

The Ryokkyuities

No. 13

THE OTARU UNIVERSITY OF COMMERCE

MAY 10, 1975

Otaru Faces Vast Change For First Time



The plan for re-developing the area in front of Otaru Station started in 1969 with the application of Urban Re-development Law.

By the construction of three buildings and the development of this area, the City Gov. aims to increase the use-efficiency of the area around the Station, and by this to increase the prosperity of the nearby Business District.

Following the plan Nagasakiya which is one of the big department stores in Japan was

persuaded to invest in Otaru in order to stimulate the stagnated Otaru Commerce.

The total expenditure of constructing building and other facilities will reach about ¥7,770 million. And it is covered as follows; Government subsidy 5.7, Disposition of reserved floor 57.2, City liability 2.5, Others 11, Loan flotation 1.5 hundred million yen.

The first, coloured beige building was finished on March 25, 1974. It is a nine-story building with one floor under-

ground with floor space covering 13,537 square meters. This building provides rooms for Offices, Hospital, shops, restaurants and apartment houses.

On the opposite side of the National Highway, the second building, a seven-story building with one floor underground, is under construction and is scheduled for completion on March 25, 1975 costing ¥2,350 million. The total floor space is 26,741 square meters. It will draw much attention due to the fact Nagasakiya is to enter this building. The lower 4 stories will provide rooms for Nagasakiya and other shops and the upper 3 stories will be used as houses to be purchased on an easy payment plan. The second building provides a parking place for 123 cars on the 4th floor.

This building will have all the characteristics of a shopping center.

The third building, located on the opposite side of the "Chuo-dori", will have 7 stories with one underground. The floor space will cover 11,565 square meters. And the ¥1,200 million building will be finished in March, 1976. A hotel is scheduled to occupy the upper 4 stories and the lower 4 floors plus 1 underground will be used for shops.

H U Shatters OUC's V8

Debate

Hokkaido University got a victory over Otaru University of Commerce in the 12th All Hokkaido Debating Contest, sponsored by the All Hokkaido ESS League.

On Dec. 8, the contest took place at Fuji Women's College. The subject was; Resolved, that the right to strike should be legally guaranteed to workers of the JNR. The contestants were from Hokkaido Univ., Fuji Women's College, Otaru Women's Junior College, Hokusei Gakuen Women's Junior College, Hokkai Gakuen Univ. and Otaru Univ. of Commerce.

The final match was fought between H. U. team A, a newcomer, and O. U. C. Team A, an old-timer who aimed at the attainment to the consecutive 8th victory.

By lot, H. U. took the Negative Side and O. U. C. team,

Recitation

On July 7, the 2nd Recitation contest was held at the assembly hall of Fuji Women's College under the auspices of FWC.

Winner in the Drama section was Akiko Oda of FWJC who played "Julius Caesar". In the Poem section, Masako Takahashi of OUC got first place in which she recited the poem "Tears, idle tears" by Tennyson.

The Judges' comments; Over-gestures like moving around a platform in an attempt to devote oneself into the role "Hamlet" are not necessary. Judge and Audience are tired of being played the same drama by a number of participants.

A consecutive scene might as well be delivered by different persons. As far as Poems are concerned, works of poet laureates like Wordsworth and Tennyson, are very difficult to recite.

the Affirmative Side.

This was the first time when the KUEL (Kanto Universities ESS League) Pattern of debating was introduced by H. U., which had taken part in the KUEL debating contest before hand.

It got started by defining some basic words; the right to strike; right to strike is one of the means to protect the workers' life. The public welfare; the maintenance of order and respect for the fundamental human rights of the individual person.

Then moving into the substantial contents, it went on Major Contention No. 1: three basic rights can be restricted to the workers whose strikes interfere with the public welfare... "Major Contention No. 2..."

Relatively many charts were offered in the Rebuttal Period. Both sides sharply criticized the interpretation of each other's charts. "May we use our opponent's charts, Mr. Chairman? Thank you for your permission. What on earth the figures in their charts shows. Just the numbers are counted. We're wondering what the figures consist of..."

Speech

Mr. Yoichiro Otsuka of Hokkaido University was placed first in the 10th Inter-Collegiate Oratorical Contest in Hokkaido district at Hokusei Gakuen University hall in Sapporo.

Mr. Otsuka's speech entitled "The development of Nuclear Energy" was selected as the best among those delivered by the 23 contestants from 9 colleges. (OWJC, HGU, OUC, FWJC, HSGWJC, FWC, SMC, HSGU, HU)

Mr. Satoshi Nakajima of Otaru University of Commerce took second place. And Miss Tomoko Nishimura of Fuji Women's College for third place. The prize of the Encyclopaedia

Demand for Preservation Of Inherent Canal Mounts

Some five hundred members of an Association for the Preservation of the Otaru Canal (APOC) and its supporters who have so far contributed five thousand signatures are worried about the construction plan for the bypass (Dodo Rinkosen) over the Canal.

