

The Ryokkyuities

No. 11

OTARU UNIVERSITY OF COMMERCE

20 yen

OCTOBER 20, 1971

SHODAI OBSERVE 60TH ANNIVERSARY

New Curriculum

This April, the curriculum was revised to loosen the regulations a great deal. This was applied to the students who entered Shodai beginning with 1971. Some of the changes that have been made are:

- (1) The required units for majors and graduation were decreased in number. The former was reduced from 80 to 76, the latter, from 146 to 134.
- (2) The fundamental education subjects (Mathematics, Introductions to Commerce, Economics and Management Science) were changed to the electives.
- (3) Students were enabled to choose 7 subjects at will from 3 liberal arts course: literary, social and natural science.
- (4) In the Management Science Course,

- a) Management Science I and II were separated from the course to open them to all students.
- b) Non-seminarists were admitted.
- c) The required subjects (Statistics and Principles of Economics) were changed to the required electives.

The purpose of these revisions is to give us the posi-

A Graduate School Set up

This year, a graduate school has been established at Shodai. Since 1965, Shodai authorities have continually requested from the Department of Education for a rough estimate for a graduate school. This Graduate school has been set up in accordance with the long-term plan made in 1965. As a result, this year the Department of Education has sanctioned the establishment of a graduate school at Shodai. Its official name is, in English, Otaru Graduate School of Commerce.

With the establishment of a graduate school at Shodai, the post-graduate course has automatically been abolished. Twenty-seven subjects plus seminars in special areas will be taught in the graduate further school.

With this attitude that we learn voluntarily, and to deepen our understanding of learning by extending our choice. But freedom always brings responsibility with it. It depends on us whether we use this opportunity to cultivate ourselves further or not.

Throughout the country on July 7, more than 150 Ryokkyuities gathered at Shodai to observe the 60th anniversary of its foundation. It was a day of celebration, reflection and rededication.

COMMEMORATIVE CEREMONY

The ceremony began with an address from President, Masao Sanekata: "Where there is a love for human beings, there is a love for philosophy," said the Father of Medicine, Hippocrates. This was the very wise saying. It's our ultimate goal to respect the dignity of the human being, promote our happiness and welfare, and realize world peace. The univ. is the place where we search for the truth; analyze it, and sustain it so as to work out the goal mentioned above. The univ. has often exposed its ugly face to us whenever it adhered to the authorities and submitted to their unfair demands. In this sense, we must protect the univ. from such temptations and demands—univ. autonomy and political neutrality are indispensable. This, of course,



President, Sanekata, gave an opening address in front of more than 150 alumni and students.

doesn't mean the exterritoriality of the univ. and a closed univ. So long as the aim and function are not disturbed, the univ. should serve society positively.

In observing the 60th anniversary, it's my greatest pleasure that I can tell you the wonderful news, the foundation of a Graduate School of Commerce.

It is said that Rome was not built in a day. We owe what we are to the successive presidents. I heartily thank them for their dedication. It depends on us whether we use this opportunity to make great steps

forward or not. God bless our campus, Ryokkyu Gakuen!"

After Mr. Shuichi Sasaki, the chairman of the Ryokkyukai (alumni association of Shodai), offered his congratulations, the former Presidents, Mr. Ohno and Mr. Kamo, made speeches on "The 60 year-old history of Shodai."

Mr. Junichi Ohno, our senior and the 4th President (1946-57), stated: "It's the finest undertaking in the history of Shodai that Graduate School was set up in this commemorative year. But I'd like you not to overlook that there has been much spiritual and financial aid from the citizens of Otaru in the background of this development."

For instance, in 1907 (Meiji 37); three cities—Sendai, Hakodate and Otaru, were proposed sites for the Higher Commercial School when the Government decided to set up the 5th one north of Tokyo. Otaru could win its race because of the offers of site and construction expense ¥200,000 by the residents of Otaru (¥200,000, in those days, amounted to two thirds of Otaru's whole budget).

This eager movement of citizens developed not only when Otaru Keisen (Otaru Professional School of Economy) was raised to the status of a college of commerce in 1949,

but also when Otaru Junior Commercial School was set up in 1952. I heartily hope that we will be able to hear of your another good news—that is, a foundation of the doctor course in the near future."

Then, Mr. Giichi Kamo, the former 5th President (1957-65) and a world-wide authority on the study of Leonard da Vinci, stood on the stage and observed: "The univ. requires in some degree a grand tradition as we have in order to grasp fame and the trust of people. It is said that in the Middle Age many students from all over Europe gathered at the univ. which had been enjoying world-wide fame in a specific field such as Oxford and Paris—theology, Bologna-law, etc. So, I expect that in the centennial year many people from all over the world will gather at Shodai to hear the commemorative lecture."

