

Up with English

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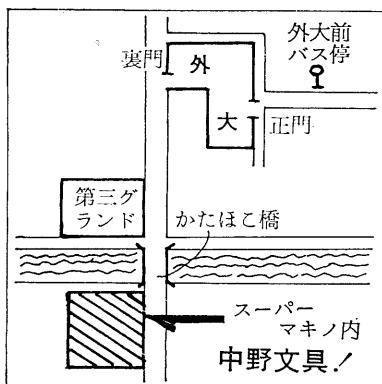
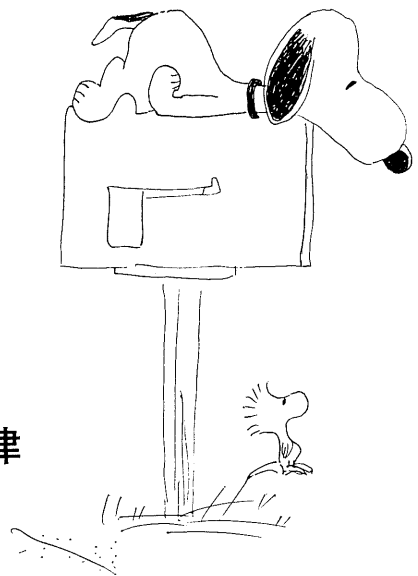
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GREETING



“And now the end is near and so I face the final curtain
My friend I’ll say it clear
I’ll state my case of which I’m certain
I’ve lived a life that’s full
I’ve travelled each and every highway
And more, much more than this
I did it my way”

These are the verse of the song “My Way” composed by Paul Anka. I love this song. This song tells me a lot of things. This song has been my guiding principle everytime and everywhere.

Then, what are the guiding principles of the E.S.S.? I would like to take this opportunity to show you our studies and principles.

Our principles are as follows.

1. Reserching various subjects through English
2. Cultivation of English ability
3. Promotion of fraternity among members of the E.S.S. through club activities.
4. We aim to help the promotion of English Education in Kansai area.
5. We aim at bringing about international goodwill and world peace.

Now we are going to show you these guiding principles at University Festival. University Festival gives us an opportunity to achieve these aims.

We have been studying various skills of English and have always been trying to find out better ways to carry out our plans in effective and efficient ways.

When we organized new administrative bodies, we have decided that we would try to realize what the E.S.S. really has been. Because some of us have come to feel that our club is now at turning-point from the historical viewpoints. Two years have passed since the Discussion Section was established, for example. It is very difficult, however, to find out better way to manage new section. Because characteristics of members have been changing year by year. If the present system would not be harmonized with characteristics of members, it would not be efficient way. But, it is very difficult to maintain status quo ignoring the changes of way of thinking or characteristics of members and newcomers. This tendency can be applied not only to Discussion Section but also to other sections.

Those are reasons why we have decided to study present system and characteristics of members or newcomers before we start the reform of the E.S.S.

Now we all the members of the E.S.S. of Kansai University of Foreign Studies are making every effort to make our club better. I hope that all the members have their own identities and principles and continue to make efforts so that they can develop the E.S.S.

Finally I would like to extend my heartfelt thanks to the university authorities, to all the professors who consistently support us in our each program.

Teruaki Fujisawa
President of the E.S.S.

A handwritten signature in black ink that reads "Teruaki Fujisawa". The signature is written in a cursive, flowing style.

To the Members of the E.S.S.



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

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

To understand the culture of other nations and peoples, our students must have the ability to communicate intelligently. It is for this purpose that I have established a new Language Laboratory by which our students can be given an intensive training in English. I hope that many of you will avail yourselves of this opportunity.

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

Takako Tanimoto, D.H.I.

President

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

To the Members of the E.S.S.

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

Also through your club activities, you have developed ease and facility in personal and social communication. You have sponsored cultured social gatherings and through this medium



you have been trying to educate the **WHOLE** person for a full, active and happy life.

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

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

Do not abandon your initial enthusiasm, and I hope that all of members of the E.S.S. will make it.

Sadato Tanimoto
Vice President

A handwritten signature in cursive script that reads "Sadato Tanimoto".

ESS Festival Pamphlet



During the summer vacation, I was able to go to your summer training camp at Shiga Kogen in Nagano. This was not the first time that I have gone to an E.S.S. training camp. I have been to such camps on numerous occasions over the years. However, it always seems to me that each camp I have attended has had characteristics quite different from any of the ones I had gone to previously. The camp this summer was no exception.

What impressed me this summer was that the average ability of those taking part seemed much higher than in the past. The leaders at the camps have almost always been quite capable, but sometimes, in previous years, the freshmen, and even some of the sophomores, have not actively participated in many of the activities. Such was not the case this time. In the discussion groups that I joined, I found that almost everyone volunteered information and also that there was not such a marked difference in ability between the freshmen and the upper-classmen.

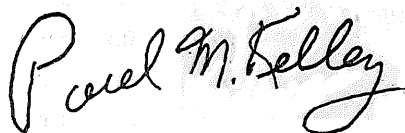
This is obviously a sign of progress and I hope that the younger members of the E.S.S. will continue to make valuable contributions toward making the E.S.S. an even better club in

MESSAGE *****

the future.

Finally, I'd like to congratulate everyone who has assisted in making preparations for the school festival. Your accomplishment here provide further evidence of the fine progress that you are making.

Paul M. Kelley
Instructor of Kansai University Foreign Studies



Members of the E.S.S. at Kansai Gaidai



You are to be congratulated for the many things which you have accomplished this past year in your club. I had the opportunity of sharing with you at your summer training camp in July at Shiga Kogen. It was a privilege to be with you in such a cool and pleasant place and to escape the heat of Hirakata. Many of you worked very hard together to prepare for your summer training camp. Your leaders were very busy while you were there, seeing that everything ran very smoothly. It was evident that those of you who participated in the speech contest and in the debates had spent many long hours getting ready for these events. Everyone who spoke gained in their facility in the use of the English language.

It was a week or so ago that I congratulated the foreign students coming to Kansai Gaidai for choosing to get part of their college education in a foreign country. This certainly is a way in which two cultures can come to know each other better. I also told those students to be diligent in their study of Japanese. If they are diligent and are able to speak the language, they will get to know the Japanese people better than through any other way.

I do not believe that it is necessary for me to tell the members of the E.S.S. to be diligent students of English. From all that I have seen you are studying English very faithfully. By doing so you also can contribute to the understanding of other cultures.

In closing I want to say thank you to so many of you for being so kind to our children. It is true that they were helpful to you, but you also were very helpful to them. In this way you were aiding the understanding of our two countries, and thus contributing to internationalism which Dr. Tanimoto said in her letter of last year to you is the basic tenet of Kansai Gaidai.

Paul Baumgartner
Gustavus Adolphus College
Exchange Professor





松本道弘

日之回は決戦

関西外大ESS

英語はペラペラしゃべれる。単語も沢山知っている。日本人同志ならば通じるが、外人が話している英語は、よく理解できない。こういう経験をお持ちの方々がおられると思う。これは英米人と日本人との発想の違いによるのである。聞き手に話し手が甘えてしまう日本語に対して、完全に距離をおいた英語という言語の持つロジックによるのである。

関西外大の基本理念はインターナショナリズムと聞く。異文化間コミュニケーションを目標とするのならば、まずロジックを学んでいただきたい。ロジックを学ぶ上で、私はディベートをすすめる。ディベートでは、一瞬一瞬が勝負であり、決戦である。

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

Discussion Section



Yuji Kodama

May We Be Critical Persons in the Discussion Section!