The bypass route was adopted in 1966 by the Otaru Harbour Council for the purpose of relieving traffic congestion on the Sasson (Sapporo-Otaru) national road, and it is now under-construction after obtaining the sanction of the Hokkaido Government.

According to the plan, the bypass is supposed to be expanded from Ironai to Shio-ya passing through the filled in Canal—the kindling place of the present problem.

The preservation of Canal is gaining support of the public owing to the fruits of positive activities of APOC since its birth in November, 1973.

But the Otaru city government is deaf to the claims of the APOC, however much it may insist on the modification of the route.

The municipal authorities are saying that the planned bypass is very necessary for the prosperity of business districts in Otaru and, is the most economical.

What's more, whatever economic utility value the canal possessed has been taken over by the three wharves, and besides it is a nuisance to the citizens living nearby because of the bad smell.

In replying to these views, Mr. Soichi Koshizaki, a leader



of the APOC, stated his objection. "Why should one call the route going through the center of the city 'bypass'? It's not bypass but 'center-pass'! And thus this 'center-pass' has stirred protests from the Nagabashi district residents because of the fear that this center-pass may bring environmental problems like noise and exhaust gas."

He continued. "Secondly, the Canal is actually very dirty, since the sewage of Ironai and Okobachi rivers are flowing into the Canal. But this is a result of the municipal authorities' negligence in keeping the rivers clean."

"In the third place, the Canal is a very important cultural and historical heritage in Otaru. The construction work of the Canal was started in the fourth year of the Taisho era and was completed in the thirteenth year of the same era, and as it is 1200 meters long and 40 meters wide, it is the biggest canal of its kind in Japan.

Moreover, buildings such as stone warehouses around the Canal are very unique structures and we can see these kinds of buildings in only a few towns in Hokkaido. So it is very lamentable that the construction of the bypass will demolish these warehouses.

It may safely be said that Otaru owed its development to the Canal very much and it is not too much to say that the Canal symbolizes the history of the development of Otaru. The preservation of the Canal is the duty of the citizens of Otaru."

"Of course, as a citizen of Otaru, I (Mr. Koshizaki) don't have any objection to the modernization of Otaru, but he thinks that we must not destroy the culture of this town. Therefore the request of the organization is not to abandon construction of the bypass, but to change the route of the bypass. This organization is proposing that the new route of the bypass should be far from residential quarters."

Lectures on the Late Mr. Sei Ito



His second son Mr. Lei Ito

On the 15th of May, 1974 the public lecture was held, in honor of the late Mr. Sei Ito one of the Japanese great novel-

Britannica for the first place group winner went to O. U. C. Thus O. U. C. has successfully taken first prize as a group for 3 consecutive years. Useful advices from the Judges are as follows.

"Some speakers have trouble in pronouncing 'r', and should speak technical words slowly enough to make themselves understood easily. Tag questions should not be often used to possibly give your answer, since speakers have a hospitable and agreeable audience. As for Topic, subjects concerning college students would have made a better choice rather than current global subjects.

ists, at the Otaru City Hall. This lecture, sponsored by Ken-seikai, was planned as an feature item of celebrating "the Shokon-sai."

Prof. Katsu Ogasawara from Fuji Women's Junior College, Prof. Shigeki Senuma from Taisho University and Mr. Rei Ito, second oldest of three children of the novelist and of Nippon University, made their lectures under the title of "His contribution to the Japanese literature", "Literature in Hokkaido and Sei Ito", "A story about my father", respectively.

The audience was a little excited to hear Mr. Rei Ito's story in a hope that he would tell us about the great novelist's personal life which most of his fans could not know. But contrary to such an expectation, he started his speech by saying "The relationship among my family members, I think, was not so much different from that of any other family." "The only thing", he went on, "which is rather remarkable in comparison with other families is that as I grew up, I realized my mother consciously avoided reading his works and I myself never read his books while he was alive."

Campus Profile (6)

My School days in Ko-sho

Prof. Ishikawa



It was 1922 when I entered Otaru Higher Commercial School, the predecessor of Otaru University of Commerce.

Referring to English lessons, we had 7 to 9 lessons (including optional ones) per week, which is far too many compared with the present credit system.

