



# RIKKYO ECHO

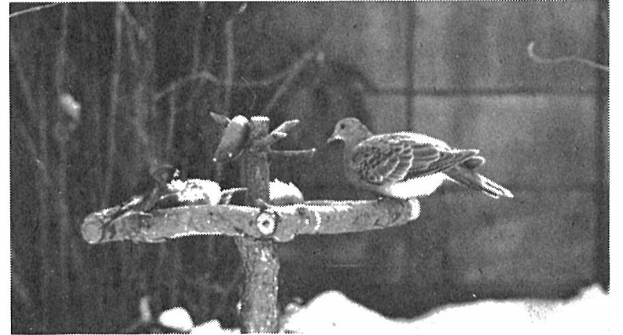
VOL. 40 NO. 1

St. PAUL'S UNIVERSITY

JUNE 1984



## Mini-Sanctuary at Campus



*The nightingale has a lyle of gold,  
The lark's is a clarion call  
And the blackbird plays but a  
boxwood flute,  
But I love him best of all.  
For his song is all the joy of life,  
And we in the mad spring weather  
We two have listened till he sang  
Our hearts and lips together,  
Our hearts and lips together.*

-by W.E. Henley

Bird sanctuaries, in general, are promoted by the Wild Bird Society of Japan, which secures habitats for wild birds so that people may come into contact with wild birds. This description may seem to be a little vague, since nearby we even have a "Mini-Sanctuary," a Bird sanctuary of small size. It is the garden of the House No. 10.

The Bird sanctuary movement is spreading all over the country. But the Mini-Sanctuary isn't spreading in comparison. The Mini-Sanctuary of Rikkyo University is one of three in Tokyo and the only one in a university. The Mini-Sanctuary at Rikkyo was established last November. The day after it opened, daulian redstarts already came to rest there. Within a week, many kinds of birds—nightingales, white eyes, tits, and so on, came together there. Some wild birds come to the garden alone, some come in pairs.

They peck at oranges and corn, and bathe in the water.

The land of this Mini-Sanctuary was donated by the university authorities who accepted the proposal of Mr. Yoshihisa Kubota, who is a film director, a former student of Rikkyo U and a member of the Wild Bird Society of Japan. The Wild Bird Society of Japan provided the necessary equipment and Rikkyo's Office of Public Relations has maintained and cared for it. According to a staff member there, the hundreds of wild birds which have visited the garden during the winter these days. With the coming of the spring, the birds were able to find their food outside of the sanctuary.

It is quite natural for wild birds to live wild. Although many Mini-Sanctuaries could be established, they would be meaningless if men should forget to give priority to nature. So,

in one sense, it is good that the number of birds is lessening. On this point, the Office of Public Relations seems to be particularly watchful.

Incidentally, in spite of reports in the newspapers or on television, surprisingly, this Mini-Sanctuary is known to very few at Rikkyo University, especially students. How many of you have visited the garden? It is fun to watch the birds out of the window of the House No. 10. Of course, it is not necessary to come everyday; only when you are in the mood.

The Mini-Sanctuary will soon see its first summer. It is to be hoped that the staff are right when they say, "We're going to stop feeding the birds in the summer." In that way, the birds will be encouraged, uneventfully, to go back to nature.

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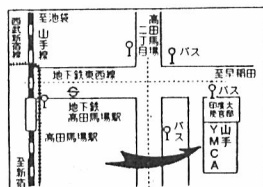
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# What and Who am I?

## The Students and The Student Counseling Center

The Counseling Center of Rikkyo University is known among students as the "Gakusei-sodanjo," but students don't know what the Counseling Center actually is. Students seem to have a wrong mental image of it. In gathering facts about the Counseling Center, we not only got to know it as it really is, but we could also inquire into the problems of university students, which are called "moratorium," "student apathy," etc.

From the path called "Suzukake no Michi (the avenue lined with rows of buttonwood trees)" in Rikkyo University, we can see a small, white, wooden building. It is the Student Counseling Center. It was built in 1954 to deal with the students' psychological problems, whereas the Clinic Center looks after their physical ailments.

This is the report of an interview with Ms. Noriko Hiraki, a full-time counselor. We were very nervous before we went in, but once inside, we found many playthings that made us feel at home. In this mild atmosphere our interview started.