Now that almost all of my time in this club, the E.S.S., has gone by, and the school festival, held on campus, is the last job for me as a leader of this section of the E.S.S.

I should like to tell you about our activity through these pages. In our saner moments at least we want to think clearly, for confusion of thought is such a disabling thing. It deprives us of so many personal satisfactions and prevents a proper understanding of life and its problems. If you are uncritical of what you read and hear, if you cannot analyse an argument, you will have to take too many things on trust. More than that, the man who has never learned to construct an argument on sound principles cannot play a very effective part in discussion, whether it be speculative or practical.

The term "critical", like many other words in our vocabulary, has more than one meaning. When we say that someone is critical, we usually mean that he is inclined to find fault with others and to judge them severely or unfavorably. But "critical" also means "exercising or involving careful judgement or judicial evaluation." Thus we distinguish between the faultfinders and the critics.

A critical person is one who examines what he reads and hears with a questioning attitude. His mind is alert. He does not passively accept whatever is said to him. These are two basic questions a critical thinker keeps in mind. One question concerns the truth of statements and assertions; the other question concerns the soundness of reasoning.

Logic is the study of the rules of reasoning, or the principles of intelligent thinking. Logic shows us how to analyse arguments, determine probability, assess claims of cause and effect. Thus the study of logical rules and principles provides many of the tools to think critically.

The chief goal of this section is to get how to use some of these tools of logic so that we will be better able to determine the truth of a statement and the soundness of an argument. As we work our way through this section it is important that we understand that the goal we should strive for is not simply a mastery of the terminology of forms of logic, but rather it is an understanding of how to apply these rules to our own reasoning and to the reasoning of others.

Well, discussion is directed at those who wish to develop the habit of thinking intelligently. To this end, we choose a wide variety of topics. These topics include aspects of political and economic affairs, historical and literary interpretation, education and morality, philosophy, communication, language usage and so forth.

We usually have five or six Joint Meetings with other universities for discussing every year, and everything is going according to this plan, we made after minute investigation at the beginning of this year.

- April Topic: "Trading War Japan - U.S.A. - E.C."
with Osaka University of Economy
- June Topic: "The Equality of Men and Women"
with Ritsumeikan University
- July Topic: "The Sea and Poison" written by Shusaku Endoh
with Osaka University of Education
- October Topic: "How do we live as Japanese?"
with Kobe University of Foreign Studies
- December Topic: "Seniority Order Wage System"
with Kyoto University

By working through critical thinking systematically in many discussions, we acquired the skills for critical analysis and expression and learned to apply these to problems and issues with which we were confronted. This means we can analyze any topics of any fields and form our own opinions, and give them on everyone. Of course, we have still lots of problems which confront us, and we must do everything in our power to solve them.

After all, every complexity can be reduced to simplicities by getting skills for analysis through discussion, and this is how we make our world intelligible. To many readers this may seem unnecessary, yet it is so fundamental, and furthermore, so often neglected, that I feel justified in laying stress on it.

Thank you.

Leader : Yuji Kodama

History Section



Keita Tsutsui

Yamataikoku & Himiko

I want to express my hearty thanks to have this opportunity to speak to you about our study of the History Section of the E.S.S. on behalf of all my members.

This year, the History Section members have been making research into the Yamataikoku country and that queen Himiko, and have been striving to raise the level of our English ability.

A great deal of books as to where Yamataikoku was located have been published up to the present. It will get nowhere if the great ancient tomb raised for Himiko who controlled her country called Yamataikoku as a queen is not found out.

So we decided not only to undertake the dispute of Yamataikoku but also to study the Japanese mores and circumstances of those days from the standpoint of various studies, such as

history, archaeology, linguistics, and folklore with historical materials and the remains.

The article of 'Gishi' wajinden tells about tillage that Wajin grow rice plant, hemp, and mulberry and they rear silkworms, and there is a table which indicates that fresh vegetables are always eaten, because it is mild all the year round. And it also tells that vessels called "Takatsuki" are used at meals, but they eat with their fingers. Although this article is a good guide to the study of the third century of Japan, we should not swallow it whole because it treats the Japanese standard of living and folkways so lightly. They had already made great rice cultivation of paddy fields in Japan. Not only seeds, such as barley, soybean, and German millet as remains, but also remains of paddy fields are discovered. So the theory that the Agricultural Society existed in Japan in the third century is established. They were supposed to eat steamed rice which was threshed. Other grains were also good to eat by cooking, such as steaming and boiling. There are usually two classifications in rice; one is steamed rice which is called "Kowaii," and the other is boiled rice which is called "Himeii." As the Japanese lived on "Kowaii" rice mainly in the Nara and Heian era, it is thought that they also lived on it in the Ancient tomb era. The Japanese live largely on "Katagayu" rice which is a kind of "Himeii" today. Seeing that Japan was blessed with abundant natural foodstuffs, we can infer the fact that they were well grown comparatively. On the one hand rice cultivation stabilized eating habits, on the other hand class society resulted from it. That is to say, the private ownership system concerning cattle breeding, farm produce, and land was built up. And people had the idea that people who had private property were higher in rank. People of the ruling class were called "Tajjin," on the other hand the lower classes were called "Geko."

Next, I would like to touch on the Japanese characteristic of those days concerning physical constitution. Woman was generally four feet eight inches tall. Man was five feet tall on the average. The Japanese were the shortest in height in the Stone Age. They have been gradually taller ever since. However, there is a circle of every six hundred years when they are taller or shorter repeatedly. Judging from ashes of people who lived in the Yayoi era and the following Ancient tomb era, they must have been short-legged, long-trunk, and round-faced.

Thirdly, let me touch as to what kind of language they spoke. It is written in the 'Gishi' wajinden that Wajin say, "Oh" in reply to call. This word "Oh" became the origin of Japanese way of answering afterwards. To give an example, in Noh farces and Noh songs since the Japanese Middle Ages, this reply was often used. It is the last years of the age of civil strife in Japan since the Japanese used "Hai" as the way of replying. We can infer that the language of the "Yamataikoku" era belongs to the same linguistic family as modern Japanese languages from this above-mentioned example. Research of the Japanese etymology has been done recently. Japanese comes under the Ural-Altai in this field. To give an example of "Watashi wa mainichi gakkō e iku," this word order in the Ural-Altai is as follows; Subject (Watashi) + Complement (mainichi) + Object (gakkō e) + Predicate (iku). In the case of English, it is as follows; Subject (I) + Predicate (attend) + Object (school) + Complement (everyday). I take this occasion to say that English belongs to the Latin-European system of languages. On the other hand the words of ancient Vietnamese that are characteristic common to the Japanese

archaic words were discovered at Vietnam in South-east Asia. Those seem to have been the same grammar as Japanese once too. Judging from this fact, the theory that Japanese is ancient Vietnamese, namely, the Ural-Altaic family of languages is established. I do not think it impossible that Japanese is connected with system of South-east Asian language because the characteristic of the Japanese standard culture, such as food, clothing and shelter are very closely connected with those.