Among the lessons, Professor Tomabechi's Business Correspondence Course took an exhaustive approach to education. Every lesson he gave us an assignment of translating some 50 commercial sentences from Japanese into English and in the following lesson he asked thus students to translate them and gave questions to the content like a machine gun. In case students who copied notes were at a loss for words when confronted with this barrage of questions. We were reprimanded in this way, and this education helped me greatly in my taking the entrance examination of

Tokyo Commercial College (present Hitotsubashi University). For instance, in the case of a question to requiring 500 word essay about "Baron Shibusawa", I was in a position to write it without hardship, because of the training in the Business Correspondence Course. However, besides this practical English, thanks to lectures at Assistant Professor Hamabayashi class using his essays and novels, I came to understand the ethics and the English way of thinking. Some of the language lectures at the school can not be regarded as a tool of communication, rather they are tinged with liberal art. Otaru University of Commerce, which was one of the Higher Commercial Schools at that time, played a great role in the formation of human character and I think that it had an atmosphere of Higher School under the old system of education, where lectures of foreign language were given much weight in the curriculum.

Professor Syozo Kobayashi was well acquainted with movies and was strict in English pronunciation. The American instructor Mr. Mackinnon, whose way of education was unique, lectured English conversation, and explained differences, expression between Japanese and English with humor. I enjoyed his lecture pretty well. He learn-

ed Japanese under his Japanese wife from a textbook of a primary school and I remember that he wrote his name on the blackboard in Japanese. At that time, besides English subjects, Commercial Mathematics and Business Practice were lectured by British instructors and we learned the exchange rate of sterling pound and how to compute interest.

When I went into the service of instructor at Otaru Higher Commercial School, it was a time of the World War II following the Sino-Japanese Trouble. Ceremonies were held at the school on national holidays and memorial days, and as a part of the ceremony, the Director of that time Tomabechi gave us a moral discourse. Although there prevailed regulation of thought and there was no freedom of speech, he stated the situation of the world and Japan explicitly and precisely, which surprised me. For that was against the trend prevailing in Japan of that time.

While he lectured as a professor, he lectured the subject of Oversea's Economic Affairs, besides Business Correspondence, and he read British and American magazines and newspapers, so that he could observe things with a broader view and a fair attitude.

The above is my reflection on the subject of English in my student days at Otaru Higher Commercial School. In short, I can say that it is important to learn English so as to think of the things on a broader view, and it might help the formation of human character, and one could understand Japanese more in turn by learning English. For this, it might be most desirable to read as many English books as possible.

Mr. Hideo Ishikawa, an Honorable Prof. of O. U. C.

man and enterprise, permitted statesmen to enrich their assets and play with money politics.

Mr. Tanaka's case is nothing but a tip of an iceberg in money politics. But after his resignation, we Japanese seem to be indifferent to this problem and might leave it an open question. This is due to our characteristic that we Japanese are both easy to warm up and easy to cool down.

I think that a very close link between money and politics, even the most corrupted politics, can exist. So we must control such money in politics, such as political donations from big businesses, in order to clear the heavy mist of money with which current politics is shrouded in.

THE ENGLISH ROMANTIGS

by Dr. Jon Barry Sanders

The Romantic period in English literature is generally given the historical date of 1798-1832, from the date of the publication of the *Lyrical Ballads* by Wordsworth and Coleridge to the date of the passage of the first Corn Law, regarded as signaling the beginning of Victorian England. The dates are a simplification, of course, but it is true that by 1832 the Romantic poets (Blake, Wordsworth, Coleridge, Keats, Shelley, and Byron) were either dead or had finished their most important writing. It is probably more useful to say that the Romantic period was also the age of revolutions; the American Revolution, the French Revolution, the Industrial Revolution, and, in the history of science, the chemical revolution. Thought and art changed fundamentally at this time. In Germany, for example, it was the age of Kant, Goethe, and Beethoven. It was a period of far-reaching cultural change, and the Romantic period saw the beginning of modern literature as well as the beginnings of the modern, industrialized world.

Moreover, there was a dramatic, radical change in the nature of English poetry: there occurred an inversion of a pattern of poetic imagery (indeed, a cosmology) which had existed fundamentally unchanged since Medieval times. No longer was the locus of value considered to be external to man, located in a celestial heaven, but the source of value and the model of the best human behavior and achievement was to be found within man himself, within his own mind.

Thus, the Romantic poets modified the nature and meaning of the literary romance. No longer were romances mere external adventures. No longer was a romance a matter of physical exploits in which an adventurer slew dragons and enemies, won beautiful maidens, and discovered hidden treasures. Now the quist motif was internalized and the journeys were *mental* journeys: the perils were internal, the treasure to be discovered was mental. So, although the Romantics are justly famous for their lyric gifts, they are also notable for having consistently written long poems about mental adventures, most often about the development of a poet's mind.

