

# The Ryokkyuities

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OTARU UNIVERSITY OF COMMERCE

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**Prof. Ito elected president of Shodai**

Mr. Moriueemon Ito, professor at Otaru University of Commerce, was elected president of Shodai. Prof. Ito officially took office as the fourth president on March 1, 1976. The second president, Mr. Kamo and his successor, Mr. Sane-kata, were invited from outside of Shodai. After a long time, the president was elected from among professors at Shodai. His inauguration was not decided easily. In January, the presidential election was made public, but no candidate could get a majority of votes. The committee decided to hold the election over again.

The unprecedented second official notice was announced on January 31. The election was divided into three votings.

On February 4th, the first voting (recommendation) was held. On the 10th, the second was held and Prof. Ito, Prof. Mouri (Chuo Univ.), and Prof. Hasebe (Shodai) were elected as candidate for president.

On the 18th, no one could get a majority; subsequently, the final voting was held between Prof. Ito and Prof. Mouri.

Prof. Ito was born in Otaru in 1920, graduated from Otaru Commercial High School (the predecessor of Shodai) in 1940 and entered Kobe Commercial University. After graduation, he enlisted in the army. After the war, he served as an auditor in a private company for a while. In 1952, he became an assistant professor at Hokkaido Liberal Arts University, and a professor of business administration at Otaru University of Commerce in 1964. From 1968 to 1971, he held the office of dean of students.

## Shodai In a Good State of Employment

All of the Shodai students unofficially decided on their jobs as of the end of February 1977, being proud of an annual 100% employment.

This year 254 students (including 29 girls) were expected to graduate from this university. All the boys had decided upon their jobs by the end of last year, but some of the girls were late finding employment.

Most of the girls wished to enter several companies in Hokkaido. But owing to the current lull in the domestic economy, job offers in Hokkaido were decreasing in number. This would be a cause of the slowness the girls had in finding employment.

The Employment Section of Shodai revealed that as of October 30 last year, 988 companies had already offered employment to Shodai students, up by 41 in number over its year-earlier level.

Among these companies,

## Friendship Over Japan Sea

As of last year it has been ten years since Otaru and Nakhodka became sister cities in September of 1966. In these past ten years, the friendly relations between two cities have grown strong through exchanges of economy, culture, sports, and so on.

Nakhodka is a young city, 27 years old, with a population of about 150 thousand.

As the door of Siberian development and the main port of the USSR's trade with Japan in the Far East, Nakhodka lies in a very important location, at Enkaishu within 24 hours' distance by a ship (690kms) from Otaru.

With a small hill in the city like Suitengu, Nakhodka bears a striking resemblance to Otaru. And the situation that the port is surrounded with green hills is also alike.

When Mr. Adachi, the former mayor of Otaru, visited the USSR on a goodwill mission in 1966, with this as a start, there was a conference between the mission and the persons of Nakhodka concerned to establish friendly relations. On coming back to Otaru from the mission, it was recognized by

the municipal Diet.

The first formal visitor from Nakhodka was the mayor and his party in September of 1967. From that time on, two cities have made visits each other every year, and the friendship has promoted a better understanding between them.

In commemoration of the relations, Otaru erected Yujo-no-Kabe, or the Wall of Friendship, in which the emblems of the two cities are arranged, at Otaru station.

Welcoming the tenth anniversary, Otaru is planning Otaru Shimin-no-Fune, or the Otaru Citizen's Ship to Nakhodka, for making strong their ties.

One of Otaru municipal officers said, "Although Japan has many serious problems with the USSR, we still wouldn't change our attitude toward Nakhodka. Because our intention of this relation is just a good friendship. The catchword 'Let's make Nakhodka from "NEARBY but REMOTE" to "DISTANT but CLOSE" to Otaru' in our minds, we're doing our best to promote good relations between Otaru and Nakhodka."

## Freshmen Live-in Seminar

Last summer, we freshmen had the first joint study travel at Horohoro-cho of Kitauzawa for two days in the middle of July. It was the first time for our university to have such an event especially for freshmen.

As with many events, this travel also had a purpose. It was for us freshmen to make friends with each other and deepen the friendship among not only students but also students and professors. This purpose was maybe achieved to some extent, for we could have the opportunity to talk with some students and professors whom we had never spoken to. So we think that we could have a very delightful and significant time.

As soon as we arrived at our destination, we played baseball, including teachers. Under the strong glaring sunshine, we forgot ourselves by playing baseball, dripping with sweat. After that, we enjoyed swimming in the indoor pool, fortunately including girls. In the evening, we could at last have the dinner which we had been waiting for. Drinking beer or sake, some students sang their favorite songs. We could feel quite well. Finishing dinner, from eight o'clock, we had free time. Some students played majong or cards and the other were chattering with professors or teachers. Fortunately, we (freshmen of ESA) could join in the talking with teachers,

there were especially many offers from several large and medium-sized banks. As a result, a total of 70 graduates entered banks. It is made up as follows:

Hokuyo-sogo	10
(a mutual financing bank)	
Hokkaido Bank	9
Hokkaido-takushoku	6
(a colonial bank)	
Hokkaido-sogo	6

Remembering now, we think that we were very lucky to have the chance to talk with teachers face to face, because maybe the image of many freshmen toward teachers was not so good. Many freshmen believed that teachers were quite serious and had no relation with us except for a class. But our image was easily broken up in a good sense. They were very funny and there was no difference between general adults and them. This discovery was our greatest harvest through the travel. Next day, we visited the rehabilitation facility of physically handicapped persons. We still can't understand the real purpose. It seemed to us that we should not go to such a place out of fun. So we hope that this visit will be omitted in the next travel.