Finally, I would like to explain "Himiko" herself and her work by analyzing her name. Analysis shows that "Hi" was a prefix to the respectable person; they prefixed "Hiko" to a man's name and "Hime" to a woman's name. To put it in the concrete, "Hime" shows "Himemiko." But, "Himemiko" was called "Himiko" for short. Therefore, "Himiko" must have been an honorific of common noun of those days. I can tell you the reasons why "Hi" word was taken as an honorific of man. "Hi" means something superhuman, such as the sun and fire in Japanese. "Hi" word of "Himiko" also shows holiness and miracle. And "Miko" shows mankind. In above-mentioned conclusion, I do not think it impossible to conclude that a woman called "Himiko" must have been a sacred and miraculous person.

Keita Tsutsui

Leader of History Section

Literature Section

Junichi Satoh



The World of Shusaku Endoh

We members of the Literature Section took up "The World of Shusaku Endoh" as our topic for this year and have studied it seriously. We read several novels and reviews and analyzed them — *The Life of Jesus Christ*, *Silence*, *Shiroi Hito*, *Kūroi Hito*, *The Sea and Poison*, *Watahiga Suteta Onna* and *Wonderful Fool*.

It was difficult for us to understand what he wanted to say in his novels. Probably, I guess we could not understand him enough. But I am convinced that we could understand how we can think about a novel in order to analyze it.

Simply speaking, Mr. Endoh is a unique writer. For, he writes not only humorous stories but also cultural and religious novels. He is a very famous writer throughout both branches of literature. His literary style is very humane and historical. We got it in each of his novels, especially in *The Life of Jesus Christ* and *Silence*.

The Life of Jesus Christ is a historical novel that depicts Jesus Christ. Generally speaking, Christians believe that Christ could work miracles and save the sick and the poverty stricken. But Mr. Endoh depicts Jesus Christ not as a competent man who could work miracles, but he was a common man who taught his doctrine. Mr. Endoh read the Bible and deeply investigated many materials for the study of Christ and depicted Christ in his world.

Silence is also a historical novel that depicts apostates. The hero is a strict Portuguese Catholic priest. He came to Japan bravely to propagate Christianity, although Christianity was prohibited in those days. He continued to propagate Christianity for his life. But at the same time, he noticed that in those days Japanese believers made their own Christianity. That is, the Japanese view of religion was different from that of Westerners. Finally, the hero came to apostatize to save believers from death. In *Silence* Mr. Endoh depicts the essence of Christianity and the Japanese way of thinking.

Lastly, we have studied this theme "The World of Shusaku Endoh" for a year. I think we succeeded to choose this theme because, we realized that reading a novel is very enjoyable.

Jun-ichi Satoh

Leader of Literature Section

The World of Shusaku Endoh

I am very glad to present Shusaku Endo and his novels. I hope that many of you will understand his way of thinking and his charm. My comment is as follows.

- (1) his personal history
- (2) his opinion in his novels
 1. the strong and the weak man
 2. 'the religion of Father' and 'the religion of Mother'
- (3) his charm in his novels

At first, I want to explain his personal history. He was born in 1923. His mother had a violent temper, and his father wished to live a common life. Their character was quite different. Therefore, they had family trouble. Finally his mother was divorced from his father. His mother depended on Christianity for moral. She forced him to baptize, and she brought him up very severely. He resisted her and tried to give up Christianity, but he could never do so. After his mother's death, he was attached to her and Christianity, which she believed in. He graduated from Nada Junior High School and Keio University. In 1950, he went to France to study. In 1955, he won an Akutagawa prize.

Next, I want to talk about the characteristic of his novels. He writes about the weak men. They are weak in their mental point. I wonder why the author touches upon the weak man. He thinks most people, including himself, are weak. Endo thinks the weak man is also a human being. When he saw their anguish and grief, he wanted to pick them up. His novels became successful, because his readers could identify with his characters.

Next, I want to explain his opinion. He uses these words, 'The religion of Father' and 'The religion of Mother'. I would like to explain the meaning of these words. In the period of Edo, Christians were persecuted. Many people died martyrs. Many pastors taught 'Counsel of martyrdom'. It was called 'The religion of Father'. On the other hand, many people apostatized, and became crypto-Christians. They sought for something to forgive them and to comfort them. They sought for help from Virgin Mary. It was called 'The religion of Mother'. This tendency suited Japanese religious sentiment. Generally speaking, Japanese do not tend to

make efforts, but tend to appeal to something for mercy. He wants to say that it is important for us to believe something and make efforts.

Finally I want to talk about his charm. He writes not only serious novels but also humorous ones. Both are admired by many readers. I like serious novels better than humorous ones, because many moral issues are brought forth. Also I can not help admitting that his opinion has hit the mark. In his novels, the heroes conform to the readers. The heroes are weak men and ordinary persons. So the readers can understand their character and their way of thinking easily. Therefore, the readers can find themselves in his novels. I think his novels are warm-hearted ones. He has something to believe in. It is Christianity. His thought toward Christianity is different from other believer's opinion. I think the person who has something to believe in has confidence toward his life and opinion. I think this is one of his charm. I think he grasps Japanese racial traits very much. I also think that his opinion has hit the mark. On the other hand, he writes many humorous novels. I think these novels adhere closely to life. When we read these novels, we do not laugh, but it is very convincing. I want to recommend you to read his novels if you have free time.

Thank you

Sub-Leader: Kazue Okuda

(continued to page 21)

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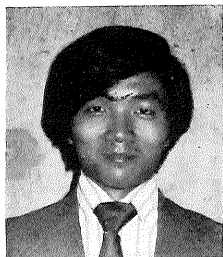
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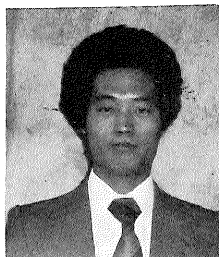
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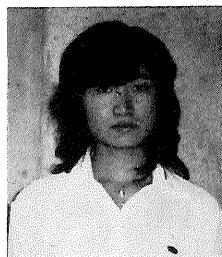
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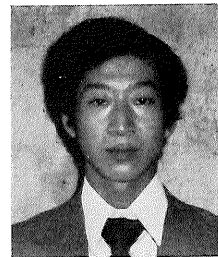
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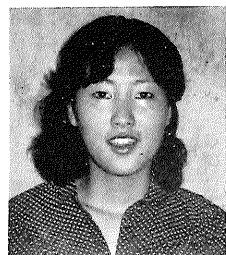
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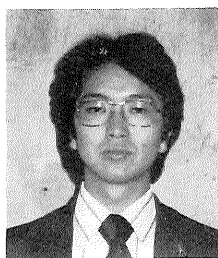
Committee and Chairman



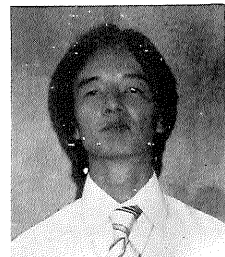
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Chief of Conversation
Charge



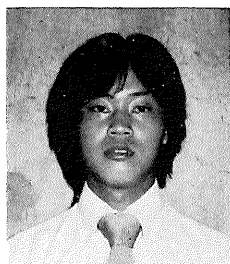
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Grade Leader for Junior



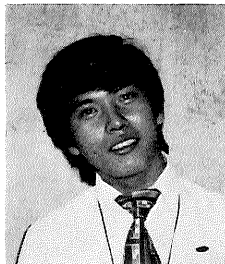
Teruaki Fujisawa
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Yasuhiro Yamada
Grade Leader
for Sophomore



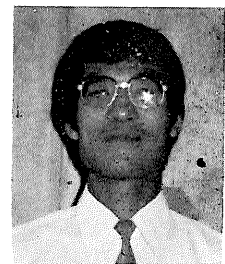
Jun-ichi Yamashita
Grade Leader
for Freshman



Jun-ichi Sato
Chief of Section Leaders



Hatsuko Morimoto
Chief of Section Leaders
(J.C.)