The anniversary closed with the college song sung by Glee Club. It was a pity that few students attended the ceremony. Where have most students gone? Have they lost their love for Shodai as time goes by? After the ceremony, the first graduate, Mr. Tomiji Minekawa said, "Listening to the college song, I couldn't keep back the tears. You should live to seek after love and beauty with a firm view of the future."

OTHER FESTIVE ACTIVITIES

In addition to the commemorative ceremony, we had a celebration and movies of the 50th anniversary sponsored by Ryokkyukai at the student union, and an exhibition of books and photos on the subject of "The 60 year-old history of Shodai at the library."

The most attractive things in the exhibits were the graduation thesis of a famous man of letters, Takiji Kobayashi, and many original works in economics and literature such as "The Common Wealth" written by A. Smith (1776), "Music Dictionary" by J. J. Rousseau (1708) and so forth. They are the pride of ours, though we have more than 140,000 books in our library.

All Hokkaido Intercollegiate Joint Discussion Held at Shodai

The 7th All Hokkaido Collegiate Joint Discussion was held this July 4 at Shodai as one of the annual activities of All Hokkaido ESS League. And it was the 4th time in the history of our college that such a Big Discussion sponsored by AHESL was held at Shodai.

About 150 students of 8 colleges and universities including Otaru Women's Junior College took part in the discussion (Hokkaido Univ., Hokkai Gakuen Univ., Sapporo Medical College, Hokusei College, Fuji Women's College, Fuji Women's Junior College and Shodai). At 1:00 all the participants

were present at classroom W220. First, Mr. Masanobu Sugiya, President of AHESL, gave an opening address. After that, all the chairmen of each table were introduced. All the members were divided into 15 groups, and they went to each room to discuss on the title of "PATRIOTISM".

After each table discussion they met again together in classroom W220 and Mr. Junichi Nakaya, President of Shodai, gave a closing speech.

At 3:00 all the students were gathered at the Assembly Hall of the Student Union, and a reception was held. They enjoyed drinking beer and dancing.

The title of the discussion, "PATRIOTISM", seemed to be an abstract one. They talked about what is patriotism for them, in comparison with pre-war "patriotism". Whether or not patriotism means to defend their country was much in dispute, so they were divided in their opinions. But many students appeared to think that patriotism signifies the development of our country and the seeking after peace.

The purpose of the joint discussion is to promote friendly relations between members of AHESL and to develop student's ability to speak English by stimulating each other. But sadly, as a whole, the discussion did not seem to be very stimulating or heated because many students did not prepare enough for the discussion. All the participants should have prepared enough in order to make the discussion heated and interesting. More preparation would have added something interesting and worthwhile to the discussion.

Taking this opportunity, we should reconsider for what reason we hold such a big discussion.



The Voice of Early Summer

The 57th Taimen-Shiki in Otaru

An annual event of the cheer Leader's Groups of Otaru Univ., Taimen-shiki, was held in front of the Toei Theater on June 13.

Taimen-shiki has a long history, going all the way back to the time Shodai and Hokudai were Otaru Higher Commercial School and Sapporo Agriculture School respectively, and therefore has become one of the representative events of early summer in Hokkaido.

Men of commanding presence, members of Cheer Leader's Groups had let their hair and beards grow for a year. Their features made us call up images of hippies, but the difference of the two was that they were in Japanese costume such as kimono, hakama and haori which were worn to tatters,

and the captains of both colleges wore over 30-centimeter-high ashida.

First, the captain of Hokudai read a challenge in a strained rough voice for 15 minutes or so, and then Shodai took up the challenge of Hokudai. After that, three types of cheering of each college were given. Next Shodai sang "Wakodo Shoyo no Uta" and Hokudai sang "Miyako zo Yayoi". Finally, vociferous exchanges of univ. yells were made, which closed the ceremony.

Not only students of both universities but also about 3000 spectators enjoyed it very much. It must be an unforgettable memory for members of the Cheer Leader's Groups, and Shodai students must learn the Ryokkyu Spirit through Taimen-shiki. (See Taimen-shiki on Page 2)

A Memorial Service for The War Dead



On August 8, a week before the anniversary of the end of World War II, 52 alumni who had graduated in 1941 along with 14 of their wives gathered at Midorigaoka, from all over the country, returning after thirty years to hold a memorial service in front of the Peace Monument to mourn their schoolmates who died in the war. They belong to the generation that suffered the

greatest number of war dead. Impressive moments included the presentation of a white chrysanthemum as a token of lamentation and gratitude, and the history of the Peace Monument by former Professor, Mr. Matsuo, on behalf of those who attended. The ceremony closed with a memorial song by the Glee Club. All who attended renewed their oath not to repeat war again.

