

# The Ryokkyuities

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THE OTARU UNIVERSITY OF COMMERCE

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## Shodai's First Expedition into World's Last Unexplored Zone

The Otaru University of Commerce (Shodai) sent the first expedition corps to Patagonia, the southernmost part of South America, on Nov. 1, 1972. The Shodai Academic Research Corps, led by Mr. Wada, assistant professor of Shodai, was divided into two parties: one was the investigation party for the linguistic and ethnical research on the people of Patagonia, and the other the climbing party to challenge the mountains covered with thick glaciers. The investigation party consisted of Mr. Wada, Mr. Miyaoka, assistant professor of Shodai as well as vice-leader of the Corps, Mr. Takahashi, a graduate of Shodai, whereas the climbing party, led by Mr. Masaki, a graduate of Shodai, included four more graduates — Mr. Masai, Mr. Okada, Mr. Matsui and Mr. Shinoda, and two students — Mr. Oshima and Mr. Yamanaka.

The Corps left Japan on Nov. 1, 1972 and arrived in Punta Arenas, Chile on Dec. 1, following the advance party which had reached Chile on Nov. 1. After careful preparation, the climbing party started for the southern ice sheet of South Patagonia on an army vehicle on Dec. 1, and the investigation party left for Navareno Island by air on the same day. Mr. Miyaoka and Mr. Takahashi stayed there until the middle of January for further investigation on a tribe destined to become extinct.

The members of the Corps came back to Japan in late February with a lot of important materials. The compilation work of the research in Patagonia is under way now, and another new page is about to be added to Shodai's academic research history.

### Blizzard and Rain - A Report from Sangakubu

Mr. Shinoda, a climbing party member and a graduate of Shodai in 1973, sent the following report to *The Ryokkyuities*:

Patagonia is the last unexplored region in the world, and its latitude ranges from 42 to 53 degrees south. Over 3,000 mm rainfall a year and violent winds of 70 to 80 meters per second have long made this region untrodden. The fact that there are only about 10 fine days throughout a year may tell you how difficult our expedition was.

Since the expedition to mountain glaciers was the first experience for the Shodai alpinists, we had to spend much time and effort collecting a lot of materials on Patagonia itself and mountain glaciers.

We selected the southern part of the mountain glacier as the target of our climbing project, partly because this untrodden land was attractive enough for us alpinists to conquer, and partly because successful results were fully expected through our first expedition abroad.

Our party began mountaineering on Dec. 5. We felt that



The climbing party members on Mt. Co. Blanco. by courtesy of Sangakubu.

unfavorable weather conditions would keep us human beings from making even a step forward. But the mountain was right before us. The first day of our over 70-day struggle began.

The first work was to carry our baggages amounting to one ton up to the base camp. It was on Dec. 15 that we arrived at the mountain hut at Dias, the tip of Glacier Grey. Facing the huge blue ice formation both of the glaciers and of the deep crevices, we felt the miracle of nature. We walked up on Glacier Grey, all drenched to the skin in a drizzling rain. After a long walk of over 40 km for 25 days, we, at long last, set up a base camp on Dec. 30. However, the heavy snowfall, severe cold and strong winds did not allow us to attack the first target, Mt. Co. Blanco (1,910 m).

Jan. 10, 1973: Fine, no wind, cold. Fortune at last favored us. We left out of the camp and passed the seemingly dangerous zone by skiing without difficulty. Sliding and climbing, climbing and sliding, we finally stood on the summit of Mt. Co. Blanco, a virgin peak that we had long been dreaming of!

But it was just a short-lived joy; we had to say goodbye to Mt. Co. Blanco because of a blizzard. What was worse, we were obliged to give up the second target (an unnamed peak of 2,560 m), because very severe weather conditions stood in our way from Jan. 10 on.

### Two Graduate Students

## The Road to Success

The ESA has produced two graduate students for the first time in its history this year.

One is Mr. Yasuhiro Terasaki, who passed the entrance examination of the graduate school of Hitotsubashi University which was carried out Sep. 29 and Oct. 3, 1972 in Tokyo. 26 successful students among 125 candidates for the school were announced on Oct. 6. He is the only student passing this exam from Otaru Univ. of Commerce (Shodai) this time. He has studied with strong resolution to enter this graduate school ever since he entered Shodai. He

Ironically, on the day of descending the mountain, the sky cleared up!

All is over. Though we had a hard time from morning till night every day, we do wish to climb the mountains of Patagonia again, if the opportunity arises some day.

## Unity Leads to a Victory

- Debate -

"What's the definition of 'adult' then?" asked Mr. Matsuzumi, a junior of Shodai ESA. "Well, only God knows," responded Mr. Ando, a senior of Shodai ESA.

This is the glimpse of the final match of the 10th All Hokkaido Debating Contest, sponsored by the All Hokkaido ESS League. On Dec. 10, the contest took place at Fuji Women's College; The subject was: Resolved, that the voting age should be lowered from 20 to 18 in Japan.

