

'72

# I. S. S.

VOL. 6

KANSAI UNIVERSITY  
OF  
FOREIGN STUDIES

E. S. S.

20 minutes a Day  
RICHARD ARMSTRONG

Want to bolster Mental Health  
Tips for Mental Health  
Dr. David Goodman  
that it is more realistic  
to take care of your own  
mental health and your child's.

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The Financial Times

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# GREETING



One year has just passed since we took responsibility for the management of E. S. S. last November. Fortunately or unfortunately, I couldn't help taking the position of president on account of the following reason. Throughout this one year, I had various experiences as a member of E. S. S. and as president of E. S. S.

When we took over in last November, we the members started with a certain strength. But in a short time after taking over management, we encountered a large obstacle. Of course, during this one year we ran against many difficulties, but this one was a very large obstacle. Our president resigned in May

There were many reasons. I suppose, the reason for it was the lack of teamwork of our committee. But even though we encountered many obstacles, I am very glad to have been able to accomplish the most important event of this year, the joint meeting with other universities. This year luckily we were able to have a very valuable experience of a joint meeting with three universities in the Kansai area.

First of all I want to express my gratitude to all of the members of E. S. S. to have succeeded in the meeting because not only the member of Negotiation Department but also other members were very helpful in making our joint meeting a success. In a joint meeting with Osaka Kodai, Osaka Dentsu and Kyoto University of Foreign Studies, we had a lot of discussion and exchange of ideas among ourselves about the problem of the normalization of the Sino-Japanese relationship.

My impression from their joint meeting following. The first of all we should speak English much more fluently since we are students who are studying a foreign language. We must keep clearly in our minds that there were a few students of good English, even if they did not major in English language.

Secondly we should have our own firm ideas about this problem, the normalization of Sino-Japanese relationship. This is most important not only in a base of joint meeting but in our society.

Next time when you have such a meeting I hope you will not make the same mistakes and will watch out for these points. Although it was the first time for us to have the opportunity of a joint meeting with other universities, it was a very precious experience for our future studying. If we want to develop this meeting much more, we must make some necessary changes in our club.

The present E. S. S. club stereotypes us in our way of studying and management. As we have been studying for about three years under the same system, that is, section system of E. S. S. , so it is now time to reform it.

In order to change or make a thing better, we should try to apply various new ways and original ideas in our management or studying. We must never forget the pioneer spirit to pursue a new thing and make thing better. And also as to pursue a new thing and make thing better. And also as long as one plan is decided by all of the members, one has to work together to make that plan

a real success. I felt to unite was the most important thing through out my experience as president of E. S. S.

Do you know the reason why the Japanese volleyball team got the medal in the Munich Olympic Games? Of course the reason is that each member had a very high ability in volleyball. If they didn't have a teamwork, could not have won in the Olympic Games, I suppose.

Finally let me say one more thing. As you know, today on our campus there is a tendency to accept American students in Japan, therefore we have many chances to talk with them. We the members of E. S. S. club, should positively inclined promote mutual friendship between them and us. And also we should do a major service to international relations and peace. In conclusion, what I want to say is that one should not forget to unite. If you don't cooperate with each other, our E. S. S. club is nothing. As you endeavor to deepen your mutual understanding, I look forward to a great growth and progress of E. S. S. .



Motoaki Tohnan  
President of E. S. S.

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常夏の  
オリーブ薫る  
小豆島

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



Our university is now going to celebrate its seventh birthday. Seven years is certainly not very long in the history of a university in general, but when we look back over the past seven years of our university, we find that it has always been one of our chief objectives to promote the international exchange of cultures.

With this object in view, we took the initiative in appealing to nearly all universities in America, and the University of Arkansas was the first to respond readily to our approach. The later development and the successful issue brought about need no further mention,

I presume. In the meantime, the scope of our work in this field has been much widened so as to meet the demand of the overseas students and specific research-makers. At present, we have 30 such American students staying in our university, for full one year, studying under one efficient faculty, all well versed in each sphere of learning. Presently 46 more students are expected to arrive here, for the same purpose, intending to stay with us also full one year.

This is quite a chance and challenge for you, especially for the members of your E. S. S. to polish up your English speaking ability, and so to do better service for promoting mutual understanding and friendly relations between our two nations.

We most heartily invite and expect your ready collaboration for furthering this significant work far-seeing and far-reaching in its effect.

Mrs. Takako Tanimoto  
President

## Practice Makes Perfect!



One of the most serious delusions of Japanese students is their unflinching belief that proximity with an English speaking foreigner is sufficient assurance that proficiency in the English language is just around the corner. In other words, all you have to do to learn English is stand next to an American or Englishman ; the language will be absorbed by osmosis the way a sponge soaks up water.

Well, it isn't done that way. The only thing you are likely to get by standing next to a foreigner, no matter what language he speaks, is a cold. Cultural assimilation, and by extension that includes learning a foreign language, requires an open mind and a willingness to accept something that is not of your own making. While that may sound easy, it isn't — as millions of Japanese students can readily tell you.

Learning is an extremely difficult process and it requires hard work. Learning a foreign language after you have already developed fixed language patterns is especially difficult and for some it may seem impossible. In fact, without a consistent systematic disciplined effort it is impossible — if by learning a foreign language we mean acquiring a fluent workable knowledge and understanding of both the spoken and written elements of a language.

When a student asks me the best way to master English, I ask him or her what is the best way to master the piano? By standing next to the piano and watching someone else play? In any process of learning one must necessarily be a participant, not only an observer. You must play the piano, not just watch someone else play it. You must practice again and again and again, day after day until you feel that playing (or speaking) is as natural as walking.

Of course, that takes a long time and a lot of work. And work means practice. Practice every chance you get. Don't wait for an opportunity to speak English. Make one. Speak to yourself if you have to. Talk to your mother in English. Your dog. Or the cat. But practice your English again and again and again.

Take an old man's word for it. Practice makes perfect.

Howard Wilson  
Professor of English

MESSAGE 



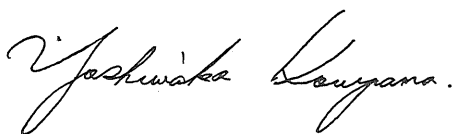
There have been various kinds of annual events of E. S. S., retreats in the spring and summer, the Xmas party and joint meetings with some other universities. The Farewell party for seniors leaves each of us with a pleasant memory in our hearts. I was warmly encouraged by a graduate's experience, in which he had managed to succeed in the goals of E. S. S..