Hiromu Kurita
Chairman



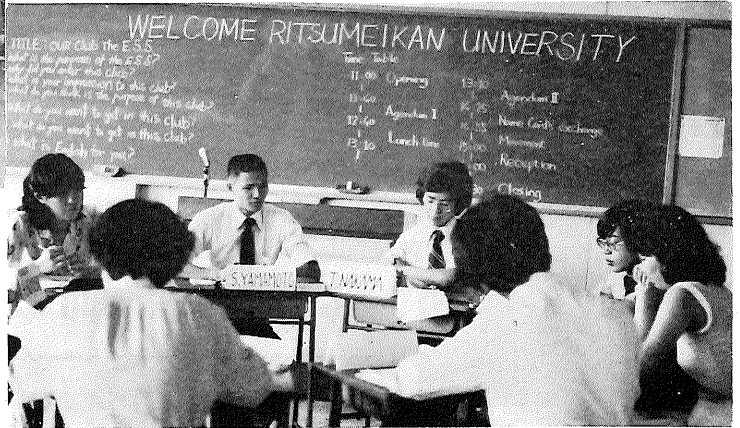
Welcome Party for the Freshmen

Some seniors played an exciting story watched by the freshmen at Welcome Party.

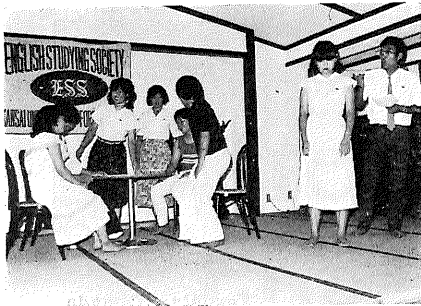
Joint Discussion for the Freshmen

The freshmen made a great step forward through the Joint Talking with Ritsumeikan Univ.

Our Memory



The Summer Training Camp in Nagano Prefecture



↑ All members gave the actors a big hand at the Drama Performance.

“Their fire shall not→
be quenched”.

Remember the word, “Do it anyhow!” This was the slogan of our Summer live-in Seminar at Shiga-Kogen from July 28th to August 2nd. Every member showed his spirit in various activities, especially many freshmen took part in the Speech and Debate Contest this time.

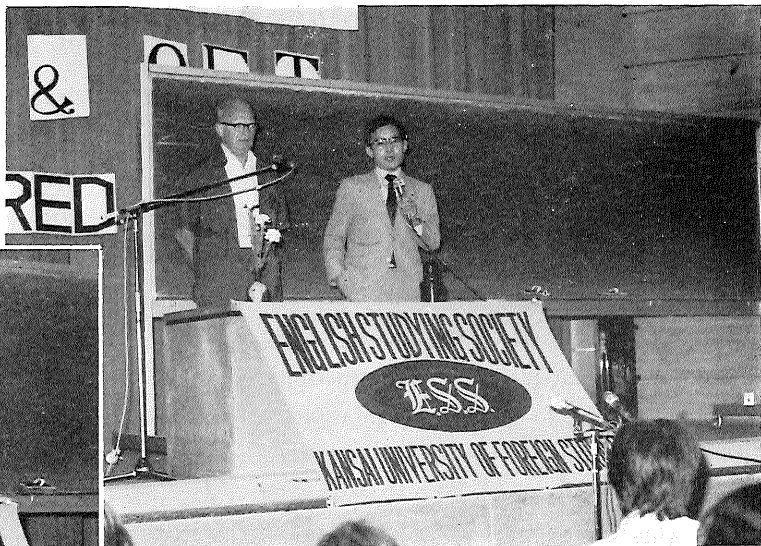
We didn't only try to research subjects but built up our character. We did it anyhow.



↑ We a
mitter

Every
forward

es of This Year



Lecture Meeting by Mr. Michihiro Matsumoto

At the end of May in 1978, we invited Mr. Michihiro Matsumoto who is an instructor of N.H.K. T.V. English conversation Step III to make a lecture meeting with him. The title of his lecture was "Give & Get" which is the title of his book. In this lecture, he suggested us to learn debate to be internationalist. Because Western people especially English speaking people make their argument very logically. But Eastern people especially Japanese people do not. By this gap, problems like "Dolphine Issue" come to us. To live in this international community, we of Japanese have to learn how to make logical argument. Debate is the best way to make it.

Some of the E.S.S. members were very impressed by him and went to America with him to learn debate.

By his lecture, we of the E.S.S. also suggest to the ail of the students who learn English that speaking is not communication, so why learn debate.



e well managed by com-
members.

member eagerly looked →
to this moment.



An Explanation of the E.S.S.

The E.S.S. is a club to study a certain subject through speaking English under the logical way of thinking. So the letters E.S.S. stand for English Studying Society which is different from the E.S.S.'s at other universities, what we call, English Speaking Society. Now we have a section system to study something with the members' preference. In the university unit, we have four sections: The Discussion, the Politics & Economics, the Literature, and the History Section. In the junior college unit, we have also four sections: The Junior college Discussion, the Interpreter Guide, the Practical English, and the Drama Section. Each section meets three times a week at least and we sometimes have a joint discussion with other universities as a whole, in order to enlarge our thoughts, or cultivate our English abilities each other.

Concerning to the management of the E.S.S., we have two bodies, so called, "the Committee" and "the Leaders Conference." The Committee consisted of eleven members: President, four vice presidents for paymaster, planning department, negotiation department, general affairs department, chief of conversation charge, grade leaders for each grade, chief of section leaders for each unit, and secretary.

As for the Leaders Conference, it consisted of the eight leaders of the sections, and these bodies have a discussion about various problems in order to do our daily activities smoothly once a week at least.

Finally, I'd like to introduce the big events of this year as follows:

The Activities in 1978

FEB.	Farewell Party
MAR.	Spring-Lodging
APR.	Recruitment of Freshmen First General Meeting
MAY	Welcome Party Recitation Contest
JUNE	Start of Section Activities and Grade Meeting Lecture Meeting Joint Discussion with Ritsumeikan Univ. (Only Freshmen) Joint Discussion with Ritsumeikan Univ. Language Festival
JULY	Summer-Lodging
NOV.	University Festival
DEC.	Joint Discussion with Kyoto Univ. English Oratorical Contest (Five Universities of Foreign Studies) Guide Contest (J.S.G.F.) Christmas Party

Hiromu Kurita
Chairman

Voices from each Section E.S.S. PART II

Politics & Economics Section



Yuichiro Sono

“The only section that accomplished a monumental work in the E.S.S.” Which section is it? Needless to say, we Politics & Economics Section. Since the establishment of the E.S.S., this myth has been told. And now our E.S.S. entered “The Age Of Uncertainty”. So it is very difficult for us to succeed to this myth under “The E.S.S. of Uncertainty”. Then, how should we catch the target that Politics & Economics Section aim to this year in order to inherit a eternal myth? And this year, our target is “English and Political & Economical Research should be well-balanced.”