A 'debate' is a formal contest in which two opposing teams defend and attack a given proposition. So, participants are required to consider one subject very deeply from various angles. Debate may be regarded as the final goal of studying a foreign language, because it requires great fluency and flexibility.

The contestants were from Hokkaido Univ., the Sapporo

## SHODAI HOSTS BLOC SEMINAR

The 17th Tohoku-Hokkaido Bloc Seminar Mass Meeting will be held here at the Otaru Univ. of Commerce (Shodai) in August. (The dates have not decided yet.)

The Bloc Seminar is an annual assembly where the college students in Tohoku-Hokkaido district, who are majoring in economics or commerce, present the results of their study, exchange views through discussions, and also aims at raising the students' academic level.

This year, 13 colleges and universities will participate in the Bloc Seminar.

The Mass Meeting will last for three days. The General Discussion is held on the 1st day, and the Group Discussion on the second and third day.

The theme of the General Discussion is "Economic Growth and Welfare", where two or three seminar members express their opinions to the participants in the Mass Meeting. After that, these members have to respond to the audience's questions and criticisms.

On the other hand, the Group Discussion is divided into 20 sections, and a lively discussion is expected in each section.



## Shodai Presents-Its New Face

At the Otaru Univ. of Commerce, the expansion work on the school buildings was completed in March, 1973.

The construction of the new school building started exactly one year ago and was completed in time for the arrival of this year's freshmen.

However according to the "Future Planning Committee", some difficulties stood in the way of giving shape to the basic extension work plan. First, the curriculum subjects have been expanded since 1968, and the enrollment of the Otaru Junior College of Commerce has increased. Also, a Graduate School was established at the University.

Besides these changes, the superannuation of the Meiji-era green, wooden school build-

ings and their high maintenance expenses, made the committee to get to work on drawing up the blue-print of construction work.

The new building consists of four middle-sized lecture rooms (more than 180 seating capacity), four small lecture rooms, 23 senior rooms, two lounges for students, and a natural science laboratory of biology and chemistry. The total cost of building is estimated at ¥280,180,000.

When the new building is completely finished, the Meiji-era green, time-worn school buildings, which have been the symbol of this college for a long time, will entirely disappear during this year.

But upon hearing of this fact, each club having its own room in these old buildings, expressed its dissatisfaction with the plan of the school authority. And the "Circle Soren" (the Union of Club) decided to battle for the maintenance of the present No. 620 building as the club-room, until new club-building is completed.

Both sides continued several negotiations, but no agreement has yet been reached. On the other hand, there was a movement among some alumni and students to preserve the old buildings forever. But it was impossible due to the lack of funds.

According to the school authority, if the destruction of the wooden buildings is completed, the site will become a green park.

This plan should be welcomed by all Shodai students.

whose speech was entitled "We Shall Overcome" in which he enlightened the importance of friendship among all the people in the world.

The 19th speaker, Miss Shimizu, Shodai's pretty lily, delivered her speech titled "Democracy Upon Vox Populi", which made the audience realize keenly the great necessity of a true democracy.

Of the many serious subjects, Mr. Hisashi Urashima's "Blue Sky and Toilet Paper" was perhaps the funniest speech, which called the audience's attention to the relations between public morality and environmental disruption. His humorous way of speaking, coupled with an effectively persuasive tone, attracted the judges and enabled him to get the third prize in the end.

Thus, Shodai's contestants did their best, to obtain the first prize as a group.

"This performance record is due entirely to the unity of all the members," said Miss Shimizu smiling right after the contest, "because, but for everyone else's help, we could not have got the group prize."



Medical College, Otaru Women's Junior College, Fuji Women's College, Fuji Women's Junior College, and Otaru Univ. of Commerce. Nine judges including three Japanese judges watched the heated sessions.

The final match was fought between Shodai team A and B. It was literally an exciting and heated match. There were some eighty people in the audience sitting closely together around the contestants and judges. By lot, the Seniors became the Affirmative side and the Juniors the Negative.

During the constructive speech period, the Juniors put the emphasis on the interpretation of laws. During the rebuttal period, both teams exchanged their questions and answers with humorous expressions and gestures, which induced the laughter from audience and eased the tense atmospheres of the room.

As a whole, the Seniors predominated for most of the period, because they could

cover the range of problems from A to Z, contrary to the Junior's narrower strategy. For the Shodai ESA, this was the 6th consecutive victory.

- Speech -

The 8th Hokkaido Intercollegiate English Oratorical Contest was held at the Clark Memorial Hall of Hokkaido Univ. on Oct. 29, 1972 under the auspices of *The Hokkaido Newspaper*, *Encyclopaedia Britannica Inc.*, and All Hokkaido ESS League.