Looking back on E. S. S., it has a history of just a few years. Certainly, we can't provide the perfect system at once that will achieve the highest measure of success without being schooled in adversity. We can call it in question and improve on it year after year.

My fellow members of E. S. S., this club still conceives of questions unsolved. The organization, as all of you have seen, reflects the characteristics in accordance with the demands of it's members year by year.

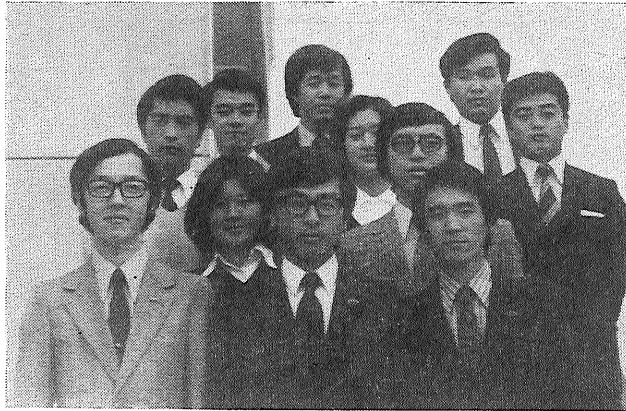
I hope you take my aforementioned remark constructively and productively. This year, I suffered in silence though a loud voice echoed in my mind sharp regret which arose from the I'll watch and wait attitude. I sometimes found members throwing a "no comment" attitude in the activities they participated in. I would like to say "congratulation on your successful joint meeting" in June. I hope all of you make use of the joint meeting in order to find much more useful and significant opportunities that'll keep E. S. S. active and productive.

With my best regards.



Yoshiwaka Kouyama  
The Former President

## The Committee Members & Sub Committee Members



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3. Leader of Literature Section
4. Leader of History Section
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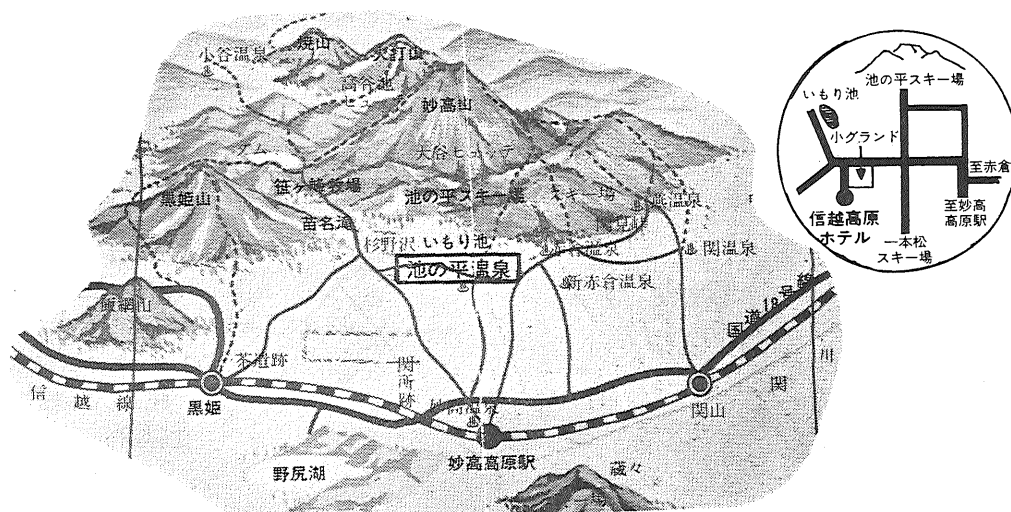


# 池の平温泉

別荘の雰囲気ですばいの  
静かな浮世ばなれのした環境……

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

## Sociology Section

### WAR AND NATIONALISM

Let's listen to the voice from Vietnam, "A child whose parents were killed by a bomb was given only a loaf of bread in return for his parents' death." A dead soldier's letter from his mother said, "I have not received a letter from you for a long time. Can you remember me? I look forward to seeing you again. So do your friends." Such scenes always hit my mind. But sad to say, as we sometimes watch the U. S. B52 or tanks taking off or transported to Vietnam from Japan on TV, we have been tacitly helping the U. S. kill vietnamese under the J-U. S. security treaty. We should not take it as a matter of course. We must criticize it. But how? This is our ultimate problem.

Today concerning Vietnam War, it is said that North Vietnamese and Viet Cong are fighting for Nationalism, from which fighting spirit stems. So this year we members of Sociology Section have studied "War and Nationalism" putting emphasis on Vietnam war (and Indo-Pakistan war).

What's the Nationalism? First of all we had to make sure of the meaning of Nationalism. But we found out that today in Japan and also in the U. S. the meaning differed with ages even in the (a) country. But generally speaking Nationalism involves three ideologies; (1) National tradition, (2) national interests, (3) National mission. In these ideologies, "National tradition" comes from historical point of view. If you study vietnamese history, precisely you will understand the Vietnamese have fought for their independence and freedom against the aggression of other countries for that ideology for no less than 2000 years. But on the other hand, "National interest" and "National mission" sometimes become the motives of aggression. In this point National mission means the role of a country as a member of the Communist or Capitalist block. In Vietnam, leading members of both blocks have been supporting the governments of each block, And as for them keeping members of each block is keeping their advantages. Therefore if you want to know the Nationalism of a country these three ideologies can serve as reference in considering meaning of Nationalism of the country. For example historically there have been three forms of Nationalism : (1)Tendency to seek to unite neighboring countries which was in Europe in 19 century (Kokuminshugi), (2)Tendency to seek independence, freedom, unity of a country from a colony or aggression of other countries which is remarkable in Asia (Minzokushugi), (3)Tendency to seek interests by aggression (Kokkashugi). So I think in a sense Nationalism is a feeling of us, and we can not necessarily say Nationalism is egoism. But that dominates the world peace. Therefore we can say that war is the conflict between one Nationalism and another Nationalism. Moreover there is the possibility that Nationalism which was the cause of independence and freedom changes to the cause of aggressive war after county get independent.

