

'75

THE S.S.

VOL. 9

KANSAI UNIVERSITY
OF
FOREIGN STUDIES
E. S. S.

3 Minutes a Day
TIPS FOR MENTAL HEALTH

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The Financial Times

Want to bolster mental health and your own? Dr. David Goldman, "beating the odds" when you really have to receive blessings. Regarding the mental health of rural to urban Chinese tend to vote for equal rights. Additional migrants are being attracted to the leftish political parties which many Malays view as their only means of achieving economic parity with the Chinese. Meanwhile, the Malays have been brought up to be viewed as the "have-nots" of the country, as indeed they were historically. The Alliance Party, which has been the ruling party since the elections, has also had one of its leaders, Tun Abdul Razak, so long in the shadow of his predecessor, Tunku Abdul Rahman, that he will have to emerge into the spotlight. The new Prime Minister, Razak, will have to emerge into the spotlight. The question is whether he will rather develop a personal appeal to the Malays, or appeal to the non-Malays, while making the non-Malays pre-ferable to Malays. His accomplishment has not been to eliminate differences, but to take away the multi-racialism which has been the backbone of the country. The Tunku, with his warm and extrovert personality, has unified the Malay political scene, making the non-Malays acceptable to the non-Malays, while making the non-Malays pre-ferable to Malays. His accomplishment has not been to eliminate differences, but to take away the multi-racialism which has been the backbone of the country. The Tunku, with his warm and extrovert personality, has unified the Malay political scene, making the non-Malays acceptable to the non-Malays, while making the non-Malays pre-ferable to Malays.

Background text from various articles including 'The Palace Rivalry', 'The Prospects of Malaysia', and 'The 1970-74 Phase is one of...'. The text is dense and covers the entire page, providing context for the journal's content.

You be nice to us

We'll be nice to you.

GREETING



“Once I go into marathon training, I never stop my training however tired I may be. If I stop when things get difficult, I will never progress. Sufferings are lessons. Why can I keep on with the marathon training, in spite of joyless monotony and hardships? Because I have been able to acquire the habit of doing hard training. Of course, to accustom oneself to the hard training was difficult, but the habit is very hard to shake off once it has been acquired.” These are the words of my favorite marathon runner, Kenji Kimihara, who won the Silver Medal in the Mexico Olympic Games and was one of the greatest marathon runners in Japan.

Not to change the subject, but it is scarcely one year, since I was handed the baton of leadership of our club. Looking back upon this year, E. S. S. has many new memories to add to the history of our club.

Our first project was to organize last November the new committee which was just the same as a baby starting out with tottering steps. Since then the members of the committee and all the members of E. S. S. have been working very hard to be effective in our study of the English language and to have good team-work in our circle. This spring, we had a 6-day spring-lodging at Mikata Five Lakes in Fukui Prefecture, and this summer, we also had a 6-day summer-lodging at Lake Nojiri in Nagano Prefecture. The results of both were good because of the team-work and the enthusiasm for English as the part of all the members.

Personally, my many experiences as leader of E. S. S. during the past year seem to be unforgettable. I realized how difficult it is to bring ourselves to life among so many fellows! Sometimes I got on well with others, and at other times I got into disputes with them. I usually tried to understand what I really am. Learning to know ourselves is very difficult, but I believe the circle will enable members to do it.

Incidentally, the topic of Kenji Kimihara, about whom I spoke at the beginning, seems to be connected in a way with the life of E. S. S. To study English Conversation and to keep on trying to know ourselves are like marathons, long-distance races.

Finally, on behalf of all the members of Kansai University of Foreign Studies E. S. S., I would like to express my heart-felt thanks to the university authorities, and to all the professors who consistently support us in our programs.

Kazuo Wakiya
President of E. S. S.

A large, stylized handwritten signature in black ink, which appears to read "Kazuo Wakiya". The signature is written in a cursive style with a long, sweeping underline.

To the Members of E.S.S.



As I am called on to express my personal greetings to the members of the E. S. S., I too wish to reflect upon what changes our Junior College, University, Graduate department, and the Asian Studies Program have made during the past year.

Perhaps though not conspicuous I am confident that we are making definite progress toward better education, improving facilities and are being gradually recognized by the public. I feel a sense of pride in seeing graduates leave our campus and feel the pressing responsibility as I welcome the newly enrolled students.

As I have often repeated, our college and university are dedicated toward training young men and women who after graduation will contribute toward international understanding through exchange of cultural information. To attain this task, communication between individuals is a necessity and you as members of E. S. S. are contributing immensely toward this end through your well-organized programs. I wish to express my deep appreciation. I hope you will keep on the good work you are doing and improve it yearly with the enthusiasm and earnestness you are now showing.

Recently Wittenberg University conferred upon me the honorary Doctor's degree. I am convinced that this honor is a recognition not only of my past history in the field of education but also of the quality of our faculty staff and the enthusiasm of the students.

Our duty in response to this great honor is to further dedicate our entire energy to the goal you as students, the faculty staff and I as administrator have set.

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



To the Members of E.S.S.



I wish to congratulate you and express my deep appreciation to you and your predecessors for the effect you are making in improving your knowledge of the English language. On this occasion a few thoughts come to my mind and I wish to share them with you.

It has been said that the Japanese are poor at SPOKEN English though they can READ and WRITE it. This is true in a sense because their schoolwork was almost all in written English with very little practice in the spoken language.

It is also said that the assumption that the Japanese can read

and write English is a fallacy. In the English classes, in most cases what the students are being taught is to translate from English into Japanese. Given enough time for mental translation, the Japanese are able to make sense out of written English and produce written paragraphs. However, when reading with comprehension and writing must be done instantaneously, they are unable to function satisfactorily.

Another observation is that the kind of spoken English taught in Japan are of much slower speed than that which the native speakers usually speak in their own environment.

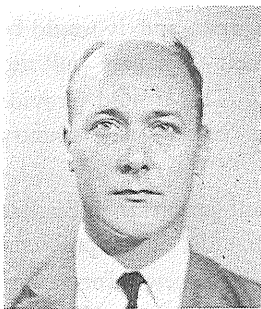
The above observations may appear severe but I hope that members of E. S. S. realize that there is a certain amount of truth in them. I do hope that you will devise programs that will overcome these defects.

From the next school year, the Asian Studies Program will be a "Mombusho" recognized part of our curriculum. I hope you will take the initiative to mingle freely with the foreign students and learn to communicate with them at their own speed.

Sadato Tanimoto

Sadato Tanimoto
Vice-President

'But war's a game, which, were their subjects wise, Kings would not play at.'



That worthy organisation, the E. S. S. is on the move again. Its members, who are considerable, assiduously attack the English language in an effort to absorb and overcome its perplexities. They will succeed if. but please read on.

Sometimes the results are astonishing and, well-meaning phraseology is rendered uncomfortably difficult to comprehend.

I was made aware of this feeling on the Battle Field of Nojiriko where some of the more elementary uses of battle language were ironed out and done away with. One could not help smiling. After all, success has its ups and downs.

'I have an announcement to tell,' rather than the basic form of *I have an announcement to make* or, more simply, '*I have an announcement,*' illustrates my point.

And the expression, 'Listen to me,' when used by way of introduction, is hardly considered the most desirable form, well, at least, not among officers.

Introduction of a long line of guests one minute prior to evening meal (hot and waiting for greedy consumption; for, training camps are a hungry concern), understandably delays

MESSAGE

dinner considerably. And, we all should know that an army marches on its stomach! Perhaps guests should put in a few words after the meal but, as everything invariably works according to a Shinkansen time-table, it may be easier said than done.

Nevertheless, a spirit of great enthusiasm pervades E. S. S. camps which are, as often as not, situated in scenic far away locations. This spirit coupled with a fighting trimness and an unremitting urge to win is, indeed, half the battle.

Congratulations.

George Macpherson
Instructor of English



To all E.S.S. Members



Last April, 1975, when I arrived at Kansai Gaidai for the first time, there was some question in my mind as to what the letters E. S. S. referred. However, after attending the E. S. S. summer camp with club members on Lake Nojiri, Nagano Prefecture, I learned the true meaning of E. S. S. The English Studying Society is composed of young people who are hard working, dedicated and extremely enthusiastic as they strive to learn English.

Club members study intensively various cultural aspects of English speaking countries in English. This increases their English speaking ability and adds to their awareness of the cultural heritage and problems of the English speaking countries. However, many people here and abroad want to learn about Japan and it would be helpful if the Japanese people would speak up and tell them about their Japanese cultural heritage. Perhaps the E. S. S. could study aspects of Japan in English. This would provide members with the vocabulary and ability necessary to explain their own culture and country in English.

One has to marvel at the way E. S. S. members select such difficult problems in English speaking countries to study. Even English speaking people who specialize in these problems have not been able to solve them and must have an open mind in order to learn new information. E. S. S. members must also keep an open mind seeking a large variety of new facts and information pertaining to the problems they study. This is one great quality of an educated person.

I have learned that E. S. S. is more than an organization, it is a group of sensitive and compassionate young people. On behalf of the Mason family I wish to thank each member for providing us with meaningful and lasting memories on the shores of Lake Nojiri.

Sincerely,

Charles P. Mason. Ph. D

Exchange Professor from Gustavus Adolphus College



For the Better E.S.S.



Last year when we completed the college festival, which brought the activities for last year to an end, I unconsciously gave a sigh of relief. Then a question came to me. What did I actually learn from my experiences in E. S. S. last year? To get an answer to this difficult question required me to analyze what I had done as a member and as a committee member. During this I was surprised to find myself going through many experiences.

The reason why I asked myself questions like this was that I did not want to indulge in mere reminiscences. I thought I had got to reflect and analyze the past year and make it available for the future. Looking back, although not emotionally but with analytic eyes, upon what you have done in the past helps you develop yourself and the people you are concerned with.

A year has already passed since that time. During the past year I believe that you all have cooperated to make the activities and various events, not to mention the culture festival, successful and fruitful. I think that the committee and leaders have especially had so many trials, errors and pains to unite and direct the organization.

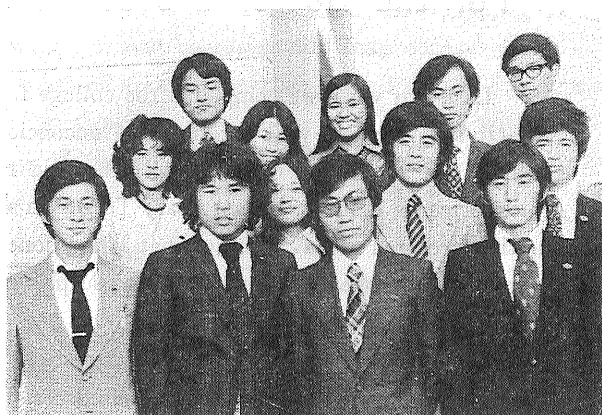
You must have found as I had found how difficult it is to get a large number of members together and help them develop human relations between themselves and also direct them in the same objectives. Now you too will breathe a sigh of relief as I did.

But you must not stop thinking here, because the E. S. S. must continue. I hope that you will ponder what you have done during the past year and how it has contributed to you personally as well to the E. S. S. Then I am sure that next year the club will continue to improve and in this way better and better through the years.

Ryoichi Tokashiki

Ryoichi Tokashiki
The Former President

The Committee Members & Sub Committee Members



Committee

- | | |
|---------------------------------|---------------------|
| 1. President | Kazuo Wakiya |
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| for Negotiation Dept. | Noriaki Kakizaki |
| for General Affairs Dept. | Terunobu Morita |
| for Paymaster | Kazue Mano |
| 3. Chairman | Akihiro Mizuno |
| 4. Secretary | Kumiko Hayashi |
| 5. Chief of Conversation Charge | Masatoshi Murakami |
| 6. Grade Leader | |
| for Junior | Itumi Iseki |
| for Sophomore | Yukihisa Miyashita |
| for Freshman | Yoshitaka Yoshikawa |
| 7. Chief of Section Leaders | Nobuyuki Ishii |
| | Eriko Ueno |

Sub Committee

1. Leader of Politics & Economics Section
2. Leader of Sociology Section
3. Leader of Literature Section
4. Leader of History Section
5. Leader of Religion Section
6. Leader of Discussion Section
7. Leader of Practical English Section
8. Leader of Interpretation Section
9. Leader of Drama Section

An Explanation of E.S.S.

I would like to take this opportunity to explain a very interesting issue of this year.

When we organized the new Committee last November, we decided that we would deal with the issue of the Section System. Our club consists of 9 sections, and one who is a university section must choose a university section. The issue of the Section System is whether or not we should unite the 5 university sections with the 4 Junior College sections.

Historically speaking, when our seniors formed E.S.S. ten years ago they participated in activities together. However, after a few years the university members and the Junior College members began to separate from each other.

All our members have discussed this issue frequently. Our club is based on the Section System, so we cannot go forward without solving this fundamental issue. First of all, as a result of hot discussion most of our members came to support the Union of our 9 Sections. After that, we asked our seniors' opinions widely.

When we held a General Assembly on February 6, we had secret ballots.

The Result of the Voting

Approval.	46
Objection.	36

(An amendment requires the approval of more than $2/3$ of those attending. Therefore, we are not able to change our present sections system now.)

I think that we should at least be concerned about our club on this occasion, that is to say, about the meaning of E.S.S. Now it occurs to me again that E.S.S. is not an end in itself, but rather a step or a means for us to reach our goal. The important thing is not so much whether all the sections are united or not. Our purpose is to become effective in communicating in English. Our progress depends not on what section we belong to, or on whether all the sections are joined. Our own fluency in English will come from our personal efforts to study and express ourselves within our particular section. Fellow members of E.S.S.! Let's make good use of our club. It depends on ourselves!

Akihiro Mizuno
Chairman

スナック・喫茶

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Voices from each Section of E.S.S.

Literature Section

F. Scott Fitzgerald and Ernest Miller Hemingway

I am very happy to have the opportunity to explain our section activities. Last December when we succeeded to the Literature Section, we have studied "The Great Gatsby" written by F. Scott Fitzgerald who was one of the Lost Generation writers.

At that time, "The Great Gatsby" had been shown in Japan and had caught the public fancy.

I just wonder then, how many people know the original story. I guess most people know it through the movie and then some of them try to read it. At any rate, the possibility of our reading a novel at first is far less. Why? Maybe it is because we are divided into two types of people. Those who are fond of reading and those who are not.

