

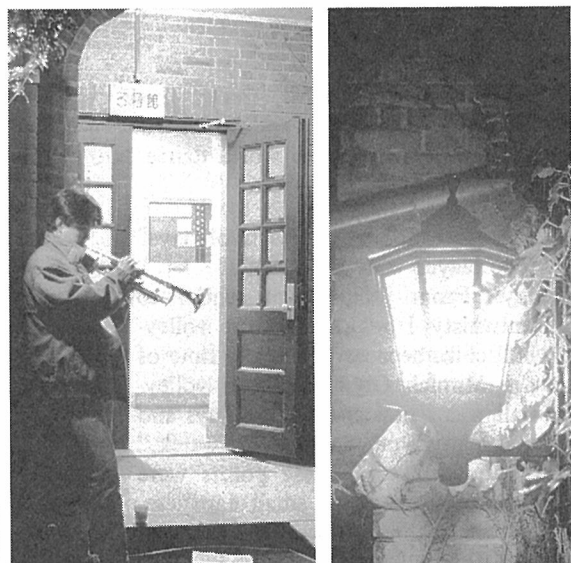
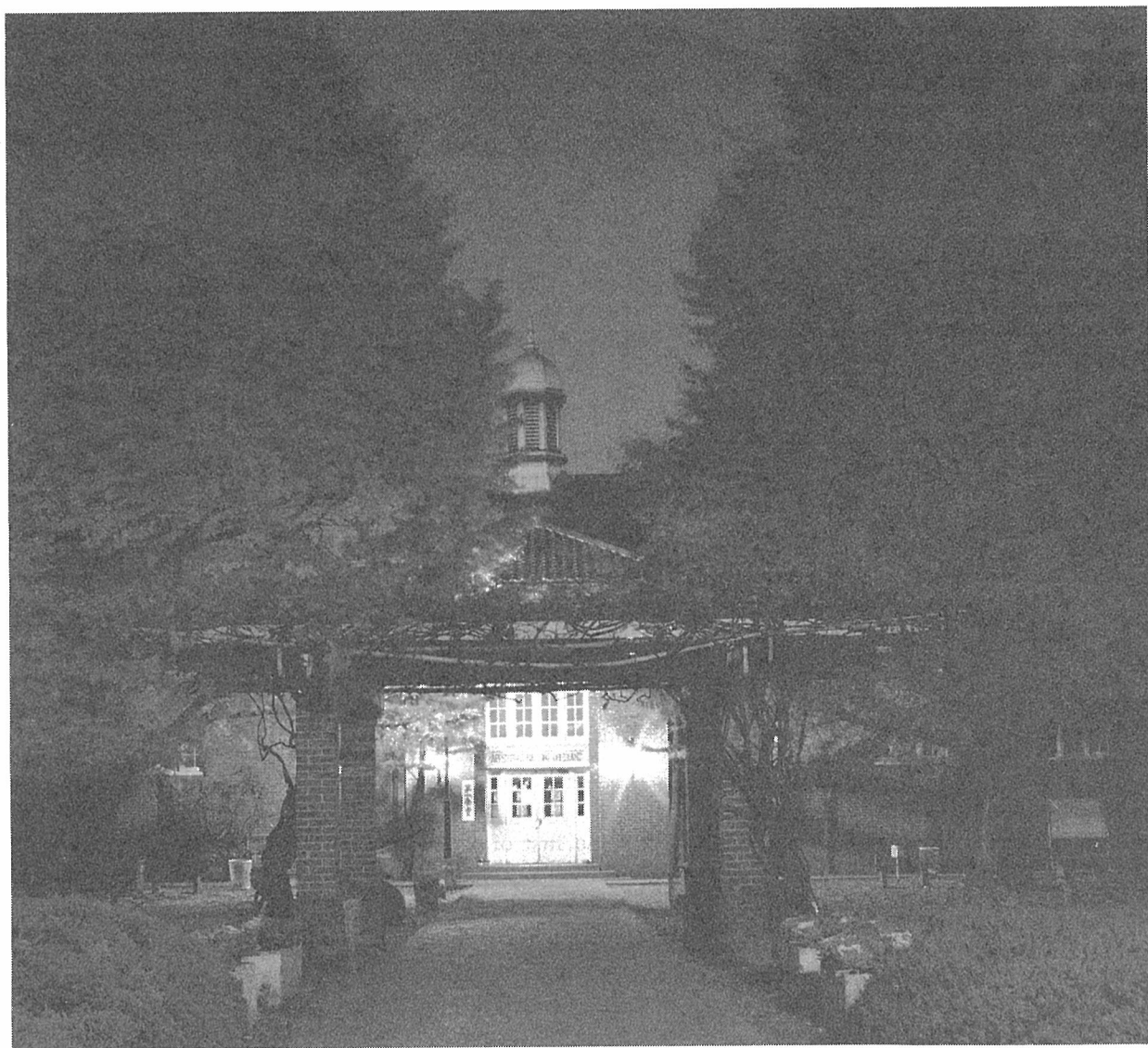


# RIKKYO ECHO

VOL. 46 NO. 2

ST. PAUL'S UNIVERSITY

DECEMBER 1990



## As the dusk closes in...

With the bell tells us that the last classes of the day are over, the students stream out of the classrooms. The lights go out one after another. Getting dark, the stir heard during the daytime is fading out. The brick walls with their ivy are melting into the darkness. Wandering about in the darkness on the campus, we can see the luxuriant growth of trees overhead which makes us feel something fearful, the lamps burning on the brick building make us feel relief.