I have been writing about the first joint study trip. Today this travel got a good result. Many freshmen made new friends and we could feel friendly sentiments toward teachers. It seemed to me that almost all freshmen were satisfied with this travel. So, we hope that this event will be continued in the future for freshmen, and we believe that we were very happy to be able to join the first travel in the most beautiful season in Hokkaido.

In addition to these banks in Hokkaido, Hokuriku, Tokyo, Sumitomo, Mitsui, Mitsubishi, Daiichi-kangyo, Tokai, Taiyokobe and Sanwa etc. employed one or two persons each.

Besides this, there were some large insurance companies and other banking facilities like credit banks.

On the other hand, there were 32 graduates who entered

## OUC Regains Championship

### DEBATE

Otaru Univ. of Commerce successfully defeated Hokkaido Univ. in the 14th All Hokkaido Debating Contest sponsored by Hokkaido ESS League. On Nov. 21 and 23 of last year, the contest, which was at the same time as the 4th All Japan Debating Contest Hokkaido Preliminaries, took place at Hokusei Gakuen Univ.

The resolution was, "Resolved that the Ministry of Education's Textbook Authorization System should be abolished."

The contestants were 9 teams from Hokkaido Univ., Hokkai Gakuen Univ., Sapporo Univ., Otaru Women's Junior College, and OUC. The final match was between HU team A and OUC team A. By lot, HU took the Negative Side and OUC took the Affirmative Side.

In advance of the match, one authority reportedly stated that under this proposition the Negative Side would have the advantage to win and there would be almost no chance for the Affirmative Side to win the game.

As if OUC team A had been destined to get a victory over HU, they won the final match. It was HU that shattered OUC's attainment to the 8th consecutive victory two years ago. For a long time OUC had successfully occupied the leading position in terms of debate in Hokkaido. But OUC was cut down by HU in 1974. The next year HU again defeated OUC in the final match. Thus it was an important match to OUC, and OUC team A at last succeeded in getting even with HU.

The main argument presented by the OUC affirmative side was that the textbook authorization system by the Ministry of Education was unilateral control by the government. OUC presented a lot of reliable evidence and developed their arguments effectively.

This time, two judges, Mr. Iwashita and Mr. Iwabuchi, were invited from Tokyo Institute of English Language for the first time. For the past two summers, Mr. Iwashita had come to Hokkaido to give a lecture about debate to the students. Inviting them as the judges this time was a response to the request of the students. After the contest they gave useful advice to the contestants about "debate".

trading firms last year, but less than 10 graduates went to them this year because many of the major firms made an all-around reduction in hirings.

Meanwhile, from the view point of ranking in the number of employments in the major fields, it would be as follows: 1. Finance, 2. Security corporations, 3. Insurance, 4. Department stores and 5. Commerce & Trade.

The Employment Section reportedly said that the places of employment of Shodai students displayed diversification, and that the students who chose companies in their native places had increased as compared with the previous year.



### SPEECH

On June 6, the Hokkaido Inter-Collegiate Oratorical Contest and All Japan Oratorical Contest for the Mainichi Cup Hokkaido Preliminaries took place at Hokkai Gakuen Univ.

Madoka Itoh of Hokkaido Univ. got the first place among 13 contestants from 7 universities and colleges. Miss. Itoh's speech was about children's education, and she had critical views on the recent tendency of a number of children attending a so-called "Juku" or a private school after ordinary school.

Sawako Yamazaki of Otaru Women's Junior College took second place and Megumu Tsunekawa of Otaru Univ. of Commerce was placed third.

It was the first time that the Hokkaido Inter-Collegiate Oratorical Contest was combined with the Hokkaido Preliminaries of the Mainichi Cup.

The Judges pointed out that some contestants made many fundamental mistakes in English grammar, and that their pronunciation was sometimes hard to understand.

Hiroyuki Fujii of OUC was chosen as the best speaker in the Freshmen speech contest sponsored by Hokkaido ESS League. On Dec. 2, the contest was held at Hokusei Women's Junior College. 20 freshmen from 10 universities and colleges participated in the contest.

Megumi Kashiwanura of HU was placed second and Akemi Ishii of OWJC got third place.

There were few interesting and unique topics among the

speeches delivered. Moreover, it was hard to catch what the speakers wanted to emphasize in some of the speeches owing to poor organization.

### RECITATION

On June 27, the 4th Recitation contest was held at the assembly hall of Fuji Women's College under the auspices of F.W.C. This time Speech-interpretation was newly added to the Drama and Poetry sections.