Owing to their emphasis upon individuality and the importance and potency of man's mental powers of creation, the Romantics are sometimes accused of having led modern man into a spiritual and cultural crisis. In the view of these critics, once man ceased to look upward and

outward for a source of value (that is, to a God and to values seen to be external to man), he came to find significance only in the lowest common denominator of himself. In this opinion, Romanticism encouraged man to lose sight of his eternal significance, fostering a selfish self-indulgence and a rejection of moral sanctions. But this is not true of Romanticism—or is only true of a perversion of it. And this view moreover ignores the interesting spatial paradox of the Romantic quest, for while it is true that the direction of the quest had changed to an internal exploration, the ultimate goal was a perspective far from selfish or egocentric. In traveling inward into his mind and downward to find his soul, the Romantic poet achieved a self-realization and psychological unity which was expansive and upward in its thrust. To take the extreme example of Blake, once man realizes his true nature, unifies his warring psychological faculties into a harmonious but dynamically creative mind, and fulfills his potential, then man becomes Man, the giant form of Albion, the human form of the universe. The figure of man expands to *become* the universe. This is far from a "lowest common denominator"; indeed, it is the highest possible common denominator of a totally shared humanity.

Furthermore, at the very beginning of the modern, industrial age, the Romantics provided an antidote to the ominous threat of a "scientific" outlook. In fact, it was the wife of the poet Shelley, Marry Shelley, who wrote *Frankenstein*, a novel which provides a horrifying glimpse of science become inhuman. The Romantics objected to the "scientific" view of the world because they insisted upon wholeness and unity, not a mathematical reduction of nature. The Romantics were well aware that man's personality had become divided, hence their poems about mental quests. They were also (and perhaps primarily) poets of nature. Long before ecology became fashion-

able, the Romantic poets were insisting that man should engage in a communion with a living world. The Romantics were not narrow-mindedly anti-industrial, but rather were opposed to the anti-human elements of industrialism: the size and impersonality of large cities in which the human was reduced and ignored; the dehumanizing mechanization of the new industries; the cruel, grinding power of the military (Blake's "dark satanic mills" are not just industry, but the weapons industry). Anything that bound and fixed the human to the mechanical was evil, for man is by nature expansive and creative.

The mental power which could sustain and help man was called by the Romantics "imagination". It was that creative power of man's mind to shape experience, that power which was constitutive of man's reality, that which Wordsworth said could "both half create and half perceive." It was the power latent within man's mind to transform reality, to create upon earth that condition which Blake called "new Jerusalem" and which Shelley envisioned as a cosmic renewal. If man could but expand his consciousness, he could also expand the dimensions of the world in which he lived and moved and had his being. Man could also learn from nature, and with the aid of visionary power see into the life of things. Wordsworth, standing upon the summit of Mount Snowden, is able to behold in nature "the emblem of a mind / That feeds upon infinity... a mind sustained / By recognitions of transcendent power." This is a visionary experience of mind married to a living nature, and an experience available to us all if we will open ourselves to it. What is needed today is more true Romanticism, for a mind which engages the world in living dialogue will not likely destroy that world or treat it as mere dead matter. Romanticism is still (as it was at the beginning) the needed remedy, as the industrial powers continue to pollute and damage the earth which nurtures all our lives.

Current English Studying Group

MONEY POLITICS

by Nobuhito Ishizuka

In Japan, recently there have been increasing political problems which are related to money. Because going into politics and having power involves such huge amount of money, today's politics are labeled as "money power politics". Therefore, it is still regarded that politics is to money as a car is to gasoline. Whenever political problems which were connected with money surfaced, so much fanfare and criticism was involved in order to solve these problems that they didn't materialize at all.

Through the Last Upper House Election, however, there was a turn of the tide in people's opinion toward money power politics. This is mainly attributed to a climaxing political crisis among people concerning the issue that election or politics by money would corrupt democracy and prevent them from reflecting their opinions on government. We have heard so often about "money power politics", but as a matter of fact we

couldn't really understand before what part money played in politics.

The Bungei Shunju threw a spotlight on this matter and unveiled it before us. The Bungei Shunju article revealed the link between money and politics by its report about Ex-prime Minister Kakuei Tanaka's way to wealth and power. It cast suspicion on his administration and led to his resignation from the Cabinet.

By this incident, it has been engraved on our minds that the pen is mightier than the sword, and that magazine which we have mentioned has been awakened to its new significance because, in the world of journalism, it has accomplished what no newspapers had ever done before. More importantly, this incident convinced us that today's politics are affected seriously with money, almost to the point of corruption, and that political donations from big businesses which cement the close relationship between states-

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'Native Islanders' of Hokkaido

WHENCE CAME THE AINU AND WHEN? THEIR HISTORY AND PROBLEMS INVOLVED

*Pirka, pirka, tantosiri pirka,
Inankur pirka, Nunkekusune,
nunkekusune. (Ainu folk ballad)*

The above ballad recited by the Ainu sounds beautiful, but the meaning is entirely foreign to the Japanese. There is almost no similarity between this unique tongue and the Japanese language.