Then it becomes active again little by little, though the still of the night hands over the campus. Clubs begin their activities. The lights shine out from the windows of the gymnasium, and we can hear someone running and dribbling balls in it. Some practice an English drama on the lawn yard and are getting enthusiastic. At this moment the lawn on the school yard becomes an excellent stage for them. A male chorus sings with a low and deep voice. Music played with stringed instruments lead us into profound thoughts. These sounds unite with darkness getting deeper and deeper. If you sit down on the bench all alone, out of nowhere you can hear the melody played with the Spanish guitar taking on a pathetic note. And it makes you fall into the world of your reverie.

These various sounds and scenes are presented on the campus, and we can vividly feel the spirits of students. At night Rikkyo University embraces the whole student body softly and kindly.

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日本旅行業協会正会員

㈱エイチ・アイ・エス

# "Furitsuke Kamen"

An Interview With Mr. Lucky Ikeda November, 2, during the St. Paul's Festival the bacarnival was held in front of the Tucker Hall. Mr. Lucky Ikeda performed "Lucky Ikeda world dance tour '90". We could have an interview with him after the performance.

Echo: How about your school days?  
You played volleyball, really?

Lucky: From junior high school to university I belonged to the volleyball club, because it was the time of the Munich Olympics. And volleyball was a new sport those days and had many type of attacks "A quick," "B quick," etc. These points were suitable for me, a small Japanese. Certainly the Japanese team won at the Munich Olympics.

E: And your university life?

L: I didn't study at all, so I decided the university I would take an entrance examination (for Dokkyo University). In the last year of my senior high school days, only studied English. And I became an university student. Before entering, I made a program of plays, tennis, surfing and license of car... etc. But unfortunately I met an elder of my senior high school in the new student's orientation, and by him my university life was decided.

E: The encounter of dancing?

L: My friend asked me to go to the musical "Tokyo Kid Brothers" and I found the musical a singing and dancing play. Kyouhei Shibata, an actor of Tokyo Kid Brothers was shining in their play with their sweat that I called real sweat. Also, the movie "Saturday Night Fever" came to Japan and caused a sensation. Therefore, it was the sweat, passion and freedom of their dancing that made me begin to dance.

E: Usually people learn dancing at the dancing school. You too?

L: Hum. Yes, I attended school, but it has nothing to do with my dancing. The teachers of dancing school were so strict that I couldn't show my ideas of dancing. Before going to this school, I went to a disco everyday and becoming twenty years old I trusted my life to dancing and made a desperate effort.

E: What is the fascination of dancing for you?

L: Dance is enjoyable for both seeing and I think it is almost a religion. When one begins to dance, one's mind is full of energy and passion of dancing. Although both religion and dancing are not always necessarily

for the society, we are fascinated by them.

E: How do the ideas of dancing occur to you?

L: In the studio I can't think of them, but in other places: school, TV studio, station, etc. They contain many ideas of dancing. Accordingly, it would be better to say I sell my invention, my arrangement of dance.

E: Which dancer do you look up to?

L: If I must say, I like Prince. I can't agree to sexy dancing, so Prince lightens his black image and dances popularly. But I respect comedians more than dancers, for example, Mr. Tamori, Takeshi, Jyunji Takada, etc. Considering their trick of words and the speed of it, they have a natural talent.

E: Recently you take part in comedy programs.

L: Yes, but I only danced beside them. (- Mr. Lucky is modest.)

E: Which way of dancing will you aim for?

L: I prefer to dance with everybody from children to older people that don't know the dance and don't like the disco dance. What I want to do now is a musical. Related to this, I



made a videotape "Furitsuke Kamen." Japanese must be able to perform naturally and must be able to see and enjoy it naturally. This is my idea of a musical.



## The Star Of Next Spring



Miss Eriko Nakamura who is a senior in the economics department in Rikkyo University, will come to work for Fuji TV as an announcer next spring, and from next June she will appear on TV. In the future she will be so busy and famous, and it will be difficult for us to interview her. Then before her graduation, we interviewed her. After you finish reading the following article, you'd better ask her to write her new autograph.

Echo: Won't you talk about your university life?

Nakamura: I belonged to both a circle and seminar. Especially, I spent most of my time for the ski circle of "Red Socks." We went up to mountains in winter and trained on the land (for skiing) in summer. And it is a valued experience for me to have taken on an important role of "accountant."

E: What was the motive which made you to choose the job of "announcer?"



N: It was a challenge that I took examinations to be an announcer, which seemed to be a good experience to find a job after that time. I have been making buggy together with my friends in my childhood. I liked to cooperate with everyone in making something. I think that the job of an announcer is cooperative work - to report at a local place and to write a manuscript and to announce exact information. If I think so, the ex-

perience in my childhood may let me choose an announcer even by chance.