The idea or plan for this achievement is to take a new system that we can brush up English ability itself. This new system is E.D. (English Department) which was set up under all of our agreements and organized by four persons. Now I’m sure that this E.D. will contribute to the accomplishment of our target under the Seikei Spirit, of “Seikei Members should be elite!”.

Endless Battle For Seeking The Best International Monetary Order

Before I give you the explanation of this year’s title, I’d like to make introductory remarks for your better understanding.

Last year, we Politics & Economics Section challenged the Multinational Enterprises and researched them from the definitions to their way of surviving in the international business world, seeking the best way for the Multinational Enterprises (including the Japanese General Trading Firms). It was easy for us to search the definitions or some incidents which the Multinational Enterprises caused, however, it was not so easy for us to find out their best or proper ways of surviving while prospecting the international world economic transition. Because it was difficult to prospect the international world economic transition under the today’s imbalance of the international monetary order.

So we believed firmly that we could not find out even the proper way of the Multinational Enterprises without solving the international monetary problems.

As a first step of researching the international monetary system, we researched the IMF (International Monetary Fund) after making out the historical background of the classical gold standard system and the reestablished gold standard system until spring training camp.

And we divided the IMF into two sides. One is the IMF under Bretton Woods System. The other is the IMF under Kingston Agreement.

Under Bretton Woods System, the role of assisting countries in temporary balance of payments difficulties fell to the IMF. The principal feature of its organization was to create a fund or pool of many different currencies on which individual countries would be able to draw in terms of need.

First and foremost, the principle that the international monetary system must facilitate unrestricted trade and investment was reaffirmed.

Secondly, national currencies would be defined in terms of gold parities, and exchange rate would therefore be fixed.

Thirdly, international liquidity would be made available in sufficient amount to tide countries over periods of temporary balance of payment's deficit. The IMF does not add permanently to international liquidity, however, SDRs (Special Drawing Rights) are an exception to this rule.

The IMF meeting in Rio de Janeiro in 1967 was historic for approving the outline agreement of "a facility based on Special Drawing Rights in the fund." The new SDRs (popularly called "paper gold") are simply entries in the IMF ledgers that allow deficit countries to settle part of their payments imbalances with allotments of SDRs.

The new IMF under the Kingston Agreement is quite different from the previous IMF about the exchange rate system. This exchange rate system changed from fixed exchange rate system to floating exchange rate system.

This cause was connected with the dollar crisis of August 1971. At that time, the convertibility of dollar into gold was suspended. And this dollar crisis eventually led to the Smithsonian Agreement of December 1971. This agreement provided for currency realignments including a dollar devaluation and revaluations of most European currencies and the Japanese Yen.

In addition to these realignments, the margins between the new parities and their upper and lower intervention points were raised from 1 to 2.25 percent, thus allowing a total margin of 4.5 percent. And in 1973, at last several major currencies, such as Yen thus floated.

Another different points under Kingston Agreement were to reduce the role of dollars and to increase the amount of SDRs.

And nextly, we focused our research on exchange rate system until summer training camp. All of us studied the international monetary order from the classical gold standard system during 1870-1914 to the present international monetary order considering merits and demerits of both of exchange rate systems (fixed exchange rate system and floating exchange rate system), and lastly we discussed debatably which exchange rate system would be better or effective in all of the world in the future.

But it is very difficult to prospect which exchange rate system will be suitable for the future international monetary system. Because policy or strategy of every country is quite different and changing day by day under "The Age of Uncertainty" and then the process of policy-making in international monetary affairs depends as much on the art of international financial diplomacy of econometric relationships. So, when we prospect better exchange rate system,

we have to know deeply the situation, policy, strategy of each country.

But we cannot help challenging this difficult job. As you know well, this year the problem on exchange rate system is the most important problem in the present international monetary system. Therefore considering better solution of this problem, we continue to seek the best way for the present or future international monetary order.

Yuichiro Sono
Leader of Politics & Economics Section

Discussion Section of Junior College



Hatsuko Morimoto

Group discussion is essential to democratic society. Discussion, whatever its style, has a significantly important role in the decision and policy making process. In the Congress, for example, in order to pass one bill, discussion is required. On the other hand we are always gathering and talking about some problems, such as our club activities. Through such discussions, we can obtain information, think of others, and get proper direction for betterment, which might be the original purpose of discussion.

To the Participants

The discussant must be a communicator; of that I am sure, because discussion is one of the methods of communication. The dictionary says that the meaning of communication is the interchange of thought or information. I think that speaking is not communication, because you cannot interchange thought or information by only speaking. In discussion, you should get what he says and give him what you want to say exactly, like a ping pong game. This might be communication, because you can interchange thoughts or information with a participant in discussion. That is a definition of communication. To those who want to be a communicator in this international world, I suggest that you experience the type of discussion which is explained in the accompanying material.

Definition of Discussion

Discussion takes place when persons who are interested in a specific problem gather to discuss it in the hope of arriving at a solution or clarification. Discussion has the three following characteristics:

1. Discussion is purposeful.

If the purpose of discussion is not clear, there is no significance in having the discussion. Discussion, by nature, is a necessary element of decision-making in this democratic society. To be successful, goals of discussion are decided upon at the outset, are clearly defined and

understood by the group, and are kept constantly in mind during the discussion.

2. Discussion follows a systematic, logical plan.

Effective discussion results from availability of accurate evidence, freedom from bias, cultivation of suspended judgement, careful testing of fact and opinion, avoidance of suspicious reasoning, and systematic development of the topic that is being considered.

3. Discussion is an oral process.

As long as discussion is one kind of oral communication, the element of speech is required in order to make others understand what we want to say.

Effective Participation in Discussion

In order to make your participation effective, some basic knowledge of discussion itself is necessary. As long as you cannot grasp the stream and contents of a given topic and agenda, your participation will be worthless. Even if you can grasp its stream, unless you can apply your thoughts, your participation will also be meaningless. Therefore I want to pick out some points to explain discussion itself.

1. DISCUSSION-MAKING PROCESS

Basic knowledge of this process helps you grasp the stream of a given subject.

A. Selecting the subject.

The subject ought to be worth while to the discussants who will expend much time and effort in investigation and preparation.

B. Setting the final goal and problem which should be solved.

The final goal ought to be examined with its justifiability, in other words, the final goal should be justified by all the discussants. The cause-effect relationship of the problem ought to be clear and visible.

2. OPINION

A. Introduction

1. About the significance of a given discussion.

2. The definition of the most fundamental key word in a given discussion.

The examples above are popular in discussion tables.

B. Conclusion of opinion

It is better for you to pick out the points you are going to express in your opinion, because it makes it easy for other discussants to understand your opinion.

C. Contents, main arguments

In order to express yourself effectively and to persuade others with what you say, we should learn constructive speech in debate; that is, the combination of 'claim', 'data' and 'warrent', is required.

D. Evaluation

Estimation means your philosophy or thought of some problem you mentioned in your opinion. You should clarify the process how you came to have such an estimation.

In this sense, estimation is also required for the technique of debate. Estimation is one kind

of 'claim'.

Opinion is the tool by which you can express and persuade your ideas and thoughts. Therefore, you are required to have logical persuasion in debate, and emotional in speech. In order to make your opinion logical, a flow chart like brief of debate is the best. You can easily and effectively point out opinions and objections with a well arranged flow chart.

3. OBJECTION

Objection is one kind of opinion.