The full-blooded Ainu looks different, too. He has round, dark brown eyes, curly lashes, prominent eyebrows, and abundant hair. Looking at the distinct differences in physical traits, costumes, and religion, one certainly wonders, "Whence came the Ainu and When?" The uniqueness of the Ainu, their ethnic origin, and how they came to Hokkaido, have been subjects of anthropologic and linguistic interest, but they are still an enigma.

Conflict and Subordination

The Ainu formerly inhabited Hokkaido, Sakhalin, the Kurile Islands, Kamchatka Peninsula and Japan Proper. Today they can be found only in Hokkaido, not in any other part of the world. A part of these people once crossed over the Straits of Tsugaru, came southwards and settled in the north-eastern part of Japan Proper. In fact many places in the Tohoku (north-eastern Honshu) district still bear Ainu names. They made a further advance to the middle part of it. This was probably before the Christian era. In the days when the Yamato people began to establish a state in Kinai (the district embracing Kyoto, Osaka, Nara and their environs), these immigrants from the north confronted them as their neighbors on the eastern boundary. They proved to be an eastward menace to the succeeding rulers of Yamato; but were, on the other hand, a constant stimulus to the Yamato people, who consequently were always on the alert, and trained and armed themselves against these rivals.

In Japanese history the first reference to Hokkaido occurs in 658. The island was then called "Watari-shima" or island accessible by crossing the Tsugaru Straits. Most of the native islanders were Ainu, who were also called "The Ezo". It is not clear when Japanese began to settle in Hokkaido, but it is conceivable that from quite early times this fairly distant island provided refuge to the Japanese in the north-eastern part of "Honshu" fleeing from war or

famine. In 1457, a feudal lord subjugated a rebellious native tribe, opening the way for bringing Watari-shima under a central authority.

For a while Hokkaido was a "paradise" for the Ainu, but even this haven was increasingly disturbed by the arrival of the "Wajin" or Japanese race.

The contact between the Ainu and the Japanese was quite limited before 1599. In that year the Matsumae clan, which was subordinate to the Tokugawa Shogunate, was established with its headquarters at Matsumae and with the adjacent area, Matsumae-chi, as clan territory. The residential area of the Ainu was isolated from that of the Japanese. The Matsumae had exclusive rights with the Ainu and established trading and fishing posts. They traded rice wine, tobacco, salt and so on, in exchange for salmon, skins and other items.

The Ainu was then on an equal footing with the Japanese in trading. But with the increase in trade, the Japanese enlarged their influence upon the Ainu and wielded this influence to exploit Ainu who wanted to get curiosities like rice wine, tobacco, and sword which were symbols of Ainu pride. Thus the Ainu was forced to be in a state of slavery, and could not live and support his family without being employed by Japanese merchants.

The Japanese became more and more oppressive and came to go so far as to prohibit the Ainu from farming under the pretext of the shortage of Ainu labor for fishing. Besides, not a few workers from "Honshu" had strong hostility toward the Ainu, that troubles often broke between the two racial groups.

Such overbearing attitudes of the Japanese often brought on uprisings. In 1699, "Shakushain", the headman of the Ainu, rose in rebellion against the Matsumae in order to retain Ainu independence. But they were no match for the Matsumae. The rebellion resulted in only strengthening the control over them. Since then an uprising on a large scale has not broken out.

However, the time had arrived for reviewing the past actions assumed by the Matsumae clan. The reason was that the Russians were coming south along the Chishima Islands claiming their intention to open trade with Japan. At first there were conflicts between the Russians and the natives. But as the



Bear statues are now being carved at the workshop of the "Ainu Folk Art Industrial Association."

Russians sent ministers to the Ainu territory, taught Russian, and helped to improve the living conditions, they came to be welcomed by the natives. The possibility that the Ainu would be alienated from the Matsumae made the Tokugawa Shogunate realized that its high-handed policy had to be changed into an assimilation policy. In 1799, the eastern part of Hokkaido came under the direct control of the Tokugawa Shogunate for the purpose of protecting Japanese interests from the expanding Russian merchant activities as well as to stop exploitation of the cruel Japanese merchants.

Assimilation Policy

The policy that the Ainu is to be treated as the Japanese was adopted and guaranteed by law. And they were allowed to change their food, clothing, the shelter into those of Japanese fashion and to unreceive free medical treatment. Moreover the Tokugawa Shogunate tried to make them abandon their habits such as tattooing, bear festivals, and such.