In the Poetry section Tetsuo Yumoto of Rakuno Univ. who recited the poem "Little Gidding" by T. S. Eliot got first place. Winner in the Drama section was Toshiyuki Koreyasu of Hokkaido Univ. who played a role in "Zoo Story" by E. Albee. As for the Speech-interpretation, Shin Yamagata of Rakuno Univ. who recited the Inaugural Address by Kennedy was placed first. Kazuhiko Yamaguchi of Otaru Univ. of Commerce got second place.

In the Drama section, most of the contestants have usually played the parts in dramas by Shakespeare such as Julius Caesar, Hamlet, and so on. But the material chosen by the winner this time was rather modern. He moved very freely on the platform and his gestures seemed to be so natural. His way of acting was unique.

The remarks by the judges: 1) proper choice of material should be done carefully and 2) acting and reciting naturally is important.

## Roba Sensei Has Passed Away

Dr. Daniel Brook McKinnon, a former professor of Otaru Commercial High School (now Otaru University of Commerce) died on November 22 last year in California. The cause of his death was heart failure. He ended his life at the age of 82. He taught in Otaru from 1917 to 1941. Two famous novelists, the late Takiji Kobayashi and the late Sei Ito were his students. Even now, many of his students are active in the first line of the economic world.

The late Dr. McKinnon came to Japan in 1914 after graduation from Harvard University. He came to Japan as one member of foreign teachers invited by the Japanese government. He first taught at Toyoura Middle School in Yamaguchi Prefecture.

Later he went back to the United States for his master's degree. After that he returned to Otaru as an English teacher of Otaru Commercial High

School. In Otaru, because he went to school by donkey, people called him the 'Roba Sensei'. He was loved and held in great respect by not only students but also the people in Otaru.

Unfortunately, the Pacific War began. And that day, Pearl Harbor Day, he was arrested by the Japanese gendarmes under the suspicion of being a spy because a picture post card of Japan was found among his teaching materials. He was found innocent after all and ordered to go home after a year and a half detention.

After the war, in 1967, he came back to Otaru again. That visit was a response to an invitation of the alumni of Otaru Commercial High School. At that time, he delivered three special lectures at Shodai. That was the last chance for Shodai students to see the figure of the 'Roba Sensei'.

# An interview with President Ito



Q: What kind of idea do you have in your mind about the future of this university?  
 A: Firstly, I'd like to improve the quality of this university. Concretely speaking, I'd like to promote the setting up of a doctor's course and arrange some lectures on international affairs. When we consider the world circumstances, we should make efforts toward the internationalization of our university. I'm aiming at students with international common sense who can speak one or two foreign languages.  
 Q: As to the internationalization, I heard that you had some experiences of going abroad.  
 A: Yes. I stayed at the East-West Center in Hawaii for six months as a senior fellow. I studied management theory of many countries and compared them with each other. And I went to Europe and some other countries.  
 Q: On those occasions, what were the things you remember most?  
 A: The first thing I noticed is the difference in the way of thinking. For example, they don't show little of themselves. They sell themselves in all occasions and insist on their opinions thoroughly. I had an experience that the director dropped out from our project in halfway, simply because he would vacation with his wife. Even if the hotel or tickets were reserved, a Japanese would give up the vacation in that case. Talking aside the difference of idea toward the job, I noticed that they don't hesitate to persist in their own opinions and esteem their own standpoints very much.  
 Q: What did you learn from these experiences?  
 A: I heartily recognized that the Japanese people should cultivate the ability to persuade people. We must speak out our opinions under the premise that the other people think in a different way. And as a first step of that, we should develop a habit of speaking out directly and logically what we want to say.  
 Q: Can you find any differences between the American students and the Japanese?  
 A: They study much harder than Japanese students. From Sunday to Friday, they do nothing but study, however, they play until 2 or 3 o'clock at night on weekends. I was overwhelmed by their active and energetic life.  
 Q: Can you call to mind anything about your college days in Otaru?  
 A: Nothing particular. As I intended to take an examination for an advanced school, I couldn't enter a club. But I belonged to a kind of English Speaking Society, and enjoyed having discussions or debating with friends. In those days, as we had eleven lectures in English a week, so high ability in English was required.  
 Q: Can you find any differences between students of Shodai nowadays and Kosho in your days?  
 A: The students in Kosho seemed to be more childish compared with today's. They were indulged as a student. They wore the same uniforms of Kosho and Kosho students were forgiven to raise mischief to some extent. It seemed that it was a good age for students.  
 Q: What is your principle in education?  
 A: I want students to analyze things from various aspects. In this meaning, I try to show

students some different theories in my lectures.  
 Without a diversity of idea, man can't develop his ability.  
 Q: Lastly, may I ask your maxim or credo?  
 A: I have nothing particular as to this kind of thing. But, I dare to say, to keep a positive attitude for everything is my way of life. (This is the gist of the interview with president Ito. The questioners are Mr. Adachi, the editor-in-chief, Miss Utsuki, the former Chairman of ESA, Mr. Tsunekawa, the chairman of ESA.)

