



# RIKKYO ECHO

Vol. 47 No. 1

ST. PAUL'S UNIVERSITY

JUNE 1991



## Chiming Sweet Melody

— traces of the 67th "SUZUKAKE NO MICHI" —

The town of *Ikebukuro* is awfully busy. Tall buildings one after another impose on us a shrunken sky, under which many people and automobiles go back and forth continually everyday. In this town, where people feel dubious when the shining stars appear at night, how can there be any room for catching the changes of the seasons. By the way, have you ever had an idea like the following?; Our Rikkyo's campus, filled with green trees, is the very oasis which is found in illusory desert.

Rikkyo University, which we call "A treasure house of nature in *Ikebukuro*," was moved here from *Tsukiji* in 1924 and in those days, needless to say, dull in scenic view. So American missionaries planted plenty of *Suzukake*'s seedlings in the campus. "*Suzukake no michi*" well-known to everyone, of course, was named after them. The small trees have grown up and now turned into magnificent ones and offer a peaceful space in the campus. And this "*Suzukake no michi*" actually had longer ways before and spread out in all directions.

Now, do you know a song, "*Suzukake no michi*?" There is a stone monument at the corner of Building 4, you know, and it will tell you the words of this song. It was a very popular college song, sung by Mr. *Katsuhiko Haida* who graduated from Rikkyo Univ. in 1936, and which was familiar with not only in Japan but also around the world. With good luck, you will find the song in the *karaoke box*. Moreover, it was the happiest for us that this famous song in the world was composed by following Rikkyo's image. The composer was *Katsuhiko*'s brother, *Haruhiko*, and he visited his brother's university in autumn—one afternoon, in 1935 and hit upon a good melody of this song while walking along our "*Suzukake no michi*."

The trees of *Suzukake*, which are strong against pollution and known as typical street trees in the world, can be seen everywhere such as Central Park in New York, and the Seine riverside in Paris. And there are shining overhead our Rikkyo's trees of *Suzukake* in whose leaves are the numberless reminiscences of young students. Well, if you stop talking with your friends and pause for a while, you may be able to catch a whisper carried by the gentle wind from sixty long years ago.



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# Oh, RIKKYO! my LOVE...

Do you love your university? If you are one of the Rikkyo univ. students, you might have been to the Jingu Stadium at least once in your univ. time. Though I was mixed up to hear the school song for the very first time, the song moved me and I cheered up. This is the very first step to be a true Rikkyo student.

In the autumn of 1990, Rikkyo won the victory in the Tokyo Big Six Univ. Baseball League! The school song of Rikkyo was echoed through the *Jingu-*

man in the party, I had the happiest day in my life!" He had spent the first two years 'all alone' in his club. "As I could not show a weak attitude toward my junior members, I have always tried to do my best. But the hardest of all was that I had no companion I complained to." He had come to seek something which would be really worth trying in his univ. life. So he have joined the *Oendan*.

"Univ. students today do what they want, for example, waste time only for recreation etc. I think those friends who only play together for pleasure are not true friends. After that they will find nothing there, when they look back upon their univ-days. I believe that those friends with whom I spend the hard days together and can share the delight and sorrow, are the 'true friends.' His love for the Rikkyo University and 'true friendship' with his companions, — these both things are quite important things for him to follow out.

Well, how does a typical Rikkyo student love his univ.? Mr. Kodama said,

dents are cheerless. The next game, you will find only a small number of students in the cheering seat." Come to

think of it, what he said is quite right. That is Rikkyo univ. students are a little 'self-interested persons.' Please remember that the excitement of the victory. But he said, "There are some fans who always come to see the game. I'm always very glad to see them. I do expect that more and more people will come to the Jingu Stadium. And I'd like the students to cheer with their own will. We are only there, just to conduct the cheer."

For the *Oendan*, it doesn't matter about the results—whether our teams win or not. Love for Rikkyo makes them cheer, which turns into the energy for Rikkyo. When I stare at their earnest attitude, gradually I do love Rikkyo more and more. In a moment, you are sure to feel, "I'm happy to be a Rikkyo student!"



*no-Mori* loudly, a big wave going on, the confetti and coloured paper streamers high up in the sky . . . it was almost like a dream.

There's a man who feels that day as

## The Gentleman: why is he good ?

It is said that the theology of the Christianity course in Rikkyo University is liberal. Students who go to church may really think that it is liberal. Some of these students dare to avoid the subjects of the Christianity course. Other students may avoid them because of their prejudice against Christianity.

If such students attended a class of the Christianity course, they might gain a new perspective. But since teachers of the Christianity course are unique they may please some. When I asked students who had attended one of these classes about the teachers, most students answered, "he is good," or "he is funny," occasionally "I cannot understand him." Mr. Mori is also one of the unique teachers.

Mr. Mori is a priest of the Takasaki Holy Catholic Church of the Protestant Episcopal Church of Japan. Last year he taught New Testament Reading and Greek Reading. When I asked students who attended the New Testament Reading class, most of them answered "the teacher is good." When I asked "why?" they answered, "Because his explanation is easy to understand for students," "Because he is good-natured." These opinions are said in some common conversations. These opinions may be common to most of them. In other answers "Because the contents of his lecture are ordinary." This is because the contents which he teaches are able to be accepted by the church in general.

This is not a common opinion but a personal opinion of one student. Then

one feels it doubtful whether he treats Christianity as an object of study. It seems to him that some technical books on Christianity make a fool of God. Then there are students who do not think like that. One of them is my friend and worried about the faith and told me that Christianity taught by teachers on Christianity course is more right than Christianity he has ever studied. He told that what the teachers say in their classes include their faith and are fruits of their anguish of the faith.