A. Objection to the claim.

1. Objection by attacking data.
2. Objection by attacking warrent.

B. Objection by attacking warrent and data.

You can admit the claim, but you cannot accept your opponent's reasoning why he can say so. In such a case, you have an objection to his reasoning.

C. Objection by pointing out the contradiction in one opinion.

4. QUESTIONS

Question is an important tool in taking leadership in discussion. By attacking doubtful points, you can have a chance to express your own thoughts on a point opinion or objection. But, notice that strict questions like leading questions may be impolite in a discussion where we are going to cooperate with each other in order to seek the best solution. So, you should distinguish your opinion from that of the other's through questions and grasp both the different and the same points. After that, it might be easy for you to make a point opinion or objection. A good question is a question which follows your own opinion.

Offences

* Leading question.

The intention to ask is only for objection's purpose, not for the betterment of argument.

* Questions with other statements which are not expressed in an opinion.

A question is a question, not an opinion. If you want to make some statment, you should call it a point opinion or objection.

* Strict questions like "Can you prove it?"

Politeness is very important in discussion, because discussion is not a quarrel but tool to achieve a solution through an exchange of views. So, a strict question is not favourable at all.

5. ANSWER

You should recognize the real intention involved in a given question and answer properly and satisfactorily. Of course, an answer should be brief and to the point questioned.

Each speaker has a responsibility to participate in the discussion. He can't do this unless he understands and has an interest in the subject to be discussed. The speaker must also familiarize himself with discussion methods and procedures in order to be able to make effective contributions. You should not forget that, as long as you participate in discussion, you should have a positive attitude to contribute and keep a polite attitude to cooperate which will make

your participation effective.

Tan-Dis Spirit

What is "Tan-Dis Spirit"?

"Tan-Dis" is the pet name of the Discussion Section of the Junior college. We are learning English enthusiastically, each for her own purpose. We make every effort toward experiencing various things, even those which would be classified as unusual. Because we are so green now, we can make a fresh start if we are not successful in our attempts. We can find the significance in trial. We want not only to learn English but also to cultivate our minds. These are the intentions of the "Tan-Dis Spirit".

We got into many discussions with this "Tan-Dis Spirit". Basically we discussed the current women's problem which has become one of our biggest social problems. We were interested in the present way of living for women, the ideal way of living for women, what jobs mean to women, what is independence for women, and what should we do to live confidently and satisfactorily as women. In this way, we began to question the way of living of women. And these questions which have might become the theme of our lives.

On the one hand we discussed the women's problem; on the other hand we sometimes held the following joint discussions with other universities:

1. December 4 '77 Title: "Ideal teacher." with Kyoto University.
2. April 30 '78 Title: "Trading War—Japan, U.S. and EC." with
Osaka University of Economy.
3. June 25 Title: "Equality of men and women." with Ritsumeikan
University.
4. July 2 Title: "Equality of men and women." with Mukogawa Women's
University.
5. October 29 Title: "How do we live as Japanese?" with Kobe City
University of Foreign Studies.



ニューヨークファッションのエスプリ...
'78秋・冬の新作発表!!

Oscar de la Renta

着やすい

アメリカンスタイル

オスカー

デ・ラ・レンタ

着易さをベースに機能性を追求した
オーソドックスでシックなオスカー...
ネクタイ・ワイシャツ・靴下とのコーデ
イネイトでお楽しみ下さい。

■本館4階紳士用品フロア



Through those discussions, we came to recognize that we should be thoroughly versed in the subject under discussion. Here-after, the theme of "Tan-Dis" (Discussion Section of Junior College) will be "Up with English!"

HERE GOES!!

Hatsuko Morimoto

Leader of Discussion Section of J.C.

Practical English Section



Ikuko Iida

I'm very glad to have an opportunity to show you our section activities. We began to study basic English and daily conversation from last year. Until then, our section placed emphasis on research on the Population and Food Problem. However, our seniors wanted to study basic English or more daily conversation. It is difficult to explain about our Practical English Section, coming into question every year. We are members of the Practical English Section. But, what is 'Practical English'? Our E.S.S. club consists of eight sections, and each section has a subject. But they are connected with Practical English, and we cannot inform the subject which we have studied if we cannot do daily conversation freely. So we think we need to study Practical English. This is the reason why our section stopped placing emphasis on research and began to study daily conversation.

First I hesitated about what we should study as Practical English. Last year, we studied daily conversation by setting up some scenes. For example, we performed at the hospital, office, college, and when a burglar comes. And we also studied some slang expressions.

This year, when I became a leader of this section, we took up 'the Telephone Conversation'. But why did I take it up? Because it is often said that we will be able to speak English freely and fluently if we can master 'the Telephone Conversation'. Everything is spoken in short phrases in a Telephone Conversation. Furthermore, in a telephone conversation, we rely on a voice. We cannot look at our partners. Therefore, it is vital to speak briefly and to the point.

Firstly, we studied how to reserve the overseas call and its typical expressions. Do you know there are some kinds of overseas calls? For example, there are 'Station-to-station Call', 'Personal Call', 'Collect Call', 'Credit Card Call' and so on. Next, we found some expressions when we asked a partner's name.

For example: Who is speaking, please?
Who is calling, please?
Whom am I speaking to ?
May I have your name?
What name shall I give?

Then, what does it mean 'Are you there?'. This sentence is also used in the Telephone Conversation. During the conversation, when one of the members is not there, we will use this expression to confirm whether they are there or not.

As mentioned above, the Telephone Conversation has the typical expressions. We are very interested in them. We published them in last spring training camp.

We must memorize many expressions to master daily conversation. For one of our general activities, we use 'Min-Men Practice'. This is a practice by using some cards which is called 'Min-Men Card'. On the face of this card, one sentence is written in Japanese, and on the back, same sentence is written in English. In case of this practice, man-to-man system is the most suitable. We sit face to face. One of two has these cards, and another watches the face of cards. The former speaks the words which is written in English on the back of it, and latter repeat after him in English with watching Japanese which is written on the face. The former change the cards one after another. This practice is very useful to memorize many sentences, and it doesn't take so long time.

After the last spring training camp, we began to study 'give and get' with freshmen. 'Give and get' has many meanings and idioms. So we wondered how many meanings and idioms 'give and get' has. We tried to make a story by using 'give and get'. We took up four fairy tales, 'Kaguya Hime', 'Nezumi no Yomeiri', 'Bunbuku Chagama' and 'Oyayubi Hime'. We put into English them with give and get. Though we cannot use them as I had expected, for they are apt to be same-sided, we thought we must study these words which have many meanings and idioms correctly.

We sometimes have a discussion time, too. We study 'the Telephone conversation' and 'give and get'. But we still want to have a time to exchange our opinions. We took up one book and discussed it. It is 'Renai to wa Nanika' written by Shusaku Endo. We also took up 'Renai suru Otoko no Shinri - Onna no Shinri' in it. There are three stories about love in it. We talked about the three stories, and discussed love. Though it is very difficult for us to discuss

「ひらかた」は、ファッションの宝石箱。

ファッションが好きな
ファッションがほしいの
ひらかた近鉄は……

まるでファッションの
宝石箱です!



**ひらかた
近鉄**

TEL. 大代表0720(46)3111
平日 10時～6時 日・祝 10時～6時半
枚方市駅東口

love. we could enjoy this discussion, for we are very interested in it.

We will have a University Festival. After that, we will retire from the E.S.S. club, and the freshmen will have to keep the section activities. We changed our section activities when our seniors retired. I hope that freshmen will change our activities and make it better than it was.