# Economy in Review Strategies for Development

by T. Yamada

Of late years underdeveloped countries have been called the third powers or the fourth powers and increasing their influence on the world politics and economy. The purpose of these columns is to prove the reasons why they could not accomplish economic development despite of various strategies.  
 After WWII, especially the Korean War, balance of payments difficulties have become serious. Because the end of war decreased the world demand of primary products which were mainly produced in the countries. And it aggravated terms of the trade of their products. These facts forced the countries to take the industrialization policies. Some of them shifted their economic structure from primary product exports to imports. On the other hand their infant manufacturing industries did not grow up to export products. As the result, their payments problem became worse and worse. Poorer nations seeked the way

to industrialization, but it invited the increasing imports of machineries and capital goods from abroad. Their little foreign currencies wrecked their ambition.  
 The main causes exist in underdeveloped countries themselves. Namely they are poor because they are poor. In general their economic structures are inferior to that of developed countries. At the beginning, the poor nations had a rosy dream that they could overcome these problems in a short period.  
 Mentioned above, balance of payments is an obstacle to develop economies. The solution of this problem took a top priority of any strategies.  
 To economize the foreign currencies, the underdeveloped countries imposed very high tariffs and quote to imports. They intended decreasing imports and establishing import-substitution industries at the same time. This is an inward-looking strategy. But it has some fatal defects. The strategy makes the large-scale production under the strategy is done for the small domestic market. The strategy does not make any progress in the technical aspect because it stops the inflow of technology and stimulations from abroad. And generally imports restriction is done to consumers' goods. Capital goods which are mostly dependent on imports never has such a restriction. Increasing imports of these goods aggravates balance of payments.  
 The inward-looking policy was welcomed by many underdeveloped countries. But as we easily expect, productivity was not improved because of the limit of the domestic market. And import-substitution industries did not grow up to compete internationally. The high tariff wall did not allow their intention of increasing exports. Though we can easily say what a stupid strategy they took, we should take a look at why they must do so. I think they were too eager for success and development. The inward-looking strategy was easy to start. What should be blamed is their attitudes toward the analysis of circumstances (cf. economic structure).  
 In order to exclude the limit of scale, they established

some customs unions which would give them the larger protected markets. The customs union aimed at the specialization among alliances and saving the foreign currencies on the regional level. The saved currencies could be used for imports pursuing the industrial development. But this policy also failed to realize the goal. Because careless specialization produced the expanding difference between poorer nations and advantageous nations among the underdeveloped countries, the whole regional interests would be increased. But egoistic nationalism did not support it. As the result, the customs union and regional specialization could not be good for development. The Latin American customs union presents us the obvious case.  
 Reflecting the failures of the above two strategies, today the outward-looking strategy seems to be much important. Through communication with the world market, the underdeveloped countries stimulate the exports industries and infant industries. Subsidies and tax exemption measures are pointed out as the domestic measures. It means that material costs are lowered and the modern technology is introduced to improve the products quality to meet the world demand. This method is mainly taken by the industries sensitive to demand. Though the infant industries necessitate some advantageous measures to get the international competitiveness, the big barrier of economy of scale will be solved.  
 As for the export improvement, the underdeveloped countries require that developed countries the united aid.  
 Here I would like to say some words about the attitude of the underdeveloped countries. They want strongly free available aid. They insist that if developed countries would give much aid they could develop their economy more easily. But we must notice that whether they can develop or not depend on the people's efforts in the underdeveloped countries. If they regard the aid as water flowing naturally from a high place to a low, it is a great mistake.  
 I do not say that the developed countries should not do anything for them. I suggest the underdeveloped countries take a careful look at themselves. If they fail to do so, any kind of strategy will invite the same result.