First, we asked which type of consultation was most often asked for. The answer was that she had formerly been asked mostly about money matters, but now she is more frequently asked about emotional problems. Even so, the number of students who come to the Counseling Center is only about 3 or 4 percent of the total number of students at Rikkyo University.

Then we made a list of the items students consulted about in order of frequency. The most frequent consultations were about changing departments, changing courses, and re-taking examinations. Formerly many consultations about changing departments and courses were given, but lately more have been given regarding retaking examinations. The 2nd most frequent type of consultation is about personal relations. The counselors pick up two specific problems. One item is anthropophobia. Another is getting tired of campus life because the relationship with friends is only on the "surface." The 3rd is psychological. The main items are languor, refusal to attend school, and sitophobia. The 4th most common consultation is about making decisions regarding their life such as finding work, of selecting an occupation. Seniors come to consult in a rush in April.

What activities are there in the Counseling Center? We chose Assertion Training from many kinds of activities. You might see it on a notice board. This is training that helps people to express themselves more accurately. In a group, of about fifteen members, they act out dramas which imitate reality to help them develop self-expression. This training is called "role-

playing." Though this training belongs to the Counseling Center, the Center only offers the training site. Trainees should train themselves to express themselves. The Counseling Center leaves this training to the trainees.

Then the Counseling Center gave us comments about its function. "In the university, students must develop independence and achieve self-determination, for which there was no need in their life until high school. One must



achieve self-determination for oneself. Even if one has achieved self-determination with the help of other persons, it is far from real self-determination. But there are not a few students who can't achieve self-determination. The Counseling Center must help them to do it. So the work of the Counseling Center is to help others to themselves, which often seems contradictory. The student who comes to the Counseling Center has the opportunity to develop self-determination, because he himself wants to achieve it. The Counseling Center thinks that it is needed by those who can't come to the Counseling Center or those who lack understanding of themselves.

The Counseling Center takes care that they don't interfere with the consultee, giving him the necessary support to be able to find his own solution to his affliction. The Counseling Center helps the consultee indirectly. This is the best outcome for the Counseling Center, when the consultee can solve his affliction by himself. Such are the principles followed by the Counseling Center.



Now we will research the present-day students who have complex mental problems in the next paragraph.

What is the source of the problems

that are discussed in the Counseling Center Report and how does it come to the fore how is it revealed? It is said that the university today has been the place for a moratorium on development. Moratorium means the age in which students prepare for the establishment of their identity before they become adults. As soon as the students accomplish their goal, that is entrance into the university, they become spiritless and lose their will to study. And it happens that not a few students remain more than two years in the same class or withdraw from school temporally. It is common for students to lead a monotonous life during their four years at college, which is the age between the ordeal of examinations and the ordeal of finding work.

Today entrance into the university is so popular that students have a weak motivation for study, as in the following comment "I am entering the university because others do." About the selection of the university, the point of view is not what they want to study there but how prestigious the university is. So the prestige of the university is more important than the faculty or the curriculum. Even if they are able to enter the university, their attitude is apt to be passive as they attend lectures and take examinations only to get credits. While they repeat this again and again without thinking about what they should do, they find a means of escape in changing schools, faculties, and curriculums.

They take such a passive attitude even when looking for employment. Most students who visit the Counseling Center about choosing an occupation, have a tendency to decide their occupation on the advice given by computer on the basis of their aptitude test. Even when they decide their occupation, they depend on "the other" of a computer, rather than asking themselves, "What occupation is suited to me?"

Next we consider the problems of "anthropophobia" and "impediment in personality." Generally, today's youth is apt to be very self-conscious, "What do others think of me?" But the students who fear others are too self-conscious. For example, they have difficulty in having lunch at the student restaurant. They fear people whom they know by sight and they are at

ease in the presence of strangers. Moreover, as many students dislike hurting others or being hurt by others, they pretend to be kind on the surface. And they'd like to avoid rejection, so they desperately pretend to be cheerful. Those who have such an attitude worry about themselves.

It is said that these problems result from three matters, the entrance examination system, parents-child relations, and the affluent circumstances. Under the entrance examination system of today, youth have compelled to work too much since childhood. As a result of overwork, they can't afford to play or quarrel, so they don't experience true human relations. As they don't get socialized, their minds remain immature. It causes them to fear other people.