And my friend told me that there are not so gentle priests like Mr. Mori in the Christianity course. Though I think he is a typical clergyman, if he was a rare clergyman in the Christianity course, I wonder what an ordinary clergyman would be like. Regarding gentleness he answered, "Gentle does not mean only his personality but his moderate views. Clergymen like Mr. Mori are called a churchman and the other clergymen are called scholars in the Christianity course because of their liberal theology."

At the end I would like to introduce his nickname. He has a nickname "*Kihtan*." This name is derived from the Chinese characters of his name, "Toshiaki" which can be read as "*Kihtan*." The origin of his name is interesting. He was named after the day of his birth, New Year's Day in the year 2600 of the original royal era. It is unusual that a clergyman has name which derives from Shintoism. We never know what happen to a life.



most impressive day in his life. Mr. "I think my univ. is inferior to other Kodama, now 'the only' junior member univ. in case of baseball cheering. For student of the *Oendan* (the cheering example, when our team loses a game, party). He said, "When I was a fresh-

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# How to use another campus

One year has already passed since *The Niiza Campus* opened. Freshmen go there once a week again this year. Now how many students have been to *The Niiza Campus* except freshmen and sophomores? We guess that few students have. And it is limited to ordinary classrooms or a gymnasium or a dining room that even freshmen and sophomores have used. But *The Niiza Campus* is much better equipped than that we imagine, for example, there is *A Large Lecture Hall* provided with a high-tech AV system and *A Foreign Language Lecture Hall*. This article will introduce *The AV Library* which you can use freely.

*The AV Library* on the second floor in Building #3 has a quiet atmosphere. That is because it is away from rooms used for classes. The entrance and surroundings are made of glass, and there are many windows in the room. So it is bright. Thirty-five booths are installed on two-thirds of the area and the rest is a reading room. Because each booth is a separate compartment and has a headphone, you don't have to be bothered by other people.

The range of its collection is extensive. Needless to say, there are great movies in which A. Hepburn starred or which A. Hitchcock directed, and fine



musicals. Moreover there are popular movies like "TOPGUN," "BACK TO THE FUTURE," "INDIANA JONES," and so on. But it is worthy to note that *The AV Library* has various video tapes recorded from TV; *NHK*, *JSB* (Japan Satellite Broadcast). To mention some of the selection, there are art, opera, ballet, cultural assets, science, biology, sociology, etc. Since most of these TV programs are broadcast over several



hours, or in the form of being divided into several episodes, it is difficult for you to watch from the beginning to the

end completely. However you can't all day. Therefore this article recommends those who have few classes to go to *The Niiza Campus*. How about

However freshmen can't afford the spending a day in *The AV Library* when time, for they have compulsory subjects you have no class at *The Ikebukuro*

## NIGHTMARE IN BAY AREA

Several motorcycles begin standing in a row while waiting for the signal to change. The lateral traffic light at a crossing turns yellow. I put a bike in low gear. The light turns red. Each motorcycle starts revving up. I gradually feel the strain. The center light is going to turn green. I raise the engine revolutions from 4,000 to 5,000 per min.

The light turned at last!

All motorcycles start running at the same time with an extreme roar. The game is decided in shifting gears from low into second or third. Though this game takes only five or six seconds to end, the motorcycle goes at a speed of 120-140 kilometers an hour and the hand of a tachometer reads in the red zone.

The above is called *The Signal Grand Prize*. It is a simple race since they use an ordinary street. Wherever there is a long straight line that has two-lanes on one side, you can race briefly. You use not only motorcycle but car.

On Saturday night. Near the coastal road of *Chiba Prefecture* you may easily find cars bearing other Prefectures numberplates. A lot of customized cars meet there one after another. The absolutely secret "race place," which is known by word of mouth, is crowded with over two hundred cars of the participants and the galleries. And the audience of one thousand crowd around.

The main race is *Drift*. It means the following. Cars run into nearly right angle curves with terrific speed, making the body of them skid, and pass the corner. *Drift* lasts till daybreak. There is some other race. *Zeroyon*, like a drag

race, is performed in the straight course of the road along the bay. This is the game that cars race their speed in a distance of four hundred meters. And *Metropolitan Speedway Trial*. It is a race timing how many minutes to drive around the inside lane of the belt highway. *Metropolitan Speedway Trial* is so famous that its videotapes are out.

But accidents are inevitable. To say nothing of a crash with cars, there are cars which crash into a guardrail, and which roll. Concerning *Zeroyon*, it causes a traffic jam regardless of the fact that it is midnight because it is carried



out by closing the road selfishly.

The police can't overlook them because such accidents would happen every week. They drive patrol cars everywhere, and make a great effort to check up on each car. But the racers are smart fellows. As soon as they catch the

*campus*. It is certain that it isn't crowded while freshmen are in class. Though the return fare costs you ¥460, of course, you can use any facility without payment. If you don't go to *The Niiza Campus*, the good facilities offered to you will come to nothing. "Seeing is believing."

Finally this article tells you that *The Niiza Campus* is air-conditioned. Remember that in summer!

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sight of inspection, they stop their cars and wait until inspection ends. No one could be seen on the road which was checked by the police. When the excitement blows over, the cars appear one by one, and open the exciting game. In short, police are running after the racers all night.

If they should be caught, they will be surrounded by the police and undergo various questions. They have the engine rooms opened and sounds checked. Most of them are given tickets because their cars are illegal customized cars. On the worst case, their cars are taken away by the police.

Though the traffic regulations have been severe recently, the racers never give up running. All of them are crazy about cars. They won't pinch pennies when it comes to their own cars. They invest all their money in the cars, even cut down on their food expense.

It is very well to be given a nice car

or motorcycle by parents, and drive with your girlfriend, on to be *asshi*. But if you have your own car, I recommend you to try it once.

Nothing is more fascinating than this life-and-death game.