I presume even the latter really can have a desire for reading as well as seeing movies, but he can not have the chance to appreciate the merits of reading.

Now let's analyze the merits of reading compared with seeing movies. For one thing, reading needs active will. Conversely speaking, if only we keep our eyes open in the case of movies, we can get the contents with ease. Secondly, there is the problem of visualization. It is quite possible for us to visualize the scene while reading a novel.

Needless to say, with movies this is rather limited, so I suggest because of these differences read a novel rather than see movies. In the process of reading a novel, I am sure you are able to think about yourselves and people, from a global standpoint, much better. Don't you think that reading good novels as well as getting acquainted with good people could be regarded as lucky encounters? I myself read novels to experience various kind of chance meetings and I presume that we are living, dreaming about the joy and the excitement we can get through chance meetings.

By the way, how many people do you think we become acquainted with in our life time? The answer is about 2000 people at the most. Contrary to your expectations, we only have a small circle of acquaintances. So, Let's have a new understanding of the actual situation and try to take advantage of the various kind of meetings. I think now we can realize that the complication and the beauty of chance meetings can be perceived in one famous novel.

Here, I should like to explain our study of this year's section activities.

We have studied Ernest M. Hemingway so far.

His personal history is as follows.

Hemingway was born in 1899 at Oak park, a highly respectable suburbs of Chicago, where his father, a Keen sports man, was a doctor. He was the second of six children. It is said that he learned to love nature from his father, which helped him to write novels.

The family spent holiday's in a lakeside hunting lodge in Michigan, near the Indian

settlements.

He was given fishing tackle by his father in 1901.

His father gave him a rifle in 1909.

In autumn 1913, he entered Oak Park High School.

Although energetic and successful in all school activities, Ernest twice ran away from home before joining the Kansas City Star as a cub reporter in 1917.

Next year, he volunteered as an ambulance driver on the Italian front and was badly wounded.

Three years later, the Italian government decorated him because of distinguished service in the war.

Returning to America, he began to write features for the Toronto Star Weekly in 1919 and was married to Hadly Richardson who was eight years older than him.

That year he came to Europe as a roving correspondent and covered several large conferences.

In France he came into contact with Gertude Stein — later they quarrelled — Ezra Pound, and James Joyce.

He covered the Greco-Turkish war in 1922.

On the way to Lausanne, his wife had suit case with his manuscript stolen.

Three Stories and Ten Poems was given a limited publication in Paris in 1923.

On October, his eldest son John was born.

On December, he retired from Toronto Daily Star.

In 1924, he came to Paris for study and he got acquainted with John Dos Passos and James Joyce.

In 1925, he became acquainted with F. Scott Fitzgerald whose famous novel "The Great Gatsby" was published in that year.

In July, he set about "The Sun Also Rises".

In October 1926, "The Sun Also Rises" was published in book form.

In January, 1927, he divorced Hadly Richardson with whom he had already lived separately and got married to Pauline Pfeiffer who was from St Louis.

As she was an earnest Roman Catholic, he got converted to Catholicism.

In all, he changed his wife for times in his life.

In 1928, his father committed suicide at Oak Park.

They say he became keenly skeptical about life through this accident.

In 1932 "Death in the Afternoon" one of his famous novel was published. Thereafter, he gradually took to a life of bull-fighting, big-game hunting, and deep-sea fishing.

He visited Spain during the Civil War in 1936 and contributed forty thousand dollars for medical aid to the Spanish Government.

In August that year, he published "The Snows of Kilimanjaro".

In 1937, he fell in love with Martha Gellhorn who was a woman writer.

In September 1939, the Second World War broke out.

In 1940, he divorced Pauline and got married to Martha Gellhorn.

In the same year "For Whom the Bell Tolls" was published.

In 1945, the Second World War ended.

In that year, he divorced Martha and married Mary Welsh.

Lately he lived mostly in Cuba.

In 1953, he won Pulitzer Prize for "The Old Man and the Sea".

Next year, he was awarded a Nobel Prize for Literature.

He early established himself as the master of a new, tough and Peculiarly American style of writing, and became a legend during his life time.

It had been said that there were many writers who were eager to imitate his way of writing, but no one could complete the standard Hemingway set because it was too severe to imitate.

In 1960, he began to suffer from neurosis and died in July 1961.

It is generally said that he committed suicide.

Not to change the subject, but as you may know, Hemingway is called one of Lost Generation writers.

This Lost Generation is the name given to American writers who were born in on around the 1890's. In addition, almost all of them were from the Mid-Western State. Therefore we can say that they grew up together in the 20th century literally as they were born at the turn of the century.

By the way, that they grew up together at the turn of the 20th century has the important implications. One of the most important implications is that in their youth, these Lost Generation writers were confronted with the First World War which was an unprecedented event before 20th century. It goes without saying that this big war influenced the younger generation in the United States, a country which was going to be one of the greatest powers. Actually they had an interest in this war early and participated in it for some means or other.

However, the influence that the war gave to this generation of writers is the force and result which were beyond their power rather than the fact that they took part in war actually. Fitzgerald who was also one of the Lost Generation writers and was friends with Hemingway also deepened the empty dream by the war, but at the same time he was betrayed by that dream. This kind of empty experience goes for almost all of the Lost Generation writers and in this adversity they set about their work by regarding this mental wound as the starting point. In other words, as traditional sense of values were completely destroyed by the war, this destruction compulsorily forced them to look for the new way as a writer. This is the outline of the Lost Generation. I think we can not appreciate Hemingway's works truly without understanding "Lost Generation". This is why I have tried to explain it.

Next, what we have studied this year is as follows.

F. Scott Fitzgerald. . . 'The Great Gatsby', 1925

Ernest M. Hemingway. . . 'Up in Michigan', 1923 ; 'Out of Season', 1923 ; 'My Old Man', 1923 ; 'Indian Camp', 1924 ; 'The Doctor and the Doctor's Wife', 1925 ; 'The End of Something', 1925 ; 'A Very Short Story', 1924 ; 'Three-Day Blow', 1925 ; 'The Battler', 1925 ; 'Soldier's Home', 1925 ; 'The Revolutionist', 1924 ; 'Mr. and Mrs. Elliot', 1924 ; 'Cat in the Rain', 1925 ; 'Cross-Country Snow', 1925 ; 'Big Two-Hearted River', 1925 ; 'The Snows of Kilimanjaro', 1936 ; (These are short stories.)

'A Farewell to Arms', 1929 ; 'For Whom the Bell Tolls', 1940 ; 'The Old Man and the Sea', 1952 ;

Owing to limited space, I would like to choose only two novels. First, "The Great Gatsby".

This story begins with Gatsby's appearance before Nick who acts as the narrator. At first, no one could recognize him so well excepting that he is so rich, and various rumors circulated about him such as he must be killer, so that he became conspicuous individual who could stir the interest of people.

So we are eager to know what he really is like. As we turn each page we come to perceive that he lives only for a woman whom he loved once. He became happier when he met her again. But unfortunately, she had a husband already. This forbidden love led him to death indirectly. This is the rough outline. As you know, love doesn't go as logically as you wish and sometimes causes us to wreck our lives. But love can also lead us to a happy life. Like this, love is commonly associated with sad and happy stories.

The hero in this novel made up his mind to be rich because of his love to woman and he could do that. But finally he was killed by accident before completing his love. Judging from his way of living, love must be the essence of his life. Therefore I keenly felt sympathy towards him in that he could go through two sides of glory and misery. For, I believe that the checkered life can bring us the many-sided world in which we may realize what our human life is.

Getting back to Hemingway's works, "The Old Man and the Sea" is Hemingway's last great novel. According to the explanation of it, it goes like this. "This brief story of an old fisherman's lonely struggle with a giant fish is an epic study of triumph and defeat, of man pitted against the savagery of nature."

This story begins with simple sentence that "He was an old man who fished alone in a skiff in the Gulf Stream and he had gone eighty-four days now without taking a fish." and the conspicuous characteristics of this style is that almost all of sentences are made up by mainly verbs and nouns, and there are almost no explanations about character's personal history. That is to say, this novel tells of only a fisherman and the sea where one is isolated from social relation. The main theme of this novel is the struggle between an old fisherman and a giant fish. While he is struggling with the giant fish, he talks to the fish like this. "Fish I love you and respect you very much. But I will kill you dead before this day ends. Let us hope so." As you understand, the giant fish is personified by the old man. To put it in concrete, the giant fish is a good friend as well as an enemy to him, and he is not religious he says in pray 'Blessed Virgin, pray for the death of this fish. Wonderful though he is.'

On one hand, he tries to kill it. And on the other hand, he has heart to pray to God for the giant fish. You may say that his action is contradictory to his wish. However, in spite of it, he lives as hard as he can, accepting contradiction as it is. He continues 'I'll kill him though,' 'In all his greatness and his glory.' 'Although it is unjust, but I will show him what a man can do and what a man endures.'

At last, he is able to kill the giant fish with hardship. But his delight is momentary because sharks come up from deep down in the water to take the flesh off the giant fish. By degrees, the sharks take the flesh and all the best meat. He regrets 'I wish it were a dream

and that I had never hooked him. I'm sorry about it, fish. It makes every thing wrong,' 'I shouldn't have gone out so far, fish,' 'Neither for you nor for me. I'm sorry, fish.'

To conclude, he sails into the little harbour with the skeleton of the giant fish. The old man has conversation with fisherman. But nobody can understand what he went through alone.

Lastly he sleeps with the experience which can not be understood by anybody. This novel must be tragic one. But, I think human life is very similar to that of the old man on the whole, because, everyone is forced to be lonely whenever he goes through defeat. So, after all, everything is up to us whether the result is defeat or not. There is nothing for it but to live as best we can, I imagine this kind of effort will make us much more tinctured with humanity. This is my impression of this novel.

My explanation about our activities was longer than intended. But I hope that what I explained will be helpful to you in understanding our section activities.

Nobuyuki Ishii

Leader of Literature Section

Chief of Section Leaders

History Section

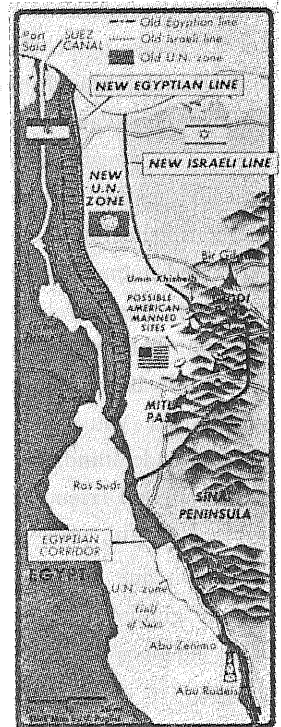
Arabs and Jews

At the moment, the situation has been sort of stabilized in the Middle East, but the risk of war obviously exists. The interim peace agreement commits the U. S. to a significantly expanded role in Middle Eastern affairs. This agreement increases the likelihood that the U. S. would become immediately involved in a new war, but it reduces the likelihood, at the same time, that a new war will break out. A new war would involve extremely dangerous weapons and a renewed Arab oil boycott. The agreement, at least, changes the relationship between Egypt and Israel. However, it is not the final, definitive Middle East peace.

In fact, Arab refugees did not welcome the shuttle negotiations of Secretary of State Henry Kissinger, let alone the agreement. Rather, Arab guerrillas have continually attacked Tel-Aviv and Israel never fails to make a counterattack. Some people refer to these conflicts as Zionism vs. Arab racialism. What happened in the past to cause this, then?

The Jews were dispersed throughout Europe when the Romans occupied Palestine in 70 B. C. Although Europeans rather welcomed the Jews at first, they turned to shun the Jews and Judaism when the Roman Empire converted to Christianity in 394. The Jews were stigmatized as heathens. Europeans attributed various misfortunes. . . conflagrations, the prevalence of pest. . . to the Jews. And, worst of all, they were forced to live in ghettos in the 16th century.

The history of Zionism starts with the French Revolution. It was the old revolutionary turned autocrat who first gave legal rights to the Jews. Napoleon, and the growing tide of liberalism



in Britain, broke the external walls containing European Judaism in its ghettos. Napoleon also foreshadowed Balfour in his wish to allow the migration of European Jews to Palestine.

There remained, nevertheless, a good deal of prejudice and discrimination in Western Europe and there remained the belief among the Jews themselves that they would reach their promised land only with the coming of the Messiah.

Over the centuries, anti-Semitic persecution had pushed the main body of European Jewery towards the less hospitable northern parts of the Continent. In the Baltic and the northern Balkan countries, there were still a lot of people who showed their hatred for the Jews. Because of the Spanish Inquisition, because of the Italian Renaissance's intrigue and because of their isolation from their Oriental and southern Mediterranean fellow-believers, the Jews had been forced to migrate towards those lands where they were the least well treated.

In the meantime, Jews became acquainted with French Revolutionary and Napoleonic liberal ideas, and applied them to their own fate. Quite a few Jews abandoned the religious tradition of their forefathers. First, the liberal revolution collided on East European consciousness and Jewish religiousness.

In the later years of the 19th century, religious motivation largely disappeared. Many Jews stopped believing that their happiness would come from the efforts of the Messiah. From that moment on, these Jews faced a choice. They could try to identify with their surroundings, or they could liberate themselves in the absence of the Messiah so as to create the conditions under which normal life could be lived. In short, European Jews had the alternative of assimilation or liberation. Albert Einstein was the very celebrated Physicist representing a man who made the first choice.

The acceptance of liberal ideas was, in a way, easier for the isolated European Jews than for other Europeans. Most Jews had been kept away from the agricultural and industrial sources of European life, and were thus pushed towards commerce and finance. Their experience with capitalism was, on the whole, more intimate than that of the rooted classes. The Jews grasped liberalism as a way out of their distress. Anti-Semitism, however, did not disappear even after the appearance of liberalism in Western Europe. In 1894, a French soldier of Jewish descent, Dreyfus was falsely arrested as a German spy. He was tried by court-martial, and was sentenced to a life imprisonment. Afterwards, he was set free when the case turned out to be a conspiracy.