Last year, 22 contestants from 8 colleges and universities took part. The participating colleges and universities were Hokkaido Univ., Sapporo Medical College, Fuji Women's College, Fuji Women's Junior College, Hokusei Gakuen Univ., Muroran Institute of Technology, Otaru Women's Junior College and the Otaru Univ. of Commerce (Shodai).

The contest began at 1:00 PM with an opening address by Mr. Haruo Kato, president of the ESS League. With the atmosphere in the hall becoming more and more tense, Mr. Ota, the first speaker, from Sapporo Medical College, started his speech, and the "battle" began. He was followed by Mr. Eiji Ishizawa, a promising Shodai student,

that he thought the Russian language had been rather difficult compared with the other examination questions, but that he had been confident of success. He is going to major in economic cybernetics in the masters course of Management Science of the Shodai graduate school for the coming two years.

Campus Profile (5)

# Foreign Languages and I

President Sanekata



Among foreign languages, English has been my best friend for a long time. In fact more than 55 years have already passed since I began to study English. Especially, when I was a student of Otaru Higher Commercial School, the

predecessor of the present Otaru University of Commerce, I tried my best to read whatever book I could get in English. I also practiced English conversation.

In those days, I was the president of the Foreign Language Association. As the past president, I have some unforgettable memories. We once held the contest of a play performed in foreign languages. Not only an English play, but also a French play, a German play, a Russian play, and a Chinese play were performed. This event was so popular in the city of Otaru that many young girls used to come and see the play. Another thing dates back to 1926, when I, as one of the representatives, participated in the All Japan Professional High School's Speech Contest, sponsored by Tokyo University of Commerce, the predecessor of the present Hitotsubashi University. To our joy, we won the second prize, so that we were privileged to read The Japan Times without a fee for six months.

When I was a student of Tohoku University, I took the higher civil service examination for diplomatic service in English, which was considered

one of the most difficult exams at that time. In 1929, the number of applicants amounted to more than 1500 people, but only seven persons passed the exam. To my pleasure, I myself was among them. This was the last brilliant incident in my school days. But I didn't engage in diplomatic service. Because when I seriously thought of my future life, I felt it more attractive to make an honest living as a scholar, who could devote himself freely to seek for truth.

In 1930, I formally started my study as a scholar. Since then, foreign languages played a more and more important role in my study because the then academic circles required us to understand, at least, two more additional foreign languages: French and German. Fortunately, I had almost mastered both of them in my student days. In 1939, I published my dissertation for Doctor of Law, titled "Treatise on Gold-Clause" after 6 years' hard study, which kept me very busy, reading more than 300 books of foreign literature from morning till night. In this way, I built up my basic thought by means of foreign literature. As long as

We already know that the development of management, concerning about every industry in modern society, has passed through some industrial steps. These steps are classified as follows: (1) the development of the factory system, (2) the mechanization and the specialization of works, and (3) development of large scale management and complexity of organization.

I am a Japanese, this is not easy work to make use of foreign literature. The most important thing is to make a continuous effort. The key to success depends on our effort.

When I look back upon the past, there is one thing regrettable. To be sure, I have centered my whole energy on reading foreign literature but I have never tried to speak in foreign languages these 40 years. I had the honor of getting through the Higher civil service examination for diplomatic service, but now I'm not confident in speaking English any longer. I do hope from the bottom of my heart that young people will brush up their foreign languages, taking my experience into consideration.

# High Industrialized Society And Human Alienation

by Nobuya Kaneko

In the first step of manufacturing operations, the workshops which had been home-based were assembled in one place and the division of labor was adapted. However, hand labor still remained. The efficiency of production mainly relied on the skills of the workers. Therefore it would be easy for owner-managers to encourage their efforts by adopting the incentive wage system in order to expand the productions.

In the second step, the adoptions of mechanization was made on a large scale, and this made basic changes in the former production methods and simplified their work. Production was made through an organized working group where workers had their own functions. By so doing, management was needed to plan, to control, and to coordinate this working group. This is what we call the management of working condition.

However the mechanization of production made the development of a management structure inevitable as the one-man entrepreneurship changed to a very large one in terms of cost reduction. It is needless to say that today's modern management has already reached the third step. In this step, the management itself is not a single entrepreneur, but it composes a management group, which consists of many managers and their assistants. The managing group is also one of the organizing groups and is the organization.

To sum up, the answer to the question "How can production and marketing be carried out?" is that it must be carried out through the activity of organization, with the workers' activities coordinated and designed to achieve specialized functions. Specialization and the large scale of management production was the keystone to bring this result.

The workers are required to perform certain functions in modern management. The function is a part of the business activities which are allocated to each worker or group by means of minimization and specialization of it to achieve the goal of the organization as a whole. So far as the worker's function in a business belongs to organization,

it is integrated with the performance of others' functions.

As the industrialization speeds up its way, a qualitative change in industrial structure takes place. And the management itself in its construction consists of many managing groups from top management people to supervisors. In accordance with this phenomenon, the human contact becomes weak not only between managing groups and workers but also among each managerial class.