### ●御存知ですか？

4000人のお嫁さんに結婚式のアンケート調査をしたところ、日本髪かつらに対して①重かった②痛かった③似合わなかった④臭かった等の答が目立ちました。貴女もお母様や結婚なさったお友達からそんな話をお聞きになったことがあると思います。でも貴女は大丈夫。コスモファニーでは、花嫁さんにそんなつらい思いをさせない日本髪かつらをレンタルしています。

??年後 みんなでかぶろう ファニーかつら

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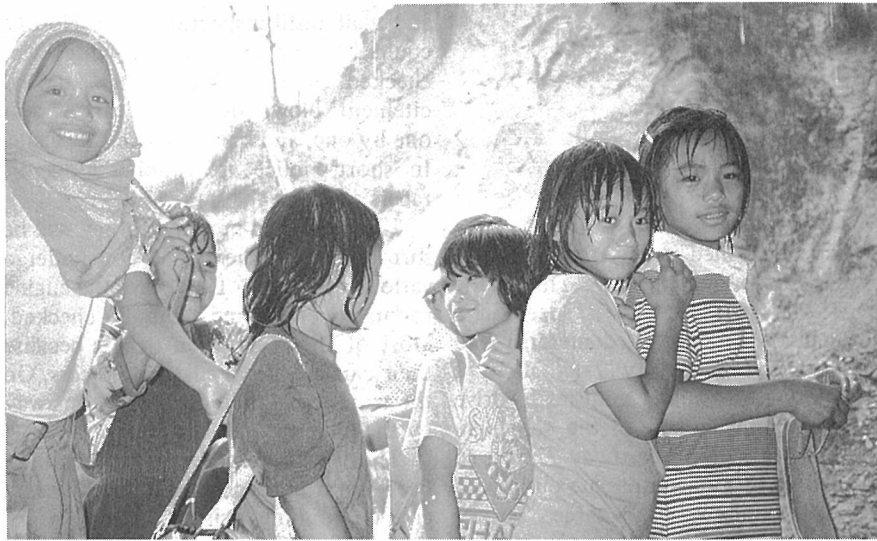


# ARE YOU HAPPY?

## Part II

— Focus on Philippino migrant workers in Japan —

Recently, we often have a chance to see foreigners in our neighborhood or else. Actually, it is said that there are 200,000 to 400,000 foreigners who work in this country. Do you know that most of those people are working as undocumented workers (on expired visas), but are treated as illegal workers. They do nothing bad, but work just to live and to keep up the lives of their families. There is no actual harm in what they do. Then why are they blamed? Although they are not permitted to stay in this country legally, they stay here and avoid the authorities. And this is the only reason to make them work in the invisible world for us. This time I would like to introduce the reasons why these foreign workers had to come to Japan, and spend their lives in Japan, taking the example of some Philipinos.



This last spring vacation, I went to the Philippines, and stayed 3 days in Marikina and 1 week in Narra, Palawan Island. Marikina is in the suburbs of Metro Manila. Many migrant workers and their families live there. Narra is an ordinary agricultural area in Philippines.

"Life here is not easy," they said. Nowadays it is said 1 out of 3 people is jobless in the Philippines. It is difficult to find a job, or if any, it doesn't pay enough to support their family. And what is even worse, the price of goods and services goes up very rapidly. It is hard to earn ones livelihood in the Philippines.

The family I stayed with in Marikina, have 3 daughters and 1 son and a son-in-law (he had married the eldest daughter). Their father had worked in Saudi Arabia before, and with the money he earned in Saudi, they started a new business, to run a Sarisari-store (grocery store). Their eldest daughter and her husband helped their father, since they can't find a job. They could live on the income they get for the time being, but with that income, they can't send their other children to school. The educational standard is high in the Philip-

ines, and so, even college graduates can't easily find a job. Needless to say, if they are high school graduates or of lower educational standing, to find a job become more difficult. Their father said he was going to Saudi again in the near future. (At the time we talked about this, the Persian Gulf Crisis was going, and we didn't know when this war would be over.)

The father of the family I stayed with in Narra is a farmer. The location was enjoyable and attractive for me, because the natural surroundings and the climate matched me. But life there was not so easy either. Even if they had fixed jobs, the payment would not be enough, so they often have sidelines. They work and work, but there's money only to eat.

In a situation like this, if one is told by the broker that if he goes abroad and works, he can get a steady income 10 times bigger than what he is earning now and he would spend a stable life, then who in the world would not go?

The reason for the poverty in the Philippines is not only because of the situation in the Philipinos, but also because of us, Japanese. It is our Japa-

nese enterprises who take advantage of the unemployment problem in the Philippines, and hire them at low wages by which they can't survive. The famous agricultural product of the Philippines, banana field is also owned by Japanese or US capital, so the actual income of the people in the field is less than that of a farmer who has his own tiny rice field. This kind of thoughtless investment makes the situation in the Philippines worse and worse. (See last issue, page 6)

There is the debts problem, too. The Philippines now have huge amounts of debts because of financial aids (such as ODA) in the past. In '89, the government payed back it's 50% of annual revenue for the debts. So in '74, Marcos, former president, started a policy "Man Power Export Program" which is to send the people abroad. "By this policy, we could solve the unemployment problem and the huge debts problem," the government said. But it's said that the government started exporting human being, the people instead of the industrial products which ended in failure in the past. Today, 3,500,000 migrant workers are working all over the world. And by the money they send to their family, the government acquires foreign currency through bank or other financial institutions. And then this big amount of money earned by migrant workers, is spend to solve the debts problem, not to solve an economic depression problem or to reconstruct the city which was destroyed by the earthquake last summer.

Japan is one of the countries which have accepted these migrant workers. In these countries, Japan is the only country which treats migrant women only as sexual objects and sends them automatically to sexual industries regardless of their desire. Did you know that Philippino women who work here as entertainers have gone through an

examination by the Philippino government? They have a license and so they have been permitted to work in Japan. They are recognized as skilled workers. Among these poor women, those women who have a license as an entertainer are included.