Concerning Vietnam war, in my opinion, from the historical point of view, so far there has been an opportunity to settle the war peacefully. That is, in 1945 Democratic Republic of Vietnam in Hanoi was established, as a government in Vietnam, but in opposition to it, the Vietnamese government in Saigon was established, therefore confrontation between communist and capitalist block began, but in 1954 a conference at Geneva brought agreement on national election to be

held in North and South Vietnam to unite two governments in 1956 by racial self-determination of Vietnam, but it was not completed because the U. S. A. didn't sign the agreement. I think at that time the U. S. A. misunderstood justified nationalism or rational self-determination in Vietnam for communism. But today's state in Vietnam is by far worse than that in 1956. Although today North Vietnam and the U. S. A. almost agree to holding national election in South Vietnam, the problem is whether government decided by it will be capitalist or communist or neutral. So both sides are fighting lest they should stand in bad situation in the election. But I am sorry that national election was not completed in 1956 as Secretary General of U. N. U Thant said before. That was the best way to settle the war. But problem is now in Vietnam. So I will explain my opinion about it. Although Nationalism is merely ideological and abstract idea, I can say Nationalism is the motive of war. Therefore we can know good and bad points of nationalism, we must think of the future prospect for settlement of war on the basis of nationalism. I think this is Internationalism: the doctrine that the common interests of nations are greater and more important than their difference. I think in this doctrine "a single nationalism of countries becomes multi-nationalism. As you know normalization between Japan and China depended this doctrine. Concerning Vietnam war, as long as both sides adhere to their insistence, Vietnam war will not end. So far both sides have been damaged so much. Therefore I am sure that the best way of settlement of the war is only establishment of Neutral Coalition Government in Saigon. And what is the greatest common interests of internationalism in North and South Vietnam? It is only peace.

Finally, I want you to consider today's Japanese situation for reference with three ideologies that I mentioned before, from the view point of Nationalism. But at that time we must believe firmly that we are earthians before we recognize we are Japanese. Without doing so, we will not be able to get peace. And I believe this is the first step for us toward settlement of Vietnam war and world peace.

Tsuyoshi Shimodaira  
Leader of Sociology Section

### **Sociology Section**

#### **THEY JUST WANT TO BE TRANQUIL**

We, members of sociology section, are thinking of "War and Nationalism" for about a year through India-Pakistan War which broke out in order to get the independence of Bengalese people from Pakistan government and Vietnam War, which is continuing for more than ten years at the sacrifice of Vietnamese people. Under the strife between capitalism and communism, the more deeply we begin to think of the connection between "War and Nationalism", the more difficult it is for us to get the answer of what it is.

Frankly speaking, I cannot understand why such tragedy of war breaks out in many places in the world. All I can understand very well is that they just want to be tranquil. When we look at the present conditions, we cannot help asking why wars break out against our will. Nowadays only policy and economy seem to be able to move the becoming complicated and empty world. Certainly I think it can be said so in a sense.

The Vietnam War has been necessary not only for the U. S. but Russia and China also. It is acting as a buffer zone to prevent the world powers from meeting head on. This would cause World War III.

At this point, we have to think of what is the most important necessary thing for us human beings. What is economy for? What is policy for and for what are capitalism and socialism? And for what are Vietnamese people fighting? For what? I think the desire for the independence of their own country and love for their country make the Vietnamese people fight. Who can interrupt those people who want to get the independence? Who can take their love for their own land away from Vietnamese people by force? By what kind of any other rights? As we look at vacant eyes of American soldiers, we wonder if they understand why they have to fight and kill many innocent people? And look at hopeful eyes of Vietnamese in contrast to American soldiers' because I think Vietnamese people believe very strongly to keep their independence. And I believe that it's most natural for the people who has been ruled and pressed by another to want and get their own government. policy and so on.

It has come to where to consider that which is most fair and righteous the policy which rules over us or capacity for unity among people.

If peace is to be had, we must set aside nationalism and work to ease tensions that cause war.

Miyuki Shigenari

A member of Sociology

### **Politics & Economics Section**

Japan and the People's Republic of established diplomatic relations and terminated "the abnormal state of affairs" with the signing of a joint statement in Peking, September, 29, 1972.

The normalization between 2 countries marked an epoch in Japan's post-war diplomatic history and beginning of a new Japanese diplomacy.

Public opinion calling for normal ties mounted.

But who could suppose such rapid change up to this July. Perhaps, nobody did. I was surprised at Prime Minister Tanaka's sharp shift of emphasis in national policy and nothing more.

To tell the truth, I thought there is no need to normalize relations with Communist China in hurry. Because, one-sided abolishment of Japan's peace treaty with Formosa is not only betrayal of international confidence but violation of International Law and the Constitution of Japan.

Of course, in a multipolar international situation, the eyes of Japanese diplomacy must not be inflexibly fixed on just one aspect. There is always the necessity for multilateral objective observation.

But Japan who depends totally on world coexistence must always act on the basis of international confidence we have gained through these many years. Under the present condition it is impossible to settle the China problem without any trouble. So I thought Japan should establish normal relations with the sole legal government of China after settlement by peaceful talks.

Now I fear that there may be more trouble between Japan and Formosa over Taiwan and

the Bashi Channel where Japanese merchant ships navigate freely.

If any trouble happens there, we will be hard hit economically. The Japanese government should do everything possible to make a peaceful settlement. At any rate, the merit of normalization of Sino-Japan relations is indeed extremely great. It will greatly contribute to the reduction of tensions in Asia and the reduction of U. S. influence in the Far East, I believe.

We call on the Government to conclude similar agreements of amity and nonaggression with the Soviet Union, North Korea and the United States as well as to establish true peace in the world.

Standing among the three big powers but clearly closest to the United States, Japan's diplomatic path must be quite complicated. In the future, our concern is centered on how much the Tanaka Administration will do away with its dependence on the United States in foreign diplomacy.

One may safely say that the future of Japan depends on Prime Minister Tanaka.

We must closely watch his policy.

Toshio Fujita

Leader of Politics & Economic Section

## **Politics & Economics Section**

### **Thinking of the Japan-China Normalization**

It has been elucidated, until now, to normalize relations between Japan and the people's Republic of China. After Kakuei Tanaka was elected Prime Minister of Japan, he succeeded in normalizing relations between them. His visit to China was done in order to talk with Chinese Prime Minister Chow En-lai about establishing friendly and good-neighborly relations, keeping peace and security in Asia, and developing each country's own economy. The normalization of Japan-China relations will mark an historic turning point in Japan's diplomacy, and will contribute greatly to the easing of world tension. Japan and China must make it clear by deed that their new relationship does not imply a provocative challenge to the U. S. or the Soviet Union or any other country.

