for some centuries, with the population density increasing all the time, the Japanese seem to have developed patterns of communication which require a minimum of verbalization.

Another historical consideration must be given to the fact that by the time Japan was first exposed to the European languages she was already firmly steeped in the transition of

Chinese classics, known in Japan as Kanbun. Because of the fact that the Japanese language had borrowed the writing system from Chinese, the Japanese were able to figure out the meaning of much of written Chinese. What was basically different was the word order. So an intricate system of reading Chinese sentences back and forth to make sense in Japanese was developed, and the sentences were read aloud in Japanese.

In the future of Japan we will have much trouble on English education, and we will be worried about that, but we hope we can solve that trouble as well as possible.

Keizo Koda

### Discussion Section of Junior College

I want to express my hearty thanks to have opportunity to explain our own activities or events in our Discussion Section of Junior College this year. The time when the leader of this section took turns, the plan of new Discussion Section started with any new ideas.

Just when I became the leader of this section, we had joint discussion under the title of "English Education in Japan." We could know the real significance of English through it. It was able to be useful for us who are studying English. Also we could deepen our thought to develop our mind and look for our lack of speaking ability, logical ability, or creative ability, and we knew the importance of talk with the others in order to make understood ourselves in English.

This year we had some joint discussions in co-operation with Discussion Section of University. In spite of the difference between University and Junior College, our purpose is quite same as members of Dis-seco of the E.S.S.

Topics were OPEC with Doshisha, Juvenile Delinquency with Ritsumeikan, Kokoro

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by Soseki Natsume, and Kofuku no Genkai by Tatsuzo Ishikawa. It was a mere chance that this title Kofuku no Genkai is the same field with the title "What is happiness for human being?" at Q's and A's in summer training camp in 1977, and then Dis-seco of University showed us "How to discuss," which was useful for us without knowledge about discussion who is in discussion section.

When we had discussion between K.U.F.S. and Kyoto University for Women, it was the first experiance for freshman to express their own each thought by discussing, after reading a book, however, this novel by Soseki is too difficult to analyse. There is no person who can make out Soseki's real mind through "Kokoro", neither do all of freshman, sophomore, and junior. It was so difficult, especially freshman, who had a good opportunity to talk about some topics or to think in English, but it could be useful.

From now on, if we just continue to discuss with a lot of title, we should study not only the contents of its topics, but also the style of discussion, such as formal or informal. We can discuss one title by stream with the style. But sometimes we had better have discussion without style, that is "free talk". It's very easy to speak out everytime.

Also we are going to have joint discussion with Kyoto University, or Kansai Junior College after this university festival. Through this year I feel we need every kind of knowledge to discuss with another people, not only for joint discussions or study of the E.S.S.

What is our purpose as a E.S.S. member? Of course to become fluent in English, and get knowledge. But not only the study of our each section, but also another topics, we need to talk with our friends. First of all that's common sence.

We take part in this university festival as the guide of the E.S.S. in succession to last year.

Leader : Futoshi Harada

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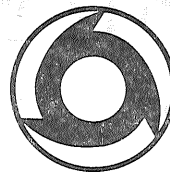
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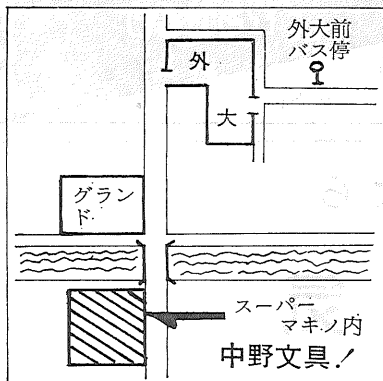


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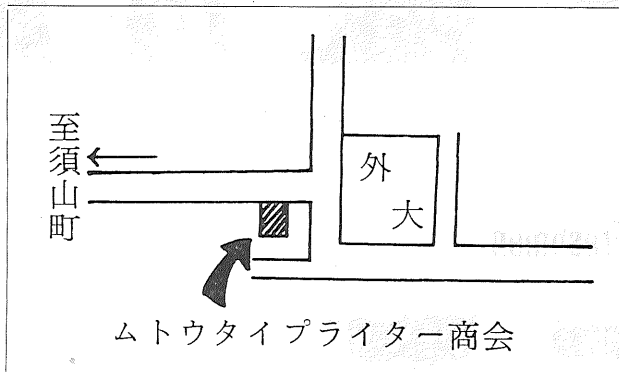


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## Our Memories of This Year

### The Spring Training Camp in Hiroshima Prefecture

We had our spring live-in seminar in Hiroshima Prefecture from March 29th to April 3rd. During this seminar we tried to research one subject in each of our 8 sections to welcome the freshmen. Besides the section activities, we had some oral English practice; (Speech and Debate Contest, Section Joint Meeting, and so on.)

We are truly happy that we could have the opportunity to cultivate our English and that we could make friends with each other during this seminar.