In Japan most of these migrant workers, both men and women are trafficked in as "merchandise." In this case, the "merchants" are usually *Yakuzas*. So they can't resist or run away. No policeman stand by them, since they are illegally. On the other hand, they are threatened by the word "police." This word means they are going to be treated as criminals and sent back to home country where they can't survive. The Philippine Embassy is no longer a place which they can escape to. For them, migrant workers are important sources of money, and they want to avoid trouble with other countries. So they



do nothing but let this situation go. Even when the Persian Gulf Crisis came, only this government recommended migrant workers in Middle East to continue working and never sent any airplanes or ships to save their people.

As a people whose existence have been denied, they have no way, no right to protect themselves. Even if his boss doesn't pay him, he has to work for lower wages, or he is forced to do something which was not in the contrast in the first place (such as prostitution, over-time work), they can't bring any actions, against their employers. Even if they were done any kind of violence or raped, there would be no one who they could ask for help. The *Yakuza* are always watching them so they can't escape. And they can't escape because

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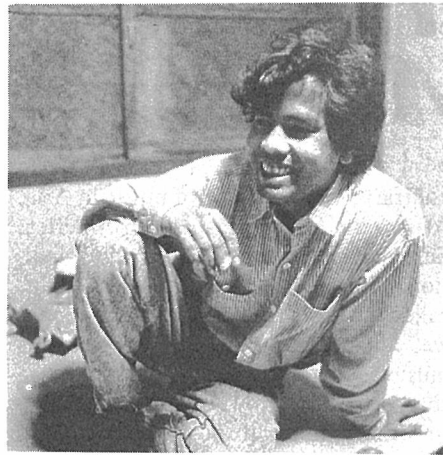
"I made a Japanese friend at last and I invited her to my apartment. But while I was away for a moment, she was gone with everything, everything I earned in Japan." "I scalded myself with boiling water. I asked my broker to take me to a hospital. But I was refused, because I can't reveal my existence." He has a big scar on his arm. She said "I don't feel good today. Please let me have some rest," but her boss didn't permit her to rest. She spit blood and died within that day. Nobody helps them from this situation? There's video movie which shows a Philippino woman shouting, crying for help in a locked room. She was burned to death in that movie. For the people whose existence has been denied, there's no right as a human being and nobody knows what is going on in invisible world.

Well then, did they know the situation would be like this, before they come? The answer is "NO" for most of

them. They came here without knowing the facts. They only believed what their broker had said and came to Japan just for their families. So when they found out their passport is a fake, they start wondering. And when they arrived in Japan, they know they have been deceived. Because their passports are fake, there's no way to prove they are here from the Philippino side. So even if their family gets to know they are in trouble in Japan by phone, or letter, they can do nothing. Generally speaking, when Japanese hire a Philippino, they would rather choose the one who can't speak Japanese, and has no experience in Japan, and is not so well educated. Then he is not able to escape from them.

This kind of bad experience does great harm to the mental condition rather than to the physical condition. Sometimes some of them are suffering from insomnia, and others has symptoms of bursting into tears, and always looking about nervously, being unable

to eat, losing the expressiveness of their face, etc. They sometimes even commit suicide. These symptoms of emotional wounds occur mostly in women. And this emotional wound will not be healed



up in their life. With the wound like this, it is very difficult for them to get back to their normal life even if they go back to their home country.

People who live in the invisible world

are really trying hard to endure this situation just for their family's sake. I sometimes wonder how they see us. The stupid rumor (some dark colored men raped a girl while she was taking a walk. Then she committed a suicide.) has occurred in Saitama Area. It was just rumor and there was no reason to be said like that. The statement of Kajiyama, former minister for justice (Bad money drives out good money; taking example black people in U.S.A. and colored workers in Japan as bad money). He apologized to the black people in America, but not to the Philippinos. This embarrassing occasions have happened, maybe because of something like descrimination in our mind. It was us, who made this kind of warped situation. They are the victims of this warped society.

I hope this situation will get better soon. Then there will arise a society in which any person can live under equal rights as a human being.



# Wonder of Music

## - Report on the Cultivation with Music -

Music is a part of our environment at all times. Music has a wonderful power that softens or saddens us or fills our heart with passion. But the power of music is not limited to this. The function of music has a strong effect not only on men but also on plants. You may be surprised to hear that some vegetables and fruit are cultivated with music. Actually cabbages and tomatos that are grown while music is being played are already sold at department stores in the Tohoku and Kansai regions. According to reputation, these vegetables are healthy because they are grown with few chemicals. As a result they taste better. Don't you think it's romantic that vegetables can be raised by music? The time has come when music is linked with production techniques.

### RELATION OF PLANTS TO MUSIC

In Tendou city, Yamagata Prefecture, there is a farm named "Miracle Farm." It was established by the sound maker, Tohoku PIONEER. In this farm vegetables are cultivated with classical music and put on the market. It is believed they have reduced production time by 20 percent and indeed stores sales are up substantially. It is certain that this plan was successful.

Can plants really recognise music? As this field has not been well studied, I can tell that it has not been proved yet in a scientific way. But scientists experimented to see if plants reacted to music. The experiment was done as follows: They fixed electrodes on each leaf and played music in the plots. They examined the reaction of the plants with a gauge like the one we use to study brain waves. As a result, it was

found that plants reacted to sound well. It seemed that plants have senses for sound. It is natural for plants to listen to music as it is for a baby to listen to lullabies.

The experiments about the relationship between music and plants have actually been done since old times. A lot of scientists, including C. Darwin, have engaged on this experiment. For example, in 1968, in Denver, Colorado, one woman who was an organist and a botanist grew pumpukin in garden plots. She let some listen only to classical music, Bach or Schubert and so on and the others only to rock music. This experiment was continued for eight weeks. After that the former reached vines toward a speaker. But the latter went away from the speaker. She repeated experiments using another twenty-five kinds of plants. Still the result was almost the same. In those days, the experiment attracted researchers in univer-

sities.