HELLO AGAIN, MR. MIURA

Mr. Shun'ichi Miura, one of our E.S.A. members, has returned home from Europe this July. He went to Dublin as a student trainee in the Central Bank of Ireland. His study, in the Banking Department, was to draw up a report on Japanese commercial bank's entry into multinational banking institutions. After completing his traineeship of 6 weeks in Dublin, he flew to Paris to stay 4 days, then to London. After 5 days' stay in London, he flew back to Tokyo via Moscow. He says he had pleasant, sometimes trying, experiences. We will show, in this paper, the Irish way of living through his experiences.

Interviewee: Shun'ichi Miura
Interviewer: Naoki Matsuzumi
Matsuzumi: Now, will you tell me things Irish? Especially about daily lives.
Miura: Okay. I have to take "Pub-public house" for example. If you go to a pub, you will find two doors at the entrance. One will lead you to a (public) bar and the other to a saloon. Sometimes you'll find three doors directed "bar", "saloon" and "lounge". They say this separation is nothing but a relic of the class system. A public bar is literally for the public and a saloon for the upperclasses. As for me, I tried every room. And after that I found an interesting fact. We can drink cheaply in a bar than we do in a lounge or a saloon. Even when we order the same drink.

And I think almost all of the Irish go to pub at least once a day. Some take Irish Coffee, but they mostly take "Guinness", this is a kind of dark beer. Bitter and salty. Of course they have something similar to Japanese beer. That is called "Harp". In a pub, I tried --- I usually tried half pint of guinness, half pint of harp and "a glass of" Irish Coffee. I said "a glass of" --- When we take coffee, we say "a cup of" coffee.



But in Ireland, if you order "Irish Coffee", you have to say "a glass of" Irish Coffee, because they use a glass to drink one.

Ma: Did you drink a lot of dark beer named Guinness?
Mi: Yes, surely, I did a lot. And I found if you take it a lot, I mean if you take it too much, the next day you will have a slight headache.
Ma: Then the beer is very strong, isn't it?

Mi: That's right. When you are drinking, you will never feel that Guinness is strong but the next morning you'll find it very strong. You will think why you have a headache.

Ma: When we go to Ireland, and we happen to have the opportunity to drink Guinness, we must be very careful!
Mi: You have to.

Taimen-Siki—

Retrospection & Camaraderie by a foreign instructor in English

Richard D. Aufdenkampe

The other day when I attend Taimen-shiki I was thoroughly and pleasantly surprised. Surprised because in the United States I have never had the experience of such an event. Of course, we have cheer leading groups in the United States, but these groups, dressed in bright school-colored outfits and yelling new-fangled cheers, are extremely thin on tradition. Taimen-shiki, however, seemed packed full of tradition from beginning to end.

During the day many things made impressions on me, but let me share a couple with you which I believe will become lasting ones. Impressions which I have already stored away and which as the days and years creep past I will be able to bring forth as found memories of my life in Japan.

First of all, Taimen-shiki gave me a deep sense of historical prospective. The geta and tattered hakama, the drum-beats and dances, all took my mind back to images of old Japan. Whether these images were pure and untouched doesn't matter, but what does, is that a



great deal of residue of old Japan has certainly been left behind in Taimen-shiki. And what was important for me was that this residue was in some degree communicated to me. During the ceremony I felt as if I had been transported back to the samurai days; and therefore, when I looked into the stern, unblinking eyes of the head Shodai cheer leader I could not help but think of Ohishi of the forty-seven ronin and how his eyes must have been cast on that fateful day

Let's Reconsider Japanese Tradition! A Flower Arrangement: IKEBANA

by Kuniyoshi Momoi

The flower arrangement in Japan was born as an arrangement of offering flower to the Buddhist altars. From this beginning the "tokonoma" (the sacred alcove) in the "shoin-styled" architecture of the Muromachi Period was developed. In the "shoin-styled" architecture, the flowers were put with a scroll and an incense burner on the "tokonoma" in good harmonization.

Then, we can say that arrangement of flower in Japan is an elaborate and unique art form symbolizing the harmony between nature and mankind.

This means that every arrangement must be made to symbolize "Heaven", "Earth" and "Man".

There are many different methods of arranging flowers according to the different schools, however, the main theme is almost identical in every arrangement.

This also signifies that people express their feeling in their mind to nature on it and confirm their existence in nature through flower arrangement.