The rapprochement between Tokyo and Peking spells the eventual crumbling of the setup created by the San Francisco Peace Treaty of two decades ago. The Japan-U. S. security treaty and the Japan-Taiwan treaty have been maintained under this setup. The U. S. itself started the process of breaking up this setup when President Nixon visited Peking earlier this year to establish new Sino-American relations on the basis of the five peace principles. The normalization of Japan-China relations will expand this breakthrough and speed up the demise of the cold war structure in Asia. President Nixon said that his journey of peace to Peking was only the beginning of a process. We believe that the establishment of diplomatic relations between our country and China heralds a new century of Asia.

It cannot be denied that this new development would cause a profound impact, direct and indirect, upon the rest of Asia, particularly the countries of Southeast Asia. People-to-people, cultural and economic exchanges between Japan and China, hopefully, will spur Southeast Asian countries to move toward China. This will contribute to the stability of the Southeast Asian

region.

But Taiwan had hostility toward Japan from Tanaka's visit to China, then Taiwan has condemned his policies. Tanaka's visit to China has relieved tension between Japan and China, but it has also a greater burden to Taiwan. We must think of trying to have a working relations with both countries.

It is necessary, however, that each country of the region achieve economic and social development in order to ensure the true political and social stability of Southeast Asia as a whole. Primarily, this is a task that must be undertaken by those countries on their own power. Japan, however, can and should help them achieve their goals through economic and technological co-operation now that it has normalized its relations with China.

Yasushi Kawamura  
Member of Politic and Economy

## Literature Section

### J. STEINBECK : LITERATURE

American-literature has not so long history. It was about half of 19 century when America has come to have her literature. It is so creative and so modern and is filled with a characteristic enthusiasm of youth for New World. But, at the same time, American-literature includes the co-ordinate conception of science and capital. And, at first, American-literature was an imitated one which is from Europe. America has different races about 20, and they themselves have their way of lives and way of their thoughts. They are so attractive variations.

John Ernst Steinbeck (1902—1968) was born at Salinas, Monterey County in California. This birth place has influenced him very much.

Steinbeck is called one of "30's Writers", together with Thomas Wolfe, James T. Farrell and Willam Saroyan. In most of their works, there are many elements which are different from "Lost Generation Writers". The recovery to an indissoluble tie of affection to the human nature and constructive intentions, positive wills and an optimistic views marked these '30's writers. They had experienced little of misery of battle fields and the disillusion of thought, and the ruin of morality after the war. And, the trend of thought in America has come to change from an individualism to socialism during the panic age (1929—1930). Steinbeck was in England during the war on the staff of the Daily Express.

He wrote a number of book-novels, stories, and plays-many of which have been successfully filmed.

His friend, Edward F. Ricketts, a chief of the Pacific Biological Laboratories, Inc, influenced very much as well as his birth place on his works. He felt an interest in Biology. He has come to induce the mystery of life from the biological view. And, he has thought that man exists as a group of living things which has the protozoan instinct, and power. This is community, so called, "Group-men".

In "In Dubious Battle"; ". . . they (group-men) seem to me to be a new individual, not at all like single men. A man in a group isn't himself at all, he's a cell in a organism that isn't

like him any more than the cells in your body are like you". "Of Mice and Men", "The Grapes of Wrath", "The Pearl", and so on. There are many types of "Group-men".

And in "The Pearl"; "In the town they tell the story of the great pearl—how it was lost again. . . , it has taken root in very man's mind. And, as with all retold tales are in people's hearts, there are only good and bad things and black and white things and good and evil things and no in-between anywhere. . . .".

And, as you know, he is a winner of nobel prize for literature in 1962. Many men surprised to hear that news that Steinbeck got the prize for literature. Arthur Mizener said," . . . it is difficult to find a flattering expression for awarding this most distinguished of literary prizes to a writer. . . .".

In his nobel lecture, "The writer is delegated to declare and to celebrate man's proven capacity for greatness of heart and spirit—for gallantry in defeat, for courage, compassion, and love. In the endless war against weakness and despair, these are the bright rally-flags of hope and emulation. I hold that a writer who does not passionately believe in the perfectibility of man has no dedication nor any membership in literature."

In works, many interesting stories are there, of him, such as "The Moon Is Down", "Travels With Charley ;In Search of America", and "The Winter of Our Discontent". There are feelings of abandonment as well as hope, desire for good tomorrow, and most of nature descriptions are his birth place. He is good at expressing, writing a view of womanhood. In his short novels, we will find.

In "Of Mice and Men", this title is from a poem of Robert Burns, I feel the most interest.

The Best laid schemes of Mice and Men  
Gang aft a-gley  
And leaves us naught but Grief and Pain  
For Promised Joy

We hope you'll enjoy reading, for it's season.

Kazuo Yabuki  
Leader of Literature Section

### **Literature Section**

I'd like to write down some literary phenomena in the present age. In order to do so, I tried to soliloquy and answer my own questions.

Question 1 ;Someone says a lot of literary-books are nuisance in this modern society, for one thing, we, the moderns, are busy at work and play. We do not have enough time to read them. However, we have alternative idea. How about going to theater to see literary movies instead of pursuing much time of such books (wasting, maybe a more fitting word), it is a really time saving idea, isn't it?

Answer ;Lack of time is a trouble common to everyone. But there are twenty four hours in a day, even if one may want time. All we have to do is to find spare time by eliminating wastage of time, improving the efficiency of our lives and creating time artificially, I admit movies are



one of way to understand literary books, but you don't spend much time and energy during seeing them. That's why the stories you see pass easily from your memory, and don't impress you very much.

Question 2; A lot of books arranged in bookstore sometimes puzzle us. One of the problems which we face today is vulgarization of literary books in quality. Then what are difference between popular books and surpassing books.

Answer; I think we can attribute increment of popular books to commercialism. Moreover most writers in recent ages have been to get some money for their livings as they are no more nobility's authors.

Common people who are fatigued want easy books. Many authors have written books not according to their own interests but according to popular feelings. They have written literary books to win popularity, therefore popular books are conservative, preservative, while surpassing books are revolutionary, progressive and productive. We can find something new in them.