In this way, as the scale of management becomes large, the organized study of work, the analysis of work into its simplest elements, and the systematic improvement of the worker's performance of each of these elements are made at the stage of high industrialized society.

In this situation, the human alienation takes place and becomes to be recognized in relation to the industrialization in modern society. In gigantic management organization, the most ugly part of modern society where the freedom and character of mankind are ignored comes to the point.

Then how should we cope with the human alienation in such a society? In the past, there was a time that the workers were regarded as goods in the concept of Karl Marx and as machines in F.W. Taylor's idea. But in modern management, the workers are not treated like those any more; rather they are those who have the capacity to undergo a change against circumstances where they work and are also decision makers in their workshops and management society. We have to put the stress on this point: the human being is no longer requested in passive action, but as a worker who has the freedom of selection concerning every circumstance around him even in management society. Therefore it is quite apparent that he is unlikely the worker who existed in Marx's and Taylor's time.

The human being has one set of qualities: he or she has the ability to coordinate, to integrate, to judge and to imagine. This means that the work itself should be organized to fit and to develop his qualities and that the job must always challenge the worker.

## Let Me Say (1)

### Shodai Is Shodai

A great number of seniors have completed their courses at Shodai since it was established in the Meiji era. And the original form of our school building has changed because of its being worn out. In this year, our last school building from the Meiji era will banish from our quiet campus, with its long historic fame.

Most people may think that Shodai will become the usual college in Japan simultaneously, because people can find no difference in the Shodai campus, seeing only the conventional concrete school buildings and facilities.

But I want people to gaze at this college not as one of the colleges in Japan but to look at the college as a part of Otaru. I'm sure only when people see our college from the latter point of view, only then can they really comprehend this college. And they will come to know that it is impossible to think of this college without the existence of the long slope named "Jigokuzaka." Even if I describe about details, perhaps no one can clearly imagine its length, severity, and intimacy, especially in winter, without the experience of climbing it for a whole year.

If anyone has a chance to come to Otaru, I advise him to climb the slope step by step. And when he has reached Shodai's campus, he can command a splendid view around him. And he will know that this slope has played an important role not only in providing good material for novels, such as "Portrait of the Young Poet" by Sei Ito, but also in contributing to stronger spirits, better health, and good feeling among Shodai students.

(H.I.)

We have introduced this column for the first time, in the hope that readers will in the future write in their opinions or views on matters of interest.

## A MESSAGE TO STUDENTS

by Richard O. Ward



Shodai students, like students everywhere, vary considerably in ability and effort. Yet, on the whole, certain differences are clear to me, and to explain these differences the comparison with my teaching experience in the United States is helpful.

The clearest contrast between American and Japanese students is in the area of motivation. Most of the Shodai students are much more positively motivated towards education than their American counterparts. This positive motivation exists not only in the classroom but in outside activities as well. At the ESA Spring Camp of last May, I got up at six on Sunday morning and found that students had stayed awake all the previous night in preparation for the day's debates. I was very impressed by this behavior—American students on this kind of excursion would not have behaved in such an adult and productive manner. There was great fun at Spring Camp as well—a song contest, a campfire party, and free time for hiking and exploring, but what impressed me most was the desire of all the participants to spend their time profitably. This desire is a sharp contrast to that of most of the American students I have taught. Many American stu-

dents (this is especially true of my experiences at the high school level, but to some degree is also true at the college level) doubt and deny the value of the school and often of education itself. Often in high school the teacher is presented with the student attitude "I already know all I need to know." As anyone can see, education in such a circumstance is all but impossible. Shodai students present a very contrary attitude. They respect their school and recognize the many educational opportunities they have here. Many students find the work difficult and confusing (I'm sure this is especially true of my classes, as they are taught solely in English), but I believe no student ever doubts his own responsibility in learning whatever he can from a class—that is, he recognizes that education is an individual's responsibility. Simply, Shodai students have what American students lack: a philosophy which says "I have much to learn."

Nonetheless, there is a difficulty with this philosophy. It produces a kind of humility which is frustrating for the teacher and limiting for the student. The difficulty is that students will not volunteer opinions in class. Again, I'm sure that this difficulty is more

apparent in my class than in most others because in my class the student must express his ideas entirely in English, which as everyone knows is a very foreign language. Yet in conversations with other Shodai faculty members I find that they experience the same problem. I think it is a crucial problem for Shodai students to face. Students must learn that education is both a passive and active process; the student must not only take from the class but must add to it as well. Education at its best is an exchange of ideas, and the student must contribute to this exchange to make it meaningful. U.S. students, whose limitation is pride and not humility, constantly volunteer opinions, perhaps even too readily. They don't fear making errors because they don't regard their errors as a serious business. In this way, I think the American student has an advantage. Learning necessarily involves active participation. It's a message I'd like to give to every Shodai student: Speak up in class and don't be afraid of making mistakes. Mistakes aren't serious; in fact they're an important part of learning. When you speak up, each of your classes will be better and more interesting. And more fun, too.