Please suppose a single plant or a tree branch were used as a simple case. In a case like that, the main part that shoots upward represents "Heaven". A twig on the right, bent sideways, denotes "Man". The lowest twig or branch on the left, the end slightly bent so that it points upward, signifies "Earth". A twig as "Man" is always between the main part shooting upward as "Heaven" and the lowest twig as "Earth". This is symbolizing the relation among "Heaven", "Man" and "Earth" in actual life.

If, however, there was no common rule on flower arrangement in Japan, it would be as only decoration without any meanings. Well, let's compare the typical flower arrangement in Japan with that in foreign countries.

The typical style is known as standing flowers in Japan, so called "Rikka". "Rikka" represents seven elements: peak, waterfall, hill, foot of the mountain, and the town and the division of the whole into shade and sun. Formal "Rikka" in Kyoto.

The other impression from Taimen-shiki which has left its indention on my mind was the feeling of camaraderie that I witnessed among the students of Shodai as they cheered against Hokudai. That day this feeling soon possessed my own heart and I felt a close kin-

Please look around you. If you look closely, you will find that rhythms of nature and of works are all around you. Most of us live a punctual life; we wake in the morn-

ing, leave home for work, then return home in the evening. Night and day revolve regularly. The four seasons blend to make a year. The heart beats 72 times per minute. Everyone can be conscious of the rhythms of life and living. Now, let's turn our eyes to music. There are three elements of music; rhythm, melody and harmony. It is said that the most characteristic feature of music at present is rhythm. Rhythm has been one of the indispensable and primitive elements since the beginning of music. It existed and still exist today in the drumbeats of the primitive music which is without melody. As time has gone on, melody and harmony have taken an important role in music depending on people's tastes. And now rock & roll and jazz music emphasize rhythm. The rhythms of music have been much influenced (through folk music) by occupational movements, manners and customs. Examining body movements carefully, we find that there is a distinctive difference between agricultural people and hunting people when they make stress in their music. When Japanese or Formosan people clap their hands singing a song, they put the stress on every first and third beat, 1' & 2', 2' & 4'. On the contrary European people stress every second and fourth beat, 1 & 2', 3 & 4'. Take go-go dancing for instance. Most Japanese young men who are not experts or professionals of that dancing, especially beginners, are inclined to bend their knees on every first beat. But Western young men stretch on every first beat, and bend on the second. This Japanese dancing pattern stems from agriculture. Farmers hoe the soil and plant seedlings stressing on every first beat. Modern jazz is supposed to be the music in which rhythm

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takes the most important part. Someone says that jazz music is difficult and get him nervous. One of the reasons why he feels so is perhaps because he cannot catch the rhythm. Of course there is another man who enjoys himself listening to jazz music, especially to its melody and harmony, being unaware of the rhythm. When we listen to jazz music, it is important to stress not on the first and the third beat, 1' & 2, 3' & 4, but on the second and the fourth one, 1 & 2', 3 & 4'.

Then you can feel and grasp the jazz rhythm. The way of stressing the first and the third beat is called "on beat." And the type of accenting the second and the forth one is named "off beat". It is easier to understand the "on beat" for us, because it is natural and traditional rhythm for Japanese.

Jazz music is not built on steady and unemphasized beats. The jazz players' minds seek some organizing principle with each other, but if one of them is not actually pleasant, he imposes another time-measure and sound of his own with subsidiary stress in bars.

The interposition of another stress and sound excites the other players. So it is called "tension". Specifically talking about rhythm, it is named "rhythm tension". For example, when music goes on steady beats, such as 1, 2', 3, 4', 5, 6', 7, 8', and then some player counts like this, 1 2' 3, 1 2' 3, 1 2', he counts 8 in all, but the latter's stress are different from the former's, and therefore it seems strange for listeners and players alike. Consequently, jazz music sounds are interesting in their use of asymmetric time-measure and changeful stresses.

There are lots of regular and identical beats in the society of machine civilization. But human beings create another rhythmical world which adheres to and imposes the irregularity into the regularity

A SISTER CITY - NAKHODKA

Otaru city pledged a close friendship with Nakhodka city on October 1966 and they became sister cities.

Nakhodka, bordering on the Sea of Japan, is about 700 kilometers from Oaru and has a population of 110,000. The at-

mosphere of that city is very similar to that of ours. A gentle slope runs up from the port and it is embosomed in a range of low hills. The kuous command an excellent view of the city.

(Continued on Page 4)



Idea and Challenge

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FINE CHARACTER & GRAND TRADITION

Shodai Marks 60th Anniversary of Foundation

This year, 1971, Shodai celebrates the 60th anniversary of its birth. This commemorative year is not only a period of celebration marked by several festive events but also a time of reflection for all Ryokkyuities as they use this opportunity to review the achievements of the past, examine the problem of the present and ponder the challenges of the future.