The younger Jewish generation refused to content itself with the goals of liberalism and went further. They turned their eyes towards Zion, the Zion they had prayed that they might go to as children. The Holy land, the Promised Land, became an inseparable part of the dreams of the Jews. In this way, the thought of Zionism was strengthened. In 1897, the first Zionist Congress was held at Basle, which was supported by Theodor Herzl. The congress adopted a program aiming at large-scale Jewish colonization of Palestine.

The English historian, Arnold Joseph Toynbee criticized Zionism and the Zionist movement. He said that the Jews should have tried to get rid of the cause of disease in society which had them isolated from other Europeans, rather than encourage nostalgia for Zion in Jerusalem, and that European Jews might as well construct a large ghetto, so to speak, as establish their nation in a different land.

But, as a matter of fact, the trend of Jewish immigration to Palestine increased. Jewish terrorist groups such as the Haganah and Irugun tried to force the Arab residents out of Palestine.

Apart from the Jewish immigration, the situation in Europe took on a new aspect, which was directly connected with present-day conflicts between Arabs and Jews. World War I . . . We cannot disregard the clash of interests between the Triple Entente and the Triple Alliance during the war. Britain, France, and Russia banded together against Germany, Italy, and Austria. When the German army was approaching Turkey, Britain seemed to be very impatient to protect Palestine from invasion.

In 1917, Britain allowed European Jews to establish their national home in Palestine by means of the Balfour Declaration with the result that Palestine was placed under British Mandatory rule in 1922. It was actually a crystallization of colonialism. The problem was that Britain had made two promises, obviously contradictory, in the Balfour Declaration, namely, the Mackmahon note and the Sykes-Picot agreement. The High Commissioner Mackmahon had corresponded with the Arab representative for quite some time and in 1915 he promised that Britain would make Palestine independent as a part of Syria. In addition, Britain made a secret agreement with France in 1916 and acknowledged Syria and the northern half of Palestine as a French colony, and the southern half to be under international control. No doubt, those imprudent promises brought about the tremendous confusion in Palestine.

Six million European Jews lost their lives as a sacrifice to Nazism. Survivors could not resist joining the immigration. In 1947, the U.N. adopted the Palestine Partition plan. Thus, the immigrant Jews were, in a sense, well on their way to establishing a state.

It was in 1948 when the Jews acquired the independence of Israel. The War of independence was followed by the Sinai-War in 1956, the Six-Day War in 1967 and the October War in 1973. The more Israel expanded during the wars, the more the Arabs in Israel seemed to be driven out by the Jews. Another tragic Diaspora has surely appeared in the Middle East. It is said that there are six hundred thousand Arab refugees in the district to the west of the Jordan, three hundred and fifty thousand in the Gaza Strip, thirty-three thousand in the Sinai Peninsula, and six thousand in the Golan Heights. The total is almost a million.

Many Jews in Israel have spoken to the effect that the former Arab residents left their houses on their own accord. It is true that quite a few Arabs chose to leave their homes, but that's because they were threatened many times by means of continual assaults.

It goes without saying that the surroundings of these Arab refugees are awfully miserable. They live in refugee camps in limited districts which make us think of ghettos. UNRWA gives aid, at some length, to them. But it is not sufficient. Most of them are now suffering from malnutrition or anemia.

As for their education, it is at a considerably low level. They are short of reliable teachers and textbooks. Several years ago, there were only one hundred and seventy Arabs out of the entire Arab population in Israel who could really advance on to college, while the number of Jews who could go to college was over ten thousand. How is it possible that, without education, the Arabs in Israel, including the refugees, can have the strong racial consciousness? We can say that the above-mentioned great imbalance in education between Arabs and

Jews was caused by the Israeli authorities.

In 1964, Arab refugees set out to band together against the Jews, being organized in the PLO and many other groups of Arab guerrillas, such as EL FATAH, PFLP and PLA. Peace negotiations did not seem to bring any solution to the problem of the Arab refugees. They are afraid of being disregarded after a partial peace becomes effective. They have been obliged to leave no stone unturned in order to keep the attention of the world. . . hijack incidents, the assault on Tel-Aviv Airport, the assault at the Munchen Olympic Games, and so forth.

Recently, Egyptian President Anwar Sadat and Israeli Premier Yitzhak Rabin initialed an interim peace agreement. On Israel's part, the accord means yielding several thousand square miles of the barren but strategic Sinai Desert, won during the Six-Day War. On Egypt's part, it means virtual acceptance of a state of peaceful coexistence with Israel. However, there still remain the questions of the Gaza Strip, the Golan Heights, and the Arab refugees. We still have a long way to go to get a comprehensive peace agreement and assurance of lasting peace in the area.

Shingo Aoyama
Leader of History Section

Politics & Economics Section

Whether the capitalism will continue to be or not.

We politics and economics members are researching the way of Capitalism in contrasted, with Socialism, Communism, and the North-South problem.

Before thinking of it, I'll explain to you about three fundamental ideologies in brief.

1. Capitalism : Most people who lived in feudal days rebelled against the feudal system in Society, because their human natures were restrained. They believed that every man had to be considered as an individual. Consequently, Capitalism is based on the relation between individualism and liberalism. We are entitled to personal rights freedom, equality and independence. Testing on this basis, the capitalistic society consists of the props of democratic politics and following into concrete shape. (National sovereignty and guarantee of personal rights in politics, freedom of contract in enterprise, private property, and the pursuit of private profit in the economy.)

2. Socialism : the meaning of socialism, both logically and sociologically, can only be understood as a contrast to individualism. In short, socialism consists of the thoughts, the movements and the social system in which the people control production. It insures a state and structure which does not exploit, and in which there is no distinction between the rich and the poor, which arises easily in capitalistic countries. But there are many kinds of socialism,

such as Utopian Socialism, State Socialism, Anarchism, Land Socialism, Christian Socialism and so on because of the different developments in its history and contents. At the beginning of socialism, labor seized power and effected a proletarian dictatorship in politics. In economics the production step, which capitalists hold in the capitalistic system, is owned by society as a whole, thus doing away with exploitation and boosting the output for the social welfare of all the people. The people in the Socialistic State carry out the public holding of production steps and tend toward the centralization of government.

3. Communism : it means the movement according to which all the system of private property and hold everything in common. So we can say there are no rich and no poor in the society. The private property which the capitalist holds is considered selfish, causing discrimination between the poor and the rich. Therefore the thoughts and movements of Communism include ethics character training bringing about humanity by recovering cooperation in society. However, it is very difficult to realize a real Communist state in this world because of the undeveloped structure. Nowadays we find not Communist state but many Socialist states, such as the Soviet Union, the People's Republic of China, and Eastern European countries. They are still making a society in which the people work according to their ability and get a distribution from the central government according to their works. On the contrary in a Communist state, the people work according to their ability and get a distribution according to their needs, enough for establishment of their production power. So we recognize that Socialism is a transitional step toward Communism.

Next I'll explain the way of contemporary capitalism, considering the North-South problem. I can say as my conclusion that capitalism is in crisis.

As long as the government of the third world nations in the capitalistic structure aim at the development of domestic economy, there is only repetition of debt, subordination, and the capital drain. The old condition has broken up because of the structure change through urbanization during the past twenty years. This urbanization, breaking off from the basis of agrarian society, is bringing much unemployment and there is no possibility to get a job in the enormous population. All of the development must be conducted under direction of the state, and it is possible for the first time to succeed by newly making a supply route of imports and by breaking the system of complicated debts and the subordinate market. However, it is an extremely difficult purpose to achieve the above things in the world capitalist structure considering all of the experience after the end of World War 2. It is true that the third world nations have been not only battlefields but also the victims of violence acts of terrorism since the end of World War 2. But what should the third nations cope with nowadays? What does the slough from the world capitalist structure for them suggest?

The withdrawal of American troops from the Vietnam War, brought about the dollar crisis and shaking of international monetary system. As a result, on one hand the American Government has changed its policy toward the People's Republic of China from the policy of containing China militarity to the way of colloquy. On the other hand she has thrust aside the economic demands of western nations as well as "passed the back" of defense to the developing countries in the South.

They developing countries in decreasing the position of American economic power raise

their own state sovereignty and equal rights and demand participation in debate and determination in international society. The magnification of the East-West interchange appears as a movement for adjustment of interests, trade, monetary capital and so on between the advanced countries. Though the ratification of summit conferences between America and the People's Republic of China, America and the Soviet Union, and so on including an agreement between West Germany and the Soviet Union, peace can be achieved.

In the 1970's, however, we can say there has been between the North and the South as a much contemporary trouble in international society. In 1973 developing countries in the South came up from behind the advanced countries in the North with the "principle problem" by holding a conference concerning ocean law in the United Nations. In addition, they concretely were developed their "principle of sovereignty" with a confrontation of the right of way and management of a channel as well as a dispute of sovereignty regarding resources like oil, fishes and so forth.

At present, the developing countries are feeling alienation toward the structure of international politics and economy day by day, and also rate of their trade is decreasing in spite of the expansion of international trade under the the GATT system after World War 2. We can admit the percentage of the rate of their trade as follows: 1950's 32 percent, 1960's 22 percent, 1970's 18 percent:

Moreover, the establishment of the national economy of the South countries as constructed by themselves has been damaged in the international monetary crisis. Therefore they are shocked by the collapse of their state economy. But we can say that it was quiet natural for them to make economic demand at the Lima summit conference between the developing countries with will for international politics, gathering their powers when the People's Republic of China returned to the United nations influencing industrial countries in 1971. They pointed out a lack of will to carry out duties and to keep promises to the North countries according to the Lima Constitution. At the same time they proposed to raise ODA (official development assistance) in the North states to 0.7 percent of the GNP until 1975.

The actual result in politics and the economy came to be more definite to get rid of the gap between the North and the South through UNCTAD (United Nation Conference on Trade and Development) at the 27th United Nation General Assembly in 1972.

From now on as my conclusion I'll clarify again why the crisis of capitalism exists in this world.

Nowadays we can easily find the power the third world has gained day by day through the existence of Nationalism. This is an ideologies, I suppose. Consequently the developing countries have indicated stronger power toward the advanced countries in the North, in order to protect their states by holding a conference which concluded a treaty with the South. Their power will be bigger and bigger. It means that supernations can not maintain their power without thinking of the actions of developing countries. Especially America, which always assists with economic and military aid and invests in developing countries, trying to make a world capitalist structure, is losing her powerful authority since the end of the Vietnam War. On the other hand, developing countries have separated from America because of Nationalism have opened diplomatic relations and non-aggression pacts with the People's Republic of China and

have become real independent states.

I'd like to touch upon one newspaper article. Their contents are the following.

Thailand Sets Up Ties With China. . . China and Thailand signed an agreement to establish diplomatic relations on July 1. The accord was signed by Premier Chou En-lai and Thailand's Premier Kukrit Pramj. The ten-point communique, similar to a recent agreement between China and the Philippines, emphasized noninterference in each other's internal affairs. Like all countries establishing relations with Peking, Thailand agreed to break its deplomatic ties with Taiwan and recognized Pekins as "the sole legal Government of China". Thailand is the second non-Communist Asian country to normalize relations with Pekins.

I can say that this article in the newspaper indicates that most developing states, formerly recognized as pro-America, want to separate from American neocolonialism in order to develop their own power from the politic and economic point of views and to have a anti-foreign idea and neutrality. Thailand and the Philippines are some of the participants in ASEAN, America has always and completely supported. What causes major countries in ASEAN to set up ties with China? Can you imagine? After all, generally speaking, the organizations of developing countries such as OAU (the Organization of Africa United), OAS (the organization of American Stated), ASPAC (Asian Pacific Concil) have a tendency to be anti-American movements.

It means we should say it is a crisis of the American world capitalist structure.

Lastly I'll explain in detail the Lima Constitution and General Assembly of UNCTAD.

1. The Lima Constitution : Ninety-six developing countries in Asia. Africa and Latain America opened a summit conference in Lima in 1971 with a slogan they should demand "fair trade" in economic problems to advanced their countries, since they were only being victims of those who looked intently at international society. The third nation delegates concluded the Lima Constitution with severe debate, excitement and delight, and they recognized the Chinese delegates right to attend the United Nation in the 26th United Nation General Assembly. The opening sentences in this Lima Constitution are the following "we developing countries face a revolutionary time we've never experienced such a large gap between the developing countries and the advanced countries, a gap which is widening more and more". From this recognition, the developing countries point out their sovereignty toward the material and natural resouces, it is possible to seek their own territorial waters and territory for themselves. They also express indignation at the pressure in politic and economic and retaliatory action from outside, on the ground of nationalization of resources in developing countries. Moreover they demand the right to make it possible to participate completely when the advanced conference and sign an agreements for improvement of international monetary and trade system.

2. The UNCTAD (United Nation Conference on Trade and Development)

a ; The first general assembly

This meeting was opened in Geneva in 1964, and then the representatives in the developing countries and the advanced countries signed an accord to raise by I percent the GNP (Gross National Products) by the advanced countries giving aid and cooperation toward developing countries.

b : The second general assembly

This meeting was held in New Delhi where the advanced countries promised to cooperate in economic construction by using trade. When the advanced countries import the first products and industrial products from the developing countries, they would reduce tariff. However these promises between the advanced countries and developing countries were not able to be carried out and accomplished after both of these general assemblies.

c ; The third general assembly

This meeting was opened in Santiago with participants from 141 countries. We can say this conference was a world gathering. One of the presidents of developing countries stressed how to normalize the gap between North and South. He said instead of unfair economic order we have to build up a new fair economic order, based on new idea concerning the dignity of human-beings. Moreover we have to improve the structure of international division of labor, developing countries can not continue to approve of bringing into rich countries profits which prevent economic development and establishment for developing countries. The rate of international trade in developing countries decrease from 22 percent to 18 percent during 10 years in 1960's, and also we suffer from a debt of about \$ 70 billion. Therefore we claim the advanced countries have to appreciate this and excute their promises in the Lima declaration. Consequently, it was quite natural to expose the crisis and cause a severe divisions in this general assembly which created continual confrontation and argument between North and South.

Yoshiro Wakayama

Leader of Politics & Economics Section

Religion Section

The Japanese

We members of the religion section took up "The Japanese" as a topic for this year and have discussed it. What made our own characteristics? There are many elements such as climate, history, religion and the like. Then we have discussed the relation between national traits and those elements.

First : Climate and Japanese characteristics

Climate influences the nation physically and mentally, but I wonder whether it makes the national traits.