Thank you.

Ikuko Iida

Leader of Practical English Section

Drama Section



Junko Yamamori

The College Festival that we have been expecting has come. It gives the club members a chance to advertise our club. It is a rare chance for us to be recognized before everything. It is especially good for the Research Section to express itself outside.

It provides good motivation and experience for the Drama Section to appear on the stage before many spectators. Last year, I benefited from these experiences and I was captivated by drama more and more. Performance is the ultimate goal of drama and it is just like setting off fireworks in the night sky. It is very gorgeous and exciting, and so it will remain in our memory for a long time after the performance.

Drama Section has five sophomores. One of them joined the K.E.L.U. (Kansai English Language Union) and we learn drama technique, casting, make-up, costuming and so on from her. The truth is that I also want other members to join the K.E.L.U., but we have only five members. Therefore, activities of the E.S.S. are limited. So we decided that only Miss Umeoka should join the K.E.L.U. federation. Every year, federation causes trouble for the E.S.S., but I think we ought to use them to the best possible advantage without fear. I think I want you to go to the K.E.L.U. Festival '79 next year. Because a very famous professor, in this case Mr. Togo who is an instructor of Radio English Conversation Program on N.H.K. comes. Good students who are picked out from the Kansai area perform on the stage. I'm sure it's a good opportunity to touch in this college festival.

And we will perform a drama in this college festival. The title of this year's drama is "Little Women", which was written by Louisa May Alcott. This story vividly describes four girls who have plenty of individuality and who go through a variety of hardships and grow into women. I'm sure you will take a fancy to this drama. We've made several efforts to improve this drama performance. I shall be glad if this drama can be of any help to you.

Thank you.

Junko Yamamori

Leader of Drama Section

Why did I choose the drama section? I was interested in giving performances. I wanted to do something in front of an audience. I thought I would remember my experiences in drama for the rest of my life.

Now, after entering this section, I have found that dramatic performance is not easy as I thought. After receiving a part, voice control and emotional expression were given to me. Sound effects, setting, make-up, costuming, lighting had to be co-ordinated. Long hours of rehearsal were necessary. There were many difficulties for us.

Last year, we performed "The Forest of Arden" at the School Festival. First, during the audition, we were selected for the cast by our seniors. Some people had minor parts, other people had major parts. Not everyone was satisfied with their role. I was required to adjust my personality to the character I played. I had to express anger, happiness and sadness. Each emotion had to be expressed differently by each character. Our staff and stage crew consisted of our seniors of the drama section and other E.S.S. members. For one week before the School Festival, every member of the drama section sat up all night making their costumes.

On the way to the performance, we realized that each cast member is very important to us, even if their part is very small. We worked hard and understood the value of everyone's co-operation.

After giving the performance, we were very happy and we thought surely nothing was so pleasant as to give a performance.

Member of Drama Section ; Yoko Maeda

"Little Women" was written by Louisa May Alcott (1832-88). She was the second daughter of four girls. The four girls had had many troubles materially since their ignorance, because their house was very poor. But mentally the four girls flourished with love in their family because of their father's high standards and mother's kindness.

When Miss Louisa was thirty-five years old, she wrote "Little Women". She collected data of her childhood. And it is said that "JO" in this story is the writer herself.

I'll say only one of the many strong points of Louisa May Alcott's work is the bright humor through out the story. In her biography, we may know her life is a continuation of suffering, but we don't find a gloomy figure at all in her story. And this humor is a characteristic of the writer herself.

We hope all of you still enjoy your adventure and create your own feelings of excitement.

Member of Drama Section ; Yuko Umeoka

Interpreter Guide Section

Rutsuko Nishimori



I am extremely happy to have this opportunity to introduce you our section. Generally speaking, the fundamental aim of our section is to make us understood in English by Westerners.

Therefore, we have been trying to master English conversation especially concerned with Japanese things. We believe that one of the goals of studying English is assimilation of Western civilization and at the same time presentation of ours. It is a pity, however, that even now the stream of civilization and enlightenment tends to be one-sided, from the West to Japan. Japanese history and culture are so complex that only a few scholars can be said to have mastered them. But we have come to realize that it is necessary for us to think better of Japanese manners and customs, ways of life, and personal environment.

In our activities, we mainly practice interpretation divided into Interpreter, Westerner, and Japanese, and study how to introduce our culture to the English-speaking visitors by using a text book, Tazaki's advanced English Conversation Practice.

Our section takes part in the J.S.G.F. (The Japan Student Guide Federation). The purpose of the Federation is not only to cultivate ourselves better but also to contribute toward International Friendship. As annual events, we have a Walking Tour, General Assembly including Joint Discussion, the Guide Contest, and so on.

This year we have decided to put our minds on Kyoto to practice guiding. How easy we can get to Kyoto! Now let me tell you about it briefly. Japanese recorded history probably can be traced back about two thousand years ago. But it was just about a thousand year ago that Japan began to solidify as a country whose culture, arts, and philosophies flourished independent of those of neighboring countries when the capital was at Kyoto. Thus Kyoto stood at the center of the most important periods of Japanese history. Even today, although it is no longer the political capital, it remains the spiritual capital of Japan. According to the report by the Tourist Section, Dept. of Cultural Affairs and Tourism, Kyoto City Government, there are some 40,000,000 domestic tourists a year in Kyoto including 350,000 from abroad. As you know well, Kyoto is rich in noted places and historic spots; however, it is only Toji Temple that is the same age as Kyoto.

As our theme for this year, we are studying about Toji Temple. Some of you may wonder why we have chosen a temple. Well, I would like to answer them. Temples and shrines are typical examples related to Japanese history and mentality. No other places are more popular than temples and shrines among tourists from abroad; so, if we visit them, we can make contact with foreigners.

Now let me show you Toji Temple

Toji Temple

When you get nearer to Kyoto station, you certainly will be impressed by the sight of the five-storied pagoda of Toji Temple. Have you ever noticed it?

About 1200 years ago, during the reign of Emperor Kammu, the capital was moved from Nara to Kyoto. The decision to leave Nara was apparently made for several reasons; however, the most serious problem was to cut political intervention by Buddhist powers. The new capital was a magnificent city in those days, distinguished as it still is by its orderly block plan, an arrangement which the Japanese borrowed from China. The Emperor gave the order to build two government temples to protect the country on the east and the west sides of the city gate.

They were Toji Temple and Saiji Temple. But the gate and Saiji Temple were destroyed long ago. Then, why does only Toji Temple still remain? It is because this temple has been supported by a certain belief.

After the transfer from Nara to Kyoto, the court attempted to encourage the activities of Buddhist prelates. Kukai (meaning "empty sea", also known by his posthumous title of Kobo-daishi) was marked as one of them because he invented the "kana" syllabary, was famous for his calligraphy, and introduced the Shingon ("true word") Sect to Japan after his three-year stay as a student in China. He became the founder of this temple, and shortly afterwards it was converted into a seminary for Esoteric Buddhist priesthood.

Due to his great service, this temple is a mutual one among believers and the masses.