I think my explanation above is not enough, so I want to quote a good example from the introduction to the study of literature written by Takeo Kuwabara. He explains it by using a metaphor; relation between excellent literature and popular literature is that of first climb to a summit and hiking. Climber longs for ever untrodden mountains. He will find unexpected beauty during climbing to a summit. That will be delightful adventure, although his action are full of dangers. On the other hand, popular writers are those who are employed by private railway and decide hiking courses. They make routes which have beautiful scenery with a little thrill and never happen disasters. One can't feel spiritual tension.

Lastly literature is an only art for those who live in a country, because they don't have first concert or exhibition. Literature is not only for the rich not the intelligentsia but everyone.

Kiyoshi Yasuda

A member of Literature Section

## Religion Section

### THE REFORMATION BY LUTHER

Our religion section took the theme "the Reformation by Luther". Although it is only matter in the history of religion, we hope by studying it what religion means for us human beings. But all we could do was to study its historical background and facts and a little of Luther's thought. So it is far from the pursuit of essential religion.

We sometimes discuss what Religion is or whether God truly exists or not. Our religion section members each have an opinion about these problems. However, most of them think that God exists only in our mind. These who admit there is something we cannot understand are believers and the others are unbelievers. Therefore, the difference between the believer and the unbeliever we admit the world of the soul, I think.

The existence of God is not the center of all religions, for there is no God in Buddhism. In Christianity all men have Original Sin and saved only by the grace of God. But in Buddhism everyone can become a Buddha by his own power, according to the Dharma. So, for our religion section the problem of what religion is better to discuss than what God is.

There is one definition of religion: religion is one of the cultural phenomena, which have a

clear understanding of meaning of human life, and the center of which is the engagement that believers have concerning the ultimate salvation of human beings' problems. It is easy for me to accept these words. We common people cannot know whether religion existed before human beings appeared, however, according to the fact that no other mortals, except men, have any religion, that definition is proper, I think. And religion has also gone on historically from the ancient religions through the ethnic ones and to the world ones. After Hinduism or Judaism, which are limited to a special part of the races and nations, Buddhism or Christianity appeared which are religions which apply to all men beyond nation, race, sex, age, position and so on. I think that there has been progress in religion, so that it has extended beyond limited things.

Religions change according to time and space, so you may think that you don't want to believe such imperfect things. But all of the religions have some truth and indicate to us how to live. Max Müller, Father of the science of religion, said, "There is no religion which has no truth and there is no religion which has all truth." I affirm his words. And I think that religion is very important for our spiritual growth.

Kazue Hamaguchi  
Leader of Religion Section

### **Religion Section**

We are studying about The Reformation.

It is said that the Reformation began in 1517 by Luther's presenting questions about indulgences. In the Reformation indulgences held a important position. I want to explain Luther's thinking about indulgences.

The meaning of an indulgence is as follows :

If people gain it, they can satisfy the demand for good deeds. It is accumulated through the achievements of Christ and saints in Heaven. If a man's good deeds are not enough when God sees him, he has to experience sufferings in purgatory after his death. But if he gains an indulgence, his lack of good deeds can be supplied by the treasure in Heaven. He can not only escape from the punishment of sins but also remit the sufferings of the purgatory.

The relation between the penance system in the Catholic Church and indulgences. The Church was given by God the right to allow believers expiate by their good deeds on earth and by purgatory. When Luther openly took indulgences as a question, it was very different from the point of view in the Vatican. What did he present questions?

The points Luther called into question regarding indulgences :

The first point

An indulgence was connected with the pardon given by confession and absolution in the sacrament of penance. An indulgence promised pardon from the remission of sins and punishment.

The second point

An indulgence not only remitted the punishment due to the person concerned but also effected release from punishment by money.

Ultimately Luther approved indulgences themselves, but he limited the effect and thought that it could release or change only punishment by the church.

Luther said, "The true treasure of the church is the glory of God and the holy gospel of beneficence."

He described his opinions in a proposition of 95 articles.

The Christian who feels true repentance, even if he could not gain an indulgence, can have complete remission from sufferings and sins.

So an indulgence cannot remove any sin.

Luther admitted only the Gospel as the origin of truth.

Keiko Mizukami

A member of Religion Section

### History Section

I was chosen as a section leader at the beginning of December 1971. In those days all I have known as a section leader was make efforts and make acquaintance with many people. Since then I have been walking with my members for about eleven months. Now that come to think of it, I had much experiences in many fields and at the same moment I've come to a major conclusion about one society. It has many kinds of person, that is to say, I think that I should have known persons who belong not only to history section but also to the others. In order to establish one society, that must be important and essential. By the way we, members have been studying much about Chinese history in this year, especially the Cultural Revolution. And I divided into two groups. One is to study the Cultural Revolution and another about the thought of Chairman Mao. As you know in September 29, 1972, Japan and the People's Republic of China established diplomatic relations and terminated "the abnormal state of affairs" with the signing of a joint statement. But now judging from the events in the past age, I doubt if Japan and China established ties. Because the establishment of these two countries is very different not only in political point but also in economic one. And in the tradition of Chinese civilization, they had been thinking that politics are equal to culture. Now, what is meant by the Cultural Revolution? First of all what I'd like to say is why Mao Tse-tung took a serial revolutionary principle just as well. Because in China from 1962 to 1972, there were so many revolutionary movements. According to the thought of Mao Tse-tung, the reason for this is that they, Chinese people hate free enterprise system or capitalism and have the purpose to establish the perfect socialism. Even though there was only one capitalist in China, it would not mean the revolution. So, for about ten years, they caused a revolution so many times to establish perfectionism. Mao Tse-tung and 0.8 billion people hate free enterprise system or capitalism and tried to establish it in a body. And in fact, the Cultural Revolution was over. Then what was changed by the Cultural Revolution? Could they realize their purpose? I have no comprehensive explanation to give you, but I think I can give you one idea. I'd like to say first that the Cultural Revolution is in fact an abbreviation of the Great Proletarian Cultural Revolution, and this is where the clue lies, if we could fully explore it. That is to say that people's attitudes toward their work and toward how they relate to the people with whom they work should be that of proletariat, which in China means the peasant and the worker. After all, the things which was changed by the Cultural Revolution is the people's attitudes and their way of thinking. But these are different from their

previous purpose. So, on one hand I can understand the normalization of Japan and China diplomatic relations. However, on the other hand I can't. Anyway, I think it's very interesting for us to think about the Chinese future.