W. Bagehot says as follows :

The emigrants who are from England and live in Australia are living in the same climate that the Australian is living in. However, they never have the same characteristics as native Australians. And they will never be the same race in many points even in the next thousand years.

National traits are made by a kind of "Accidental superiority" first. Accidental superiority

means ; when I am compared with others, others are superior to me in some points. Similarly, when one race compares itself with another race, they try to imitate each other's desirable points unconsciously. And they try to reject undesirable points. National traits are formed like this.

However, as far as it is called national traits, the elements must be lasting. It's necessary to have the same condition that stimulate the nation in order to maintain its continuance. What is the condition? Perhaps, it's climate. Of course geographical condition of climate is not always coincidence historically. Nature is changing and is being changed by artificial means, but we can tell that climate is the most lasting element as an influence to human beings.

Then, let's think about our own characteristics that were formed by climate. It's said that the Japanese are the most diligent and quick tempered people in the world. I think this is due to climate, especially weather, because the weather in Japan is very unsettled. So people has to finish his job as soon as possible. Therefore we are apt to become diligent and quick tempered. And also there are many greetings concerning weather in Japanese daily conversation ; "It's fine today, isn't it?" "It's rather cold for April, isn't it?" or "It looks like rain, doesn't it?" This is also due to weather.

Another characteristic is that there are many factions and we can find factional strife every realm such as the political world, the economic world or the academic world of Japan. This is due to geographical conditions in Japan. Japan has many natural elements such as mountains, rivers, plains and valleys. So many villages or hamlets were formed and isolated in many parts of the country. And the relationship among people living in such villages was close. Therefore, one way of thinking was born in one village, and they regarded that thinking as their own united opinion. Whenever they tried to tackle some problem, it was necessary for them to have an united opinion. Today, the Japanese are still being influenced in this way of thinking and have this kind of sense unconsciously. Therefore we can say that it's no easy matter to administer democracy in Japan. The Japanese way of thinking is a sectionalism, that is to say, to hold our own ground. Namely, we are apt to distinguish between ourselves and the others. When we think of our conversation, we often use the word, "My" — "My company", "My husband", "My team", that is, "Uchi no kaisha", "Uchi no danna", "Uchi no team" in Japanese. This is also due to a sectionalism.

Then, when did the Japanese form their own personality? E. Ishida says as follows ; it is said that people whom we can consider as pure Japanese lived in the Yayoi period in a chain of islands of Japan. And maybe some characteristics which were formed at that time have not changed even now. These Japanese people was not influenced by foreign race. So, Japanese own personality was born from agricultural life in Yayoi period when foreign culture had not been introduced into Japan. As long as the Japanese race continues to exist as a race, those personalities will not change.

It is said that the Japanese race is very old and the Japanese core-personality was formed at that period. Of course, the core-personality was effected by the thinking of Confucianism or Buddhism to a certain extent, but those religions didn't have so much power of influence.

Second : Japanese characteristics and American characteristics

When we are compared with American, there is much difference between characteristics. One of reasons is historic, that is, Japan is historically older than America. In the case of Japanese, we think much of our historical background which is very old. However, there are some irrational aspects. For instance, before World War II, negotiation was held between Japan and U. S. without compromise because Army minister, Hideki Tojo, refused to withdraw soldiers from China. He stated, "Our ancestors fought hard against the Chinese and acquired those rights and interests in China, so we are very sorry for them if we withdraw soldiers from China now." However, U. S. said, "Japan violated The Nine Countries' Treaty which expressed Japanese withdrawal from China." This may be one of the reasons of World War II.

According to this fact, we can tell that Japan makes much of traditions and customary laws rather than laws, but, on the other hand, American thinks that it's natural that they should obey the law. In the American case, they don't have such an old history, and U. S. consists of a great number of emigrants from Europe and so on. Therefore, they need a strict law in order to unify themselves into an United States of America. Accordingly, Americans abide by the law. A historical country like Japan must obey fundamental laws but is apt to maintain the past traditions or customs in order to unify and keep the method.

In Japan, the law is being isolated from realities because of the Japanese own complicated traditions. Most important are our ideas toward religion. Religion in Japan has not so many commandments and doesn't bind individual thoughts and actions strictly, so we are lacking in severity to law too.

One more reason why we make light of the law is that tradition or customary law takes priority over the law in Japan, because Japan has many kinds of topography like miniature gardens and those topographies built up many villages in each places. The way of living that was formulated in these villages shaped the characteristic in Japanese society. Besides this consciousness of village developed Japanese individual customary law, so customary law is prior to law.

We can easily find that the Japanese are strongly conscious of their ancestors, because when we just think about the problem of military bases, local people are very much against them. I think that this is also due to climate. Japan is very narrow, therefore the people are very tenacious to their native land. Accordingly, if an airport was enlarged or newly built, people would lose the land on which they had lived for generations. That's why they can't endure such a thing. Americans, however, can be satisfied, if they are given sufficient compensation by the government. There's a big difference between American and Japanese in regards the law.

Third : Japanese political consciousness

Japanese and consciousness to diplomacy

When we Japanese are compared with Westerners, we have various uniqueness or characteristics, and when they are reflected in administration, Japan begins to start action.

To begin with, the nation is apt to complain or pressure the government about diplomatic intercourse in Japan. And government is rather weak. Moreover, the power of mass communication is very strong. This is a Japanese peculiarity in diplomacy. Why is the government so weak? Because in the case of diplomacy, government must consider the position of each

party and accept their opinion or proposal to a certain extent. So they can't help a compromising attitude and are apt to meet other parties halfway. But the Japanese nation should not be satisfied with such a policy.

In the Meiji period, the government of fuedal clans was very strong and monopolized almost all the authorities. During the first 10 years of the Meiji era, the liberal group was opposed to the government and contended with them. But they couldn't get any political power, so they took a guerrilla-like attitude. 20 years later, they had built up a political party and had begun to oppose the government. Nevertheless, they were not politically strong enough, they began to compromise with the government. However, they took a firm attitude toward diplomatic intercourse as before. But even such a strong opinion was denied completely by Three Countries' Interference which is power politics after the Japan-China War. At any rate, Japanese tended to take a firm attitude towards foreign countries and decided that the government was to blame.

One more political characteristic of Japanese is disorganization of public opinion. We can't unify ourselves because we have a strong sectionalism. There were many examples concerning this sort of characteristic during the World War II. The military authorities were often opposed to the government. Besides the army was often against the navy. This seems to be one of the causes that the military authorities raise their head in political world.

In the first year of Showa, party politics became prosperous, and the Seiyu party was opposed to the Minsei party. The Seiyu party was always taking a positive attitude toward the China problem and was going to use force in order to keep Japanese rights and interests in China. But, on the other hand, Minsei party was taking an attitude of friendly internationalism, trying to get along with U. S. and Britain and didn't intend to interfere in China. The Minsei party's diplomatic policy was quite different from Seiyu party's like this. So militarists were irritated and plotted to kill Chosakurin who was a Chinese man of importance, and schemed to raise the Manshujihen war. Namely, while the government was confused, the military power took advantage.

Fourth : Japanese consciousness toward elections

Americans or Europeans make much of actual concern when they try to take a vote. For instance, if they elect some party or some candidate, they are promised something in return, say, reduction in prices or a decrease in tax. I hear that this is a way of thinking of Westerners. However, Japanese do not always elect candidates for their ability. In most cases, Japanese take a vote ideally with the reason which is far from actuality or in accordance with common consciousness. Namely we tend to elect according to the decision taken by the village or by an elder. In the latter case, people must obey his direction. And we can't always say that people elect a candidate in accordance with his policy or his party. Rather many votes are connected with relation. So people tends to vote for a man of character.

These days, it is said, that Japanese regard elections as festivals. The atmosphere in the election office is similar to that of sacred wine spot. Some people think that they can drink for nothing if the candidate is elected, and sit down on chairs in the election office. And much money is collected during election time from many people in the form of subscriptions. Besides, the election office is best compared with the gaiety of a festival. Consequently, Japanese

are strong when they belong to a group, but they are weak when they are alone. Therefore it is necessary for Japanese to have many fellows when they try to start action everywhere.

There are a great deal of personal characteristics among the Japanese but we can't express all of them. However, those which I have already stated are some of more important ones. Therefore we must make the best use of our characteristics from now on, and we will be the best race in the world.

Our study through this year is as follows :

1. Japanese religion
 - a. Religion in each Ages
 - b. Japanese religious consciousness
2. Japanese mind
 - a. The meaning of New Year's day or other religious events
 - b. The attitude toward sex
 - c. Travel
 - d. Filial duty
 - e. The idea of intellectualism
 - f. The wife's help
 - g. Sympathy for the weak
 - h. Breeding
 - i. Diligence
 - j. Kindness and obligation
3. Japanese political consciousness
 - a. Japanese characteristics and American characteristics
 - b. Japanese and consciousness to diplomacy

Kiyoshi Shimizu
Leader of Religion Section

Sociology Section

The International Situation

I want to research this abstract subject — the International Situation. Through history until now, because we are able to rely on it alone. First of all, I'll get back to the Korean War which broke out in 1949. As far as the reason for it is concerned, it is said that in a word the conflict between the Communist block and the Capitalist block involved south-north Korea in this war. As a result, in 1949, when the People's Republic of China (china) was established as a member of the Communist block, thus gaining the co-operation of the Union of Soviet Socialist Republics (U. S. S. R.), the United States of America (U. S. A.) thought that if she didn't touch upon the situation of the Asian countries then there was much possibility for some Asian countries to be influenced by the establishment of China as a Communistic

nation. This is so because, according to the "Domino theory," which comes from a kind game called "Domino," there is a rule that if one nation is established as a Communistic, neighboring countries will be much influenced by it. We can easily imagine that the U. S. A. was very afraid that other Asian countries which didn't have stability and concentration of politics would become Communistic countries because of the Chinese influence. As a result of the American hurry to protect Asian countries from Communistic invasion, the Korean Peninsula was changed into a bloody front. I think this happened to the Korean people because the Korean Peninsula was an important key point geographically to convey the ideology throughout the Asian countries. Because the main reason of this war was the conflict between the U. S. A. — the representative of capitalism — and the U. S. S. R. — the representative of Communism, so there was no connection with the hope of Korea. In other words, there was no chance for the Korean people to choose whether they wanted Capitalism or Communism, to decide which ideology could make the nation happy. Unfortunately the bloody war spread into the Korean peninsula as a result of the selfishness of the super nations, which ignored the Korean nation's opinion. It isn't an exaggeration to say that the Korean people were victims of the new colonialism of the super powers on that point. But it's very sad that this misfortune did not end there, but much influenced our fatherland-Japan. During the Korean War, Korea was divided into South and North Korea on the 38 parallel. The U. S. A. supported the South and the U. S. S. R. supported the North. And the U. S. A. required Japan to help her in the North Korean strategy because of the geographical convenience. She established the police reserve army, which is the former Self-Defense Force in order to strengthen Japan. Japanese militarization was begun by the U. S. A. to cope with the North Korean strategy with the very contradiction which she intended to make Japan democratic and demilitarized according to the Potsdam Declaration of 1945. This complete change of the U. S. A. put on Japan enormous pressure to have indirect connection with war without any special purpose or intent, and this control of Japan by the U. S. A. has continued as far as politics and economics are concerned. Therefore Japanese politics have never been managed by ourselves, but always by the U. S. A. ever since 1949. But the Korean War caused Japan to become awake to reconsider our situation. Japan realized a high development of the economy because of the Korean War and became bigger and bigger from the economic point of view. She also used this economic power to cope with the big pressure of the U. S. Therefore, we can't help admitting that the Korean War was very useful for Japan in enabling her to step up to another stage which Japan began to make her own policy, even though it was not good for the Korean people. But to tell the truth, the economic power wasn't enough for international relationship, because the world isn't related only on the basis of economics, but also on the basis of the military. It is said that the security treaty between the U. S. and Japan came about because of the relation of economics and militaristic power in 1952. Namely, from the side of the U. S. it was very useful to require Japanese help, which was growing day by day from the view point of economics in order to cope with the far-east strategy, on the other hand it was a very inevitable thing for Japan to get U. S. military support in order to defend herself attack by the Communistic countries. Since according to the Japanese Constitution article 9, Japan has adopted pacifism, it wasn't enough to deal with the severe condition of the conflict of the cold war. Though this security treaty

was concluded, today we have to think of the international changes especially from 1955. The world was divided into two groups the communist block, representing the U. S. S. R. and the Capitalist block, represented by the U. S. A. was changed after 1955. Now let's research into the relationship between the Soviet Union and the people's Republic of China. Historically the People's Republic of China as you know well was established in 1949, having been greatly influence by the U. S. S. R. from the ideological point of view.

In spite of this fact the friendship between Russia and China started just as one between brothers, and China joined the Korean War, supporting North Korea just like the U. S. S. R. Gradually they began to recognize a difference in their ideologies. At first both countries were of one mind on the Marxism-Leninism problem, but after Starlin the U. S. S. R. changed into a recieved socialism, which has a liberalistic character and also has possibility to be the imperialism looking for its own profit, China disobeyed U. S. S. R. and became an ever stronger Communistic society. As a result of this, the world situation was completely changed from the U. S. S. R. —U. S. A. conflict into a confront among three nations. . . the U. S. A., the U. S. S. R. and China, and we can't ignore another tendency-detente-mitigation of the conflict. Namely there was much possibility for opposing countries ideologically to contact with each other in a friendly way. But this new world situation made Japan unstable because America on which Japan relied most changed the former policy according to which she was always against Communistic nations ideologically, having Japan as a partner for cooperation.

Besides, Japan suffered from the changing of the world after the Vietnam War was over and stood at the turning point to reconsider Japanese diplomacy. So let's think of the Vietnam War in which the Great U. S. A. was defeated by North Vietnam after ten years wartime.

What do you think is the reason why U. S. A. was defeated by the small country of North Vietnam? The result taught us that militalistic power alone can't effect anything, but humanity or the unity of the nations'feeling can ; The U. S. A. with nuclear weapons was defeated by North Vietnam, which had no militalistic and economic power as compared with the former but had the unit of the Vietnamese under the name of nationalism. This result had a very good influence on developing countries who were suffering from such pressure by developed countries, as they had never thought of resisting them.