Then can plants choose between the music they listen to? The above tells experiment that plants prefer classical music to rock music. But it is not necessary for plants to be fans of classical



music. It is considered that plants like the natural sound, wind or waves, not the electrical sound as rock music, amplified sound. Natural sound may be comfortable for plants. In this sense, Japanese ceremonial court music is liked better than classical music. The instinct

of plants is to prefer rhythm to melody.

### MECHANISM OF GROWTH

Rhythm is effective for plants though they don't have any system for organizing what they hear. It will be regarded that rhythm, a combination of sound and wave motion promotes plant growth more positively than music itself. Tohoku PIONEER which developed the plan of "Miracle Farm," regards the plants' mechanism of growth as follows:

- 1- The vibration of sounds stimulates stomata on the reverse sides of a leaf and oxygen, carbon dioxide is taken in by the cells.
- 2- Respiration is promoted by the stimulation and the cells grow well.

It is said that if they let plants listen to music all day long, they would stop growing during the night and at day-break it is most effective to let plants grow by listening to music.

This cultivation with music doesn't demonstrate a scientific principle, but actually music has the power that can let plants grow well. Sounds or music has a miraculous power like the mysterious function of language or other sounds that has been handed down since old times in Christianity or Shinto. The miraculous power of music or sounds leads plants to the mysterious world. There are various possibilities. If this kind of research advances, people will be able to make good use of biotechnology. We will be able to increase production and improve the quality of plants. It will be a new step into the future.

Let's expect much of it!

## 夏の視線が待っている

夏のバカンスが「こっちへおいでよ」と、手招きしている。

ビーチで、高原で、椰子の葉かげで、

素敵な視線に会いたいな。

だから、私はフォーアイズ。

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# More World Music!

## OPEN YOUR EYES

"Rich countries make toxic waste, why should they send it to me? Poor countries know toxic waste, why should they accept it?" This piece, which was used by a major company, is played by Youssou N'dour, who is a super star of "World Music." The song which was sung in the Senegalese official language, focuses on the problem of industrial waste, and he sings "All those who knew the danger should say NO" to the people in developing countries, who have been exposed to illegal dumping by

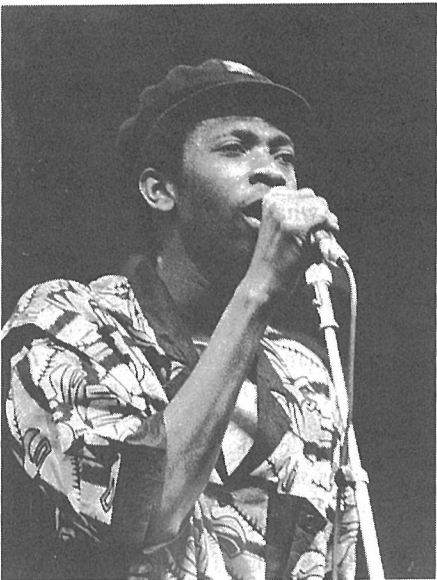


Photo: Miyoko-M. A. I.

advanced countries. In Japan too, we can receive various kinds of music from great distances via the mass-media. The time when we, Japanese listeners, communicate directly with Asian or African musicians is coming.

Music exists all over the world. There are various kinds of music wherever men live. In the 20th century, the development of the mass-media, such as radio and television, enables millions of people to listen to music at the same time. Especially, after World War II, as America gained much influence over capitalistic society, mass-consumption because common for ordinary people. In the case of music, people came to consider music as mere "merchandise." Nowadays, while the tendency to commercialize music is growing very strong, the music scene of Europe and America has come to a deadlock, but on the

contrary, various kinds of music in Asia, Africa, the Middle East, Latin America, East Europe, and also Japanese traditional music is now in the spot light, called "World Music." Then how should we, Japanese put the spot light on this music? We are feeling closer to it more than ever. Well, now we can easily listen to others music through TV commercials, and there are concerts somewhere or other every night in Tokyo. I think it's great that now we are able to listen to various kinds of local music in the big city where we live. But actually, in most cases we are enjoying this movement just as some kind of trend without any consideration for the cultural and social background of "World Music." Surely, only listening to it doesn't make it easy to understand the background and meaning of this music perfectly. But this doesn't mean we can listen to this music without background knowlness. There is a certain musician, Mzwakhe Mbuli, in South Africa, who is a poet of the people and called *the Dove poet of Soweto*. He uses the traditional colloquial style for his poetry, and protests against *Apartheid*, *Colonialism* and cries for freedom in Africa. He uses the style of recitation with his music, and simple as it is, it is very impressive. But when I listen to his music, I can't accept it just as unique African music. You may say "music is only to please me," but if you open your eyes to the background of the music, with a new point of view about music, you will enjoy music in a much broader way. I think it's great.

## WOMAD IN JAPAN

Do you know the word "WOMAD." Don't look for it in the dictionary. Now, the word is not listed, but soon WOMAD will be a word that's loved by everyone.

WOMAD—The World of Musical Arts and Dance has presented a variety of festivals.

Peter Gabriel said, "Pure enthusiasm for world music led us to create WOMAD in 1980. We believed that there were many others who would be turned on if only they had an opportunity to hear some of the music that was exciting us." He's the man who promoted the WOMAD. It has been featured in Europe, and Canada, but never yet presented in Asia. But this year on the

30th, 31st August and 1st September 1991, WOMAD comes to Japan. Festival-goers of all ages are invited to take part in workshops held by visiting musicians and dancers. The artists line up is



as follows.