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# Going Abroad? Look Before You Leap!

## What to Do and What Not to Do

We can now travel abroad more cheaply than several months ago because of the recent yen revaluation. So the traveling boom will be increasingly spurred. On this occasion, five ESA members will give you useful advices about going abroad, from their experiences of last year.

The participants are:

**Kuniyoshi Momoi**, a senior, who studied English at a language school in Bournemouth, England.

**Hiroshi Ando**, a senior, who also studied English at a language school in Wimborne, England. (The above two people participated in "the Summer School of English" headed by Diamond Company)

**Michiko Sato**, a senior, who worked at a company in Hong Kong as an AIESEC trainee.

**Eiji Ohashi**, a junior, who worked at a shipping company in Gdansk, Poland as an AIESEC trainee.

**Junichi Nakaya**, a senior, who worked at an insurance company in Hartford, Conn., U.S.A also as an AIESEC trainee.

All of them stayed abroad from the end of June through September, 1972. The compilation work of the recorded dialogs by **Hideo Sakamoto**.



### A Long Queue

**Moderator:** First, did you find any interesting things in the daily life of the Polish, Mr. Ohashi?

**Ohashi:** Yes. The most different thing is, I think, their attitude toward "time". They never hurry. Even when buying papers, they form a long long queue in front of a kiosk. They enjoy chatting while waiting and never complain about the long queue. That really surprised me.

**Momoi:** The English people never complain about such a queue as seen at the bus depot, either, and nobody jumps the queue. But in Japan, especially in the big cities, I'm always disgusted to see people rushing into the entrance of the bus, as soon as it comes to a stop.

**Moderator:** But, isn't it interesting that even such a tiny fragment of daily life as forming a long queue tells a characteristic aspect of each nationality? What about Americans, Mr. Nakaya?

**Nakaya:** When I went to New York, people were standing in line to enjoy a boat excursion as far as the Statue of Liberty. It was a 'loooong' queue, but they seemed to be enjoying lining up.

**Moderator:** Incidentally, what was your purpose in going to England, Mr. Momoi?

**Momoi:** As you know, an old saying goes: "Seeing is believing." In my case, I wanted to see the practical and actual living conditions in foreign countries—above all, people's way of living and thinking. I stayed at an ordinary lodging house in Bournemouth. Out there I had a good opportunity to think about the problems, which peoples of the world may have. One was the problem of peace, because the religious conflict in Northern Ireland still remained unsettled. That's such a big problem that I often talked about it with my landlady and landlord. And through such talking, I realized that the basic

understanding of the peace concept is equal the world over, even though there is a difference in the way of thinking between Western people and Eastern people. Another purpose in studying abroad was that I wanted to learn practical and useful English. While in England I attended a language school, and the most attractive class was a discussion class. Students of various colours are supposed to pick up a topic, and we had very interesting discussions. I did feel English was a universal language there. Well, which do you think is more practical in learning English, studying it at a language school or working at some place, Miss Sato?

**Sato:** Nowadays, we can easily have lots of opportunities to learn English here in Japan. So, I have a feeling that we can study English without going abroad. I say, don't forget that practice in our daily life is more important than just going abroad.

**Ando:** I agree. In my case, before going to England, one of my major purposes was to improve my English ability. But a two month stay in England was too short for me to gain anything fruitful from studying. I don't think now that going abroad is everything for the development of our English. If we study it hard at home, it'll be much better than going abroad without any purpose or making a short stay.

### What to Speak

**Moderator:** How did you study English, Mr. Nakaya?

**Nakaya:** Well, in the company where I worked, I always had lunch with my supervisor. But the trouble was that I didn't know much about various current problems like the floating system of England. So, I spent every night reading *Newsweek* or newspapers in order to talk with my supervisor at the next day's lunchtime. And I would try to speak to him by asking "What do you think of the British pound floating?" or something

like that. I think the most important thing in studying English is not how to speak but "what to talk about."

**Momoi:** In my case, for the first one week, I was pleased to converse with my landlady and landlord. But as time went on, I came to find some difficulty in my conversation, because the contents of my conversation were very poor. It's true that we can learn a lot of things in daily conversation, but as we progress, we find there're more difficult and important things in economic and political problems. We must select what we have to speak in English.

**Ando:** Yeah. In addition, it isn't easy to find a person with whom we can talk about rather difficult problems.

It seems to me that in general, English people are not interested in such difficult problems.

**Moderator:** Who did you mostly talk with?

**Ando:** With teachers at my language school. They were very intelligent, and also very eager to know about the Japan of today. It's hardly necessary for me to say that we became good friends in talking.