E: What is your attitude to being an announcer?

N: Even in daily life, it is very difficult to communicate what you think to somebody exactly. So first of all I want to acquire the ability to communicate the facts as they are. For example, I know that many announcers are criticized for their ignorance of honorifics. So I think I have to acquire the correct way of using Japanese. And after that I want to go to the success, write manuscripts, and read it like an anchorman in the U.S.A. It is my object for the time being.

E: It is said that announcers, especially those who belong to Fuji TV, behave like TV talents. What do you think of it?

N: I was worried about if for a time. But now, I think it is worthwhile to appear in various TV programs beside news programs. For example, I will be able to gain quick wits in such TV programs. So I don't want to restrict my work, and I think such experience will greatly benefit me.

E: Recently many announcers express their own opinions and feelings. What do you think about it?

N: It's a difficult question indeed. Well I think it depends on cases. For

example, in weather report it is better for announcers to be expressive and express their own personalities. But in case of news programs, it is different. Some people support the action of Mr. Hiroshi Kume, but others are against it. I can't tell which is right or wrong.

E: Do you have any advice on finding a career for students?

N: It is most important to be honest, I think. In an interview to get a job, most people are apt to tell exaggerations and lies. But interviewers see through them. It doesn't matter how many unofficial promise of company you receive. So I want you to see people of companies with honesty.

E: You have stayed in this university for 4 years. What do you think of your life in university?

N: Well, there was a lot of freedom in my university life. I had much time to do what I want to do. I could see many kinds of people who are different in age, birthplace, and thought. It was a big surprise, maybe that is because I went to a girls' high school. These experiences influenced me greatly. The other day a friend of mine who has known me since I was a freshman said to me "You have become an adult, haven't you?" I'm satisfied with my university life, and so I can graduate from this university with no regret.

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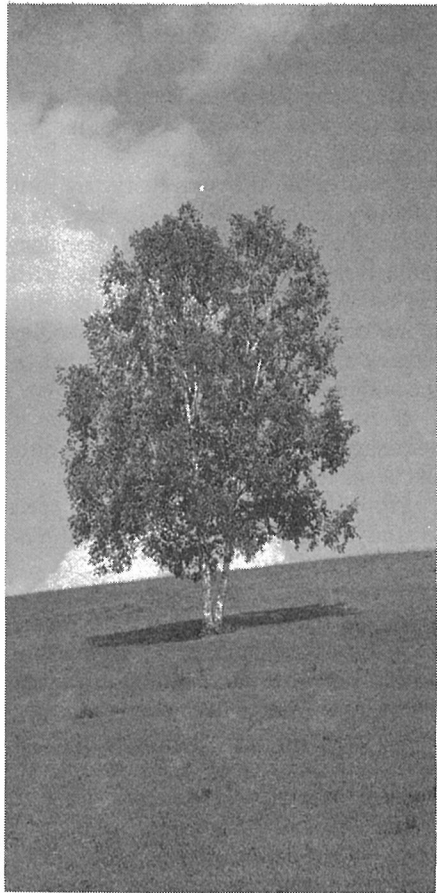


# A HILLY TOWN ~ BIEI ~

## THE TOWN HOLDS THE FARMER'S AFFECTION

One day in September, when my trip to *Hokkaido* come to an end, I visited *Biei*. On that day cirrocumulus clouds rose in the sky, the blowing wind was cool and the soft sunshine told me that fall was coming to the small town.

*Biei* lying to the south of *Asahikawa* is called "a hilly town" and has a bucolic atmosphere like the pastoral scenery in



Europe. On that season when a carpet of lavenders covers the hills, many travelers visit this place. When I visited there, there were few travelers and a



calm atmosphere hung about the town.

Wandering about on the hills, I saw a peaceful white building standing among the white birches. This was the *Taku-*

*shinkan*. Many photographs of *Shinzō Maeda* are displayed there. He is a scenery cameraman and has taken photographs of this hilly region for sixteen years since he got fascinated by it, the hills — bright with fresh green, full of colorful flowers and covered with pure white snow... His photographs show me the hills at *Biei* which have various and beautiful expressions.

I went up a small hill to picture the hills in my mind. From there, I could see a fine view laid out like a patchwork quiet — the green of the meadow, the brown of the farm and the yellow of the rice ears. As far as I could see, the meadows and farms were rolled out. The larch trees stood in an orderly line. An elm stood alone as if it had been forgotten. Far away, *Mt. Tokachi* which has been active recently smoked composedly. At the farm, an elderly married couple was cultivating the land. Time passed very slowly, and I melted into the scene.

At *Biei*, there are no special places,

that could be called a viewpoint, to put in a guide book. But if there is one, it



may exist in your heart forever. That is the viewpoint for you.

In every respect, the hills at *Biei* are

picturesque. The beauty holds the farmer's affection, like the grass which is taken care of by a faithful gardener. It's akin to the natural view but it is an artificial and a calm view. The view made me unconsciously feel at one with lives of the people living there. That's why the hills are as beautiful as they are.