Strictly speaking, the nations were forced to follow the government which was also forced to follow the super nations as a puppet government ; and this situation unrolled the government domestic policy from the nation's happiness or welfare. Generally speaking, there are quite a few differences between the government and the nation to present them desires through the government policy, even in developed countries, and this tendency is more severe because the people are uneducated and therefore easily controlled by the government. However, the North Vietnamese recognized that it's impossible to obtain the real meaning of development and happiness under such a situation, and in the name of national unity the nations appealed after the intervening of the U. S. A. into the Vietnam War with the North bombing in 1965. Because of this great power of Unity, North Vietnam won in spite of the U. S. A. which thought it would win in two or three years. Through this experience we understood that no militalistic power or aggressive war can solve any problems, but that the unity of the nation's feeling is the most powerful thing today. This result was very effective in causing the third

world to take the first step throughout the world. The oil crisis showed us that even Middle East countries which had been developed from the industrial and economic point of view took the first step, exerting much influence on big consuming countries like the U. S. A., the E. C. countries, Japan, etc. using oil as a weapon to carry out their independence from the superpowers. However, this intention is somewhat stagnant because of the lack of recognition of their power on the part of the third world countries. Thinking of this international situation we can't ignore the power of the third world countries because they possess enough natural resources to cope with the superpowers' power, and they have learned that what makes them powerful is their natural resources. Therefore it is a necessary thing throughout the world to adopt multi-lateral diplomacy : cooperating with each other as much as possible, including countries with contrary ideologies such changing international situation, how should Japan cope with this problem especially in her relations with the U. S. A.?

First of all, as one of the Asian countries we must think of the situation of Asia. Almost all of the Asian countries except China and Japan are developing countries like the Middle-East countries or Africa, which belong to the South side as far as the North-South problem is concerned but those countries have changed since the end of the Vietnam War. Remembering the past, it is a very regrettable thing for undeveloped countries to be controlled and exploited by the new colonialism of the developed countries, and also that particular war broke out because of the super-powers' selfishness. Taking the example of the Vietnam War. The same racial Vietnamese were divided into South and North Vietnam by the 17th border line and forced to fight each other, being much influenced by the ideological conflict between the U. S. A. and the U. S. S. R.. But the Vietnamese finally recognized that the most important thing is the unity of the nation. And this concept spread throughout the Asian countries, and they took the first step to achieve independence. For example, Asian countries, which include the Philippines, Indonesia, Thailand, Malaysia and Singapore are member nations of the anticommunism organization first established by the U. S. But all five Communistic country the People's Republic of China once the Vietnam War was over. I consider this tendency very good, namely each of them began to take the first step toward becoming independent of the U. S. A. and walking their way, even though many difficult problems still remain.

They're standing at the turning point, having pride in their own country and making their decisions under a responsible government, (not a puppet one). In other words, such Asian countries are going to have the same experience that Japan has had severely during the changing.

Period since around 1950 as developing countries until now, but as highly developed countries from the economic point of view. If Japan had thought about this seriously we would never have got connected with the Vietnam War. But we are very embarrassed to say that the Japanese Government became involved in the Vietnam War by offering military bases to prepare for the far-east strategy. Now we must pay attention to the security treaty between the U.S.A. and Japan, since Japan had connection with the such far-east strategy because of it. The U. S. A. and Japan had a very convenient security treaty with each other at first; the U. S. A. promised to defend Japan against the strategy from the Communistic block, and in return Japan had to co-operate with the far-east strategy of the U. S. A. But this conception is a past one. During the cold war it was effective, but today it's not enough to solve any problems

in this complicated society, especially since the end of the Vietnam War. We can say that it isn't the time for militaristic power but today, rather the time for peace, but it's rather difficult to say that there aren't any militaristic problems concerning the problem of the East-West and the South-North.

There are quite a few differences between the ideal and the reality. Now let's think of this reality in the case of the U. S. A. — Japan Security Treaty. Can you agree to continue the security treaty with the U. S. A.? As for me, I cannot because today the international situation is not what it was before when the treaty was established. In those days it's very true that Japan was very convenient for U. S. A. to have military bases from which the U. S. began the far-east strategy to keep Asian countries anti-communist and also it was inevitable for Japan to require U. S. militaristic support in order to cope with the Communistic aggression. The world situation changed from two divisions (the U. S. A. and the U. S. S. R.) to three (the U. S. A. the U. S. S. R. and China) and also from opposition to peace. Therefore, the necessity of the Security Treaty has decreased. Especially since the Vietnam War we have heard the expression "Theory of steal ride"; though the U. S. has defended Japan from Communistic countries under the nuclear umbrella since the Security Treaty was signed, she began to think this support of Japan was in vain because she could not help evacuating from the Japan's help for intervening in the far-east has decreased. In addition to that, Japan herself is wondering whether such military-help from the U. S. A. still has value now or not, because we are living currently in a peaceful world, not in the balance of the militaristic powers, where all people need the economic co-operation of each other. And moreover, we must reconsider the dignity of the balance of the militaristic power, taking an example, the nuclear weapons which became absolutely powerful just only for their possession in the past, however, they have dignity no longer. Because there are many countries in this world which possess nuclear weapons and are competing with regard to guarantee, we are also recognizing that such achievement cannot solve any of today's difficulties. Do you think Japan should have nuclear weapons in order to defend herself in the situation of today? In my opinion, I want to answer "no" because we will suffer because of it in third world; that is to say, anti-Japanese feeling on the part of the developing countries who will think that Japan intends to add militaristic fear to the economics intervention.

Well, let's change to today's problem — Korean problem, the U. S. is trying to support South Korea one sidedly, since the U. S. wants to recover the confidence which she lost in the Asian area because of her defeat in the Vietnam War, and believes that South Korea is the last keypoint for keeping her power there. And this intention of the U. S. A. influenced Japan directly because of geographical convenience. But think about this seriously, and you will find out that the U. S. and Japan are going to repeat the same mistakes as was made in the Vietnam War. Then, what should Japan do about preparing for the Democratic People's Republic of Korea (North Korea) strategy with regard to the establishing of the U. S., Japan and the Republic of Korea (South Korea) alliance? I think the most important thing for Japan is to separate from the U. S. concerning this problem and to take the first step of our independent walk by ourselves like other Asian countries which relied on the U. S. completely. I want to show the necessity of such an independent policy for Japan from another aspect. As you know

well, the issue of the Japan-China Peaceful Amity Treaty gave us very good experience for making the first step ; we Japanese must decide by ourselves whether or not to accept China's insistant request. Acceptance means criticism of imperialism of the super-nations, such as the U. S. A., and the U. S. S. R. On the other hand, the refusal leads Japan to be criticised by the third world nations, especially Asian countries. Japan wants to show a good face to the first world (U. S., U. S. S. R.), to the third world, which possesses many natural resources, and to China which must be a great friend to Japan in the near future. But Japan is required to give either a Yes or No answer.

The Japanese Government isn't good at such a thing because she lacks the political sense to make up her mind for herself since she was controled by the U.S. for a long time, when there was no need to make her own decisions ; and, in addition to this, as Japan is an isolated country not only the Japanese politicians but the people of the nation are poor at communicating with foreign countries. This is one of our national traits. Also, Japan's democracy is one only in name, so we are lacking individuality. Japanese is apt to rely on the others even in the case of the politics. We must recognize these Japanese national trains and try to get rid of them.

Then as one of the Japanese people, I want to try to speak out my opinion concerning the Korean problem and the Hegemony close issue. First of all, about the Korean problem. I prefer to stop supporting South Korea from the militalistic point of view, even though she requires the help of the U. S. and Japan, because there is no way to solve the problem by militalistic means, as the Vietnam War showed us. We don't want to repeat the same mistake, however, it doesn't mean that we should take no notice of the Korean problem, but rather take a long-range view of it. We should pay attention to the different economic situations of North and South Korea, and we had better help from the side of economics. Economic support is the best way to balance the two sections of Korea, and this is the best way to cope with today's international situation which is moving world to peaceful co-operation. However, there is much danger that economic support will become economic invasion, just as Japanese big enterprises are really doing in the developing countries. Then we must be serious about having a long-range view and try to think of the development of the opposing countries' industrial techniques, education, culture, and so forth.

Secondly, about the hegemony close issue, which is representative of the North-South problem today. It's very sorry to say that there are strictly two categories in this world — the developed countries (first and second world) and the developing countries (third and fourth world) — and the former which have gaint power want control in order to get many profits from the latter. In addition to that the latter have been involved in the East-West problem (the conflict between Communism and Capitalism) and suffered from the severe situation. Regarding this action of the developing countries, and as the Hegemony, we must get back to original humanity ; then Japan cannot but appeal the objection of the Hegemony not only to the super-nations like U. S. and U. S. S. R. but also to us Japanese ourselves. Without any connection with this hegemony close on the China-Japan Friendly Amity Treaty, we must criticize Hegemony in itself by saying that Japan will take the responsibility for keeping real peace throughout the world witout any exception.

Now I want to define my conclusion concerning the title "The International Situation today." In the past we lived in a discriminative world caused by economic, ideological and militaristic differences and the undeveloped countries were exploited by the developed countries. And now we are living at the turning point, at which we are learning that no countries, especially the developing countries and allow such discrimination any longer, and must admit the equality between the developed countries and the developing countries in order to have peaceful and ordinary lives. And, lastly, from now on we will live in a co-operative world ; the developed countries (big consuming countries) need the natural resources that the developing countries possess, and on the other hand the developing countries need high techniques in order to industrialize themselves and cultural education in order to realize the nation's real happiness, and in order to carry this out, it is inevitable that the developed countries help them.

This co-operative world is a real Utopia!

"Now let's have a wide view — the earth family is one".

Masako Okada

Leader of Sociology Section

Drama Section

A Countess in the Family

We are aiming to promote language study and to see the daily life of foreigners. Our purpose is to master English using our bodies.

Do you know that English must be uttered and must be pronounced with abdominal breathing? First we practice vocalization. The purpose is not only to pronounce English perfectly, but also to speak loudly, because we must inform and influence a large audience with our speaking. We also need poses and gestures to do so.

Through drama and English we faced many difficulties, for example, Japanese and foreigners have many different customs. Generally speaking, Japanese don't use their faces or hands while they're speaking. But to overcome such a difficulty is one of the greatest pleasures. We can study living English.

Drama gave me interest, courage, patience, and satisfaction.

Almost all members had no experience of English Drama. Therefore we made great efforts and tried our best.

During the last training camp we presented our performance and were impressed with that. Of course our knowledge about drama and English are very poor. I think, however, that the most important things are the effort to memorize and to act and having confidence that we are good speakers and good actresses.

From now on, we will be faced with many difficulties and will overcome them with our

united efforts. We believe we can get something through Drama.

Now, we are rehearsing the drama, "A Countess in the Family", which was written by Janet Dunbar in 1957.

Now I'll explain the contents of this play. First of all, about the characters. Seven members of the cast appear in this play; Mrs. Berry, who is the owner of the milliner's shop. (This play takes place in a backroom of the shop), Miss Patch, who is a spinster and the sewing woman of the shop; Miss Lottie Berry, who is a sister-in-law of Mrs. Berry (She is a good-hearted woman and has a plain-spoken tongue), Mrs. Giddy, who is a customer of the shop; a Spanish Gypsy, and Lady Beaver, who lives in London. The heroine of this story is Anne-Marie.

The scene is one of the days of the fair, Mrs. Berry, Miss Patch, and Miss Lottie are waiting for the coming of Anne-Marie. She is supposed to come to the shop as Roger's bride. (Roger is the only son of Mrs. Berry.) This shop is located in a country town. But, Mrs. Berry, Miss Patch and Lottie Berry heard that Anne-Marie is a French countess, so their expectations are inexpressible. Everybody's agog thinking of what she's like and what she'll be wearing.

Then Mrs. Giddy comes to the shop in order to buy a new hat. She is eager to buy an expensive one rather than a suitable one. She says, "I like a well trimmed hat. And I want no echo of London prices — not from a country milliner." Mrs. Berry gives advice and at that time, Lottie says the coach of Anne-Marie is coming. Mrs. Giddy is surprised to hear that Roger's bride's is now coming and that she is a French countess. She exits through the shop after saying she will come later.

At last Anne-Marie comes into the shop. But they do not see Roger. They asked her, "Where's Roger? What happened to him?" But she said nothing because she is mute. She has been mute since she was eighteen years old on account of a great shock. She gave to Mrs. Berry a letter, which was written by Roger. It said, "I have to remain in London for two or three days — have got the chance of a big order — sending wife as arranged — to make friends with mother." and "I forget to mention in my first letter that Anne-Marie is dumb, though not deaf."

They were all astonished for a while after reading it, but soon forgave her.

Mrs. Giddy came to the shop again, and she asked Anne-Marie her opinion, because she could not make up her mind by herself and believed she knew the best fashion in London. The next moment Anne-Marie took a hat and put it on Mrs. Giddy's head. Mrs. Giddy was delighted to find such a wonderful hat. It cost five guineas, a great sum to spend on a hat. But she was satisfied because of its new mode. She decided to buy it and then returned home.

Mrs. Berry and Lottie thought about how wonderful and useful it would be to have such a French countess in the family. She knows various fashions and she also has much knowledge about everything and dresses beautifully.

Unfortunately, she is dumb. Then Miss Patch returned there from the fair. She told them that she had enjoyed the fair very much, and one of the most interesting stories for them was about Spanish gypsies. One of them made stammering Tom Hoggins talk like a proper Christian. That was a piece of magic! He isn't a mute now. He can talk as smoothly as you and me.

Chattering nineteen to the dozen he is, this minute. They all were pleased to hear it and decided to invite the gypsy to make Anne-Marie speak as a proper person.

After a while, Lottie brought the gypsy in a hurry. The gypsy asked Anne-Marie some questions in broken but clear English. She wanted much money before she tried, but Mrs. Berry and Lottie are unwilling to pay her so much. How stingy they are! Before that they thought Anne-Marie was very useful for their trade, but now, they hesitate to help her.

Finally the Gypsy tried and was able to make her speak. They were overjoyed, because the Gypsy had gone and Mrs. Giddy came to receive the hat that she had ordered. She was also pleased to know that Anne-Marie could speak and asked her again whether the hat was suitable for her or not.