As the family of today has become a "nuclear family," parents-child relations are strained. Father can't keep his dignity, and, the overprotection of the mother makes it difficult for the child to become independent. On the contrary, in childhood, if there is little skinship between parents and children, the character of the child cannot develop adequately.

It is said that skinship builds a sound foundation for human relationships, and that the lack of skinship makes it difficult for the child to have a general idea of what others are like.

Material wealth saves them from various troubles, but, on the other hand, they can't go through the process of creating or providing for themselves. When they are frustrated, they jump and give vent to their frustration on something nearby.

The students who get into these problems have been "honor students," and they are quiet, earnest, and passive in general. University life requires originality, the ability to solve problems, and independence. But the student lack in those characteristics, so they become discouraged.

"Moratorium days" may be important to find ourselves. The problem is that students tend to rely on circumstances and do not work to advance themselves. The students who can't act independently in their college days, can't be independent when they go out into the world. Perhaps they look upon themselves as "assumed selves," and they may go on escaping from their actual life. As for human relations, it is natural to dislike hurting others, and being hurt by others. We can help it happening to us, but in such occasions we can learn to understand each other better and to discover other aspects each other.

To live a life worth living, don't we always need to put the question to ourselves in university days, "What am I?" or "Who am I?"

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# YAMAGOYA

## Past & Now

We have a quaint building called 'Yamagoya (The original meaning is a mountain hut. It is a nickname for this building)' between the Clinic and Dining Hall No. 1. The wooden, two-storied building, 'Yamagoya,' holds 22 groups' clubrooms in its total area, 383.47 m<sup>2</sup>. But 22 groups is just a small part of the total number of registered groups at Rikkyo—49 sport clubs and 79 cultural societies and clubs, so it's quite natural that only a few people know the real condition and utilization of 'Yamagoya.' We tried to make an investigation into 'Yamagoya' in which our clubroom is located, motivated by such a simple question as, "How was 'Yamagoya' in old days?"

We got some information from a preserved copy of Rikkyo Daigaku Shinbun (which has been discontinued) dated April 15, 1930. It announced that 'Yamagoya' was built to make up for the shortage of classrooms and though it was a wooden building, it was imposing enough to be a big news item for students. We are sorry that we



An Aerial Photograph Taken in 1934.

couldn't get enough data to explain how 'Yamagoya' was used before World War II. But from 1948 to 1959, it is sure that 'Yamagoya' was used for classes and, at the time, 'Yamagoya' consisted of 4 rooms (each floor was divided into two rooms).

The construction of the Bldg. No. 5 and No. 6 was completed in 1959. At the same time, 15 societies and clubs requested the proper authorities that 'Yamagoya' and two ridges of barracks

(which are located behind Bldg. No. 8 today) should be opened to them as clubrooms because the 15 societies and clubs (10 cultural societies and 5 sport clubs) didn't have their own clubrooms. Since that time, 'Yamagoya' has been used as a clubhouse. The second floor had 12 clubrooms as at present. But the first floor was Yūkōkaishitsu (meeting room), as it were a common room, and was used by several circles. Some of these groups moved to the '24 clubrooms' that were completed in 1967, and each of them received a clubroom. Therefore, it is reasonable to think that the first floor has had 10 clubrooms as at present since about 1968.

On the other hand, even at present we can feel that 'Yamagoya' is being for classrooms. In about 1959, 'Yamagoya' had 4 classrooms, and their numbers were 38, 39, 40, and 41. These show that the rooms remain as they were. (Both "40" and "41" are above the door of Ahirukai, and "41" is above the door of the corridor to Spanish Guitar Club and Youth Hostel Club). Then classrooms "38" and "39" are on the second floor. We heard that these two classrooms were once used for lectures on the principles of political economics, and so on, as a combined classroom which seats 150-160. But structurally, that opinion is open to question.

As the entrance to Rikkyo University reminds us of the traditional brick buildings, we thought that 'Yamagoya,' unlike Rikkyo University, is a barrack type school building. And we found that some temporary school buildings in the barrack style were built as classrooms at the beginning, about 1930,

when 'Yamagoya' was built. They are the buildings housing the present assembly room, B and medical room, and situated behind Bldg. No. 8 beside Bldg. No. 1. And also two buildings for cultural and athletic associations were constructed in that way. In 1937, after the introduction of a three years' preparatory course, there was a sudden increase in the number of students. So in that year Bldg. No. 4 was built.