It was on July 7, 1949, that Education Minister, Mr. Takase, offered his congratulations on Shodai's being raised from Otaru Keisen (Otaru Professional School of Economy) to the status of a college.

This bold step led to Shodai's becoming the only college to successfully avoid the education-reformation of G.H.Q. (General Headquarters).

When G.H.Q. sent an official for an inspection to unite Otaru Keisen with Hokudai (Hokkaido Univ.), our president in those days, Mr. Ono, strongly opposed him by giving seven reasons.

Some of these reasons were: a) Since Otaru Keisen had a rich personality, it was better to develop its character as a college.

We have been treating students as gentlemen and there has been close contact between teachers and students. Besides, the college, alumni and citizens of Otaru have cooperated and helped one another. This is our tradition and character. We believe that a desirable form of education is taken place under these cir-

cumstances. That character stems from the proper scale of our campus. If our school were a department of a univ., our campus would change into a place where professors give only partial knowledges to their students.

b) Our school is a unique institution for training teachers of commerce for the Tohoku and Hokkaido regions. We wouldn't be able to accomplish this task if we were part of the Department of Economics in a univ. where theory precedes all other considerations.

c) In order to produce a plan for the future development of Hokkaido and to promote industry, we need a college for fostering talented managers.

d) Otaru Keisen have good facilities for natural science for a liberal arts school, so the Government doesn't have to provide much financial aid.

Let's examine whether we are acting in the way Mr. Ono pointed out or not.

A) First of all, are we continuing the good tradition and character our graduates have begun?

The answer is YES and NO. In comparison with other univ., thanks to the seminar system consisting of several students and a professor, we have not yet lost close contact with professors. There was also a great deal of dispute on our campus two years ago. However, because of our traditions, there did not result the amount of distrust between teachers and students that we



saw in other colleges.

But, we cannot say that all of the current trends are good ones. We may have forgotten to consider seriously what a univ. is and why we study together and become overcautions. Some teachers say that recently students are indifferent to the things which do not affect them because they don't have positive attitudes toward learning. It is certain that to swim with the tide of society, some students go to college to get a degree with minimum effort and a good job after graduation. But nowadays one can hardly expect one's academic career to make any big difference. Society is making much of real ability. Fortunately or unfortunately, Shodai students have been enjoying a good employment situation thanks to our grand tradition. Therefore we Shodai students only have to devote ourselves

to self-cultivation through study, sports and discussions with teachers.

While observing our 60th anniversary, it is worth while reconsidering why we are in Shodai and in what way we can develop our tradition.

B, C) According to these charts

B, C) The chart below shows the employment statistics for graduates in every fifth year for the 1955-1970 by the Employment Section.

	1955	1960	1965	1970
Commerce & Trade	44	43	37	64
Manufacturing	17	40	65	87
Finance (including Insurance)	50	66	53	69
Traffic & Communication	8	9	4	3
Construction	5	4	5	8
Service	15	2	7	8
Public service	4	3	0	5
Others	39	7	11	28
Total	182	174	182	272

year	within Hokkaido	whole	%
1966	52	182	31
1967	41	166	26.3
1968	38	234	18.3
1969	34	245	13.9

few graduates became teachers of commerce and most of them found work outside Hokkaido. So we may say that our univ. is no longer a unique school for preparing teachers of commerce, and that those who devote their lives to the development of Hokkaido have been decreasing in number.

What on earth is happening? How can we interpret it? We don't know whether it is because most students have lost the frontier spirit and are choosing an easier way, or because they are taking a broader view of the world and are going to take part in a world-wide business affair. We hope it is not due to the former reason but to the latter.

D) It is true that Shodai had good facilities for merchandise and natural science studies such as a merchandise laboratory, many scale and microscopes before World War II.

The left chart shows the rate of those who got job in Hokkaido for 1966-1969.

Q: What is your hope for us, the students of OUC? Do you have any piece of advice for us?
A: Not only OUC students, but any of the present students in Japan and in the world—let me see—are trying to live very happily, play sports, and have much leisure time. I think that's not so bad, but they have lost some higher objectives and higher aims in society or in their own lives.
I like to hope that more than twenty percent of the students have higher objectives during their college days.
Q: What should be their objectives?

But now we need much financial aid from the Government because Shodai's budget is the second lowest of all the national universities. The Government seems to discriminate against Shodai because Shodai is a college of commerce.