At that time, the land was bright with green grass swaying in the wind. A white birch stood tall and straight there, at peace with the world. The larch trees were shining against the setting sun. On the farm, strange rhythmic curves were drawn by a tractor. Soon, they will be covered with powdered snow, and give me another message. Though the blowing wind will be cold on my cheek, the hills with their blankets of snow may

welcome me sweetly like the people living there.

kind of welfare we should give them.

Do you know how to communicate with the aged? Some people may feel it nonsense to ask such a question because they are all the same as we are. But have you ever tried it out? How many things do you really learn about them?

Suppose you see a little boy running after his mother, you may say to yourself "I myself also used to be such a pretty child." On the other hand, if you see an old woman walking slowly on sidewalk, what do you think about it? "It is sure that I'll be such an old lady someday." — it wouldn't occur to us.

The difference between the two may be caused by indifference to the aged, and it is a little interest that begins effective communication. Now you know all we need. It isn't ability, but the right kind of attitude.

When it comes to welfare, it is one of the most important things to know exactly what is needed. Here can be seen the significance of learning how to communicate with the aged. The principle of welfare says, "Provide them with just what they need, neither too much nor too little."

## A Little Interest

The aged society of today has become a serious problem both to aged people and to us who must support them. Under the present circumstances in Japan, the government seems to leave many things undone. Some countries have established systems of social security and welfare. For example, the U.K. whose system is called "from the cradle to the grave," and North European countries which spend half of the GDP (gross domestic product) on social welfare. It can be guessed that the old people in these countries are better off socially and economically. Japan must make efforts to become equal to these countries as soon as possible.

By the way, in one of these countries, it is a fact that the percentage of old

people's suicide is high. What makes them take their own life? Social and economic assistance can't give something which fills old people's minds with happiness.

To offer service which isn't wanted can cause a tragedy especially when receivers can't refuse to take it. In the welfare for the aged, such service forces them to live an unnatural and miserable life. In most nursing homes for the aged, nurses change diapers (*omutsu*) openly without regard to the shame of old people. At a bath time they carry old people on the beltconveyer and drop them into bath tubs one after another. The pleasure of having a bath isn't considered at all. Such heartless treatments show how little we think about old people and the

### ●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。

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# Shakaijin Student

At Rikkyo University, we can see many *shakaijin* students. They have already gone out into society since they have worked or made a home. They desired to enter the university, so they came here. Though we often see them, we know nothing about them. They spend their university life like us. And many of them surely enjoy their university life to the fullest. This article will introduce some of the *shakaijin* students. Hopefully this article will encourage us to reflect on our own university life.

## Shakaijin Student

In the law department of Rikkyo, a voluntary seminar was set up at the request of several *shakaijin* students. The

lecturer respond to these questions or opinions. *Shakaijin* students are especially prominent in this seminar. They are all eager students. They are eager to



law department has a system in which students can select a lecturer with their joint signature and manage the seminar voluntarily. But, actually, this system hasn't been put to use for several years. Mrs. Ogai, who is sophomore, took the lead in the promotion of this seminar.

"Most of our lectures are in large classrooms, so I can not discuss anything with fellow students during class."

She has been very busy since she found the system, because she has invited people to join and prepared for the seminar. Finally the seminar began, as a result of efforts made by the students. The seminar is expected to become a place for friendship among *shakaijin* students. Mrs. Manago, who is junior said,

"I could hardly get the chance to get to know *shakaijin* students in other grades. But through this seminar, I can make many friends."

Though the seminar has just started, it is going very well. Everyone listens to each other's reports earnestly, and then ask questions or offer various opinions one after another. The reporter and

get something out of this seminar.

Not only *shakaijin* students in this seminar but also *shakaijin* students always listen to lectures earnestly in the front of the large classrooms, and speak actively in their seminar. We often see their earnest and active attitudes. But we have merely seen them.

## Chance to Study

We have taken lessons in school up to now, so there seems to be little difference between the lectures in the university and the classes we had taken before. But we hardly take the chance to study, once we go out into the society after graduating from the university. That's what *shakaijin* students realized, who overcome many difficulties to enter the university. Therefore they are eager to study in their classes.

Mrs. Abe, a junior, is majoring in oriental history. She graduated from an art college, worked in a company and then got married. Her father-in-law went into the hospital, and she nursed him for ten years until he died.

"My life changed suddenly, so I had nothing to do and had much time

after his death."

Her experience of teaching in a *Juku* made her interested in history.

"The history textbooks of my students were quite different from those of my schooldays, so I found it interesting."

She felt a desire to study history, and tried reading many books. But there was none whom she could ask questions. And she went to an *culture-center*. But the first term came to an end, and the next term was a repetition of the first. It was only going to the university that could satisfy her desires.

"To study is one-sided after going out into the society, because it's next to impossible to ask someone question. Now, I can ask the professors."

She said she wanted to continue to study more in graduate school.

"I really enjoy everyday. I could recover my ten years nursing my father-in-law just in one year in the university."

## Need to Study

We had the same kind of motive when we entered the university. But it is often forgotten. As for *shakaijin* students, their motives to enter the univer-

the university is needed to study one subject. It was very clear for Mrs. Ogai.