# A FOREIGNER'S VIEW: INTERESTING POINTS OF LIFE IN JAPAN

by Dr. Jon Barry Sanders

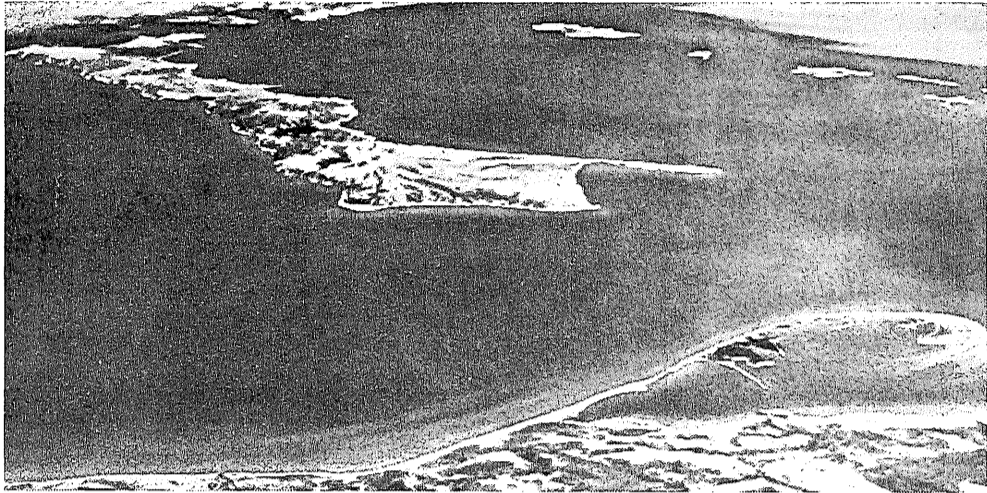
The best part of having a job which allows me to live in Japan is that I can get to know Japan in a very special way. A tourist may see the high points and beauty spots of a country, yet have no idea of what it is like to live in the country he visits.  
 By living in a country side by side with the native inhabitants, it is possible to get a much deeper and richer knowledge of the country, and, best of all, to get a "feeling" for the country.  
 Living in a country also makes it possible to observe everyday life much more closely, and I have been very interested to notice the ways in which the common, ordinary, everyday aspects of life in Japan are different from what was familiar to me in America.  
 I think the first thing I noticed about my house in Otaru was that the lighting was different. In Japan, most of the lighting in houses is fluorescent, whereas in America most houses have incandescent lighting.  
 Since I spend a lot of time reading, the different kind of lighting bothered my eyes quite a bit at first, and I often had headaches. It took a long time for me to get used to it.  
 The first time I slept in my house in Japan, I was awakened in the morning by the bells of a garbage truck, and I soon learned that the system of col-

lecting garbage is different in the two countries.  
 Here in Otaru, the garbage is collected on four days, two days for burnable things and two days for non-burnables, and the garbage is piled near the edge of the street, carefully tied up in sacks or boxes.  
 In America, it is most common for each house to have a large, metal garbage can with a lid, which is kept behind the house, and the garbage is collected just once a week. And the garbage trucks don't have pleasant bells or chimes.  
 Of course, the *genkan* and *tatami* were new to me, but I had read about them. Something I didn't expect was the method of heating houses in northern Japan, with a kerosene-burning stove in the room.  
 American homes usually have central heating, and the furnace or stove is most often in the basement of the house. The basement itself is also a difference, as I have never seen a Japanese house with one.  
 The method of turning off the water and draining the water pipes each night during the winter in Hokkaido was another surprise. Because American homes often have basements, are well insulated, and are heated during the night, such a method for preventing freezing is not necessary even in the coldest parts of the country. In my opinion, the way housing could be most improved

in northern Japan would be to use more and better insulation.  
 The one thing in the house which was the biggest surprise was the water heater. At first I was suspicious, for I didn't see how such a small device could produce much hot water.  
 I was surprised because the system for providing hot water in American homes is quite different. There, each house has a hot water heater, a large tank which contains 40 gallons of water, and the water is kept heated to 140 F. all the time, day and night, even when the hot water is not being used.  
 The water is heated by electricity, which is not very efficient and rather expensive. Recently this wasteful use of energy has been criticized in America, and many people are lowering the temperature on their water heaters.  
 Another problem is that the American water heater holds just so much water, so a common request when several people in one house are going to shower or bath is: "Don't use all the hot water!" In Japan, such a request doesn't make any sense.  
 This may seem like a small, everyday thing, but I think the Japanese system of providing hot water, which is efficient and doesn't waste energy, is a good model for America to follow, especially in this time of energy shortages.

# The Issue of Northern Territories

When will these islands return?  
Pending problems between Japan and the U.S.S.R.



Kunashiri (center) with Etorofu above left. Habomai and Shikotan are to the right of Kunashiri and Hokkaido can be seen in the foreground.

## Legal Status of Northern Territories

The northern territories—the Habomai islands, the island of Shikotan, the island of Kunashiri and the island of Etorofu—have been occupied by the USSR since the end of World War II and Japan has been asking the USSR to transfer them to Japan.

Looking over the history of the northern islands, barter was carried out between Hokkaido and those islands in the seventeenth century. Japan began to exploit them in the eighteenth century and administered them formally in the nineteenth century. Meanwhile, Russia embarked on the exploitation of the Kurile islands in the eighteenth century. But Russia never came down to the islands extending south of the island of Etorofu. Then, Japan and Russia set up the frontier between the islands of Etorofu and Uruppu by the Treaty of Commerce, Navigation and Demarcation in 1855. Also, Japan got the eighteen islands of the Kuriles, from Uruppu to Shimushu by the Treaty of Exchange of the Islands of Sakhalin for the Group of the Kurile Islands in 1875.

But in August 1945, the USSR occupied those eighteen islands and the islands of Habomai, Shikotan, Kunashiri and Etorofu based upon the Yalta Agreement. Japan renounced all right, title, and claim to the Kurile Islands in article 2 of the Treaty of Peace in 1951.

Examining the legal status of the northern territories, they may be divided into two groups: the islands of Habomai and Shikotan, and the islands of Kunashiri and Etorofu.

Habomai and Shikotan are of Hokkaido geologically and administratively. They are not included in the Kuriles which Japan renounced under the San Francisco Peace Treat-

ty. Therefore, these islands are still Japanese territory, but are illegally occupied by the USSR. Japan has the legal right to have the USSR retrocede these islands to her. Actually, in the joint declaration of 1956, the USSR promised to transfer them to Japan after the conclusion of the peace treaty. The recent attitude of the USSR, however, is not in Japan's favor.