All of members had their souvenir picture taken in front of the hotel.



Drama Section playing drama performance at Spring Live-in Seminar.

### Welcome Party for the Freshmen



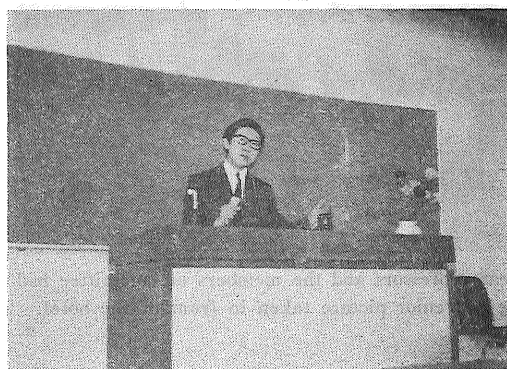
Some seniors playing the guitar at Welcome Party.



Some seniors doing "STUNTS" at Welcome Party.

At the beginning of May, we, the members of the E.S.S., held a Welcome Party for the Freshmen in order to communicate a little and deepen our friendship with each other. Seeing a lot of shows and participating in a lot of games, they seemed to enjoy themselves very much.

## Lecture Meeting by Mr. Hiroshi Matsusaka



↑ Talking with Mr. Matsusaka.

← Lecture Meeting



At the end of May, we invited Mr. Hiroshi Matsusaka who is popular instructor of English Conversation on N.H.K., the title of his lecture was "How I Learned My English."

## The Summer Training Camp in Fukui Prefecture

We had our Summer Live-In Seminar in Fukui Prefecture from August 26th to 30th.

Some 140 members of the E.S.S. had exciting experiences when they participated in various English activities with two professors all the time. Particularly, most of the freshmen could understand how difficult to speak English because it was the first time for them to participate in it.

Besides we had some entertainment such as a camp fire, a dance party, and a sightseeing trip. We are very glad that we could have such wonderful experience.



Dear professors and the members of committee had the souvenir picture taken in front of the hotel.



At a camp fire.

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## SEISHINDO PRINTING OFFICE

## The Impression of the E.S.S.

Six months have passed since we entered the E.S.S., and we had a lot of activities like the Welcome Party, the Recitation Contest and the Summer Training Camp. Above all, we could get acquainted with other members of the E.S.S. through the General Meeting, the Year Meeting and the Section Activity.

The Summer Training Camp was held at Wakasatakahama in Fukui prefecture for five days. Wakasatakahama is a very beautiful town. Our lodge was located at the shore of the Sea of Japan. The sea was as blue as the sky with no clouds. It was very hard for me to continue speaking English for five days, but I was glad that I could get familiar with many members. We had a good time through the camp.

Our club, the E.S.S. is a big club, and it is not too much to say that it is a kind of a society. Therefore, I would like to respect the expression "our club," and I want all members of the E.S.S. to be mindful of this expression for ever.

Now please look at your wristwatch. The second hand is constantly moving, isn't it? It seems to me that the E.S.S. is just like your watch. Club activity resembles the movement of the hand of your watch.

To be sure, the face of your watch is splendid, but the inside is opposite. There are many various simple gearwheels inside your watch, aren't there? Each gearwheel represents each member of the E.S.S.. In other words, the big gearwheels are juniors, the middle gearwheels are sophomores, and the small gearwheels are freshmen. Each gearwheel works with all the other ones to move the hand on the face. If one gearwheel be lost, your watch would stop. I would like to work as one gearwheel of the E.S.S., and I want all members to have pride in being one gearwheel of the club.

Hiromu Kurita

Grade Leader for Freshman

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## From the Editor's Room

It is an honor for us to have a chance to publish this pamphlet for our University Festival. We would be very pleased if it could be of any help for you who want to learn about the E.S.S. We tried to do our best when we edited this pamphlet "E.S.S. Vol. 11th."

We would like to thank President Tanimoto, Vice President, and the Professors of Kansai University of Foreign Studies, as well as our honorable seniors who have supported us.

The Editorial Staff : Tetsuji Fujita

Hiroyuki Sugimoto

Takahiro Kumagae

Yasushi Miyanagi



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...dropped to the news...  
 Saturday morning...  
 Chidorigafuchi in Tokyo...  
 Noting that Japanese busi-  
 ness leaders are making  
 moves for a settlement of the  
 issue, Sato said that the tex-  
 tile question was not a ques-  
 tion on which must be handled  
 alone." Sato then said he would  
 meet the President to have  
 talks between "politicians."  
 Asked if he would discuss  
 the textile question if Nixon  
 should propose to take it up,  
 Sato said he was prepared  
 for that.

The Prime Minister then  
 expressed the view that what  
 is most important is whether  
 the industries concerned will  
 take the initiative for solu-  
 tion of "expanding trade  
 through orderly marketing."  
 Prime Minister Eisaku Sa-  
 to will leave for the United  
 States this morning to attend  
 a session of the commis-  
 sions and hold talks with  
 various Japan-U.S. includ-  
 ing his party, Deputy Minister  
 Kiichi Toshiro Gaba-  
 ri, and board a char-  
 tered plane at 10 a.m.  
 here on Oct. 23.