Unexpectedly the answer was, "No." She was amazed and asked again, but the answer was the same. "No, I do not think it is suited to you at all." Why did she say such terrible thing? Yes, she could speak only the truth. When she noticed it, it was too late. Mrs. Giddy exited through the door, very angrily.

She can speak now, but only the truth. Mrs. Berry and Miss Lottie are shocked to see the result.

From then onwards, an interesting and whimsical situation develops, for whenever she speaks she finds it impossible to avoid speaking truthfully, and this leads to much embarrassment. Secrets are revealed. We learn that Mrs. Berry is fond of a pinch of snuff, that Miss Lottie is partial to drink. In those days such habits as these were quite unlady like, when these secrets were revealed, they were confused. They thought it might have the reverse effect.

And the most important of all was the fact that Anne-Marie was not a French countess. Her parents have long been dead. Her aunt brought her up. She kept a lodging-house and was determined Anne-Marie would marry well. She sent her to a young ladies' academy and bought her fine clothes. Then when she was eighteen, she frightened by a runaway horse, and became mute. Her aunt decided that she must have a special qualification to make amends for this affliction — and turned her into a French countess.

Roger had known the real way of things, and her true history. But why didn't he say that to his mother? When he knew, he laughed and said they should keep up the pretence for a time — it would be good for their trade to have a countess in the family.

Mrs. Berry got angry a little but could not help allowing her to become his bride. Lottie said that it's more likely to be the end of our trade, with a tongue like yours.

Anyway, they decided to find the Gypsy and asked her to make Anne-Marie speak as a proper person. At that time the Gypsy was standing in the door way as if she were waiting to be called. She made an incantation on Anne-Marie again and succeeded.

Now, she can speak like everybody else. They were very happy. Miss Patch comes excitedly into the room and ushers in Lady Beaver. She is a majestic lady who gives an immediate impression of wealth and distinction. Patch talked much of the young French countess to her. Lady Beaver, who believed Anne-Marie was a French countess, asked her, "You are the young countess?," What was her answer? It was, "No, I am not a countess. I am Mrs. Roger Berry." What an excellent reply! "I am Mrs. Roger Berry." When it was heard, Mrs. Berry and Lottie are limp with relief. Lady Beaver was also pleased with the answer and she ordered bonnets

for daughter's wedding.

Mrs. Berry and Lottie show their delight. Miss Patch joins them, inviting praise for her share in their good fortune. Mrs. Berry takes the bottle from the cabinet, giving it to Lottie, who gives her snuff-box in return. I think they learned something from Anne-Marie.

Lastly, Lady Beaver says, "Now, never mind the expense! — We must not forget that our milliner once had a countess in the family!" This concludes the story.

What did you feel or learn after reading this story? Did it remind you of something about yourself or around you? Our lives are often compared with Drama, and are also said to be Drama. I think there is no doubt that a lot of questions we must think about were given in this story.

First, why didn't Roger tell about Anne-Marie to his mother immediately? Why didn't he consider it would be good for their trade to have a countess in the family? Is it so happy to have a French countess in the family? Now, please think about this society. Is it necessary for you to have such titles when you are going to get married? In the case of Roger and Anne-Marie they might have meant no harm. I think, however, there was something for him to fear in his mind if Anne-Marie had been hated by his mother. We must keep in mind that lies must assuredly come to light someday. We were able to find the same condition in Mrs. Berry and Lottie. They said that taking pinch of snuff and drinking were bad customs for ladies. If they heard that others were fond of them, they used to abuse them.

Almost all the members of the cast in this story despised one another, unmindful of their own faults. What do you think of the Gypsy? Of course, I don't think she just made her speak. Why did she make her speak only the truth at first? I think she taught us that 'We must be honest' and also 'A lie may sometimes be excused'. For example, when Anne-Marie was asked by Mrs. Giddy whether a hat was suitable for her or not, she answered, "No it's not becoming you at all." Please consider your own situations, not only if you were in the place of the seller but also if you were in the place of buyer. Usual shop keepers say things fit you very well. But can we believe that? Of course, we feel happy, but if they always say so, we need not ask them. The ideal shop keeper is kind enough to say "It's not good for you" and recommend a more suitable one. To earn money is not everything in this world.

Those who always think of only themselves are increasing in this society. We must not forget consideration for others. This world is called the world of 'Give and Take'. We must give something and then we can also take something.

I was able to learn a lot of things like this. We can learn very important things for our lives through Drama. We come to understand different characters by studying scenario, and recognize their merits and demerits. So we believe that we can improve our English ability and also that we can improve ourselves.

Finally I would like to explain my experience. I experienced great delightness when I played in the drama and knew how wonderful and how difficult it is to play in the stage. I have no secret for playing well. But I think the most important and necessary thing is confidence. To think I'm good speaker, I'm a good player is required.

There are many difficulties in overcoming everything.

Will you make a new life with us?

Miyuki Kunimasa

Leader of Drama Section

Discussion Section

The Current Problem in Middle East

Palestine has been a troubled land for most of its history. Palestine is a land surrounded by Syria, Lebanon, Jordan and Sinai Peninsula.

It was the stage of the Bible and known as the Holy Land of three biggest religions—Christianity, Islamism and Judaism. Since ancient times, various races have had continual struggles and troubles.

History repeats itself.

And now Palestine is drawing attention as the place of keen conflict between two contrary powers. One is the Arab who is the ruling race in Middle East and North Africa. The other is the Jew who has undergone all kinds of persecutions for thousands of years. The Arab is a people who has a common history and culture, and also speaks the same language. On the other hand, the Jew is the descendant of the Hebrew who had moved from Mesopotamia to Palestine and built their own nation.

In the second century, after Jews were destroyed and driven away by the Roman Empire, they wandered about various countries and were persecuted violently in Europe. Today, Jews live scattered over the world and about half its population is found in the U. S. A. Both Arabs and Jews have close connections racially and religiously. They are the same Semitic stock, and Islamism and Judaism are the same kind of monotheism.

It was only after the World War I that the situation between Arabs and Jews who had lived in Palestine peacefully together, became bad around the Holy Land Palestine. The cause of opposition was not racial or religious but political. After being driven out by the Roman Empire, there were few Jews in Palestine until the end of 19th century. They began to move into Palestine to escape from waves of persecutions. In Palestine, Arabs have settled for about 1,300 years. Since the beginning of Jewish immigration, Arabs and Jews had lived together peacefully without any trouble before the World War I.

As you know, in the World War I (1914—18), between the Allies (Britain, France, Russia) and the Allied Powers (Germany, Austria—Hungary, Osman-Turk) the war was fought, and Palestine that was occupied by Osman-Turk also became a battlefield.

Britain had a secret agreement with Hussein to check the Turkish army. On that agreement the British suggested to Arabs that they raise a rebellion against Turkey, and in return for it the British promised Arabs of their independence, which is known as Macmahon Agreement concluded in 1915. At the same time, Britain had a secret promise with France about Palestine

(1916 Sykes-Picot Agreement). On the other hand, to gain Jewish support during the war, they issued the Balfour Declaration, which backed up the Zionist ideal of establishing a Jewish homeland in Palestine. It says to the following effect; "The Britain allows you to establish a Jewish national state in Palestine in a friendly way and also will do its best to your purpose." (1917 Balfour Declaration)

As Osman-Turk which occupied Palestine failed the war, Britain ruled Palestine under the League of Nations mandate. After the war Macmahon Agreement was ignored, but only Balfour Declaration put into effect by Britain. These three contradictions were largely responsible for some of the country's future troubles.

The opposition between Arabs and Jews began around Palestine at most 50 years ago. But the basic causes of it have a long history.

Zionism that tried to build a Jewish national home in Palestine occurred in order to help Jews from the persecutions in European countries. After the war when Jews began to establish their own home, Arabs raised their racial consciousness about Palestine. Naturally they hoped for their racial independence. But Palestine-Arabs were deprived of their hope, and their existence in Palestine was threatened by Jewish invasions with British support.

As the population were mixed and land ownership shifted in favor of Jewish immigrants, the Arabs, being aware that they were losing control of their homeland to the newcomers, rioted against Zionist incursions; finally, in 1936 they attempted a full-scale rebellion against the British. But as the persecution in Nazi Germany accelerated Jewish migration to Palestine, hostility between Arabs and Jews there boiled up.

Under those situations, in 1936 Palestine-Arabs came to refuse Jewish migration and rose in arms. So in Palestine a violent fighting began. As a result of it Britain noticed the importance of the situation and so decided to limit the number of Jewish immigrants, but it was already too late. During the World War II, the Nazis wartime massacre of millions of Jews made Zionism violent. (Zionism is the movement for the return to the Jews' ancestral homeland). Jewish attack increased violence against the limit of Jewish migration by Britain.

Anti-British movement was begun by Arabs and Jews. Therefore the British government was suffering from them and the pressure of the American government. Zionism gained the wider support, particularly in America. As a result of it, Britain, unable to curb the illegal immigration and mounting Arab-Jewish violence, announced in 1947 that it would withdraw from Palestine, and asked the United Nations to handle the problem. The U. N. Assembly approved a plan, backed by America and Russia, to divide Palestine into Jewish and Arab states, with Jerusalem internationalized, but the Arabs rejected the plan. When Britain withdrew in 1948, the Jews proclaimed the state of Israel. Thus Zionists attained their purpose by the help of Britain at first and then by the help of the U. S. But it was a real aggression for Arabs. So it was at once attacked by all the neighbouring Arab states.

It was the beginning of the First Palestine War (1948—49). In the wartime, when Israel was turned in a bad situation, the cease-fire was decided by the U. N. Using the period of cease-fire, Israel bought lots of arms from Czechoslovakia, etc., and they made their power stronger.

As a result, the war turned into the adverse situation. When the U. N. mediation secured armistice agreements in 1949, the Israelis were left under the control of more territories than the 1947 partition plan had allotted them.

Most of the former Arab inhabitants of what was now Israel had become refugees in Gaza, Jordan, Syria and Lebanon, surviving with U. N. aid. The Arab states refused to recognize Israel's existence, or make peace with it, or let its ships use the Suez Canal or the Gulf of Aqaba; and Arab border raids and Israeli retaliations continued, despite the efforts of U. N. truce teams, until the more serious conflict of 1956.

This keen opposition which left many problems (for example refugees problem or Jerusalem problem) started the next war. (Suez War)

In July 1956, when Egypt promptly expropriated the Suez Canal Company, most major canal users pressed Egypt to accept an international regime for the canal, but in vain. Britain and France promptly demanded occupation of key points on the canal; when Egypt refused, they bombed Egyptian airfields, and a few days later seized Port Said. Meanwhile Egypt blocked the canal by sinking ships in it. Making use of this dispute, Israel planned the aggression of Egypt with Britain and France and it ended in success. But the U. N. Assembly, almost unanimously, called for British, French and Israeli withdrawal from Egypt. After the U. N. had cleared the canal, Egypt retained control of the canal and continued to bar Israeli shipping. As a result, Israel could get only the right of free navigation on the Strait of Tiran.

In early 1967 tension mounted, particularly on the Syria-Israel border, and the Six-Day War followed. In May 1967 Egypt, fearing or claiming to fear that Israel was about to make a major reprisal attack on Syria, and believing itself strengthened by new Russian supplies of rockets, aircraft and tanks, sent its army up to the Israel border, and demanded the immediate removal of the U. N. forces. Later the forces began to withdraw. In Israel there was particular alarm at Egypt's threat to prevent shipping from using Eilat again. Appeals to the U. N. and to the major powers brought Israel no reassurance. In June Israel attacked and routed the Egyptians, occupying Sinai up to the Suez Canal. Syria and Jordan (neither of which had

Situation of the Arabian Refugees (1967)

area	population	the number of household
Jordan	722, 687	125, 774
Gaza Area	316, 776	53, 174
Syria	144, 390	31, 154
Lebanon	160, 723	38, 259
total	1, 344, 576	248, 361

fought in 1956) attacked Israel and were both defeated. When U. N. appeals brought a succession of cease-fires, Israeli were still prevailing on all fronts. Arabs defeated only in six days, and Israeli could get four times as large as the land they had occupied until then.

In October 1973 the Forth Middle East War began. It was the first time for Arabs to succeed a containment offensive. Three previous wars were so long and severe that Arabs were tired with them. By this war in 1973 they tried to appeal their situation to the world in order to settle it immediately. They were ready to use oil as a weapon. But the efforts by the U. S. A. and U. S. S. R. brought the war to end after only twenty days and the first peace negotiation was held.

Even now Dr. Kissinger is trying to solve this problem. But there still remain many problems to solve. (The problems of Palestine refugees, territory and Jerusalem)

Now many people fear that the Fifth Middle East War will occur. We came to be aware of this problem by the oil crisis and Palestine guerrillas, especially high-jacking or terrorism by the Japanese Red Army.

Now I wrote down here about what we are studying. When I write this, I have tried to avoid my private feelings or subjective opinions, for I was afraid that you might have prejudice as to this important problem. We must look into this problem for ourselves. It's true that the ways taken by Palestine guerrillas are too cruel, but they may have a certain reason. On the other hand, it is also true that the aggression by Jews is bad, but they may have a certain other reason. Maybe you've ever read a book named "The Diary of a Jewish Girl."

Though we are not in a position to make a right judgement, we must not be indifferent to it since it concerns all human beings. Don't close your eyes to their poor lives in the refugees camp. Now we hope you also have got some interest in this problem. Our knowledge about the issue is not enough yet.

Let's study further with us on the current hot problem.

Keiko Moriyasu
Leader of Discussion Section

Practical English Section

Negro Problem

First of all, our section name is the Practical English Section. Not only the members of our section but all E. S. S. members want to speak English well. So we must study basic English conversation. For it is most suited to us.

For our general activities, we use "English Conversation (NHK)". In this book, there are daily conversations. I think that daily conversation is very important and very useful for us. But in fact, we cannot speak it. Although we are trying to master it.

Our motto is try to speak out. All members of our section are always trying to speak

out. We make mistakes, but we think that trying to speak out is best way. We shouldn't care even if we make mistakes. I hope our section members will continue to keep this motto.

On the other hand, I feel that we must have a great deal of knowledge to speak with foreigners. Even if we can speak daily conversation but lack such knowledge, perhaps we can speak only about simple things. We cannot explain our culture, nationality, feelings and so on. Perhaps they will be bored when they speak with us. I think if we want to associate with foreigners, we must have not only English speaking ability but also knowledge of many things. That is why our club name E. S. S. means "English Studying Society".