As for the legal status of the islands of Kunashiri and Etorofu, opinions are divided. The Japanese Government asserts that those islands are not included in territory of the Kuriles (renounced in 1951).

On the other hand, leading international jurists argue that they are included in the Kuriles. Therefore, following the governmental opinion, the legal status of Kunashiri and

Etorofu is the same as that of Habomai and Shikotan. But according to the jurists, Japan renounced all right to Kunashiri and these islands are the USSR's territory now.

The examination of the historical facts, however, shows that the islands of Kunashiri and Etorofu have always been part of Japan proper and that the USSR's occupation of these islands is incompatible with the principle of territorial non-expansion stipulated in the Cairo Declaration of 1943. So, the Japanese movement to regain territorial rights over these islands is well-founded. But, since the USSR insists that this problem has already been solved by the Cairo Declaration, the Yalta Agreement, and the Potsdam Declaration, she does not admit Japan's assertion.

## The Visiting of Graves in the Northern Territories

After WWII, the Northern Territories were occupied by the Soviet Union. And the islanders were all forced to return to the Japanese mainland. Since then, the return of the Northern Territories has been an issue between the Soviet Union and Japan, but it has not been solved.

Apart from the returning of the islands problem, there was another; the visiting of graves in the Northern Territories. There was the strong voice in which many desire to visit graves by the islanders. So, with this desire in mind, the CHISHIMA League (CHISHIMA Renmei) and one other self-governing body concerned, directed a movement which made such a visit possible. Through the good offices of the government and other organizations, the Soviet Union

permitted such a visit.

The first party was sent in September 1964. Since then, the exception of 1968, 1971, 1972, and 1973 the party has been sent every year. But this type of visit needs the acceptance of the Soviet Union every year. As a matter of fact, Japan has been under many restrictions such as time, place, and the number of members, etc. Especially, Etorofu Island, a visit there has never been permitted. So, to expand the visiting areas was aimed. But in spite of our effort, and to our great regret, the people were obliged to give up visiting last year.

The reason was that the Soviet Union required Japan to apply for a passport. To apply for a passport means that Japan regards the Northern Territories as a "Foreign

## The problem of capture and seizure

Since WWII, many Japanese fishermen have been captured by the Soviet Union and the number comes to more than 7,000 in northern waters. This kind of trouble has done damage to both the crew and master's absent family because of the crew's detention, penal servitude and confiscation of their fishing boats. It is our desire that this capture or seizure trouble would not occur again but as a matter of fact there is no end to this problem at this stage. Then, "Why is there no end?" To answer this question I would like to investigate the essence of this problem.

Firstly, "What is the cause of this problem?" Historically, the northern waters have been a good fishing ground for

Japanese fishermen and they have made a living by working here. But after WWII Japanese fishing boats were shut out from this ground because of the Soviet unilateral assertion of the 12-mile territorial limit. As far as Japan takes the policy of the 3-mile territorial limit, there is a big difference between the assertion of these two countries. On this point Russia sticks too much to their claim and doesn't give ear to our appeal. So this problem has remained unsolved and this is the cause of the capture or seizure trouble. Then, "How things go with these unsolved problem?" Though we don't admit Soviet, 12-mile territorial limit, they keep a close eye on the 12-mile waters

and they capture Japanese fishing boats by reason of invasion of territorial water by their one-sided decision. Those captured fishermen are examined and forced to serve their term at Sakhalin or Pimorskii krai. It is clear that captured fishermen are damaged heavily. So, a 'PRESUMED DANGER AREA' was set in the northern waters so that they would not be captured. But there is still much danger due to other elements such as bad weather.

As this problem deeply connects with the territories issue, and settlement at an early stage not expected, a temporary step toward solving the northern territories issue is to secure the safety of fishermen working in northern waters.

## ARE THEY FURTHERING INTERNATIONAL UNDERSTANDING?

Prof. -Shozo Takemoto-



enhance their prestige and social standing. It is a great pity that Japanese tourists, by and large, will neither attempt to meet the people of the countries they visit to learn how they live, nor try to understand their ideas and thoughtways which may be strikingly different from those of Japanese.

One of the reasons why Japanese are so reluctant to mingle with people in other countries is their poor command of foreign languages. The average Japanese may study English for years on end but somehow does not succeed in acquiring any fluency in speaking the language. This is partly due to the fact that teaching English here in Japan is as likely as not biased and deformed under the pressure of preparing for entrance examinations which put great emphasis upon English grammar and the petty skill of translation into Japanese. Even college graduates, in conse-

quence, often find themselves inhibited in using their English just because it may not be perfect and it may have some flaws.

Apart from the language difficulty, Japanese as a rule are reserved by nature. They have neither the nerve nor audacity to speak a language other than their own, and would rather keep quiet and smile that to run the risk of making mistakes in the presence of foreigners. This attitude, coupled with shyness and innate insularity, often prevents them from throwing themselves wholeheartedly into the experience of meeting other people in a completely new and strange culture. Even in this age of internationalization when all of us are expected to get off the beaten track, it will indeed be many years before Japanese can shed their age-old insularity and become more cosmopolitan both in mind and behavior.