Hajime Takeuchi  
Leader of History Section

### **History Section**

It is very pleasure for me to explain about the thought of Mao. Last December we, members of the history section, selected Chinese history and we divided our study into two parts.

One is the Great Cultural Revolution and the other is about the thought of Mao and then we began studying about them. Well, I have been studying about the thought of Mao. Of course it was very difficult for me to study about it nevertheless I read some books about him and studied.

What I know about him, I would like to explain to you. First of all I would like to explain to you the conditions in China in those days. In those days some foreign countries had invaded China and also China was a country of feudalism. There was the Opium War, the war between Japan and China and the common people, especially workers, farmers suffered during this time. Where it was fortunate or not, he was born in those days. As he grew up, he felt that there were many contradictions in China but it was impossible for him to start a revolution in China but the Shingai Revolution occurred in 1911, so he joined and he earned something about revolution and also he studied Marxism and Leninism. By chance, the Russian revolution occurred in 1917 and it was successful, so he was influenced by it. He wanted to revolutionize by himself.

From now on, I would like to explain Maoism to you. His thought was as follows; in those days some foreign countries had invaded China and the people of some high classes had ruled, so the common people had suffered, so he thought that he had to get rid of privileged classes. So at first he assembled the common people, especially the workers, farmers, the so-called people of the law-classes.

In the end, he thought that he had to unite them in order to get Red China of the privileged classes, so he persuaded the common people to unite and to get rid of the bad men and he established the peoples commune at some villages and there the common people made some weapon in order to fight, It was successfull to a certain extent. As you know, China is a country of Communism now, but in those days, China was a country of Capitalism and he thought Capitalism was very bad, because some foreign countries had invaded China and the Russian Revolution had succeeded, so he invitated the Russians communism, but later Russia changed from communism into Reversionism, so he stopped imitating the Communism of Russia, so he came to insist on real Communism.

Nowadays China was a lot of him in achieving its place in this world, because he was a greatest man.

Tetsuji Sasai,  
Sub-leader of History Section.

## Discussion Section

### EDUCATION IN JAPAN

We, discussion section, study about the education in Japan.

But before we study about this main title, we must know various things in regard to education. Therefore we studied the following problems; school reports, efficiency rating system, course of study, compulsory education and authorized textbooks.

These are closely connected with education, we think.

From now on, I want to explain these problems including my thought.

(I visited in America in this summer vacation. So, I compared with American education preponderantly.)

In the case of official approval system, it continues from pre-war.

Before the war, at first, it's a free system and it was changed an authorized textbook and state textbook to control the national sentiment.

And after the war, the official approval system is remained.

Why did this system remain?!!

A certain writer said,

“There are many various distinctive books. In that case, teachers choose their suitable schoolbooks voluntarily. So, the Ministry of Education is not approval but a teacher.”

This is an ideal thought.

An American teacher said,

“In the United States, there are many hundreds of textbooks published. Each school districts selects a committee of teachers to choose textbooks. Then, the school district publishes a list of recommended texts for each grade. Usually each school will pick a reading series and a math series they will use for all of the grades. Each teacher uses this series as a basic text and is free to use other texts. I teach in the Special Education department in Seattle Public Schools. We use 360 Reading Series in 10 levels as our basic text. We can supplement with anything we choose.”

So, we want to think the way of official approval system again.

The second problem, it's a school reports.

Now we call the examination “An ordeal of entrance examination.”

An examiner takes a school reports seriously like a written exam.

But, there are all kinds of schools in Japan.

So, it's very difficult for teachers to recommend school reports to students in each school.

Moreover, teachers have their own different views.

So, there is no comparison among them.

Students and parents can't talk at these school reports.

They can't appeal against it. Therefore, to regard a school report as a serious matter is not so good.

In the case of America,

“At the end of each grade the teacher writes a few comments and observations about each student which goes into a folder which stop with the child through his school years. These

reports and observations are open to parents on their request teacher said.  
What is the significance of a school report? Please think about it.  
And, let's think about the entrance examination system including it.  
In America, it is without examination.  
But, students must take a few of important credits to enter the school.  
And, they have to pass the many kinds of short tests.  
At last, compulsory educational system should extend from kindergarten to senior high school  
or not.

In America, a teacher said,

“First; about our 4—4—4 school system.

Grades 1—4(ages 6—9)are in elementary school.

Here the children learn basic skills, reading, arithmetic, addition, subtraction, multiplication,  
and division.

They also learn basic facts about the world they live in and the United States. And they  
have some other subjects, art, music, science, and physical education.

In grades 5—8(ages 10—13), the children go the Middle School.

This is like Junior High School.

Here the students learn advanced math, advanced reading, foreign languages, industrial arts,  
and sciences.

Classes relate with five or six subjects, each one having a different teacher.

Grades 9—12(ages 14—18)are in Senior High School.

This system is much like Junior High School only more advanced.

Kindergarten(for 5 years old)is a policy of each individual school district.

Usually if a district has enough money, kindergarten will be required before a student begins  
first grade.

In Kindergarten, children learn social skills and sounds of letters and a little about numbers.”

I felt it is a good method. But if this system will hold in Japan, people will be confronted with  
the hardship of life more than now.

But we can't make out the difference between in America and in Japan.

We haven't enough to study about in this point much more.

We want to study the education not once or twice.

“Education is a training way to build up human beings.”

Yuriko Usami

Leader of Discussion Section

### **Discussion Section**

We have a lot of members than other sections.

This is a special feature in our section.

We welcomed more than 30 members of freshmen class this year.

Even in our section, to make friend is easy, I think.

Every Section activity is full and we feel the activity time is so short.

We decide upon a main title for the year, and we proceed with our studies. First, we have to take some text and study ourselves. Then we make some materials.

This year, we adopted "Education system" as a title for this year. This title's case, we had a lot of problems to study, so we take some agenda. It is easy to proceed with our studies.

At the summer retreat, we have a opportunity to study more deeply. And it is a good opportunity to deepen our intimacy. Our discussion Section is one part of our Club that All members discuss each other cannot study by oneself.

Mieko Tsuji  
A member of Discussion Section

### **Practical English Section**

#### **WHAT DO YOU THINK THE PRACTICAL ENGLISH SECTION IS?**

Coming into question every year, it is very difficult to explain simply about our section. Because each subject, for example, Discussion, Interpretation, Drama etc., which is being studied by another section, is connected with Practical English; so we can't restrict our explanation to only one subject.