Well, last year we studied "Japanese Mind". We are Japanese, but we couldn't explain it clearly. Especially, sincerity, patriotism, as they are characteristic of Japanese. Then we wanted to compare the difference between Japan and America because Japan has many relations with America.

So this year, we decided to study the Negro Problem. The Negro Problem is one of the biggest problems in the United States of America and the U. S. A. is now the main country of liberalism in the world.

On hearing this country's name most people will imagine the Statue of Liberty. This is not only a symbol of New York port but also of American's liberty. This Statue was given by the French in 1866 for 100 years independence commemoration. But U.S.A. has the problem that is racial discrimination.

Now I would like to ask you.

What is "Discrimination?"

What is the meaning of "Black?"

I wonder how human beings can discriminate against Negroes who are also human beings, just because of skin color difference, I wonder why discrimination is permitted.

In order to study the historical background and the present condition. Well, I will explain each group, so please refer to the chronological table of the American Negroes emancipation.

A) the period 1440. 1865

(Geographical discovery. . . . The Civil War ends)

1619 a Dutch ship arrived at Jamestown

1776 the Declaration of Independence

1820 the Missouri Compromise

1831 the Riot of Nato Tarnar

1852 Publication of Uncle Tom's Cabin

1860 Lincoln was elected President

1861—1865 the Civil War

1863 the Declaration of Emancipation of Slaves

1865 Assassination of Lincoln

A decisive event occurred when a Dutch ship for slave trade arrived at the port of Jamestown in 1619. From that time Negroes were treated as slaves.

Then, why did the Americans need Negro slaves? Because the British colonists began to cultivate tobacco plants in order to avoid starvation on the port of those who had landed at

Virginia. Then the Negroes were forced to become slaves just to provide a labor force.

The northern part because of geographical condition had little economical reason for using Negro slaves, so it had far fewer slaves than the southern part.

In 1820, the Missouri Compromise was established. It was decided that the north would be free and established a boundary. Many slaves ran away to go north and crossed this border. As a system to help slaves, the subway system was formed by northern people.

Negroes who were eager for freedom increased in numbers. The greatest riot of slaves in American history was one of Nat Turner in 1831. He was a slave and he felt a mission to give Negroes freedom. The plan was to murder all white families that had Negro slaves, which was very cruel. This riot had an effect on the Civil War.

In 1860, Lincoln was elected President of America from the Republican Party. His greatest purpose was unify the South and the North. He said that it would be better to agree to the extension of slavery than to cause the collapse of the states.

In 1861, the civil war broke out. Even in this war, the discrimination treatment existed inside the North army. And it compelled Lincoln to declare the emancipation of slaves. In 1865, the victory of the North brought an end to the Civil War. And while the slaves in the South were intoxicated with rejoicing, Lincoln was assassinated.

B) the period 1866. 1963 in August

(The Civil War ends . . . The Big march in Washington D.C)

1866 Establishment of the Bureau for Liberated People

1870 Admission of the vote of Negroes

1896 Races might discriminate but were treated equality

1909 Establishment of the NAACP

1914 World War I

1919 Race riot in Chicago

1929 World Panic

1963 the Washington Big March on

After the declaration of emancipation for slaves, they obtained only freedom, they Bureau for Liberated People was organized and gave direct economic support. Their aim was to give them jobs, so they joined up with their old masters who were in great trouble for want of workers on their plantations. They were only employed as strikebreakers at low wages.

In the south there were many lynchings, especially during the period from 1880 to 1910. After the Supreme Court gave a ruling that white men and negroes might live separately in every day life if they had equal treatment.

In reaction to all this Booker T. Washington and W.E.B. Dubois started two separated movements on behalf of Negroes. B. T. Washington thought that the best way was to give vocational education to Negroes, but his idealistic hope was too radical to overcome the difficulties of the situation.

In 1909 the NAACP was founded by white people. Their purpose is the realization of perfect equality between Negro and White.

When the World War I ended, and all the white soldiers returned, troubles appeared one

after another about employment and housing.

An idea of M. Garvey intrigued all of us. He wanted all the Negroes in the U. S. A. to return to Africa in order to find a free country of Negroes. But this movement failed. They wanted to fight and to acquire equality and right in America.

After the World War 2, the Negroes position improved. Most notably, the illiteracy rate of Negroes decreased. This stimulated the Civil Rights movement against all forms of discrimination all over the country.

The climax was the Washington March on, 200,000 people took part, led by Dr. Martin Luther King. Jr.

C) the period 1963 In November. . . . 1970

(The assassination of Kennedy. . . . Today)

1963 The assassination of Kennedy

1964 An enlightning movement of SNCC and CORE in Mississippi
The establishment of Civil Rights Act

1966 S. Carmicheal advocated "Black Power" The white backlash in interim governatorial election

1967 Walter Washington who was a negro appointed the first mayor of Washington

1968 The assassination of Dr. King

The strife of civil rights which began in 1955 and the Negro movement, mainly the Washington Big March, made the conservative Whites especially in the South feel defeat and impatience. In opposition to a movement for the abolition of discrimination, the Whites caused many vicious events one after another. And the antipathy of the South towards President Kennedy was getting stronger and stronger. The assassination of Kennedy in Dallas gave a great blow not only to the Negroes but to people all over the world.

On the other hand, an enlightening movement of SNCC and CORE was executed in Mississippi in 1964. It was natural that there was violent resistance and in one terrible event, three of the participants were killed. And in spite of the resistance of the southern senators, civil rights were strengthend by President Johnson.

In 1966, Mr. Stokely Carmichael, twenty five years old, president of SNCC advocated "Black Power". Governors who had the doctrine of racial discrimination won interim governatorial election in the Southern States.

Against such a series of riots, the Prsident had employed many Negroes in positions which Negroes had never before, for example he appointed Walter Washington, who was a Negro, as the first mayor of Washington in 1967.

Then in the 1970s, many Negro Revolutionaries appeared, Angela Y. Davis is one of the more famous ones.

D) the present condition of Negroes

(employment, population, education, religion etc)

population

City	population	The rate of the Negro population
New York	7,782,000	14 %
Chicago	3,355,000	23 %

Philadelphia	2, 002, 000	26.4%
Detroit	1, 670, 000	29 %
Baltimore	940, 000	34.7%
Washington	808, 000	58.2%
New Orleans	627, 000	37.2%

First considering population, a city which has a large population of Negroes is New York. Most Negroes live in Harlem, and 99 per cent of the population is Negro in Harlem. Recently, in addition to Harlem, places where Negroes have are the Bronx and Bedford stuyvesont.

On the other hand, in Washington the inflow of Negroes has been very large, and the rate of the increase of the Negro population is the highest in the U. S. A.

Considering employment, most Negroes do physical labor while whites do the brain work. Also more Negroes are unemployed than Whites, and Negroes are employed last and let go first. And now, a quarter of all Negroes who are in the prime of life are unemployed.

Almost all Negro children go to school as of 1960. Since 1954 in the border States and the District of Columbia segregated schools were abolished, but in the South many schools remain segregated.

As for religion, most Negroes are either Baptists or Methodists. And the case of literature, sports and music, we can find many Negroes active in these fields.

As I have mentioned above, Negroes have been fighting for equality and to live freely from the 15 century to the present. Through studying this problem, we always have felt as follows. It is very difficult and complicated to solve this Negro problem.

Considering the case of Japan, we also have the problem of discrimination which is an Outcast of Community. We are the same race, but discrimination existed. From this point, perhaps you will be able to understand this Negro problem. There are different races and skin color in contrast to "Black" and "White". But we shouldn't discriminate because of difference in skin color. The "Black" and "White" are human beings on the earth. From now on, we must live to help each other without prejudice for future mankind.

Now, what shall we do to solve the Negro problem? First of all, the most important thing is education, I think. Because to get high jobs (office works), they have high education or qualification. As I mentioned before, now most of Negroes do only physical labor. Their incomes are low compared with Whites. Therefore many Negroes cannot get a high education. They must work to make a living. So I think the education problem and economic problem are closely related.

Well, let's consider home education. Especially women, after several years we will become mothers. And we must raise our children naturally. At that time, what is the most meaningful thing we can do? I think we should teach the Negro problem and everything. If we teach the wrong thing, they will also teach it their children. So this problem will be repeated forever and also other problems of prejudice. This is a small thing for us to do. But if all human beings do the same, there will be a big chance and we will be able to solve this problem, I think.

Now let us consider the minds of Negroes, I believe the masses Negro should not separate,

but unify as real Americans. Their hopes are never to resist America or to separate from America.

Nowadays the Negro problem in America has the possibility of deciding the future peace of the whole world. Because in our present world situation, there are many notes of discord related to the difference between race and skin color.

As I said before, this problem is very difficult and it will take a long time to solve this. But we must solve this Negro problem as one human being. I think the first step is really to know about this. I believe for our future, this problem will surely vanish.

Finally, I hope you will be interested in this Negro problem and you will have your own opinions.

Eriko Ueno
Leader of Practical English Section
Chief of Section Leaders

Interpreter Guide Section

The Golden Pavilion and the Silver Pavilion

In our general section activities, we study basic English Conversation by using the "Tazaki's English Conversation Practice" which explains Japanese culture and customs. We often find some interesting things that we had not known before. I think we must study about everything in order to introduce our culture to foreigners.

Our section also belongs to J. S. G. F. (Japan Student Guide Federation) The purpose of J. S. G. F. is not only to heighten the level of our knowledge and culture through activities, but to render service to international friendship. The Federation holds a Joint Discussion, a Guide Contest and so on as annual events.

This year we are studying about the Golden Pavilion, the Silver Pavilion, and the Muromachi period as the background of those pavilions. Now I'd like to tell you about our studies.

About 630 years ago, in Europe "a century war" broke out, and just at that time in Japan, the Muromachi Shogunate was established, The Ashikagas founded their government right in the heart of Kyoto, at Muromachi. So this period is also called the Muromachi Period.

Politically, this period was a "Dark Age". The orders of the central Shogunate government were not carried out because the local police officials and tax collectors who had originally been only government employees became the actual rulers of those local provinces, and they issued their own orders and laws in their domains. In this way, the feudal lords, called Daimyo came into being. Also, many men of poor origin pushed their way to the upper ranks of the new feudal system, and at the same time, many of the time-honored warrior class sank down to the status of peasants. So it was an upside-down age and a golden age for upstarts, too. But many new types of culture flourished during this period. For instance, the tea ceremony,

flower arrangement, and so on.

Do you know why these arts were introduced in those days? Yes, most of the typical Japanese culture you find today dates from this period. In the case of the tea ceremony, it was introduced from China in those days by Zen Buddhist priests and was developed in Japan. The Zen priests used to take tea as medicine to keep them awake during Zen meditation. We can imagine. The bitterness of green tea would be enough to keep us awake, too!

Flower arrangement was also developed as the Tokonoma alcove became an important feature of such a room. The people called the room which has an alcove and the fancy shelves "Shoin-zukuri". It is the most common style of a Japanese living room.

Now we can select Kitayama culture and Higashiyama culture as the representative ones of this period. And we have chosen the Golden Pavilion, which represents Kitayama culture, and the Silver Pavilion, which represents Higashiyama culture.

We hope to recognize the differences and similarities of both pavilions through learning the culture which I mentioned above.

Well first of all, I'd like to explain about the Golden Pavilion. The Golden Pavilion is a popular name for the Rokuonji Temple belonging to the Shokokuji school of the Rinzaï sect of Buddhism. It stands in a lovely garden at the foot of Kinugasa Hill. Originally designed as a villa of a court noble, it was greatly improved by its second owner, the third Ashikaga shogun Yoshimitsu (1358-1408). He lived there as a priest for eleven years, and spent his last years in this splendid monastic retreat, which was converted into a Zen temple after his death and renamed Rokuonji after the Shogun's posthumous name Rokuon-in. But most of the original structure of the temple has been destroyed by the repeated fires, culminating in the loss through arson of the treasured Golden Pavilion in 1950. However, the present pavilion, an exact reproduction of the original, was erected in 1955 on the same spot.

The pavilion is a structure of three stories, with a bronze phoenix on top of the roof. The first floor is in Shinden style, the second floor is in Buke-style, and the third floor is in Karayo-Butsuden, and there, a statue of Shaka is enshrined.

Do you know about these styles?

The peculiarity of the Shinden style is that there are few partitions, the floor is laid with boards and mats are spread only in the places where people sit down. The Bamboo blinds or draperies are hung inside, and folding screens are used as partitions. Also, it was built in the fashion of Heian nobility. This means that Yoshimitsu devotedly admired the elegant way of life of the Heian court nobles.

The Shoin style, or Buke style, is a construction of 'samurai' fashion which was evolved in the Higashiyama Period. There are many partitions as compared with Shinden style, and it is the most common style of a Japanese living room with a "Tokonoma" or alcove and "Chigaidana" or fancy shelves.

Karayo style is Buddhism fashion with "Kato mado" or arched windows and "Sankarado" or panelled doors.

Now, don't you think it is strange that the style of building is different on each floor? According to the novel entitled "Kinkakuji" written by Mishima. Yukio, the Golden Pavilion was built in an uneasy age, which means against the background called the "Dark Age". So it is

possible to think that this architecture reflects an uneasy world.

It was the time when the style of building changed from Shinden style to Shoin style. So both styles were taken into this pavilion. However, the Shoin style of those days was an incomplete one. As I said before, the real Shoin style was achieved in Higashiyama period some 90 years later. The best example is the Silver Pavilion.

Next about the phoenix. It is called Hoo, which is an imaginary bird of China. The bill is that of a cock, the head is that of a swallow, the neck is that of a snake, the back is that of a tortoise, and the tail is that of a fish. It is said that this phoenix will appear in a peaceful world.

Gold foil covers the outside, hence the name, "Golden Pavilion". But do you know why gold was used?

It is because in those days, gold was the symbol of power and authority. Therefore using gold was the best way to display Yoshimitsu's power and authority. Now I'm sure that you think of the question of why only the first floor is not covered with gold foil. To tell the truth, it is unclear about the pavilion before it was burnt down. However, it is possible to think that the upper part represents high position, having more authority than low position.