**Moderator:** Your turn this time, Mr. Nakaya. What brought you to the U.S.?

**Nakaya:** First, the U.S. is now the economic and political center of the world. When the U.S. sneezes, Japan and the EC catch cold. (Laughter) So, I wanted to see the U.S. through my own eyes. Secondly, I wanted to soak up its culture, which is entirely different from ours. Also, I wanted to talk with people in a foreign country. ... And I think I could grasp the American way of thinking, working with them. The main reason why they work is to have a long vacation and good pay. They didn't seem to work so industriously. But more than anything else, I was surprised to find that the U.S. looked like a country "at peace". There were very few signs of war in the U.S.

itself in spite of being at war in Indochina. The Americans were indifferent to the war as a whole, except that the Vietnam war seemed to be the hottest issue at universities.

**Moderator:** What was your purpose in going to Poland, Mr. Ohashi?

**Ohashi:** Why I went to Poland is because Poland is a socialist country, and I wanted to know what was going on in East Europe. Well, mainly because of the social system, the Polish people can hardly go to West Europe, though they can go to such socialist countries as the Soviet Union, Czechoslovakia, Hungary and so on. Specifically, that's because it is limited to hold foreign currencies, when they go abroad. So the students, who want to go to West Europe, join the AIESEC or other international student societies.

**Momoi:** I wonder if stiff social regulations in Poland made you gloomy.

**Ohashi:** Not really. But when I took a picture of a hospital near the police station, a policeman came and took my camera away. He thought I'd taken a picture of the police station, but the suspicion was soon dispelled and the camera was returned to me.

**Ando:** By the way, did you find many people who could speak English?

**Ohashi:** No, I didn't except for some businessmen who do business with foreign companies and a few students. They can speak Russian, but they don't want to speak it, because they don't like the Russian people. And they have hostility toward the Germans. So even if you can speak Russian or German, you should not speak either in front of the Polish. English is the best language after all.

**Moderator:** Miss Sato, in your case, what was your purpose in going abroad?

**Sato:** First of all, I wanted to brush up my English, because I thought my English was still poor. Secondly, I needed to study English, be-

# A Tale of Two Nations

by Sivasanggran Pillai

It is nearly two years since I arrived in Japan but somehow I feel it is 'only the other day that I arrived'. Is it because I have lost all sense of time since arriving here? I honestly don't know but sometimes I am reminded of Rip Van Winkle.

Anyway these two years have not been wasted. I think I have managed to pick up some Japanese. Maybe I have some explaining to do. You see the purpose of my being here is to learn Japanese (and at the same time to pursue my undergraduate studies).

Japanese is no easy language. Probably you Japanese don't realize it, but to a foreigner Japanese is full of complexities, what with 'Hiragana', 'Katakana' and 'Kanji'. Kanji is the hardest of the lot, there being no hard-and-fast rules concerning pronunciation. A compound word often has more than one set of pronunciation! And the list of Kanji words. It seems endless!

Leaving language aside, let's move on to other fields. Take Japanese towns for example. I really don't like Japanese towns. They are convenient shopping towns, but they are too crowded with people. There seems to be a lack of space and absence of privacy.

It is the countryside that I like—the beauty of 'Bandai-san', 'Nikko', 'Zuhanto' cannot be described. I am grateful that there are places still left where things are as they should be, and where there is no pollution, human or otherwise.

Having talked about Japan, I think it is only fair that



I should say something about my country.

Malaysia is situated at the crossroads of South-East Asia. As a result of this, Malaysia since ancient times has received infusions from a number of the world's great cultures and religions. Today whenever one speaks of being a Malaysian, one has to further add that a Malaysian might be a Malay, a Chinese or an Indian. Name any religion, be it Islam, Christianity, Hinduism, Buddhism and what have you, and you will find it in Malaysia. Name any language, be it English, Chinese, Malay and any Indian language and you will find out that you can get along. Life is colourful. We have holidays to cater for every one of the races. Only in Malaysia can one find 'four New Years'—a Malay New Year, a Chinese New Year, an Indian New Year and the calendar New Year.

It is difficult to describe one's country on paper and I do not think that anything I write or say about Malaysia will do justice to her. It is too complex a country. All I can hope is that I have shown you the "road to Malaysia".

cause I want to use it in my job in the future.

**Moderator:** What kind of job did you take in Hong Kong, by the way?

**Sato:** I was not a worker, just a student.

**Ohashi:** What were you doing there, then?

**Sato:** (Seriously) I was reading books. (Laughter)

### Useful Advices

**Nakaya:** As for me, I was in the Data Processing Department. I was forced to study about a computer, but I'm afraid. (Laughter) So, I seriously advise you to study what kind of job you are supposed to do at the company beforehand, if you work there as an AIESEC trainee.

**Moderator:** Any other advice?

**Sato:** Well, I think we Japanese have to realize fully that we don't know even the Asian people. Eight or nine Japanese out of ten say they want to go to Europe or the U.S. I think it's good, but we've got to pay more attention to the Asian countries. Since Japan is a country in Asia, whose economy has extremely advanced, probably, the Asian people envy us. But at the

same time, their prejudice and discrimination against the Japanese stem from the envious eyes of the people. Therefore, I'd rather say, "Go to the Asian countries to deepen mutual understanding with them."