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# The Ryokkyuities

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## Editorial

### Where will Chimei Dormitory go?

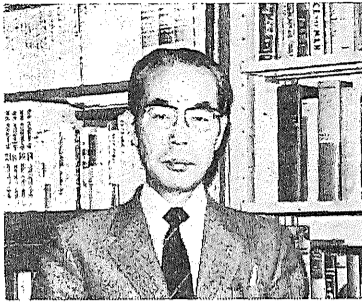
It is said that our university is very 'peaceful' compared with any other universities because it doesn't have any special big problems between the students and the school authority. Everything is so calm and peaceful that we have been enjoying our school lives. About ten years ago, we could not imagine such a university since university conflicts were the talk of the town at all times. But, recently, a certain problem has arisen in our university. What is it? Is it big and serious? Does every student understand its content? It is the 'Chimei Dormitory Problem'. Anyway, this problem should be reported as one of the rare conflicts in our university.

According to Campus Report (No. 18, Jan. 21, 1977), the Chimei Dormitory Committee permitted students (one school boy and three schoolgirls of Otaru Junior University of Commerce) to stay at the Chimei Dormitory 'unfairly'. So school authorities urged the 4 students to leave the Chimei Dormitory. But today, these four students are still staying there. So this problem seems to remain unsolved. This is, in brief, the Chimei Dormitory Problem.

Then, why did such an issue occur? What is the reason why school authorities are against the attitude of the Chimei Dormitory Committee? And why does the Chimei Dormitory Committee insist that these four should be allowed to stay there? Hearing each opinion, it seems that there is a big gap between the basic idea of

school authorities and that of the Chimei Dormitory Committee. Opinions of school authorities are as follows: Prof. Kuno, a Dean of students, insists that 1) originally the Chimei Dormitory was established only for schoolboys, 2) life of Junior University students is very different from that of University students, so if Junior University students are allowed to stay at the Chimei Dormitory, they'll be a lot of difficulties in the Chimei Dormitory. These are the two main points. And the Chimei Dormitory should have the purpose of saving poor students. So the Committee presented them rooms in the dormitory in order to save them.

Compared with both reasons, the opinion of the Chimei Dormitory Committee is rather simple and persuasive. (Of course, we can't judge which is right in this stage.) Looking around at our circumstances, the Chimei Dormitory is the only place that always causes some questions for school authorities. Then concerned with this Chimei Dormitory Problem, what is the first step for each of them to solve it? Generally speaking, we (general students) can't get the contents in detail. But the only thing we can notice is that there exists a big gap between them, which is very hard to overcome. And apart from this problem, general students are usually unaware of the Chimei Dormitory Problem. So our recognition is very necessary. Though these are the first steps, it is still very hard to solve this problem.



# A Beauty from Ashes

by Prof. Isamu Wakita

"Beauty from Ashes" is the title Maugham says he wanted to give to the novel now named *Of Human Bondage* if he had not found that it had already been used by another author. Maugham considered this phrase descriptive of Philip's transition from a state of gloom and misery to one of forbearance and resignation.

Philip Carey, mentally shattered by the news of Hayward's death, makes up his mind to go to the British Museum, where he can sit alone and meditate, but to his disappointment he finds provincials with foolish faces, foreigners poring over guide-books. He becomes inclined to despise human beings full of ugliness, meanness, and vulgarity and making him feel horror and disgust. But presently the influence of his surroundings makes him quieter. The walls are lined with tombstones, most of which

represent the departure of the dead from those who loved them and Philip's heart is filled with their grief. Philip asks himself desperately what is the use of living at all.

Then he remembers having once asked a friend what he thought was the meaning of life. That friend (Cronshaw) gave him a Persian rug with the rather mysterious words that it offered an answer to Philip's question, provided that he could discover it for himself. The answer suddenly occurs to him: "There was no meaning in life, and man by living served no end." Maugham depicts Philip's exultation at the moment like this.

"Thoughts came tumbling over one another in Philip's eager fancy, and he took long breaths of joyous satisfaction. He felt inclined to leap and sing. He had not been so happy for months."

He has now discovered for himself the meaninglessness of life and also the reason why he was given the Persian rug. It teaches Philip to look at

his life and his sufferings in a new way.

"As the weaver elaborated his pattern for no end but the pleasure of his aesthetic sense, so might a man live his life, or if one was forced to believe that his actions were outside his choosing, so might a man look at his life, that it made a pattern. . . . Out of the manifold events of his life, his deeds, his feelings, his thoughts, he might make a design, regular, elaborate, complicated or beautiful."

It is true that the Persian rug does not give Philip a satisfactory answer to his question about the meaning of life, but it makes him convinced that life has no meaning. The idea that it suggests is certainly not valueless to Philip at any rate, and so consistently does Maugham refer to it in his writings. It teaches him to see in life a beauty of which he has been unaware because he has been too much wrapped up in his sufferings. He learns from it to accept pain and unhappiness with equanimity and to look upon them as vital parts of an intricate pattern and perhaps even as adding to its beauty.