Almost half a year had passed since I've become the leader of the Practical English Section.

First I hesitated about what we should study as Practical English. First of all I wondered about the best way to level up the English ability and conversation. We have studied various kinds of practical knowledge faithfully, for example, talking with many foreigners, memorizing daily English conversation, and simulating real situations. I feel confident that we can acquire something different from last year's activities.

We were often advised that we must advance not only memory of the sentence but also discuss its meaning. Always being anxious about these problems, we fully discussed them in this summer training camp. According to our section, persistent discussion is not our purpose, but that is the way to level up our English conversation. I do hope having an activity which is useful and joyful for us, we can show our ability to the fullest by characterizing our section. It may be contrary to a purpose of the E. S. S., but considering what is actually the most important thing for us, we would like to study hard with cooperation of the freshmen.

Now, ladies and gentlemen, I'd like to introduce to you our section activity.

Our activity lays emphasis on "Conversation." we picked up the patterns in a handbook of English and American Conversation, of the printed them, and distributed them to the freshmen. We memorized all of the sentences and took time each day to check our memorization as well as the application of a particular sentence.

In addition, we have studied the manners and customs of foreign countries, especially of England and America, and Japanese customs, as well. We have put each other on the spot but at the same time we have had a joyful and significant activity.

Unfortunately, we have only studied our activities' contents simply and for a short time,

but I'm sure the old Japanese customs which are being forgotten will be recognized again.

The reason which we chose this subject is because it is very important when we talk with a foreigner. When foreigners come to Japan, they often visit Kyoto and Nara in order to appreciate the Japanese culture, and they'll ask us about them.

I suppose we, Japanese, of course, know everything well, but if you don't know them exactly, what shall we do if we are asked?

One day I want to go to the Heian Shrine with a few freshmen. As there were many foreigners there, we had a good opportunity to talk with them and we were very glad to have such an opportunity.

Another time, we discussed various kinds of problems in order to improve our power of conversation and also all of section activities in this Summer Training Camp except practicing the information of Stewardess in a cabin about "Suicide".

This title was difficult for us to discuss, but recently it is increasing every year and I thought it is an important thing because it may happen to us. We read a book—"HATACHI NO GENTEN" written by Etsuko Takano—for reference, in connection with it we discussed it from every point of view, legally, too, for example, "Freedom and Responsibility", "Right and Duty", and "Fundamental Human Right". Though we could not discuss them deeply, it was constructive for us to get the knowledge in abundance.

I wonder if it is better to watch from all directions centering around one point than to choose many subjects.

Moreover, in connection with these problems, I hope we will discuss seriously "Homicide", "Capital Punishment" and "Justice". We sophomores hope that the subjects we will study this year will help us to progress and not repeat material as has happened in past years.

Finally, I do hope that our section will advance a great deal in the future and will be an enjoyable section activity and club life.

Takeko Shimono

Leader of Practical English Section

Nobuko Horiyama

Sub Leader of Practical English Section

### **Interpretation Section**

I am very happy to inform you about the activities of our section. As you know, Interpretation can be classified into three different types according to technique — ad hoc interpretation, consecutive interpretation, and simultaneous interpretation. These three types are properly used for each purpose.

As we can not master all of them in a short period. We, interpretation section members, selected the study of one kind of ad hoc interpretation, the guide, as theme for this year.

We think that the purpose of the guide is to make foreigners understand Japan and its people by introducing Japanese culture. But when we go to some temples in Kyoto as our guide practice, we find one thing. It is that we do not know about Japan and Japanese which we learned in junior and senior high school days.

But the knowledge which we learned in lesson is not enough for us to explain one temple.



It is necessary for us to have a deep knowledge about everything in order to introduce our culture to foreigners.

On the other hand, it is necessary for us to study the difference between Japanese and foreign customs. Foreigners have much interest in the Japanese customs. We may tell them about our customs. The best way for you to study foreign customs is to ask them. Surely they will be willing to tell you about their customs.

I think many Japanese people are apt to make light of the history and culture of our nation. But I feel we must know about Japan deeply through the activities.

There are many foreigners who don't know well about things Japanese and they have many questions about Japan.

We are asked a lot of questions about various things. Even though we know something about Japanese culture, it is impossible for us to tell about it if our English is very poor. We need to improve our English step by step.

Through our activities we often feel difficulty of interpretation. In order to translate any language into another one our heart plays a very important part. We feel very happy when foreigners are pleased with our poor guiding from the bottom of their heart.

For we feel we are doing something with our poor ability for international understanding.

Mariko Sekimoto  
Leader of Interpretation Section

#### Interpretation Section

During the year, we have been studying about the Kyoto and Nara areas and fundamental knowledge for interpretation.

Let's start by explaining "Shrine".

Japan is land of shrines. Everywhere one goes, one may find shrines, large or small, not only those for the public, but also private ones erected in individual gardens, or even on the roofs of office building. The total number of jinja or shrines is not known, but public jinja number between 100,000 and 200,000.

These jinja are dedicated to mythological deities, legendary persons, ancestors, illustrious men and plants. They all have traditions, and backgrounds, and new ones are being added even today. (Temples or Jiin are dedicated to Buddha.)

There are family shrines worshiped solely by one family. These often develop into community or district shrines.

The Meiji Government issued rules governing all shrines, and classified them into six categories: government, national, prefectural, district, village shrines and shrines without special standing. They were given monetary aid by the Imperial Family, the governments and local bodies, according to their standing.

But this shrine system was abolished in 1946, whereby the shrines lost all official help. Many thus became placed in an extremely crucial position, but the majority of them have gained public support.

With never ones being built every year, shrines still maintain their position as local community centers.

Mieko Konaka  
A member of Interpretation Section

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## Our Members of this Year

### The Spring Training Camp in Shodo Island

We had our Spring Training Camp in Shodo Island from the 31st of March to the 4th of April. Main purpose of this Spring Training Camp is that we go deep each subject of nine section ; the Sociology Section, the Politics and Economics Section, the History Section, the Religion Section, the Literature Section, the Discussion Section, the Practical English Section, the Interpretation Section and the Drama Section.