**Ando:** Study more about Japan and the Japanese before going abroad. This is my advice. You know, nothing is more difficult to explain than the things that we take for granted. So, when we are asked to explain them by interested foreigners, ten to one, we may get puzzled what to say. So you must know more about Japan.

**Ohashi:** Of course, English ability is important. But I want to emphasize that we are not the white people but Asians. So, if you want to be treated as equally as the whites, you might fail, because we Asians are different not only from the blacks but from the whites. You must realize this first and foremost, then you can surely enjoy equality in every respect. I think this is what you should remember when going abroad.

**Moderator:** Thank you very much, everyone. We hope this discussion will be helpful for people planning to go abroad some time in the future.



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# The Ryokkyutes

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## Editorial

### Again the University and Society

In this editorial column entitled "the University and Society", 7 years ago, we referred to the problem of job hunting among college students. In view of this, we pointed out the following two facts.

In the first place, when too many students rushed toward "the narrow gate" of a certain company, the selection committee of Shodai's Welfare Section had to sift out the eligible students from the other applicants, taking into consideration how many A marks each student had earned. In other words, a student who had gained a lot of A's could easily get a letter of recommendation to the companies of his choice.

Such a convention, however, turned out to be a kind of anachronism in that the number of A marks was the "only" gauge, to judge whether a student was excellent or not, How could the committee judge each student's human value, looking only at the figures on a credit-list? Did they ever rightly evaluate the student who had such important abilities as leadership, persuasion, negotiation, etc., and was playing a great part in his club or group? The answer is No, and yet this convention had continued for a long time. This was the first problem.

In the second place, for the past seven years, the employment demand of companies for college students has remarkably increased, obviously because of Japan's high-rate economic growth. This increased demand resulted in the job-hunting period to be brought forward from July to June and then to May. Finally, this period was brought forward even to February, last year. Since each company tried to employ students of various abilities earlier than its rivals, without taking into account the students' scholastic aptitude, this tendency seemingly solved the above problem of discriminatory selection on one hand, but caused another vicious phenomenon on the other. Namely, since the employment period commenced even from the junior year, junior students could not concentrate on studying; they had to go job-hunting day and night. This was the second problem that we pointed out 7 years ago.

This year, fortunately, as far as the problem of employment period is concerned, practically all the industries reached an agreement that they would never start employment activities until May 1. This means seniors of this year won't be bothered at least before May and maybe from fall on, and thus they will be able to spend the rest of college lives studying, taking part in extra-curricular activities and so on, if they wish to.

Senior students should not forget, however, that they have a four-year college life rather than three years. Even those students who have already obtained the required credits and jobs should devote themselves to a complete four-year college life. We believe that this is the way college students should pursue their studies.

by Dr. Moriueemon Ito,

# The Port of Otaru at the Crossroads

— Its Past, Present and Future —



The origin of Otaru as a major seaport in central Hokkaido dates back to 1872, when the Meiji government started the construction of the first Ironai pier which was completed in 1874. Since then and probably before that time, the port of Otaru had been the center of maritime traffic between Hokkaido and the rest of Japan.

The economic development in Otaru, with the opening of the port, had greatly been encouraged by the completion of the railroad which connected Horonai, a coal mining area, with Otaru in 1881. By the extension of the railroad network in Hokkaido, the exploi-

tation of the mineral and agricultural resources had rapidly been prompted in the years of the middle Meijiera, and thus the role of the port as the shipping base between Hokkaido and Honshu became increasingly important.

In 1889, the port of Otaru was permitted by the government to open the door to foreign countries. This event meant a great change and the arrival of a new era for Otaru as a representative international port in Hokkaido. Immediately, after the internationalization of the port, Otaru became the second largest city in Hokkaido with a population of more than 100,000, as compared to 1873, when there were only 4,500 people in residence. Immediately, the main leading banks and trading companies opened their branches in the city in the early period of the Taisho era.

The outbreak of World War I was a big blessing for the promotion of exporting Hokkaido products to European and American countries. During the prosperous Taisho era, Otaru had built up its powerful position well enough to

compete with the leading ports, such as Yokohama and Kobe. In the history of the city, the Taisho era was probably the most booming one. Even now, the older people living in Otaru are likely to proudly recall the good old days of the Taisho, hoping to experience once again a prosperous life as in the past.

Unfortunately, Japan engaged in two more conflicts, the Sino-Japanese War and the Pacific War. During these dark days, all economic activities were strictly controlled by the central and local governments. International trade with the European and American countries was stopped. The role of Otaru, thus, was limited to a base of physical distribution to Sagalien, Manchuria and the Kurils during the period of the wars.