The integrated long-term expansion project has been under way since 1965 in Shodai. According to its blueprint, Shodai will jump from the one-faculty, three department system (Faculty of Commerce; Department of Commerce, Economics and Management Science) to a two-faculty, six-department system (A. Faculty of Economics; Department of Economics and International Relations; B. Faculty of Business Management; Administration, Statistical Calculation and Management Law). This plan is so big that Shodai is to double its enrollment by 1976 and have a new dormitory, a club house, an indoor pool and so forth.

But actually, this proposed project is unreal because of the gap between the project's size and the budget. Only the opening of a graduate school and introduction of a few new subjects have been accomplished up to now. So the univ. authorities will be forced to change the plan.

We hope the Government comes to respect local universities more than it does now, and that Shodai will complete its project enough to attract men of ability and construct better libraries.

Keisuke Ogata's

one-man show

Mr. Keisuke Ogata, 1959 graduate, had an exhibition of his pictures from August 27 to September 1 at the Gallery Salon de Matsuya in Sapporo.

His picture was accepted for the NIKI-TEN while he was in Shodai and he became a member of NIKI-KAI in 1965. He has painted abroad, in Vienna, Rome and Paris. He is now being watched with keenest interest at home and abroad as a young and energetic artist. One of his canvases was hung at the 1970 exhibition of the Salon de Tonne in Paris.

Mr. Kose, Professor of Management Science Course, graduated from Tokyo University of Commerce (now Hitotsubashi University) in 1940. He moved up to the graduate school. He worked for Toshiba Electric Company Ltd. and came to Otaru Univ. of Commerce in 1950.

The other day, two members of E.S.A. went to his study-room and had an interview with him.

Q: What was the aim to enter the TUC (Hitotsubashi Univ.)? And would you mind telling us briefly about your college life?

A: I commuted to school from my home and I've never experienced dormitory life and had no close friends. So I spent a rather isolated life and I didn't have a chance to talk

Campus Profile

Every Person is Honest

Prof. Tairoku Kose

about regular college life and friendships with many other schoolmates. And I spent most of my time in the college library and I read many kinds of books from philosophy, physics and mathematics to economics and even pure economics, and from modern economics to Marxist economics.

Q: We've heard that you made a computer for yourself during your college days.

A: Yes.

Q: What made you do so?

A: I believe that any field of science can be converted into some form of physics, mathematics, even economics, and sociology can be translated into mathematical formulas.

That's why I began to take an interest in computers.

Q: Is it true that this computer is becoming obsolete?
A: I think so. Because the innovation of computer comes every three years. We bought it six years ago and it's rather old-fashioned. We are now trying to get another new one. I'm not sure when we will get that machine, but in about two or three years we will have a new one.

Q: What's your personal philosophy? You live a regular life and even when someone invites you to a party, sometimes you return home soon.

A: That's because I am rather an early bird and not because I get sleepy. I go to bed at exactly 9 and get up at 4:30 or 5 in the morning every day.

I also want to tell you that my personal philosophy is to believe other people, not doubting what other people have said. If one doubts the truth of other person's words, then that person will doubt my words and a vicious circle results.

Q: The cost of that computer was about a hundred million



yen, and we could get half of that amount from Ryokkyukai. We bought a huge machine at 50 percent discount. That was the most difficult part.

Q: Is it true that this computer is becoming obsolete?
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Q: That question should be answered by themselves. I don't want to speculate and give you the ready-made objectives.
Even among the present day college students, more people should seek some higher aims and objectives, why do you think they don't do so?
Q: Because most of us are enjoying ourselves in some amusement. It's all right, but we should be more curious and have higher objectives.
A: Curiosity about social organization, curiosity about many other sciences, curiosity about the universal religions and other things.
Of course, there must be some reason why so many students become, shall I say, so much interested in leisure time.
Q: Thank you very much.
A: You're welcome.

PROFESSORS COMING & LEAVING

COMING		LEAVING	
*Lecturer Hideki Terasaki—Spanish	(April)	*Professor Teruji Kuwahara—International Law	(May)
*Lecturer Tomoichi Morioka—Health & Physical Education	(April)	*Professor Kiyoshi Takeuchi—Statistics	(January)
*Assistant Professor Kan Wada—Psychology	(last October)	*Assistant Professor Tsugio Kono—Accountancy	(April)
*Lecturer Makoto Ikema—International Economics	(last December)	*Lecturer Takeshi Saito—Law	(March)

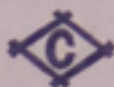
The following is from an interview with Mr. Terasaki, one of our new teachers. He graduated from Tokyo Foreign College in 1965. He came here this April in the capacity of a lecturer of this college. He said, "Shodai students are very quiet and serious. Many people come to my class and they are willing to study. The reason why I came to this college was just a happening. One of my teachers told me to come to Otaru as a lecturer just when I wanted to be. That's why I came to Otaru".
And he added, "Spanish is a very cheerful and gay language. When you meet your sweet heart you had better say, 'Te quiero', which means 'I love you' in Spanish".