Certainly this shows a remarkable steadfastness in the trend of Maugham's thought, and it is only natural that this strong feeling for pattern should appear in his work. We notice it, for instance, in *The Painted Veil*. Talking with Kitty Fane about the meaning of life, Waddington says:

"I have an idea that the only thing that makes it possible to regard this world we live in without disgust is the beauty which now and then men create out of the chaos. The pictures they paint, the music they compose, the books they write, and the lives they lead. Of all these the richest in beauty is the beautiful life. This is the perfect word of life."

It is needless to say that Chap. 106 of *Of Human Bondage* is the highlight or the climax of this autobiographical novel and Maugham's views on life are definitely depicted through Philip's spiritual awakening. Therefore I should like to give a piece of advice that this novel should be read especially by young people as a Bildungsroman or Entwicklungsroman.

## A Letter from abroad

### "Can Japanese Become Americans?"

by S. Nakajima

One thing which has surprised me about life in America is that the Americans don't make any distinction between themselves and foreigners. While walking along a street, I was quite astonished at my first experience of this kind. Since there are lots of Japanese-Americans living in America these days, did they take me for one of those Japanese-Americans? Probably not. For them, it is alright to ask anyone the way. It didn't matter whether I was a Japanese, a Chinese, or whatever.

However, suppose you got lost in a strange place and needed to ask someone the way. You would not ask an American, would you? Not even if you had a good command of English, or even if he was the only person around you. Besides our geographical isolation, Japan is more or less a closed society. We draw a clear-cut line between foreigners and the Japanese. We feel strange if we meet a foreigner speaking in fluent Japanese, don't we?

An American doesn't even consider whether or not the person he's going to talk to can speak English, while a Japanese does not even consider talking to a non-Japanese. What a difference! Of course, it would not be fair to ignore the difference in the historical background and the racial structures between Japan and the United States. Although admitting the difference, I still have to feel the lack of flexibility of the Japanese. The Americans would accept

any foreigners without any opposition, but the Japanese don't want any foreigners to become Japanese or even to speak Japanese fluently.

It seems to me that we, the English-studying Japanese, should be aware of this defect in traditional Japanese society. Since we think that foreigners should not speak Japanese, we tend to have the idea that we can't speak English as fluently as Americans.

In a language training school where many people come to study English from various countries, the Japanese are the one group which doesn't try to speak English. The Spanish-speaking people, particularly from South American countries are always speaking, even though they make grammatical and pronunciation errors. To a Japanese who has studied English grammar for almost 10 years, this is amazing. Surprisingly enough, the Spanish-English can be understood by the Americans with few problems.

From these experiences, I've learned one lesson. As long as I study English in the traditional Japanese way, I will never become a good English speaker. When I study English, I've got to make efforts to try to become an American. I've got to throw away the idea of the Japanese can't become good speaker of English. Americans can become Japanese, and Japanese can become Americans at least linguistically.

(Mr. Satoshi Nakajima, studying in the United States.)

## The American dream and the Japanese dream

by M. Tsunekawa

Last year was the bicentennial for the United States of America. In Japan, this festival was also celebrated enthusiastically. And now, Mr. Carter, the president of the United States has received great popularity in Japan as the epitome of America. As you can see in these examples, we have paid much attention toward American things and have been influenced by them, too. Then, what kind of factors in America attract us?

My first attention goes to a difference existing in the form of our affection. If I would write a love letter to an America, it would be written in a prose style. If written to European Countries such as France or Switzerland, it would be in a poetic style. I think it typifies our consciousness toward the United States. She fascinates us in a very practical way.

One sociologist stated; 'The United States of America is an assembly of many farming villages. Therefore, it has the great potentialities to branch into small communities.'

What unifies them as one country is what we call 'an American Life'. This idea gives us an essential understanding of the phase of her society, that is, the United States contains diverse value systems. Furthermore, the American society is constructed by many kinds of races and nationalities immigrated from every part of the world. For

these reasons, the American society is driven to allow many senses of value and on the other hand, 'an American life' manages to unify as one country at the same time.

As a conclusion, we can say that the United States is an Experiment in which they are aiming at the harmony of different characterized races, nationalities. This is a substance of the 'American dream' that attracts us strongly.

However, when we observe our own society, we can find a Japanese dream which has offered us directions for our own lives. I dare to say, that the Japanese society is also an experiment where we are trying to build up the harmony between nature and a man. I think we should not forget it. Originally speaking, the Japanese culture has been affected by the Chinese culture that is outlined by Buddhism. Buddhism, in my understanding, is a spirit to follow nature as it is. So the main theme of the Japanese dream is to find out an intersecting point of nature and a man.

From now on, I'd like to watch the process of how the American dream will be developed and where the Statue of Liberty will sail for from the aspect of a Japanese who is dreaming a Japanese dream.

"America is a land of wonders in which every thing is in constant motion." Alexis de Tocqueville



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