Such an assimilation policy, as a result, produced a good effect on the improvement of living conditions, but with the result that the Ainu's independence, distinctive heritage and culture were lost. In the path of progress, rites such as the "Charanke", "Ukaru", "Tsugunai", which had served to keep peace among the tribes, were banned on the ground that they were "evil" habits, and replaced by Japanese laws and morals in the Japanese fashion. Though the protection of the Ainu, which was one of the purposes of the direct control, should have been furnished by the Matsumae clan, it was such a small clan that it could not afford to do that. Therefore the state of subordination of

the Ainu to Japanese merchants still remained unchanged.

With the establishment of the Meiji Government in place of the Tokugawa feudal government, Hokkaido came under the new Government in 1868. In the next year, the name of the land was officially changed from "Ezo-ga-shima" to "Hokkaido" and a "Kaitakushi" or Commissioner of Colonization for Hokkaido was stationed at Hakodate. Just after the abolition of the "Basho" or the district system, in which Ainu were prohibited from trading with Japanese except contractors, the Meiji Government encouraged settlement and immigration from Honshu in order to develop the industry in Hokkaido. Consequently the Ainu were released from submission to contractors, while the protection given by contractors was lost. In addition to that, the reckless hunting and fishing by the immigrants with high techniques, like gun, superior to those used by the Ainu drove deer and salmon they lived on to the verge of extinction. Moreover the Ainu were, at that time, prohibited from fishing and hunting with poisoned arrows, so that they could not get enough salmon and deer to live and support their family. They were, in the end, driven to the point of starvation.

The Protection Law

The Meiji Government abolished the separate residential areas for the Ainu and the Japanese that had been in effect till this time in 1869. In the course of time, many immigrants proceeded to the interior regions in Hokkaido to settle the land. The further the settlement progressed, the more the life of Ainu was threatened.

Taking this situation into consideration, the Government

set up new reservation in Hokkaido in 1894. This measure aimed at preventing the Ainu from losing their land and had the purpose of encouraging Ainu people to improve their livelihood, and to assimilate with the Japanese.

The Government enacted "Native Islanders Protection Law" in 1900. The major contents of which read as follows:

- 1) Five hectare of land are allocated to those who are engaged in agriculture.
- 2) Those who can not afford the money to undergo treatment will be given aid.
- 3) Elementary schools should be built in every village.

The enforcement of this law could not stop the decline of the Ainu population although no small cultural impact was left by the Ainu on the Japanese.

Dialog with the HUA

On March 3, 1975, we had a chance to have an interview with Mr. Ryukichi Ogawa who is a director of "The Hokkaido Utari Association" (HUA). HUA, established about 30 years ago, is the only organization for people of Ainu-blood and has currently a membership of 1,300 against the total population of 15,000 in Hokkaido.

A glimpse of the interview is as follows:

INTERVIEWER: What is the major problem involving people of Ainu-blood today?

MR. OGAWA: We have received so far innumerable bitter treatment simply because we are "Ainu". It is one of the reasons why young people don't try to become members of the HUA. On top of it, in today's circumstances, we are sometimes ashamed of the fact that they are Ainu. I have to show you one example of unjust discrimination out of many around us. In general, the children in Ainu families have to seek employment soon after their graduation from junior high school because of their families' low income. Last year, some Ainu children were discharged by a noted confectionary in Sapporo on the pretext that they looked "unclean" and would not be fit for the clean image of the confectionery. Who, on earth, has the right to select his race? In the wake of this segregation, there is a growing movement among young Ainu-blooded people to reconstruct and strengthen the HUA.

INTERVIEWER: How does the Hokkaido Prefectural Office cope with these problems?

MR. OGAWA: Though the purpose of the HUA is protection of the Ainu cultural heritage and an improvement of their livelihood, the authorities take advantage of the association. When a local self-governing body applies for a subsidy from the Government, it is rather easy to get the subsidy by laying stress on measures for the Ainu such as the reconstruction of a bridge near the Ainu hamlet. In the fiscal year of 1974, Hokkaido Prefectural Government assigned 220 million yen for "Utari" measures, out of which only 30 million yen really went to the HUA. The object of the subsidy is, however, confined to members of the HUA. If the local Government is really trying to tackle with the Ainu problem, the other 15,000 Ainu-blood people who are suffering from prejudice must also be relieved as fast as possible.

INTERVIEWER: Many Ainu-blooded people have flown into the urban district, haven't they?

MR. OGAWA: Actually a number of Ainu people have moved into big cities seeking employment. However, it is by no means easy to get along with urban Japanese society. Under the circumstances our

thought that we have to protect our livelihood by ourselves and to stop exploitation has led to the establishment of "the Ainu Folk Art Industrial Association" which is a union. I am very much satisfied with the character of the union. I believe that we always have to make efforts to recover the dignity of the Ainu-blooded people and we can not accept the assimilation policy which the Government takes. To my regret, excessive commercialism has distorted people's idea of the Ainu so widely that the "Ainu" just reminds them of wood curvings, straw-thatched houses, tattoo and the like. However, the most of the people don't know the Ainu problem at all because they do not have to face these problems everyday. But we have to! Though we can not leave any fortune to our children, we, at least, would like to change social conditions so that our next generation may live with the pride of being Ainu in their mind.