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The Ryokkyuities

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October 20, 1971

Editorial

Being Aware of Our Own Situation

The year 1971 marked the 60th anniversary of the foundation of Otaru Univ. of Commerce. Naturally we are pleased because this is indeed a remarkable achievement and one which Shodai students should be extremely proud of. Although there are many colleges and universities in Japan which have a longer history than Otaru Univ. of Commerce, our college as a national college can boast a long and illustrious history and tradition. In fact, Otaru Univ. of Commerce is the only national college that remains unmerged to this day. For instance, let us take Nagasaki Higher Commercial School. This school was merged by Nagasaki Univ. in 1949. (At that time, our college was called Otaru Higher Commercial School. The same may be said of other Higher Commercial Schools.) In that sense, we can divine the significance of the 60th anniversary of the foundation of our college.

At present, many alumni take an active part in business world and other fields. They expect us to be like them in the future and we should be. They know the present situation of our college and worried about it. They retain their contact with our college through Ryokkyu Association. Therefore the relation between alumni and our college is very close and they can preserve good feelings and attainment to our college. Therefore we would say "It is a tribute to such feelings of our alumni that we were able to celebrate the 60th anniversary successfully." However, we should not only express our satisfaction with the results of the anniversary and looking back on past achievements, become intoxicated with our tradition. As we mentioned above, Shodai's history of 60 years has been made by alumni and teachers. Concerning the problem of employment, this also is not an exception. So far no students at Shodai have disputed the fact that we can easily get a job before graduation.

Actually, however, it is not so easy for other college students to realize this as we might think. How lucky we Shodai students are in comparison with some college students! It is claimed that Shodai students are inclined to have too much confidence in their ability to obtain employment. In a way, this may be true, but we have to bear in mind that we can find a good job thanks to the grand tradition of Shodai.

It is feared that we are apt to forget the great pains of our alumni. We venture to state that all we and the students who emerge from Shodai have to do is not merely "to maintain the rightful position" but also "strive for the future of Shodai and make our college grow in quality". It is to be hoped that all of Shodai students have now become more responsible for the above-mentioned goal.

NAKHODKA—

(Continued from Page 2)

There are many industrial enterprises in Nakhodka, including three ship yards, a ferroconcrete structure plant (the biggest in Far East), a mechanical bakery, and enterprises putting out meat and milk products and soft drinks. Besides Nakhodka is an active fishing port.

The origin of the name of this city is interesting, so let me tell you the story. When a ship passed the north-western port, the sailors noticed a bay shielded by a high

forest-grown cape. Although the sea in the gulf was still rough after the storm, the bay was mirror-smooth like an alpine lake. The sailors rejoiced in their discovery and decided that the best name for the bay would be Nakhodka ("a lucky find"). That is how a new geographical name came about.

This year is the fifth anniversary of the concord. We hope that the mutual relationship will deepen more and more and that our two cities will make a great contribution towards the close friendship between our two countries.



Rain is a certainly Maugham's best known short-story. In it we are made acquainted with a missionary named Davidson who spends night and days in an intense struggle to save the soul of a prostitute whose name is Miss Thompson. The missionary finally succeeds in converting her and making her repent of her past sins, but by that time her very presence has exerted a powerful influence upon him that he betrays God by committing adultery.

Some of Maugham's chief characteristics are to be found in Rain. The point of the story is that a prostitute may be capable of genuine religious emotion, and a missionary of adultery. This is

— Eight-Point Program —

Japan Should Import More Consumption-Related Goods

by economic studying group

The Government decided, on June 4, on an eight-point economic liberalization program to correct the persistent imbalance of international payments and to ward off mounting foreign pressures for an upward revaluation of the yen.

We hope the eight-point program --- including the speed-up of liberalization, early implementation of preferential tariffs, abatement of tariffs on consumption-related foreign goods, removal of non-tariff trade barriers, etc. --- will be carried out as soon as possible, not as mere talk and lip service to foreign countries, but as a substantial counter-measure for stabilization of prices as well as for yen-revaluation-pressures.