But, at first, as Bldg. No. 4 was shared

by the preparatory course students with the members of a special school of science (the department of science at the present time, these temporary barrack-style schoolhouses were utilized respectively as classrooms until the year of 1952, when the Bldg. No. 7 was constructed, and 1953, when Bldg. No. 8 was started).

At any rate, taking the lack of educational facilities into consideration, we can well understand the fact that 'Yamagoya' formed a link in the chain of the temporary schoolhouses of barrack-type construction. Formerly, there was the period when 'Yamagoya' was called "Temporary schoolhouse C."

'Yamagoya' has watched the students

of Rikkyo University for half a century. 25 years have already passed since 'Yamagoya' took the only form of each circle's using as its own room. Though the University makes small repairs on 'Yamagoya,' it becomes superannuated tolerably well. Many students, including the circles that don't have rooms for their own activities, may keenly feel the necessity of a new structure. But it is said that there is no concrete plan for it at present. This year they say, 'Yamagoya' will be repaired.



### 'The Narcissus of Today'

(by Osamu Nakano/Jiji Press, Ltd.)

A "Capsulated man" means a man who stands alone and clings too desperately to his ego. A "moratorium man" is a person who rejects his social development as a member of a society. These words portray the condition of the young people of today. This book defines today's youth as descendents of the younger generation of the 60's, and, interprets and analyzes the 'Youth Culture' from the days of what we call "the death of ideology" until the present. To sum up, this book is an essay on the youth culture of our own time, especially from the viewpoint of people who have had experience in W.W.II.

I wonder whether we can call a chain of phenomena, which seems to be a collection of expressions aimed at self-display, a culture. But Osamu Nakano, the author of this book, says it in this way: "There is surely a microcosm consisting of inimitable sensibility, consciousness, attitude, and conduct. It is some new cultural type. I can't interpret it in any other way." The preceding generation has a negative attitude towards today's cultural phenomena. However, in this book, these phenomena appear to be interpreted not merely as a fashion but as a 'culture.' We can also say that the preceding generation attempts to approach 'Youth Culture' not as a target of criticism, but as a product of our culture.

On the one hand he freely admits the existence of a 'Youth Culture,' on the other hand, he

indicates that young people today are like infants. He goes on to talk about the emergence of one's own ego in human relationships. He points out that there are pleasant feelings, unpleasant feelings, physical desires, mental desires, an arbitrary sense of beauty, and a dogmatic moral consciousness, and others. In order to protect their ego, the young don't mind hurting each others' feelings. On the point of the moratorium phenomena, he observes, the problem is that, after all, civilization and society have come to permit that situation to a degree, i.e., isolation from others and society, attachment to oneself, infantile fixation, moratorium—I don't suppose that the words can be applied to all young people who "children of the times." But I guess, it is necessary for me and for us, young people, to grasp the real meaning of these problems.

He says thus in his preface: "To appreciate the mental make up and behavior styles of young people—" Because of these words, this book can be taken as a message to the preceding generation who try to approach 'Youth Culture.' In addition to the above, there are many other views in this book that differ from opinions I have ever heard or read. Possibly this book will be a key to comprehending ourselves.

Who is the Narcissus of today? If you want to make sure if you are or not, please find out by reading this book.

(Y)

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# A student is a student is a student — anywhere, or is he?

## a brief look at the Japanese student and his British peers

By Prof. K.S. Macdonald  
(Faculty of General Education  
St. Paul's University)

In recent months certain foreign university teachers in Japan have been going home to America and other places and saying some very harsh things about Japanese universities in general, and Japanese students in particular. I quote, (and I dare not mention my source, for I must protect the guilty. Those who really want to know who wrote the following may apply in writing to the author of this article.) "the university is a rest period in Japanese life," on grading students, "what difference does it make? who could care anyway?," "the truth is that the university, after the all-important entrance exam, is a charade, a pretense, a joke," on lectures, "... while Japanese students sleep, read newspapers, and in the back rows chat quietly among themselves." Strong meat—but is it true? A dangerous question to pose to some harassed part-time English language teacher in one of the less "prestigious" Japanese colleges.