YOSSOU N'DOUR ET SUPER ETOILE DE DAKAR (SENEGAL)  
TOUMANI DIABATE (MALI)  
REMMY ONGALA & ORCHESTRE SUPER MATIMILA (TANZANIA)  
MARTA SEBESTYEN & MUZIKAS (HUNGARY)  
SUZANNE VEGA (U.S.A.)  
RYUICHI SAKAMOTO, SHANG SHANG TYPHOON (JAPAN)

Music is a universal language and is one of the most effective tools in the fight against racism. Why don't you join the WOMAD. You're all invited!! So don't miss it!

## ★ PANTOMIME ★

February 13, 1991, in the midst of winter, I went to the Honda theater in Shimokitazawa, Tokyo. A performance of "IMAGE CINE CIRCUS" by "MUGONGEKI KAMUPANI" was presented.

If you are reminded of a pantomime by the title of this play and this company's name, you are great. *Mugongeki* means pantomime in English. Each member is highly regarded as a performer overseas. I attended their performance, and I was very satisfied with them.

On the stage—even before the performance starts, the curtain remained open. There was a small screen on the inner part of the stage. The place seemed like a little movie theater. I was expecting much of the drama that would be performed there.

The curtains opened, and the performance began. Though the story line was short, I felt it was a natural drama. The various scenes of the play—"AOI SANMYAKU," "E.T." and so on—that are well-known with a bicycle were being parodied with the theme music. While the spectators were amazed at various scenes, (ex. "Planet of the Apes" "Lime light" "OTOKO WA TSURAI YO") were going on one after another. Anyway, we kept on laughing all the way through.

During the performance of a pantomime, we can laugh out. I have been thinking about what it is in the slow action and calm music of the pantomime that makes the prospectator laugh. This is only one kind of pantomime. There are various pantomimes. In the performance, I enjoyed seeing many performers dance using stage properties with violent music and they made the spectators laugh aloud. It was a great discovery for me.

Pantomime never specifies the spectator's age, sex or nationality. As it used

no words, it can move everybody's heart directly beyond the language barrier. It's wonderful.

By the way, have you ever come across a person dressed as a pierrot keeping a certain pose for a long time on the roadside. It must be very difficult to keep ones pose all the time. Nevertheless, his face seems joyful rather than painful. He may mask painful expressions with make-up. He may enjoy giving passersby a surprise. It's mysterious because he never shows his unpainted face. A performer on stage in a street corner not in a theater seems an excellent medicine to refresh us after enduring the unfriendly city life. As



we never know when and where we will meet a pantomime performer, the impression will be stronger whenever we meet him by chance.

Let's go out and enjoy a pantomime!

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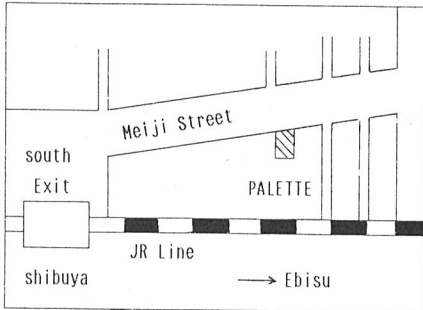
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# Handicapped people baking cookies !!

Appetising smell of tasty cookies comes out of the Fuji building, which is about a 12-minute walk away from Shibuya Station on Meiji Street. American cookies with chocolate chips, almonds, sesame, or peanuts are baked and sold on the second floor in it, by mentally handicapped people. This place is called "OKASHIYA PALETTE."



Okashiya Palette

Fuji Bldg. 2F. TEL 03-3409-3774

closed on Saturdays, Sundays.

OKASHIYA PALETTE is a workshop for welfare. It was established in 1985, subsidized by Shibuya ward. Nine mentally handicapped youths are working there with several volunteer helpers. They do all processes of making cookies, from making pastry to baking it, with their own hands.

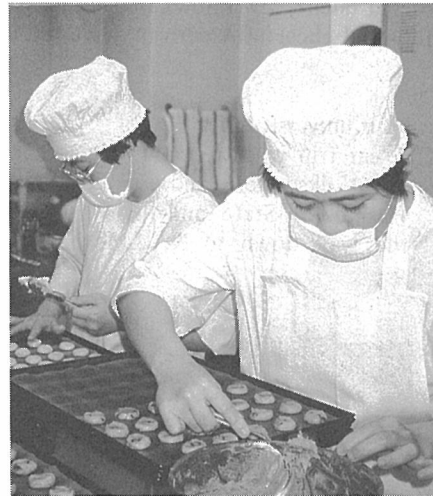
"In 1983, we set up the place where handicapped and non-handicapped people can gather freely to communicate with each other. We called it "TAMARIBA PALETTE" (tamariba means like

common place). We thought it was necessary for the mentally handicapped to have a place where they can always meet friends, chat together, and enjoy tea time," says Ms. Naoko Taniguchi, the representative of the Assembly for supporting PALETTE.

After spending several months with handicapped people, Ms. Taniguchi and volunteer members of TAMARIBA PALETTE came to realize that the handicapped are less accepted too much in the community. Then they came up with a fantastic plan to establish a welfare workshop with a new concept, a workshop at which the handicapped produce something and sell them by themselves. As there had never been such a workshop, not everybody approved of the plan to establish OKASHIYA PALETTE. Some even claimed that the handicapped don't have the ability to make cookies worth paying for.

"At most welfare workshops, handicapped people had been working for other companies, doing things like padding ball pens, putting splittable chop-

sticks into small sacks. In fact, there had been almost no work that would



\* Okashiya Palette needs volunteer helpers. If you want more information, call 03-3409-3538 (Hisako Ohtani)

support handicapped people to become independent as a member of the society. So I wanted to offer them work which they can be proud of. Of course, there was a time when I felt anxiety about our new attempt, but now I know that we were right. Every time I see lots of delicious cookies made by their hands, I feel glad to know that we didn't believe the wrong idea that they cannot work as we do."