She was active right from the start. Before entering the university, she joined *Seikyo* and became a member of the candidates in elections of ward-assembly in Tokyo, and helped sixteen candidates get elected. This was the fruit of "the representative campaign." It means that the members of the assembly represent the citizens. She took part in preparing the questions for the assembly, and become a observer in it. It was her first time to face law.

"If I didn't know law at all, it didn't matter in daily life, though I knew law existed around us."

But she jumped into the world controlled by law.

"Government offices are all controlled by law, that's why I often couldn't understand the assembly."

She realized it necessary to study law, that was the first motive to enter the university.

Lectures in the university are not only to gain the knowledge for her. As a member of the representative campaign, she agrees and sometimes disagrees with the opinion in the lectures in the light of her own experiences. That caused her to seek a place of discussion and led to the voluntary seminar.

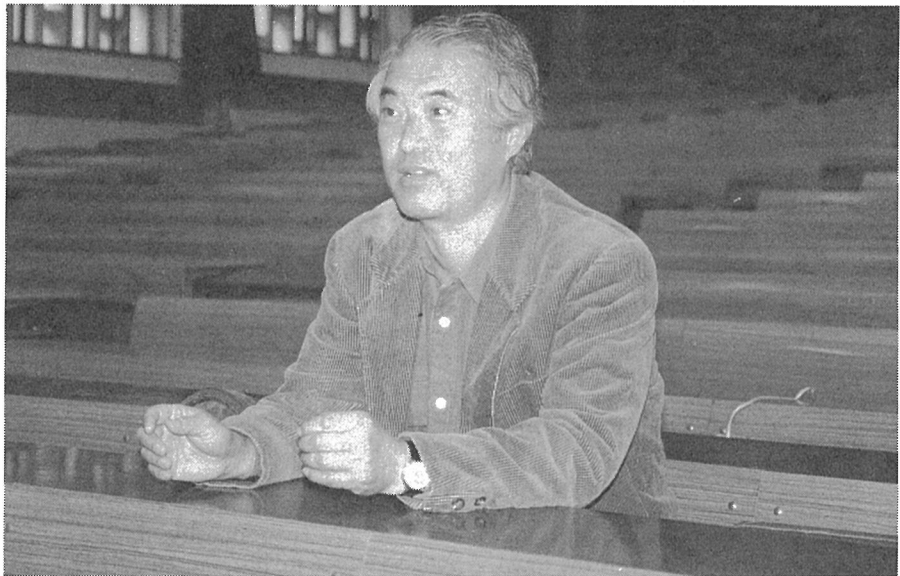
She came here because she found it necessary to study law, and even now she needs to study.

Probably we can feel or find the need to study, even if we cannot find our motives to come here.

## In the Design for the Life

After all, we cannot think about university life without thinking of how to place the university in the design for our life. This is the introduction of the life of one *shakaijin* student, instead of conclusion.

Mr. Ando is 58 years old, and is a junior in the law department. Probably



sity are quite clear, and they never lose. Then need to study is one of the motives for entering the university, in short many students in this department have seen him. Because he always sits in the very first seat facing to the professor in

素敵なハッピーエンドにしたいな。

人と人が1年でいちばんあったかくなれる日、クリスマス。

素敵な想い出に出会うために、

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large classroom. He is serious not only class but everything. His motto is "Study seriously, enjoy seriously, eat seriously, and sleep seriously." He has another motto: "Have the courage to be ashamed." If he has a question in the lecture, he asks the professor about it after. He speaks in the seminar even if he is not sure.

"When I'm ashamed, I can remember. It is my progress how many times I'm ashamed in a day."

"When I finished high school, I wanted to enter the university, but I didn't have enough money, so I couldn't. I had wanted to enter the university even after I started to work in the bank."

He retired from the bank after working there for 37 years, got a retirement allowance, and entered the university that he had hoped to go to for so long.

"I want to recover my investment in the class because I paid a lot to get here. When a lecture is canceled, I feel bitter. I cannot help thinking that many students are wasting. They don't feel so, because they come to the university using their parents' money. But the classes are worth while listening and paying that money."

As bank clerk, he had seen the young people who had finished university.

"It is said that people who hadn't studied in their university age, sometimes succeed in their life. But I'm sure it's false. I knew it because I had seen my bank staff. They cannot be something because they didn't even study in the university."

He intends to enter the graduate school, and that in U.S., to study gerontology that is lectured only in the graduate school in South California. Gerontology is the study of old people's problems in a society composed largely of elderly people, it includes the welfare problem and psychology of old people. He often goes to *Rojin Joho Center* in *Itabashi Ward*, and there reads books about gerontology to prepare to study in U.S. Needless to say, he studies English intently. He gets the *Japan Times*, and reads it in the train from *Kamishakujii* (where he lives) to *Takadanobaba* every morning.

"I couldn't finish reading even one page in the beginnings, I can read to 2 or 3 pages."

And he listens to radio English conversation on NHK.

"I have pride in that. I've continued to listen to it since I was 13."

He has continued for 45 years. He has other accomplishments. He has made scrapbooks of newspapers for about 30 years. And early to bed and early to rise, he has gone to bed at 7 pm. and gotten up at 3 am. since he was 40 years old. In those days, he studied in the morning for the entrance-examination

that he would someday take. Now, he prepares his classes in the morning.