...the session, the  
 scheduled  
 Wednesday  
 expected to  
 points in his  
 should  
 e for the  
 blem of  
 U.N.  
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 ances

...Both will be in New York  
 then for the United Nations  
 General Assembly's 25th anni-  
 versary session.

It will be Sir Alec's first  
 meeting with Sato since he  
 was reappointed Foreign Sec-  
 retary last June in Edward  
 Heath's new Conservative  
 Government. The meeting  
 will enable Sato and Sir Alec  
 to discuss East-West relations  
 and Indo-China and other  
 Asian developments.

Sir Alec will travel with  
 Heath on Monday to New  
 York in a Royal Air Force  
 aircraft. Heath will address the  
 General Assembly on Oct. 23  
 and arrive back in London on  
 Oct. 24 after visiting Wash-  
 ington with President  
 Richard Nixon.

...The Japan Socialist Party's  
 Chairman Tomomi Narita will  
 be leaving for Tokyo Tues-  
 day, for a preliminary meet-  
 ing with Premier Zhou En-lai and  
 other Communist leaders.

There is something symbolic  
 about Narita's trip at a time  
 when Prime Minister  
 Eisaku Sato is in  
 Washington.

...The Government plans to  
 push development of anti-  
 pollution technology through  
 international cooperation and,  
 in this respect, would like to  
 cooperate fully with the U.S.  
 in the fight against pollution.  
 —During his talks with  
 Nixon in Washington Satur-  
 day, Sato is expected to reite-  
 rate Japan's intention to step  
 up import and capital liber-  
 alization.

It is considered that the  
 Prime Minister and the Presi-  
 dent will discuss ways to  
 pan-U.S. textile issue. Sato  
 and Nixon are also ex-  
 pected to reaffirm their  
 agreement to return last Nov-  
 ember reached the return of Oki-  
 nawa weapons in 1972 with  
 status placed on the same  
 Japan as that of the bases in  
 The proper Sato-Nixon summit is  
 likely to result in the formal  
 establishment of regular min-  
 isterial-level consultation  
 machinery for Japan-U.S. co-  
 operation in combating en-  
 vironmental pollution.

Sato is considered likely  
 to extend an invitation to  
 visit Japan.

## Home to Pay Call On Sato in N.Y.

LONDON (Kyodo-Reuters)—  
 British Foreign Secretary Sir  
 Alec Douglas-Home plans to  
 call on Prime Minister Eisaku  
 Sato in New York next Wed-  
 nesday for a general discus-  
 sion, British officials said here  
 Friday.

Both will be in New York  
 then for the United Nations  
 General Assembly's 25th anni-  
 versary session.

It will be Sir Alec's first  
 meeting with Sato since he  
 was reappointed Foreign Sec-  
 retary last June in Edward  
 Heath's new Conservative  
 Government. The meeting  
 will enable Sato and Sir Alec  
 to discuss East-West relations  
 and Indo-China and other  
 Asian developments.

Sir Alec will travel with  
 Heath on Monday to New  
 York in a Royal Air Force  
 aircraft. Heath will address the  
 General Assembly on Oct. 23  
 and arrive back in London on  
 Oct. 24 after visiting Wash-  
 ington with President  
 Richard Nixon.



Continued on Page 4, Col. 5

### Skipper Sentenced

ANCHORAGE, Alaska (AP)—A Japanese fishing boat skipper was sentenced to a one year and suspended jail sentence for fishing inside the U.S. States 12-mile limit Friday. The sentence was handed down by a district court judge by a gawa, 30, after Takashi De- stern-trawler captain of the Kyoyo Maru, pleaded guilty to the charge.

## Our Times

The Japan Socialist Party's  
 Chairman Tomomi Narita will  
 be leaving for Tokyo Tues-  
 day, for a preliminary meet-  
 ing with Premier Zhou En-lai and  
 other Communist leaders.

## Train Crash Kills 20 Korea Students

SEOUL (AP)—Some 20 high school boys on a school excursion were killed or injured Saturday when a passenger train carrying them collided with a freight train inside a tunnel near Wonju, 88 kilometers east of Seoul, police said.

A preliminary report said the students were from Seoul's Inchang High School and were on their way to an excursion trip.

Meanwhile, the Central Seoul Radio station said about 20 students were killed and 120 others were injured in the collision.

This was the second major traffic accident this week involving students on a school excursion.

Forty-five teen-age school boys were killed and some 30 others injured Wednesday when a bus carrying them was rammed by a train at a railroad crossing near Onyang, south of Seoul.

## Mideast Ceasefire May Continue

UNITED NATIONS (Kyodo-Reuters)—U.S. officials said Friday that a cease-fire in the Mideast may continue.

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