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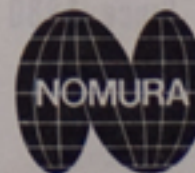


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Managing Editor.....Satoshi Nakajima
Feature Editor.....Kenji Kawamura
Business Manager.....Yasuharu Kanbayashi
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Reporters:
M. Gishi, K. Tanimoto, I. Yamashita, K. Takamori,
M. Shiraki, M. Takahashi, N. Watanabe, Y. Shimono
K. Kuwao, H. Furumichi.

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Editorial

Co-op Takes Over the Cafeteria

In May (1974) Union Kanko & Co. Ltd., the owner of the Shodai students' cafeteria, filed an application to the school authorities asking an approval of the price hike in the menu of the cafeteria. Since then the students' cafeteria problem became the hottest issue on this quiet campus.

According to the Union's explanation, raising prices is inevitable to reduce the deficit amounting to 10 million yen. If their request was to be approved, the prices of meals would be raised some 65% on the average, which is all-time high. Union has raised the prices about 48% on the average within the past 4 years, and they have been encountered with students' protest at every time. Those protests, however, don't seem to have the same tone as the present one has. This difference might be attributable to the fact that the prices have been raised in accordance with the development of the inflation.

The Union's application of last year lacks the persuasive power, which previous ones had. Besides the surprisingly high rate of 65%, the lax attitude of Union toward management must, above all things, be the main reason for the lost credit.

Instead of approving Union's price hike, some students proposed that the Shodai co-op should take over the management of the cafeteria, as a counterplan, in the students'

rally held in May. And right after this motion was approved by an overwhelming majority, the co-op directors started to make a draft plan for materialization of this proposal. Meanwhile the school authorities sent back the Union's application on the ground that it was wanting in concrete data to convince others of the necessity of the rise in prices.

We are not sure why most students have an apathy toward this issue, although it concerns their economic life.

Now that the plan to manage the cafeteria by the co-op was approved in the students' rally, we would like to make following suggestions, hoping that the new cafeteria turns out to be a success. First, drastic reduction of the menu items in order to reduce expenses as well as to make the job efficient. Second, appropriate rise in prices to make ends meet. Third, more subsidy from school. This item might be regarded as the promotion of both students and faculty. Fourth, shortening of business hours. This may seem to be the opposite idea to the third advice, but to harmonize the promotion of welfare and reduction of cost one must give up one thing somewhere.

Besides these four suggestion each student must realize the special position of our cafeteria. Whether the cafeteria issue goes well or not entirely depends upon the consciousness of each student.



By Prof. Tadashi Adachi

Recent Economic Trends in Japan

—General Trends and Future Prospects—

After experiencing a recession in 1970 and 1971, Japan's economy resumed its expansion early in 1972. Notably, it continued its expansion at a very rapid rate in the second half of 1972 and the first quarter of 1973.

During the remainder of 1973, inflationary boom conditions persisted. The economic expansion had its origin in the expansionary monetary and fiscal policies pursued to trim the continuing massive international payments surplus.

In that process of rapid economic expansion, the domestic supply-demand situation tightened due to supply limitations. The economy subsequently found itself in an over-heated state.

In the meantime, economic expansion and price inflation persisted in many other industrial nations, a combination

of the internal and external factors pushed domestic prices sharply upward last year.

Besides, the supply cutbacks and price increases by the oil exporting countries heightened inflationary psychology in Japan, causing a "frantic" price advance from late last year to early this year.

Indeed, wholesale and consumer prices this year have been running about 35 percent and over 20 percent, respectively, above the levels of last year.

In an effort to curb the price run-up, restrictive monetary policy has been pursued since early last year. It was tightened progressively during the year, notably toward the end of the year.

The Bank of Japan increased reserve requirements in five steps between January last year and January this year, and raised its percentage points to

9 percent per annum. Meanwhile, the Bank intensified its "window" restraint on bank lending progressively.

What is more, the Government restricted or postponed part of its expenditures on public investment. The vigorous policies of dampening overall demand have thus been pursued on both monetary and fiscal fronts.

The effects of the restrictive policies have at last made themselves felt on domestic economic activity this year.

The supply-demand situation has eased, and the price advance showed

Japan's balance of payments, which had continued to get worse since March last year and deteriorated further this year under the impact of the oil crisis, has been on the road to improvement. Signs of improvement in the trade balance have already been evident since the middle of this year.

The current restraint on aggregate demand is maintained with the curb on price increases as the top-priority task facing the Government. And no significant change in the restrictive policies is expected for the rest of this year. In these circumstances, domestic economic activity today remains in a state of dejection.