It goes without saying that people, suffering from high prices, expect that the enforcement of this plan will be effective in lowering prices, especially those of consumption-related goods, such as fuel oil, sugar, fruits, wine, black tea, etc. As for rice, our staple food, it is said that the price will be half

Goodness in Maugham's view

by Prof. Isamu Wakita

accordance with Maugham's insistence on the unaccountability of human nature. This short-story is very characteristic for the fact that he introduces a prostitute: a character we come across frequently in Maugham's books and one that is as a rule sympathetically presented "I have known...harlots for whom it was a point of honour to give good value for money" (The Summing Up). This is one of his daring remarks, and since in his books he has devoted such great space to the description of prostitutes that it is worth while to study the portrait of one of them in his novel, The Razor's Edge.

Suzanne Rouvier in The Razor's Edge is a prostitute who stands far above the average respectable woman as far as morals concerned. She knows the value of her body and how to use it for her own benefit as well as for that of her lov-

ers. She is in love with the artistic life and is, in fact, something of an artist herself. Though far from being a beauty, she seems as a model to be inspiring to artists.

In consequence, she chooses these people for her lovers, and preferably those among them who appear to have talent but cannot afford to hire a model. In this way she helps some talented and aspiring artists to reach the gate of success. The fact that her lovers leave her when they have achieved success does not discourage her.

Not only is Suzanne an inspiring model, she is also a clever and thrifty housewife, which naturally enhances her value to her lover. She demands little in return for her work; she is content to be of

service to the artist who needs her. This, she feels, is her contribution to art, and art, she believes, is her life. Indeed she lives by selling her body, but we cannot but recognize that she is a human being who has what Maugham considers the only great value in life, goodness. We can understand through the following passages in The Summing Up how he considers goodness in human nature.

"There is nothing more beautiful than goodness and it has pleased me very often to show how much of it there is in persons who by common standards would be relentlessly condemned. I have shown it because I have seen it. It has seemed to me sometimes to shine more brightly in them because it was surrounded by the darkness of sin".

A letter to the EDITOR

— Make Good Use of Time —

To the Editor:

There were two airplane accidents three months ago in which 68 persons and 162 persons were killed. Needless to say, none of them knew that they were going to die.

Whenever I hear this kind of news, I cannot but think about myself. Maybe I shall be dead in another second, or maybe injured so seriously that I may not be able to do what I want. We should let ourselves realize that such an accident may befall us.

"Are you ready to leave this world right now?" If I was asked this question, I would have to answer, "No." I know the reason well. It is that something important would be left undone if I lost my life this moment. I don't know all of you, I hope you can answer, "Yes, I'm ready," but I'm afraid not. I don't mean that we should do all that we want to at a stretch, but that we should at least make every possible effort to realize our ideals. Reflecting upon myself, how much time I had spent on many trifles and just day-dreaming.

But the past is behind us. Now I'm trying to make good use of time. The present is the only time in our hands, and the future, beyond us. It is almost impossible to realize our dream in a short time. It takes time. But whatever it takes much time, I would

not just wait for things to happen without doing anything. I do want to lead a life in which I can be successful in making steady progress with every possible effort. Now I am challenging it with all my energy.

Hisakazu Nagatsu
freshman of Shodai

Staff Column

It is a great pleasure to be able to publish our newspaper uninterrupted. We started to work on this issue after the Seventh of July, the 60th anniversary of Shodai's foundation. We devoted ourselves to the work of editing, giving up half of our summer vacation. Looking back on this work, we have pleasant memories and we see that this proverb is true which says, "Patience is bitter but its fruit is sweet".

We, the staff, promised in the last issue "to publish a readable newspaper". We don't know whether we have kept the promise or not, but in any case, all the articles have now been finished. We hope the fruit of our patience will be sweet, and that all Ryokkyuities will show their serious interest in the future of Shodai by exchanging opinions about articles in this paper.

Lastly, we want to thank all the individuals and companies that have helped us to publish this issue.

Activities of E.S.A.

English is a universal language, that is to say, educated people in every country speak it and use it as the means of communication between individuals and nations. We must learn it regardless of our vocation, beliefs, or stations in life. That is why we, members of E.S.A., study it.

This year 17 freshmen including 4 girls joined our club in order to become good English speakers. We had several events until August and are planning some other ones so as to brush up on our English. Our club activities are:

- 1) the Spring Camp for the welcome of the freshmen,
- 2) the Joint Meeting with Hokusei College E.S.S.,
- 3) the Joint Meeting with Fuji Woman's College E.S.S.,
- 4) the All Hokkaido Intercollegiate Joint Discussion,
- 5) the All Hokkaido Intercollegiate Speech Contest, (Miss Numata, freshman, got the 3rd prize this year.)
- 6) the Summer Camp,
- 7) the Joint Meeting with Hokkaido Univ. E.S.S., and
- 8) the 9th All Hokkaido Intercollegiate Debating Contest. (Shodai, this year, aims for a 5th consecutive victory in the contest.)



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