Could the same unflattering remarks be passed on British universities and students? Before I have even made my own less ill-considered comments on Japanese students, I would give you a resounding "no." The reasons for my conviction will, I hope, become clearer when I have taken a closer look at the Japanese youngster's perception of a university education and that of his British counterpart.

Before we get into the deep waters of this little piece I think it is important to bear in mind a few simple facts, and they are, one, that British universities have been in existence for the best part of a thousand years, whereas Japanese universities (as such) can only count one tenth of that time. Two, the role of the British university, while not entirely clear, has had time to establish itself, and for better or worse, be accepted in society. Three, quite the opposite is true in Japan, nobody quite knows what the essential function of the Japanese university is. It has been said that Japan would function (possibly with a decline in artistic merit) perfectly well, with only the old Imperial universities—provided the major corporations were prepared to hire (and train) high school graduates (whose brains would not have "rested" for four years). Four, the reason that

the majority of Japanese students strive so hard to get to university has nothing whatsoever to do with improving their minds, (the female students may be an exception) but is seen as an absolutely necessary step in the ritual progress towards a reasonable white-collar job.

Well, what happens in the U.K.?



University is not seen by the majority of advanced school pupils as a prerequisite for a reasonable white-collar job. In many instances it is possible to get a job in a major bank or company without going anywhere near a university. Clearly, if an individual wants to enter one of the old professions or pursue a career in a scientific or technological field, a university education is a necessary part of training. Much of the basic knowledge needed for such a career is acquired at university. However, in Britain, the immense Japanese peer pressure to go on to university, simply because that is what everybody of the slightest ambition must do, does not exist. In Britain, while it is certainly true to say that there is fierce competition to enter good universities, not every student from a so-called middle class background, or below, considers his hopes of future success and security permanently blighted if he does not go on to a university. In Japan, alas, I feel the reverse is the case, leading many young people, who are neither suited mentally nor temperamentally, to pursue a university education, often with extremely indifferent, if not negative results.

In the U.K. there is still a feeling, perhaps a diminishing one, that a university is place for higher education, an end in itself—not merely part

of the tedious process of obtaining that all important job. How many Japanese students finish their university years and then wander off for a while doing this and that, before they decide what to do? In Japan, the university has become the last, but vital link, in the meticulously and rigidly forged chain that leads to "salary man" paradise. Without the all-important graduation certificate, from no matter how lowly a university, one is, in Japan, a second class citizen. This fact is rarely given precise verbal expression, but it is clearly understood at all levels of society.

The average Japanese student is an odd bird by European or American standards. He is incredibly immature when he enters the institution of his first, second or third choice. He enters into a physical environment (in most cases) that the majority of his British counterparts would consider more fitting for inmates of a mental institution. In Japan the idea that an establishment of higher education should have a physical atmosphere conducive to elevated thought, seems to have escaped the attention of the authorities. Our average freshman attends classes much in the same way as he did in high school, has his name called, but has the new experience of being virtually a total stranger to his teachers. Interest in his chosen field of study? Little at best—after all what difference does it make when you will be selling household appliances to the American market. Main interest? Ah!—the all important club activity, "sorry teacher but I have to go yachting for the next three weeks, will that be OK?"

If the above all seems very cynical I ask you to be indulgent, I don't really think it is all quite like this, but alas, usually, there is no smoke without fire.

Our British student, on the surface, may seem somewhat more earnest than his Japanese opposite number, but in the final analysis he is probably much the same. Certainly in the West, in general, at least lip service is paid to the stated principles of university education. What is more, while it may not be so difficult to get into a British university, it is much harder to get out. Students in large numbers in Britain fail final examinations, fail to graduate, fail indeed to get beyond their first year in college.

The average British student actually lives on campus for a considerable portion of his university career, attends classes that would make Japanese students think that there had been an outbreak of the plague, (the student: lecturer ratio at British universities is among the best in the world—8:1) and regards extracurricula activities as an expected, but minor part of university life.

A look at a novel like "The History Man" (a marvellous spoof of one of Britain's new universities) might make one think that all the derogatory things said about Japanese students applied to British students as well. As I have suggested this is perhaps the case.