We tried to speak English during the Spring Retreat and we got used to speaking English. We are very glàd that we had an opportunity to make a profound study of each subject of sections.



They, members of Discussion with Mr. Kelly.



Some members of Sophomore and Junior had their souvenir picture taken at Shodo Island.

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

At the beginning of May, we, Members of E. S. S., had Welcome party for the freshmen in order to promote mutual friendship between new members and we spent a pleasant and significant day.



Dancing some of the sophomores.



Singing a song with freshmen.

### The Summer Training Camp in Ikenodaira

We had our Summer Training Camp in Ikenodaira from the 1st to the 6th of September. Besides the section activities, we had various oral English practice, Debate and the English Oratorical Contest, made publish the research work of each section.

We also had some entertainments ; stunts, dancing party, getting on a pleasure boat, swimming and so on.

We are very glàd that we could have the opportunity to cultivate the abilities of our

English Conversation and that we could make friends with the members of other sections and groups.



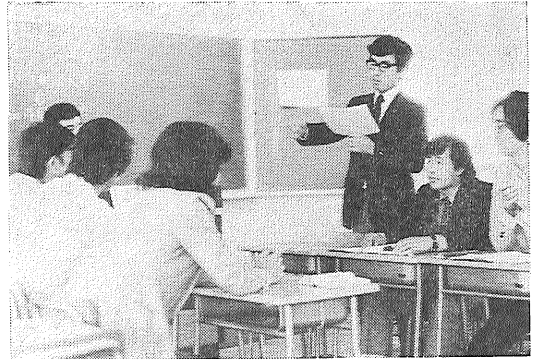
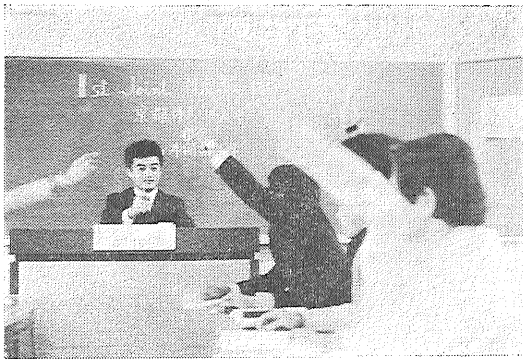
We had the Debating Contest in Summer Training Camp. We had a very good time.



Some members of Sophomore had their souvenir picture taken at the Ikenodaira.

### Joint Meeting

We had a hot discussion in the Joint Meeting with KYOTO University of Foreign Studies.



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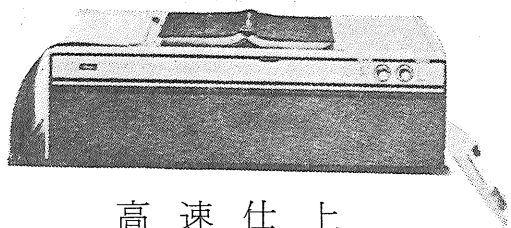
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## From the Editor's Room

We are very happy to have the opportunity to publish this pamphlet. On the other hand, we are very sorry not to be able to have more pages for the other members' studies for lack of funds. However, we worked as hard as we could to publish it. We would be appreciated very much, if this pamphlet will be any help for you to know about the E. S. S.

Lastly, we wish to thank President, Vice President and Professors of Kansai University of Foreign Studies who assisted us very much.

商店各位の御協力を心から感謝いたします。

(The Editorial Staff) Tomiko Kamata ; Michiyo Shima ; Misuzu Kanda ; Hirohito Sekiguchi ; Mitsuko Okada ; Terue Katou ; Kaoru Iwai ; Toyomi Sakamoto ; Kouji Habukawa

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...of the U.N. General As-  
 ssembly. The U.N. General As-  
 ssembly...  
 ...majority de-  
 manded that the China policy  
 would not help ease tensions  
 in Asia.

Tomomi Narita, chairman  
 of the Japan Socialist Party,  
 reading from a prepared state-  
 ment signed by all the three  
 chairmen, said: "It is of prim-  
 ary importance to give the  
 United Nations in order to  
 develop the U.N. into a uni-  
 versal peace-keeping organiza-  
 tion in the true sense of the  
 term."

"Japan should not support  
 the 'important question' for-  
 mula which is blocking" the  
 reversal of China to the  
 United Nations. Japan should  
 immediately cease to cospon-  
 sor resolutions in favor of this  
 formula."

Prime Minister Sato, as  
 expected, rejected the  
 Japanese demands, saying that  
 Japan should keep " interna-  
 tional peace part and parcel of  
 its public treaty with the Re-  
 public of China (Nationalist  
 Government), and therefore  
 does not intend to  
 change its China policy in the  
 future."

He said it would take time  
 to improve relations between  
 Japan and Communist China,  
 and that Communist China  
 should be invited to attend the  
 necessary session of the  
 United Nations.

Attending the first joint  
 session of the U.N. General As-  
 ssembly in New York on Oct. 25.  
 Sato is expected to return to  
 Japan on Monday.

**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  
 discusses East-West relations  
 in Indo-China and other  
 developments.

Sir Alec will travel with  
 his wife on Monday to New  
 York for the Royal Air Force air-  
 force assembly will address the  
 annual assembly on Oct. 27.  
 He will return to London on  
 Oct. 28 after visiting Washington  
 on Oct. 25 and 26.

**Skipper Sentenced**

**ANCHORAGE, Alaska (AP)—**  
 A Japanese fishing boat skipper was sentenced  
 to a one year suspended jail  
 sentence and a \$10,000 fine  
 for fishing inside the United  
 States 12-mile limit by a  
 U.S. district court judge Fri-  
 day. The sentence was hand-  
 ed down after Takashi De-  
 gawa, 30, captain of the  
 stern-trawler *Kyoyo Maru*,  
 pleaded guilty to the charge.

**20 Korea Crash Kills**  
**High School Students**

**SEOUL (AP)—**Some 20  
 high school boys on a school  
 excursion were killed or in-  
 jured Saturday when a pas-  
 senger train carrying a pas-  
 senger collided with a freight  
 train inside a tunnel near  
 88 kilometers east of Seoul,  
 the 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  
 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 in-  
 volving students on a school  
 excursion.

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

**Mexico City**  
 Foreign Secretary Carrillo Flores said  
 that if the question  
 of Chinese membership  
 in the United Nations  
 was brought up at the  
 assembly, he would  
 probably not  
 support it.