"Because of my stories, you may think I'm very serious person. But I enjoy myself in the time to do. I like to play *Mar-jongg*. And I have a friend in the literature department, she is a young girl, and I sometimes go to concerts with her."

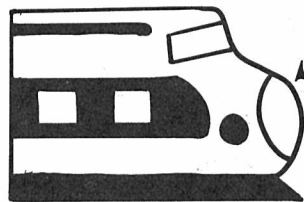
"I enjoy everyday to the fullest."

He places the university in the design for his life. The start was when he discovered the gerontology. He heard the lecture of an American scholar when he was 40 years old. The scholar is the authority of gerontology, Robert Butler. Just then, he made up his mind to enter graduate school in the U.S.

"I had wanted to enter the university only because of my inferiority complex. But then I found the true reason for entering the university. It is to get the degree and to gain culture, in order to enter the graduate school in the U.S."

He has actualized one of the design for his life. If the words 'the design for the life' is too serious for us, we can take these words as 'dream.'

"After I finish the graduate school, I want to make a tour of the old people's homes as a social service. And I want to talk to old people about the things that I have learned. This is my dream."



## SHINKANSEN K I D

People call me 'Shinkansen Kid,' for it is by *Shinkansen* that I go to school. It takes me one hour and forty minutes from *Takasaki* (Gunma prefecture) to *Ikebukuro* station.

About a year and a half has passed since I first commuting by this convenient vehicle, and I have met many people on it. Among my acquaintances, there are university students like me, high school students, prep-school students and working men.

Once a high school student said to me, "I go to school every day by 'Ohayo Liner' (the first train) to attend the morning *Kendo* practice." He also is studying to pass the university entrance exams. Entrance exams' club activity, and traveling such a long distance to school are the difficulties he is trying to get over. "I use this *Shinkansen* because I want to go to a famous prep-school in *Tokyo*. Since I can always get a seat, I can spend my precious time studying. It is really good for me," a prep-school student said.

What did one of the working men have to say? "It's comfortable for me to avoid rush hour. I have to leave my house very early in the morning, and can't work overtime at night. When I drink with my fellow workers after work, I am forced to glance at my wrist watch!!" Yes, there are disadvantages, too!

A univ. student said, "Using the *Shinkansen* is more economical than living alone, above all my parents don't need to worry about me because I live with my parents." "But, on the other hand, I can't do what I want to do, for example, drinking and playing with my friends." I sympathize with her.

The conductor examines my tickets with a smile and says, "Thank you for *ALWAYS* using this train." I feel relaxed with his smile, even when I am a little tired.

## Christmas Morning

When I woke up, I felt the silence that had fallen all around. Quickly getting up and looking out of a double window, I found whole place covered with snow. The white scenery gave me a certain pure and cold impression, and I had no words to express my feelings. Something told me that I'd forgotten something very important ... year!! It's Christmas Eve!!! Soon my heart jumped with joy and I began to imagine all the happy things that would take place all day long.

Well, first, I'm going to toboggan with my little sister wearing a ski suit, boots and thick gloves so as not to get wet, and of course, that white fluffy hat, too! From the top of the slope in the park behind my house, I wanna drive through the cold wind. Zing Zing!!

And today, I'll decorate the Christmas tree. Me and my sister are going to decorate the fir that daddy bought with many decorations, the sled with Santa Claus, angels that are singing a hymn, and the moon ... I love those decorations. They're so cute that I love to keep them in my room all year long, if I can. At the top of the tree that we

can't reach, mommy will put the silver ribbons.

After decorating the tree, we'll have Christmas dinner what I'm looking forward to. Mommy will play the Christmas song - record and light the fourth

stollen stuffed with dried fruits that mommy made with us.

Will Santa Claus come to my house this year, too? I wonder if he knows that I'd like to be given the dolls house which was in the show window of the toy-shop on the Königsallee. I'm anxious about it.

When I saw the clock from the double-decker, it was six twenty. No one but me had woken up yet. After a



candle of Advent Kranz. And, there will be a toast for the holy night with wine kept for very special occasions. At the end of the dinner, we share the Christoph

big yawn, I got into bed again and pulled a blanket over my ears. In a twinkling, I fell to sleep with happy expectations in my heart.

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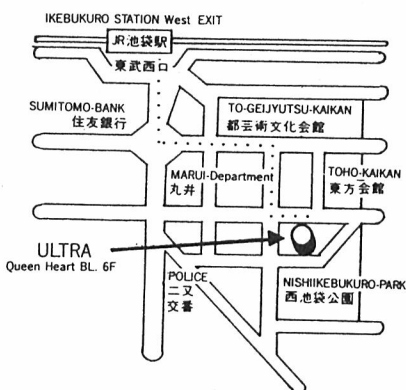
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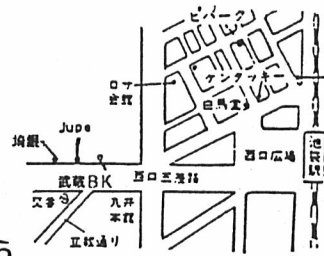
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# ARE YOU HAPPY IN YOUR SOCIETY?