Two years after OKASHIYA PALETTE was established in Shibuya, the second OKASHIYA PALETTE made its start in Nerima. PALETTE also opened a curry restaurant "SRI LANKA RESTAURANT PALETTE" in Ebisu last

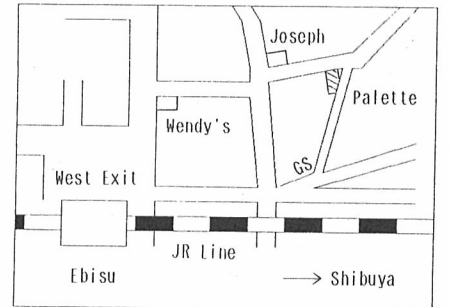
January. Five mentally handicapped people are already working there. Ms. Taniguchi teaches them how to serve customers.

"People who come to our restaurant don't know that people working here are handicapped. We don't want any excuse that just because waiters and waitresses are handicapped we may well be forgiven even when we cannot meet our customers' expectations. To do the same work as ordinary people, the handicapped should try their best as much as possible, that is important."

Ms. Taniguchi explained the meaning of the name "PALETTE."

"As an artist blends together different colors on his palette to create a new exciting one, we wanted our PALETTE to be the place where people meet and communicate with each other. In eight years PALETTE has set up three meeting places, "TAMARIBA PALETTE," "OKASHIYA PALETTE," and "SRI LANKA RESTAURANT PALETTE." We hope our PALETTE will bring together, not only handicapped and non-handicapped people but a wide variety of all people of all ages and cultures, to improve communication and to make new friends."

Why don't you come and taste OKASHIYA PALETTE's homemade cookies!



Sri Lanka Restaurant Palette

Daikanyama Bldg. 2F. TEL 5489-0770

closed on Mondays.

## None of My Business

When we Japanese pronounce the name of our country, there are two ways of doing so. One is "NIHON," the other is "NIPPON." In formal situations, it seems that people tend to use "NIHON," but this is not always so. There is a fine nuance between the two expressions. "NIPPON" has some kind of implication of patriotism and pride in our country, though there may be differences between person and person. For example, when we cheer our volleyball team, we shout "NIPPON-CHA-CHA-CHA," which represents the things I mentioned above.

We almost never use the word "NIPPON" in our daily conversations. There are several reasons for this I can think of. First of all, I think that Japanese national characteristics are modest in contrast with that of Americans, who call their country "the U.S.A.," instead of America. In the second place, we ourselves have a kind of inferiority complex toward Westerners, as we can tell from the fact that many of us are too influenced by Western thought and ways. Finally, maybe it is because "NIHON" is easier to say than "NIPPON."

Did people use "NIHON" or "NIP-

PON" before, especially in the prewar days? People at that time used "NIPPON" more than people do today, as we know from movies whose scenes are laid in Japan during those days. Probably they used the word "NIPPON" with pride, entrusting something to it. But our country was defeated in World War II and people lost their pride and confidence and developed a guilty conscience instead. And it was the "Peace Constitution" that they got to recover their pride and confidence.

Now, a TV commercial using this word "NIPPON" has been broadcast. It is JR TOKAI's TV commercial, in which the phrase, "NIPPON WO YASUMO" (it means we should have more rest) is used. This slogan goes well with the music and picture used in the background, and consequently has a very impressive effect. Anyway, it is very effective, but it does not mean that the TV commercial makes me feel like getting on the Shinkansen. This kind of thing occurs very often. However, it does not matter. In short, the fact is that the TV commercial makes me consider "NIPPON WO YASUMO."

"Ever since the word "NIPPON"

changed into "NIHON," we devoted ourselves only to increasing our economic power, with, at the same time, some kind of inferiority complex and guilty feelings, and worked and worked and worked like dogs, and we raised our GNP (gross national product), gaining economic power and modernizing our society. But we are not trying to stop "dog-like labor" yet. As our society modernized, we demanded much excellent service from the consumers' side. Sometimes this service reaches an excessive level. But we as consumers ignore this and demand the best possible service at that point, and the companies try to respond to our needs. To meet consumers' demand, the labor sector has become more severe. It seems that such a vicious circle is ever lasting."

There are the feelings I got from that TV commercial.

It is certain that, beside the fact that we are happy now, we can recognize we are rich. So, any Japanese, from the statesman to the stupid gal, can go abroad, and at least it looks as if we are welcome. Also, foreign statesmen come to Japan. As long as we are wealthy, we can keep on being the laborers of the world. But, once we lose our money, statesmen will go abroad to beg, stupid gals will become prostitutes in foreign countries, and foreign statesmen will not come to Japan.

We now have the illusion of confidence from money. But illusional confidence is nothing but illusion. With a slight hiccup, it will collapse at once. Now, we have a little time to search for a way to change illusional confidence into genuine confidence. Now, we can think about NIPPON and NIPPONJIN.



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# Students! Be International-minded!

Mr. Kent Derricott is well-known as a foreign talent, few knows that he is also the president of a trading company, Derricott International Company. He is a friendly and cheerful American as we can see on TV, and also is clear, active, and self-possessed.

Echo: What were you doing when you were a student at your university?

Mr. Kent: My major was international business and my minor was theater.

E: Why did you study international business?

K: I came to Japan as a missionary for 2 years before entering the university. So I thought I should have made the most of Japanese which I had learned in these 2 years. And I also thought that the trading business would be fun because you never know what happens.

E: What kind of subject did you study most intently?