The most important problem facing Japan's economy today is how to bring the current price inflation under control. With this in view, the Government maintains its policy of restraining aggregate demand, giving the highest priority to checking the price upswing.

Here are some arguments against the Government's policy:

(1) There is some danger of the policy leading to an economic "over-kill". (2) The persistent curb on capital investment threatens to generate supply bottlenecks. (3) The policy is not effective enough to deal with the current inflation, which is of a cost-push rather than a demand-pull nature.

By adhering to its restrictive policy, however, the Government aims at dampening the current inflationary psychology, shifting to a new price system adapted to the increased cost of crude oil, and putting the economy on the path toward a sustainable economic growth.

For the balance of the year, therefore, any important change in the policy can hardly be expected. The economy will likely bottom out in the July-September quarter, but the pace of recovery should be slow.

Indications are that real economic growth will turn out to be -1 to -2 percent for the current fiscal year ending next March, falling far below the 5.5 percent rate in the previous fiscal year or the previous low of 5.4 percent registered in fiscal 1965. This is the first experience Japan will have in the postwar years of economic growth.

In view of the changes in the conditions at home and abroad affecting Japan's economy, especially the constraints on resources, a real annual growth rate of around 7 percent is considered desirable in the years ahead. For a couple of years to come, however, Japan will have to pass through the period of economic adjustment and seek to set the stage for another economic advance.

(Nov. 11, 1974)

Organizations and Workers

by Nobuya Kaneko

A society will be defined as a grouping of people and will be classified into three categories; a group, a pair, and a society in its total. Among these, I am going to attach excessive emphasis to the group, which without fail, helps to consider the problem of organizations and workers.

A group varies greatly in terms of formulations and foundations. However, it has a kind of unity which can be observed objectively and subjectively. In other words, there always exist common interests in the group and in most cases consciousness or concept of being in the group dominate the participants and their behaviours are obliged to be restricted by this consciousness or concept.

Then what is the concept of an organization? The organization, by definition, is a group of people whose cooperative efforts are exerted to attain its goal.

In an attempt to reveal that the organization is made up of participants, I mean people, I am going to use the term an organized entity which is more inclusive of an organization from now on.

According to Chester I. Barnard, the definition of an organized entity is; a system of consciously coordinated activities or forces of two or more people. The organized entity in this meaning necessitates the forming of a formal group in order to achieve its goal reasonably and effectively.

The substance of business entity is to accomplish its purpose effectively through business activities. In order to do this, the business entity needs to draw the members' cooperative contribution sometimes in coercive ways in terms of compliance relations between superiors and subordinates. This surely leads to a conflict between the two sides.

However, I think the solution to this matter is that this sort of conflict must be settled from the entity's side because it is quite difficult and almost impossible to analyze the concept of human beings.

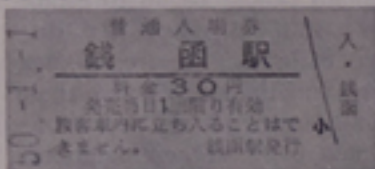
The business entity as goal-oriented group, which I mentioned, has a flavor of bureaucracy, in which there is a strict separation of the superior and subordinate. Therefore members are obliged to obey the superiors in job matters.

This obedience does not mean that their whole personality will be ignored because they can not be absorbed into the entity entirely.

I believe that the business entity has a strong characteristic of this kind, and so, we might easily feel that we are isolated from other members. However, I justify it on the grounds that the business entity possesses the characteristic of utilitarianism and we, human beings, also should be utilitarian. I think this is a key to bring about the solution of the problems of organizations and workers.

Let Me Say(2)

by the Stationmaster



Zenibako station was an unnoticed small station between Sapporo and Otaru. But owing to last year's "ticket boom", this station has become very popular because of its particular name.

Zenibako means cash-box and this originates from a legend: Meiji-era Zenibako was well known as a fishing port for herrings. This industry was so flourishing that all fishermen have had big cash-boxes in their houses.

The sales of platform tickets in only four months amounted to eight hundred and fifty thousand pieces. In the past, because this station was (and is) too small to need platform tickets, only one or two tickets per day were sold.

The tickets are most in demand from collectors, who consider this Zenibako tickets as a good luck charm. Everyday 40-50 collectors write to mere-questing platform tickets. Other buyers are companies who buy anywhere from a thousand to ten thousand tickets in order to work them into keyholders.

Since I also believe in omens, I don't deny these fads, but it is the buyers' responsibility to make the best use of these goodluck charms. But learning of this imitation of the Zenibako tickets so that even a child comes to doubt the validity of good luck charms makes one feel quite sad.

Mr. Takahashi:
Stationmaster in Zenibako.



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