## — What Is Overseas Developing Assistance —

This summer I was shocked by a comment which my Philipino friend made when we were talking about Overseas Assistance. "We are disturbed by the Japanese ODA. We want them to stop giving us ODA." I knew that our ODA created many problems but I couldn't imagine that the situation there was so serious. And another friend from Thailand asked me if Japanese were truly happy. Are we happy?

Until now, the aims of Japanese Overseas Assistances including ODA have been to industrialize developing countries. "To solve the problem of population explosion, there's no way but to industrialize the country," they said. Of course, they take Japan as a model country, because it has made a remarkable high growth rate by industrialization since WW II. Well, this can mean that we are making another Japan in Asia. But when you think about it, "Is our society really an ideal one?" "Are we truly happy and satisfied in our daily life?"

In the 70's, Japanese ODA was only about from one billion to two billion dollars. In the 80's, with the rising Japanese economy established, Japanese ODA has increased rapidly. The total amount of the actual ODA for 1989 reached about eighty nine billion, which surpassed America. Today Japan has become the world's largest country of the ODA members. But the substance is of poorer quality than other DAC (Development Assistance Committee) members. The rate of Japanese ODA to GNP is much lower than of DAC's international objective. The government took ODA as a measure to ease trade friction rather than aid the poor people in other countries, since by spreading money to other countries, we could reduce our surplus and trade imbalance against other countries including U.S.A. Of course there was world wide criticism of Japan by taking no responsibility, though it has become an economic power. So that it had to show some kind of positive attitude to the world. Under the present Japanese political situation, it is very difficult for the government to contribute militarily to world stability, and so that was ODA. Well then, let's look at our ODA to find out what is good overseas assistance. Though ODA is simply one word, it's activities are so various and numberless. Of course, there are good and bad. But this time I want to take an example of bad ones, because these problems need

to be solved immediately.

First of all, it can be sorted out as the assistance between two countries and assistance on the world scale, multinational assistance. Multinational assistance is to support organizations such as the United Nations (UNDP - United National Development Programme, UNICEF - United National International Children's Fund, etc.) and international financial institutions (World Bank, Asia Development Bank, etc.) The assistance between two countries is the assistance which is given to the developing countries only at their request. This assistance has brought on much criticism lately, because it has caused many problems.

About 70% of Japanese ODA is the assistance between two countries, and it has three ways to assist, Yen Credits (about 40%), Free Financial Aid (about 20%), and Technical Cooperation (about 10%). Yen Credits include Tied Loans which make developing countries buy Japanese goods with our financial aid. Our government decided to reduce these Tied Loans. For they had increased steadily, it is said that the government promotes the export of Japanese companies, though they said it's nonsense. Before we discuss the substance of assistance, it is important to think of it's executive structure. If you are asked which ministry runs ODA, you would not be able to answer the question immediately. A conference of three ministries and an agency runs ODA. They are the ministry of Foreign Affairs, Finance, International Trade and Industry and the Economic Planning Agency. By the recent administrative reforms, it is hard to raise budget for each ministry. So they try hard to raise it's ODA budget and so ODA becomes complicated. And the next problem is that ODA project are executed behind closed door. Some part of the reports are surely turned in, but there is a dark part. Particularly there is not enough information to find out the connection between ODA and Japanese industries in making bids for

executing projects, but it's an unknown fact. These domestic problems make Japanese ODA poor in quality.

Let's look at ODA problems overseas next. To receive large amounts of Japanese money (ODA), each government in



What do you see in this picture?

Asia is trying hard to stabilize public order by military power, police force, in most cases, and large amounts of money go to officials and don't reach the people who really need it.

To make this situation worse, there are advances of Japanese companies into these poor countries. Let's take an example of the worst case. Suppose the name of a company is "A". First of all "A" company makes an invisible bargain with one particular government to construct a factory. Then the government asks the Japanese government to support the community development by the project of constructing a factory. So the Japanese government entrusts the project to a Japanese company which is often a branch company of "A" (first profit for "A" company). The project of community development is carried out by Japanese ODA in favor of "A" (second profit). The government forces their people to move off the land with a little money by pressuring them by military power and making irresponsible promises. "Constructing a factory will provide many jobs and much better stable wages," they say. Then they

build a joint concern with "A" company. In spite of these promises, they hire people on low pay in bad working conditions. But people can't strike or struggle for wage increases or better working conditions, because if they do so, their government will use it's military power to put down those movements (third profit). Needless to say, "A" has been offering the government bribes in the mean time.

Low wages are not the only reason which attracted Japanese companies to developing countries. They don't have to care about environmental problems, because there are no legal environmental standards to regulate their production. So they can produce at lower costs than in Japan for the company doesn't have to take antipollution measures. They are free to produce Air and Water pollution, deforestation and so on, so that they are producing a second *Minamata*, and *Ashio* in these countries. As for deforestation, for which Japan has become a target of criticism from all over the world, Japanese ODA has started projects for afforestation. But these projects are often undertaken by Japanese Paper industry companies and in that case, they plant trees useful only for the Japanese. So the next forest will not be what it used to be and so people are not able to benefit from natural resources which were free for them. The forest will belong to the government because it is profitable.