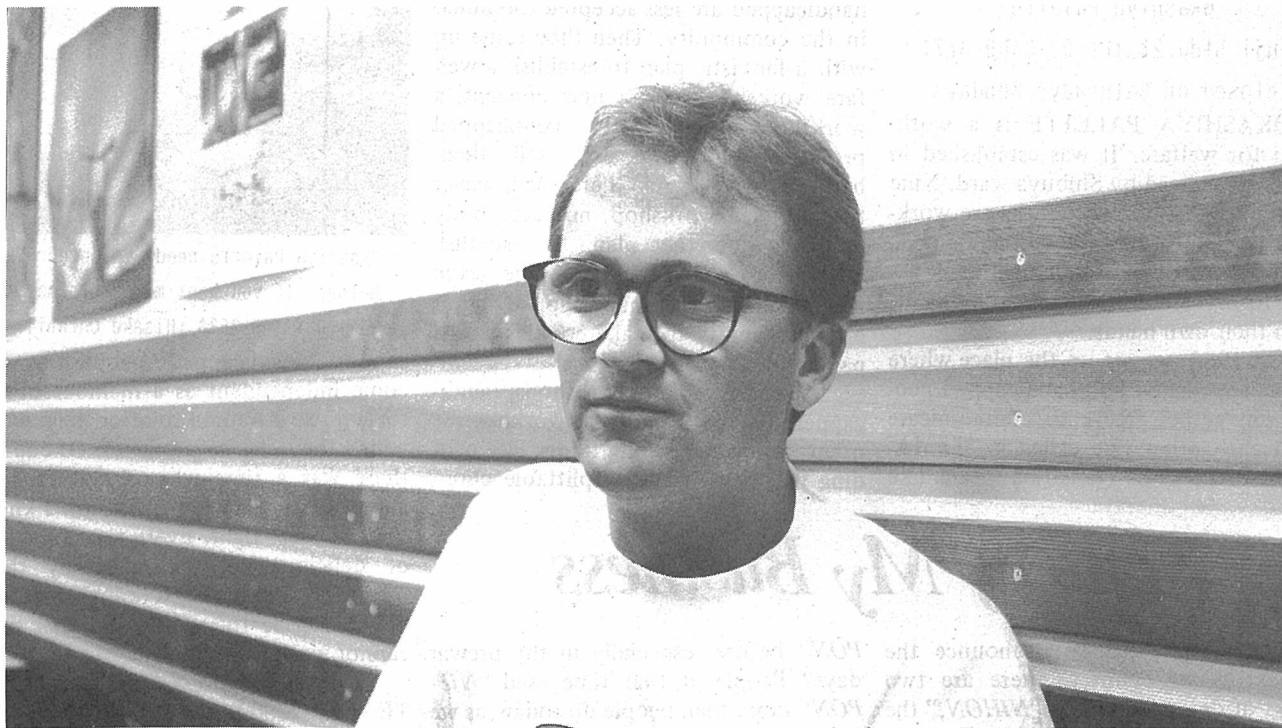
K: I liked studying English literature, and also studying international politics was very interesting. In this subject, I studied Japanese politics too. In order to trade with other countries, it's very important to know the domestic law and politics, and it really helped me.

E: Are there any special things you did to realize what you wanted to do in the future?

K: It is true that studying did help me, but action is much more important. Just thinking is not needed, what you need is an action for the first step to realize your dream.

your university life?

K: A car trip with a friend. We got on my Volkswagen, and we drove to Washington State, and then drove all the way down to New Mexico. It



took about two weeks. That was the most fun I ever had in my life.

E: And what was the biggest difficulty in university?

K: Exams. In order to graduate university, unlike Japanese university, you have to study hard and pass the tests. So I was always worrying about tests. And during the tests, I could not help sweating a lot.

E: What is the biggest difference between Japanese students and American students?

K: I think the biggest difference is that American students pay their school fees and rent by themselves. Before entering university, they work part-time about three months to pay the fee. It is true that their parents would offer some if their money is not enough, but always they pay the fee by themselves.

E: Is there anything you want the Japanese students to do?

K: Yes. I recommend you go abroad. Not just a week or month, but 6 months or a year, like studying abroad or going for a homestay. Not only to America or England, but to any other countries in the world. It

is very important to see your own country from the outside. I could see America's good points, bad points, strong points, and weak points objectively during the two years of

staying in Japan. So I think I am a better American. And there are many things you will never know unless you stay in that country, like in Japan "honno to tatemaie" or "shitamachi." I also recommend it from the aspects of becoming "an international-minded person." The word, "international-minded person" means one who can understand what foreigners are thinking, and expecting from you. You will never know the difficulties foreigners in Japan have unless you live in an other country. Maybe you might think yourself to be "an international minded person," but if you have never lived in other countries, I don't think you are. It is not until you stay in other countries that you can become "an international minded person." It is not until you confront with some difficulties in other countries that you can understand the feelings of foreigners. Japan is now playing an important role on the world stage. Japan's power is so big that if Japan sneezes, other countries would catch cold. Japanese politicians must become more "international minded."

They must be the first to do what they are expected to do. They are trying to use "honno to tatemaie" rules on the world stage which are accepted only in Japan. Unless they change their attitudes, nobody will have anything to do with Japan. And this is not at all Japan bashing. In order to avoid this case, I want young men who are international minded to become Japanese politi-

cian. Also it is important to have your own opinion. Giving a vague reply is one Japanese bad point.

E: Is there any message to Japanese students?

K: As I said, I want you to become "an international minded" person, to have your opinion, and be bright. Bright means to enjoy your life. They seem to me, to be enjoying their life when they are students. But once out, they seem gloomy because of hard days of working. All Japanese workers look gloomy. I think that's because of hard days of working. I think there are three things you need to balance to enjoy your life. First is make time for yourself. Second, make time for your family. And, third, time for your job. You need to balance these three things. These three things are like a three-legged chair. It won't work if one of the legs is too long or too short. It has to be of equal length. If you have your own time, have time to spend for your family, and enjoy your work, these three things will be well balanced, and you will be able to enjoy your life brightly.

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E: Is there anything that you should have done in your university life?

K: Yes. I should have studied more Economics, and it would have been more helpful.

E: What was the most fun you had in

Give us your impressions of the articles after reading and NEW STAFFS WANTED!

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