In the U.K. some young people are

beginning to wonder whether going to a university is a waste of time and effort. But the majority who can go, still consider it a valuable and enjoyable way of spending three or more years. In Japan the situation is significantly different in one important respect. While some young people here may consider a university education a bore, they know, with absolute conviction, that without it the doors to the uplands of Japanese paradise are permanently closed.

### REVIEW "TANOSHII TV"

#### 'The Snakeman Show'

At last the days have come when we can enjoy watching video (soft-ware), as easily as listening to records. Probably the reason is that the laser disk has appeared and the cost of video decks has become reasonable.

Original soft-ware is gradually increasing. That video are prepared not only for the promotion of pops or appreciating outstanding movies but are for us to amuse ourselves individually.

"TANOSHII TV" (The amusing TV) is a typical example of a few such works in Japan. "TANOSHII TV" is the first visual work by 'The Snakeman Show.' It can be said that it is a part of a trial program.

The 'Snakeman Show' is the name of a gag production team. 'The Snakeman Show' created a sensation on a local radio program a few years ago. And now it has great popularity. It has traded on the strange performances of the characters of Masato Ibu, Katsuya Kobayashi and the like. The producer is Mr. Moichi Kuwahara. Their gag was completely different in kind from the existing one. To exaggerate it, it made you feel it was the presage of a coming age. As you might expect from the title, "TANOSHII TV" contains many parodies, which satirize various TV programs we know. For example, in the skit "Eikaiwa 1" strange looking instructors teach guests too persistently how to pronounce only one word "Ouch!" And in the scene of the quiz show, (Funny! The quiz master looks just like Kyosen Ohashi.) All the quiz panelists seem drunk or drugged. Snake-man's little trick, (One erotic scene often appears without reason), seems to bring out the performer's characteristics, too.

By the way, Katsuya Kobayashi doesn't appear this time. In his place, some young actors, including Naoto Takenaka, participated in this work. But, what a pity, they don't have a sharp satire of their own. Besides, the pictures are so dull that the creator's design is not clear. Above all the overall effect is spoiled in visualizing the image, which helped radio listeners to give full play to their imaginations.

In Mr. Kuwahara's comment about this work, he said he was sorry about the shortage of time in making arrangements. But, in my view, the point to be reflected upon is that they have no idea what the TV program should like. And the material this time seemed so worn-out, that it didn't seem to suit their style.

Anyway, the history of original software starts from now on. This work will gain recognition as a trailblazer in the coming years. Contrary to our expectation. 'The Snakeman Show' has produced high-grade series of works. I believe!, another in their epochal list of accomplishments.

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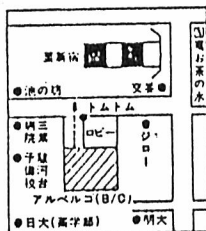
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# I will say what has to be said...

—An interview with Mr. Masaru Doi



Mr. Masaru Doi, who is a graduate of the economics course at Rikkyo of the class of 1964, became an announcer of *Bunka-Hōsō* radio broadcasting station (*JOQR*). He started a music-request program at midnight, the 'pink zone' for adults in those days. He took the public by storm because of his manner of addressing the young lightly and with a quick-tongue. It was quite different from the one-way traffic program style that then existed. He was the pathfinder of the midnight D.J. After a while, he left *QR* and his midnight D.J. spot. Now he takes charge of many of the regular programs on TV or Radio as the rather mature type M.C., of good sense and culture.

We talked with him. Excerpts:

Q: Why did you specialize in economics at the University?

A: No particular reason. Actually, for me the faculty of law was preferable



to economics. But it was just when the law faculty in Rikkyo had been newly established, so I decided to choose the faculty of economics after I had hesitated in my choice. I belonged to the seminar of European economic history of Prof. Ugawa. In those days, the student movement which was against the conclusion of the U.S.-Japan Security Treaty became very complicated. But Rikkyo was less active than other colleges. Many people are apt to believe that the students of Rikkyo were radical because the economics faculty there worshiped Marxism. But actually it didn't.

Q: Did you belong to a society for the study of broadcasting because of your dream to be an announcer?