By the end of the war, all the conditions surrounding Otaru were completely changed. First of all as a result of losing the territories of Sagalien, Manchuria and the Kurils, the position of Otaru deteriorated. Second, the post-war economic policies taken by the successive governments resulted in the concentrated reconstruction of the Pacific seaboard. Otaru was outside the economic targets of "rebirth" in Japan. Finally, because of the controlled economy, the economic activities of Hokkaido were concentrated in Sapporo. As a result, Sapporo emerged as

the core of the postwar Hokkaido economy.

Meanwhile, the economic role of Otaru was gradually taken over by Sapporo. Thus, the economic position of Otaru has declined, and also the population of the city has little by little decreased with the remarkable growth of the Sapporo economy.

In addition to the changing situations, the government has advanced the idea that a new port should be constructed in the neighbourhood of Otaru to meet the increasing volume of goods pouring into the rapidly growing central Hokkaido area. The planning of a new port construction is mainly due to the obsolete facilities and equipment in the port of Otaru.

In order to meet the advancing trends of containerization or palletization, the comprehensive renewal and redevelopment of the port are urgently needed. Therefore, the people, directly or indirectly concerned with the development of the port, should not lose sight of the fact that the redevelopment of the port will be the next step for further prosperity of the city. It may not be too much to say that the people as well as the organizations in the city should bring forth their wisdom and intellect to immediately improve the facilities and equipments of the port to keep up with the rapid modernization of transportation.

## Current English Studying Group

### THE NEW ERA

by Kenji Tanifuji

Last September our long-standing anxiety over normalization of Sino-Japanese diplomatic relations was finally resolved. It may safely be said that the decks were cleaned for our cooperation in China's economic development. In what form can we extend economic aid to China? There are things to be said on this matter, and it is an important one, but such a technical argument belongs to a different order from the matter that I want to say. My purpose in this argument is only to call attention to the significance of our cooperation.

Some will say, "Is this a good thing?" Because the development of China's economy is mainly to threaten the Japanese economy, this means that Japan will have to suffer intense competition with China in the economic field.

They forget, however, that our economic aid to China should be extended on the basis of economic internationalism or human welfare, not on a shortsighted view. Speaking from the Japanese point of view, China's economic development will bring us some serious problems such as mentioned above. But from a point of view of the international economy, this is undoubtedly a welcome matter and should be facilitated.

Some will ask, "How can China's economic development

contribute to the world economy and human welfare?"

Today China is not so highly industrialized and the per capita output of goods is not so high in spite of its great economic resources such as abundant natural resources and labor power. This is because China cannot make the most use of its economic resources, and this is a great waste of man power and materials. If China can be extended proper economic aid and can use her economic strength to its fullest capacity, China will be able to produce many goods which are needed by people of all nations at a unit cost as low as or even lower than those in other countries. This will enable not only the Chinese people but also people of all nations to obtain many goods cheaper than now and to achieve higher standards of living. This means human welfare can be promoted, and this is nothing but a desirable matter for human beings.

So in cooperating in China's economic development, we should not act on the basis of shortsighted economic nationalism but on the basis of humanitarian ideals, and in the long run this will repay Japanese people in kind.

On the side of China, is required an international mind to achieve the higher standards of living of all human beings. This is a very important problem and should be carefully considered in connection with China's economic policy.

## To the Editor

### Come to My Knee-Side, My Juniors

In the spring of my sophomore year, I was first engaged in publishing *The Ryokkyutes*. I was general manager under a senior's guide. Publication of *The Ryokkyutes* had been interrupted for the previous few issues. So we couldn't receive any advice from seniors, and the past newspapers were our only examples I felt as if the work was a "mission impossible." Everything was new to us, and the repetition of trial and error. But for that reason, every task was at our own discretion. So we faced the matter with a frontier spirit.

Gradually we fell behind the schedule to publish. We spent most of the winter vacation and faced February. But we are confronted with a number of problems. The printing company in Sapporo told us not to print the paper at that time because they were too busy. It was half my fault that I had neglected to ask as soon as possible. So I had to run about Sapporo and Otaru in order to look for another printing company. Finally on Mar.30, we found a printing company in Otaru to issue *The Ryokkyutes*.

But behind the clouds the sun was still shining. Here came joyful news. Being motivated by our activity of gathering materials, *The Hokkaido Shimbun* unexpectedly reported the republication of *The Ryokkyutes*. So we acquired many new readers from high school students to housewives.

Throughout the work we faced many troubles, and problems like proofreading mistakes still remained. But I didn't think of quitting the job at any time and I was determined to finish my mission at all costs someday. When I review those days now, everything seems to pleasant. And I feel that that trial struck me while I was immature. As a junior I could issue the paper as editor again more smoothly than before.

Now I am to graduate from Shodai. Looking back on my four years, my college life was also the repetition of trial and error. But I gained many close friends and the confidence that I will be able to manage by myself in this world.

Toru Nishimura, a graduate of Shodai in 1973 and the former editor of *The Ryokkyutes*



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