Lastly, I'd like to speak about the purpose for which this pavilion was built. As you may know, it was built at a place of retirement and also to show Yoshimitsu's power. He was retired in 1394 and entered the priest hood, when he was 38 years old. He wished to be free from public life after he brought the country under a single authority.

But there is one interesting episode. It is said that Yoshimitsu was on bad terms with his wife because it had been a marriage of convenience. So perhaps he might have built this pavilion to escape from her.

Well next, I'll explain about the Silver Pavilion. The Silver Pavilion is the popular name of Jishoji Temple which belongs to the Shokokuji School of the Rinzaï sect of Buddhism.

It was originally built in 1483 as a place of retirement by Yoshimasa (1435—1490), eighth Ashikaga shogun, but after his death was converted into a Buddhist temple. This elegant two-story pavilion, designated as a "National Treasure" is called the Silver Pavilion because the shogun's original intention was to cover it with silver foil. This intention was never carried out, so the name is really a misnomer, but it is still retained. Why was such an intention never carried out?

Because Yoshimasa didn't have enough money to use silver foil because of the many wars which occurred in those days.

The main hall of the temple contains an image of Buddha, while the Togudo ("National Treasure") to its east holds an effigy of Yoshimasa in the garb of a priest. In the northeast corner of the same building there is a tiny tearoom, four-and-a-half mats in size, which is said to be the oldest tearoom in Japan.

The garden of the Silver Pavilion is similar to that of Saiho-ji. A great admirer of gardens Yoshimasa spent much of his time traveling from one famous model to another, and he was particularly fond of Saiho-ji, which he enjoyed visiting even during a heavy rain. Even the desperate Onin wars failed to dampen Yoshimasa's addiction to Saiho-ji, where he sojourned during periods of battle. Consequently, it is not surprising that the influence of its

garden is to be seen at Ginkaku.

In the garden in front of the main temple, we can find some striped white sand piled up. It's called "Ginshadan", and beyond it, the conic white sand is piled up and called "Kogetsudai". Ginshadan is just over 2 feet high and Kogetsudai is about 6 feet high. No one is certain about the real purpose of the sand piles, which are peculiar to this garden. But we are told that when viewed from the upper floor of the pavilion in the moonlight, the truncated cone appears like a silvery full moon reflected on the earth and the platform gives the appearance of a silver lake. And we have five explanations about the piled up white sand.

1) Both of them were made after the pavilion was built, and the pavilion was originally lower but its present height is 19c.

In those days the purpose of white sand was to make the place look clean when noblemen visited there.

2) Kogetsudai is a mark of the place where Yoshimasa looked at the moon. And Ginshadan represents Lake Saiko in China.

3) Ginshadan represents the sea, or the movement, while Kogetsudai represents the mountain, or the silence.

4) They were made to fill up the space of a pavilion which was burnt down.

5) The white sand made the night garden brightly, reflecting the moonlight.

I'm sure you will be interested in these piles of white sand when you visit the Silver Pavilion.

Now I'd like you to answer one question.

If you have been to both pavilions, which one do you like better?

Generally speaking, it is said that foreigners are fond of the Golden Pavilion and that Japanese are fond of the Silver Pavilion.

Why is this so?

Both Pavilions must be a combination style of Buddhist temple and residence. But as you can see at first sight, the Golden Pavilion is very gorgeous and showy. That symbolizes Kitayama culture and Yoshimitsu's taste. On the contrary, the Silver Pavilion is very simple. We can say that Ginkakuji temple is connected with modern Japanese life as to the history of its establishment. Higashiyama-dono was the center of culture at that time, and the cradle of Higashiyama culture. The history of Japanese life is very long, but the original culture of our recent life came from Higashiyama culture. Therefore modern people can feel at home in the Silver Pavilion.

The culture of the Zen sect is closely connected with the modern life of Japan, so the Silver Pavilion, which is a combination of Higashiyama culture and the culture of the Zen sect, shows Japanese color even now.

The people who visit this temple can appreciate simple beauty through the refined beauty and the calmness which are qualities of our daily life.

Finally, I hope you will visit those two pavilions, and I want you to catch something of their spirit, as well as the Japanese atmosphere.

Yumiko Inoue

Leader of Interpreter Guide Section

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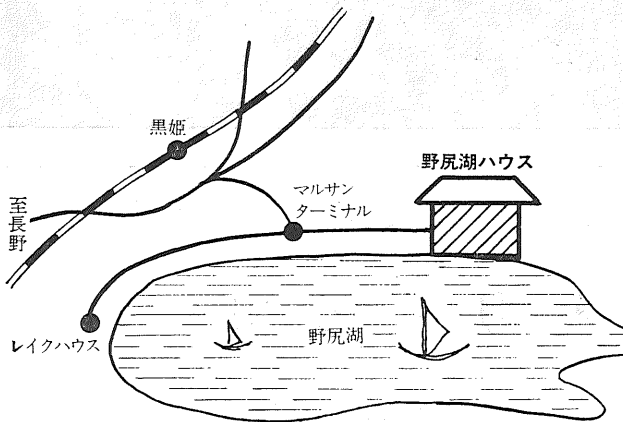
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信越の秀峰黒姫、飯綱、妙高の三山を正面に望み、湖の東岸の静かな入江にある野尻湖ハウスは増築の日本間を併せてロッチの真価を発揮しております。湖畔のグラウンドでキャンプファイヤーを囲んで思い出を語る影は夏の夜の風物詩であります。また冬には近くの黒姫、池の平、赤倉のスキー場のご宿泊にも御利用できます。

野尻湖ハウス施設ご案内

収容人員……ベット100名、和室80名、1泊3食800円より皆様のご希望に添うようご相談に応じます。

設備……水上スキー、ヨット教室を中心にいろいろ楽しんで頂けるレジャー施設がございます。グラウンド、テニスバレーコート、キャンプファイヤーグラウンド、ピアノ2台、オルガン3台、大ホール180名(収)、小ホール60名、水泳施設、モーターカヌーヨット20隻余、ボートはお宿泊の皆様無料サービス致します。

長野県上水内郡信濃町 TEL 信濃町 (026255) 545

マルサングループ

MARUSAN GROUP

上信越国立公園 野尻湖

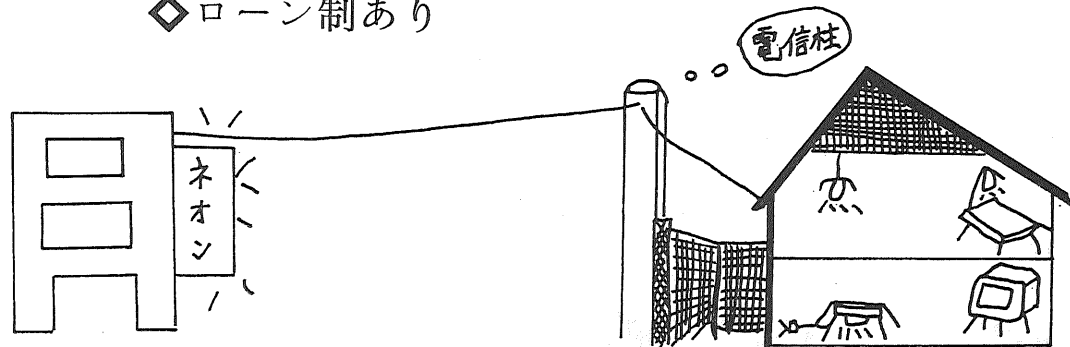
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牧野駅から歩いて10秒

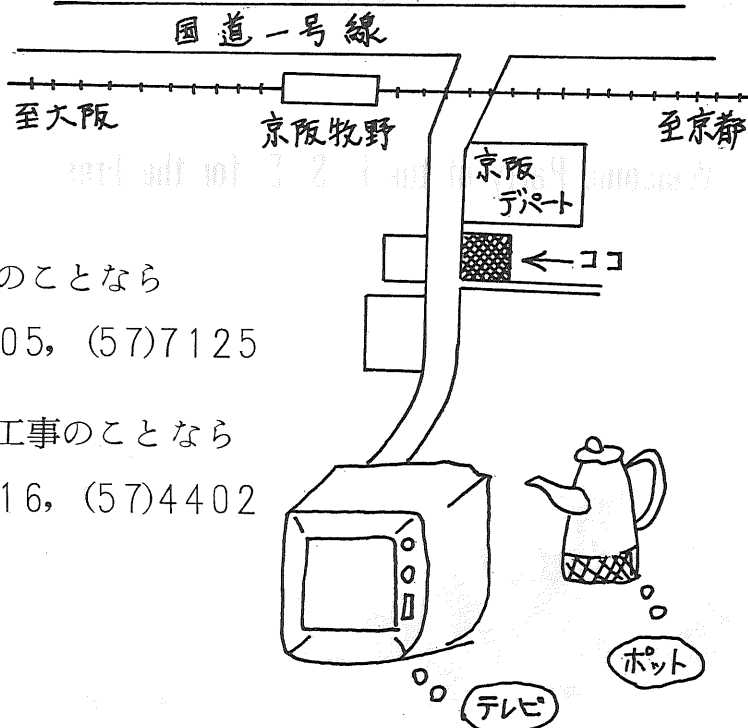
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Our Memories of this Year

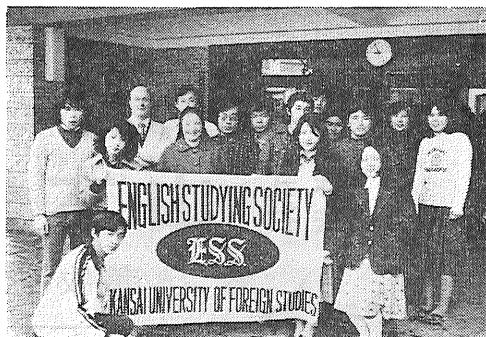
The Spring Training Camp in Fukui Prefecture

We had our Spring Training Camp in Fukui Prefecture from the 29th of March to the 3rd of April. Main purpose of this Spring Training Camp is that we go deep each subject of nine sections. Besides the section activities, we had various oral English practice, Debate and the English oratorical Contest.

We are very glad 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.



At a dancing party



The members of committee and professors.

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.



Welcome Party for Freshmen.

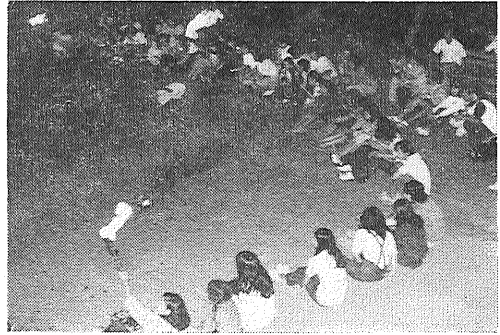
The Summer Training Camp in Nagano Prefecture

We had Summer Training Camp in Nagano Prefecture from the 29th of August to the 3rd of September. Our aims of this camp are "Work while you work, Play while you play." We planned to have various discussions with Freshmen in this camp, which will make for the great progress of all members.

We tried to speak English during the Summer Training Camp and we got used to speaking English. We are very glad that we had an opportunity to make a profound study of each subject of sections.



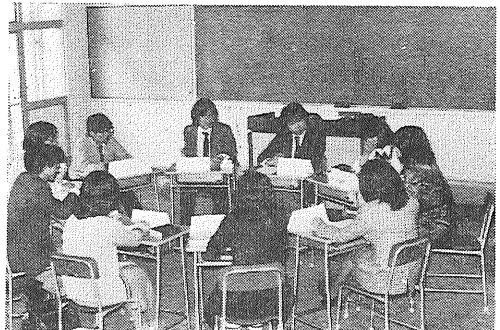
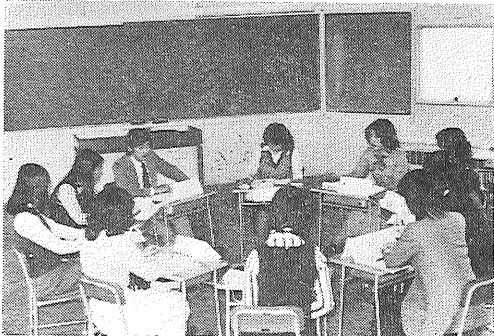
A lovely girl explains Middle East problem at Q's & A's



At a Camp Fire.

Joint Meeting

We had a hot discussion in the Joint Meeting with Poole Junior College and O. U. E.



The impression of E. S. S.

I entered E. S. S. about six months ago, and now I think that our club, E. S. S., is a kind of society. In our club, there is association between the members and this is very useful for us in developing our English ability and in studying English.

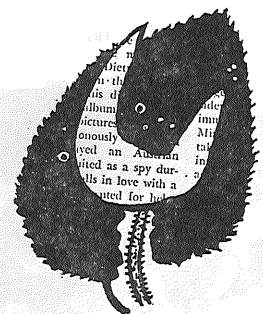
When we study English in our club (Section Activity, General Meeting, Year Meeting, Training Camp, and so on), we have some mutual relationships and influence one another. For example, in our section activity, we freshmen are receiving the sophomores' and juniors' guidance and we are trying to show good results to our elders (sophomores and juniors). All of the members think about and study various problems together, the juniors speak English fluently and we freshmen think seriously that some day we are going to become better English speakers than our elders. To discuss with our elders encourages us to work harder.

To continue doing our club activities is a very good way for us to develop our English ability (speaking, hearing, writing, and so on) and a wonderful way to make good friends.

In fact, we are very busy on account of our club activity, but on the contrary I think that we can live every day fully because of it. I believe we E. S. S. members can achieve our aims through our club activity.

Yoshitaka Yoshikawa
Grade Leader for Freshman

印刷



高槻市八幡町7番8号
でんわ 0726(75)0126

日本語 盛進堂印刷所 外国語

From the Editor's Room



We are very delighted to have the opportunity to publish this pamphlet for our University Festival, we worked as hard as we could to publish it.

In compiling this pamphlet "E. S. S. Vol. 9," We wanted to make it an attractive one and expect that this pamphlet will be an interesting and instructive one for the readers. We also hope it will help you to know about the E. S. S.

Lastly, we wish to thank the President, the V. President, and the Professors of Kansai University of Foreign Studies who assisted us.

The Editorial Staffs :

Terunobu Morita
Ikushi Koike
Akiko Hoshika
Michiko Nakamura

BONSOIR

TEA ROOM

ビリアード

HIRAKATA SHI MAKINO

TEL (57) 3 5 9 1