Now please call back the first impression of the five-storied pagoda to your mind. A pagoda is a kind of tower whose origin came from the stupa in India. According to the record, a stupa was first erected to bury the bones of Buddha, but this type may have existed in India earlier. A pagoda consists of three parts: stylabate, tower shaft, and top decoration, and this original form was modified in each Oriental country. Japanese ones take forms similar to that of the original stupa. The pagoda is not so large or high; however, its proportion is splendid. The five-storied pagoda of Toji Temple is the highest one of its kind (187 feet) and a National Treasure. It has been burned down by repeated fires and the present one was reconstructed by the third Tokugawa Shogun Iemitsu in the 17th century. Its five roofs represent the five element of nature: earth, water, fire, wind, and air. This pagoda seems to symbolize the old Kyoto.

After passing through the Great South Gate, you will find the Kondo or the Main Hall. This hall has burned down once, but was reconstructed by Toyotomi Hideyori in the 17th century and now is a National Treasure. The architectural style is a harmonious mixture of Japanese, Chinese, and Indian. In every temple, Buddhist images are enshrined. They first appeared around the end of the first century. It might be said that a Buddhist image is the symbol of Buddhism as the holy cross is in Christianity. Buddhist images are divided into four types — Nyorai, Bosatsu, Myoo, and Tenbu. The Yakushi Trial (Yakushi-Nyorai, Nikko and Gakko Bosatsu) is situated here. Nyorai is represented as one who have perceived the ultimate truth of the universe. The principal image, Yakushi-Nyorai is believed to cure illness and dispel man's spiritual confusion. One of man's great afflictions is disease. Prayers for recovery from the sick are the same today as in ancient days. One difference, however, is that people in our age of considerable advances in medical practices and medicines cannot truly imagine prayers to Buddha for help. The images of the Twelve Sacred Generals under the seat show twelve animals as hourly signs. They are the rat, cow, tiger, rabbit, dragon, snake, horse, sheep, monkey, cock, dog, and wild boar. Nikko and Gakko Bosatsu are the attendants to Yakushi-Nyorai. They present the hands folded in prayer and are gentle in appearance. Nikko has a sun shape in the crown; Gakko has a moon shape.

Next, the Kodo or the Lecture Hall was also completely burned once; but the present hall is an exact reproduction of the original and an Important Cultural Asset. If you first enter

this hall, you must be surprised at a lot of Buddhist images situated inside. Five Nyorai, Five Bosatsu, Five Myoo, and Six Tenbu, which make a total of 21. They are arranged by Esoteric Buddhist doctrine, and called a mandala or cosmic diagram. I am going to pick some of them and explain now. One of the Five Great Myoo is Fudo Myoo. Each Myoo is backed by a flaming halo, stands on either a rock or devil pedestal and has various kind of weapons. Myoo always exhibits a fearful expression to guard the Buddhist World. Fudo Myoo is the central figure and is surrounded by Gozanze (East), Gundari (South), Daiitoku (West), and Kongo-Yasha (North). This image has both eyes open and either the upper or lower canine teeth bared. Two interesting images are Bon Ten and Taishaku Ten. Ten is an image that protect the Land of Buddhism. Bon Ten rises on three geese, while Taishaku Ten rises on a white elephant. One of the freshmen in our section said, "These statues indicate the friendship between men and animals in ancient days." That is it. In those days, particularly in India, people were friendly with animals. They are masterpieces of Esoteric Buddhist sculpture.

On the north-west corner, there is the Founder's Hall designated as a National Treasure. This hall consists of the front and the back one in the palace style of the Fujiwara period architecture. Originally this was the house in which Kukai lived. On the 21st of every month (the monthly return of the date of Kukai's death), memorial service is held. No less than 300,000 pilgrims visit here to worship before the image of Kukai. In particular, the first rite of the year draws large crowds, who also enjoy shopping at the temporary stalls in the precincts.

Also there are the Dining Hall, Treasure House, and others in the temple compound. In the neighborhood there is one of the oldest college in Japan, Shuchi-in college, of which Kukai was the president.

Through our studies we have discovered many aspects of Japan at various points in her architecture and history. These discoveries have helped us to understand how greatly Japan's past was affected her present and most likely her future. It is our duty now to interpret our findings to all foreigners as well as to continue our studies on the Japanese culture. This measure will insure that we can correct the misconceptions foreigners have had of Japan and it will also help us to gain an identity as a people.

Because of the faith of Kobo-daishi, Toji Temple is a family temple in the spiritual capital, Kyoto.

Thank you.

Rutsuko Nishimori

Leader of Interpreter Guide Section

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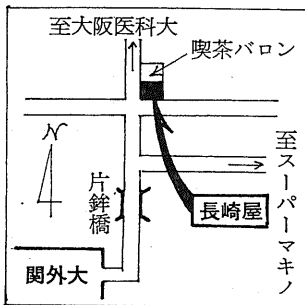
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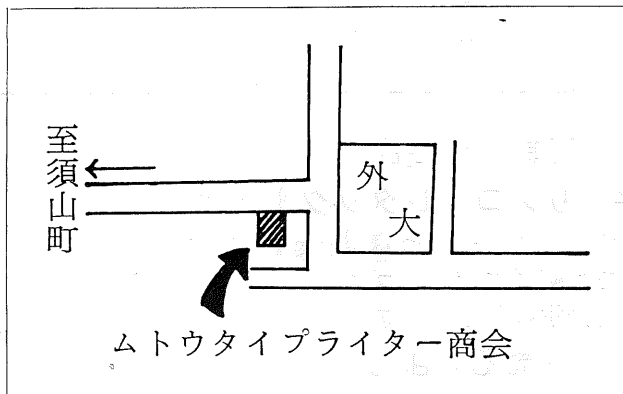
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The Impression of the E.S.S.

It has been six months since we entered the E.S.S. During that time, we had a lot of activities. They were the Welcome Party, the Recitation Contest, the Joint Discussion with other universities and the Summer Training Camp. The first month, we had the General Meeting which consisted of the freshmen, the sophomores and the juniors, and now we have the Grade meeting, and the Section Activity. Through these activities and meetings, we were able to get much knowledge about English, and also could get acquainted with other members of the E.S.S.

We had the Summer Training Camp at Shiga-Kogen in Nagano prefecture for six days. It was very hard for us, especially freshmen to spend for six days using only English. However it gave us a good opportunity to get used to expressing ourselves in English. Anyhow we had a good time at the Camp.

On May, 18, we had a Joint Discussion with Ritsumeikan university for freshmen. The title was "Our Club, the E.S.S." While preparing for the discussion, we had two questions. One was "Why is our club called the English Studying Society, and not the English Speaking Society?" According to the seniors, we have been studying not only English, but also other fields through the medium of English. The difference from the E.S.S.'s at other universities is that we are to study various subjects through English.

The other question was "What is English for you?" In other words, "Why do you study English?" It is very difficult for us, English-studying people to answer this question, and it is very important to keep this question in mind so as not to lose sight of our own purposes for studying English.

I would like all of you to be proud of members of the E.S.S., and to continue your study of English forever.

Jun-ichi Yamashita
Grade Leader for Freshmen

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- ☆ 表札をはじめ、各種看板や案内表示板が思いのまま

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From
the Editor's Room

We, the E.S.S. club, are truly happy to have the opportunity to publish this pamphlet for the University Festival. We are working hard everyday to show the fruits of our activities in this festival.

In compiling this pamphlet, "E.S.S. Vol. 12th," we wanted to make it an attractive one and expect that this pamphlet will be interesting and instructive for the readers. We also hope it will be a help for you to know about the E.S.S.

Finally, we would like to express our hearty thanks to the President, the Vice President and all the professors of Kansai University of Foreign Studies who gave us the messages.

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