A: Never. While I didn't belong to any circle, I thought that I should join something. Then my friend, who was in the broadcasting society, invited me to join them, so I was disposed to try them for the time being, though I didn't know what the society was like. I never had an ambition to be an announcer. To tell the truth, I wished to join a stock company. But at that time we were in the depths of a depression. *QR* examined candidates for the job of announcer in April, when I was a senior. I tried just by way of experiment. To my surprise, I succeeded. There were a lot of superiors at *QR* who had graduated from Rikkyo. As for me, *TBS* was more attractive. My superior, who was working in *QR*, informed

me of my success in the exam and at the same time commanded me not to sit for the *TBS* exam. He knew of a Keio student who had passed *QR*'s exam, and who in spite of that, entered *TBS*. He threatened me by saying that *QR* had been refusing to take Keio students for about ten years. I feared that *QR* would reject my juniors who hoped to be announcers if I entered *TBS*. At last, I settled down in *QR*.

Q: How did you spend your college days?

A: I sometimes played mah-jong and I was always rather keen on drinking. I became broke. I went to a pawnbroker's shop for the first time. I had been able to buy a business suit, which was worth about 30,000 yen, for 3,000 yen at *Marui*. Taking it to the pawnbroker's shop, I was able to borrow about 10,000 yen. That is to say, I obtained the balance of ¥7,000 as drink money! I supported myself till my next remittance, using my head like this. But I think I attended class fairly well.

Q: What did Rikkyo students look for in those days?

A: Well, it is probable that our purposes were to enjoy the college life itself and to find means for employment. Rikkyo students never thought that *Sō-Kei* alone was a valuable schooling. There were lots of, so to speak, 'nonpolitical' students, especially in the old days of Rikkyo. And seen from outside, our university is a little strange. But seen from inside, it is a fantastic one because of the humanity etc., in it. I think Rikkyo is good for those who want to enjoy their life or spend happy days in their youth. There is probably some sort of merit which other universities don't have.

Q: By the way, the radio didn't interest anybody, for a while, but you, as a DJ, drew plenty of young people to a midnight radio program, at that time. But, later, you quit that midnight program with 'a declaration forsaking the young,' didn't you?

A: Yes, I was so disappointed with the young set. I did not want to flatter them and deceive myself. At that moment, time had caught up with me at last. Maybe, there was some necessity.

Q: Disappointed?

A: Those people were, only, interested in high style, acting halfheartedly and lacking in sincerity. I wrestled with program-work. So I was tired of getting angry every day. It may be said that there already was the bud of 'Keihakutansho' (the light, weak, short and little liking) age. I have been accused of a spiteful tongue. I don't think so. If once I'm on the level, I will say what has to be said, just as parents scold their children. So I have been the 'bitter tongue,' haven't I?

Q: As far as human relationships or life are concerned, do you have any advice for the younger generation, through your unique experience as

we don't value human hearts, the world in future will be harder and harder to live in. It seems to me that education will eventually have problems. We can say it has already led to the prevalence of midnight radio. Students always have to study to take entrance exams. Even elementary students aim at entering Tokyo University! In the educational world, there is an odd principle of equality like "Do away with distinctions among the students," "Don't cast heroes or heroines on the school cultural stage" and so on. Adults say the students should not compete but they make them run the most violent race. What a ridiculous contradiction! Now clever students cannot necessarily enter *Tōdai*, but the boys and girls whose parents are rich, can. Such rich parents can enable their children to go to private schools from childhood. Or such children can study under tutors. More open, fair and free competition is desirable. A man needs to experience the joy of victories or the vexation of defeats in such a society. Whatever educational reform Mr. Nakasone will undertake, he may make mistakes if he only superficially discusses mere ways of



an M.C.?

A: Well, the young are now rich economically but poor mentally. They can't stick to anything. You know the difference between 'poor' and 'hungry.' You should remain, not poor, but hungry in spirit. I dislike mental poverty such as "We can do anything but only with money." Even in our easy lives, we should think about things seriously and devote ourselves to some books. If

reform.

Q: What kind of job do you intend to do in future?

A: That's difficult to answer. I wonder what possibilities I have. I like information programs on TV. Though I dislike entertainment information programs about TV personalities. I'd like to produce such programs as will show the real lives of people or will enrich the minds of the audience.

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