The Japanese government is taking no responsibility for these problems though they are caused by Japanese ODA. They don't interfere in other countries' domestic affairs. But this policy has promoted these problems. Because it means that to leave the control of Japanese companies in these countries and if there is a cozy relationship between the government and the company, which happens in most cases, there is no way to improve the situation. And then there is another reason to attack this policy. "With these advance of Japanese companies, these countries are industrialized and encouraged to develop. To catch up with the growth of population, some losses can not be helped. Pollution problems have happened in Japan, too. Though we had enough money to solve the problems, others don't. So they can't help it." They said. Well, isn't this country still suited for the problems which they said they had solved, even now? Once you destroy nature, you can't make it as it was so easily. We know very well, because we have learned by our own experience. "Please see the result in the long run. This way of assistance will be very useful." But on the other hand, in that long run, pollution problems will become more serious and they will lose their nature forever.

These unilateral supports are rather a

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In spite of the rise of criticism against ODA, the assistance by Non-Government Organizations and groups (NGO) has attracted considerable attention, for they can give closer assistance for the poor people rather than ODA. There are so many NGOs and each of them have different roles. Most of these NGOs are managed on the donations from their supporters. They report their activities in their bulletin and ask their supporters for more support. But some of them don't accept large amounts of donation from one certain individual or cooperation. Because if they do so, their free activities might get prevented by the influence of the supporter. Some of these NGOs take "*Help Self-Reliance*" as the most important policy. "Every person has his own culture and tradition to be proud of, even if he is economically poor. We respect that." Different from the assistance by which a country is depending on or directed by other countries, this kind of assistance encourages them to make the country their own. In the first place, the center

However, there are other NGOs whose activities are rather unfavorable for the people. (Sometimes they are even worse than ODA.) They are NGOs which are

siderate thought causes the people a lot of trouble, but it has great influence since the Japanese Yen is now very strong.

To assist someone, you must find out what he wants not what you want. In different living conditions, people need different things. Let them do as they wish. Your kind assistance could mean forcing your opinion on others, which is

Please turn your attention to your own society. Though it appears clean and fair, to protect this society, we are depending on the sacrifices of other Asian people for the most part. These people are in Japan, too and they are called illegal workers. Of course, I can't deny our economic needs to keep this economical prosperity in our country. But I believe, we have to take responsibility as same human beings before we make economical gain, when we start our business. Please be consious of what is happening in Asia, and what is going on to maintain this situation. Huge amounts of financial aid are not what they want. To think of a better life together and to live together as the same human beings is important. By doing so, we can achieve true happiness. I think.

At present, does the Japanese government have a clear vision of diplomatic affairs? — The answer is "No," in the case of its action regarding the Gulf Crisis, which arose from Iraq's aggression against Kuwait. Japan took economic sanctions against Iraq without delay. But Japan has given financial assistance to the military forces of many countries' and countries around Iraq with some delay and in a opportunist way, which shows that Japan didn't take a independent stand. In fact, bitter international complaints have been heard about Japan, which receives the most oil from Iraq. Bowing to the complaints, Japan decided to give financial support and dispatch medical officers to the Gulf, and is going to pass a new domestic law to allow the dispatch of more staff to the Gulf. This is associated with the Japanese compromising attitude shown in economic friction

In 1973, the first oil shock happened, which caused reduction in oil production and a sharp increase in oil prices. Though it was a serious blow to the West, its effect wasn't confined to a 70% rise in oil prices in the case of Japan. The Major companies, which distributed the oil from the gulf to Japan intermediately, notified Japanese oil companies and trading companies of a increase in oil price and a cut in oil supply. Moreover, Arabian countries treated Japan as an "unfriendly nation" and reduced oil supply to Japan.

Mr. Tanaka had to review Japanese diplomacy regarding the Arab world.

In the final analysis, the purpose of Tanaka's foreign policy was the stability of the Japanese economy. Mr. Tanaka didn't consider the fundamental problems in the Middle East: for example, the borders drawn by western countries, the founding of Israel and the issue of Palestine. From a moral point of view, some people will be for such a policy as Mr. Tanaka advocates and others will be against it. As to diplomacy that influences the country's future, however, it should not be decided by the moral aspects alone. Mr. Tanaka, a practical man of clear decision had a definite vision and could solve problems quickly, for only thirty-five days. Regardless of the result, his foreign policy has been valued as having independence.

Securing resources was also the poli-

Today Japan is confronted with the Gulf Crisis again, and draws the attention of foreign countries. There are various policies Japan could take: For instance, steadiness of the domestic economy, following America, and co-operation with the United Nations as the organization representing the world's intentions.

The most important thing is deciding the course of Japanese diplomatic policy. If its course is clear and consistent, opportunist actions will disappear, and we will take actions along a steady course. Now, "decision and practicality" are indispensable for us.

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# My thinking of life

Françoise Morechon was born and brought up in Paris. It was 1958 when she first came to Japan with her French husband. She used to be a teacher of the NHK-TV French conversation program. After that she and her husband went back to France. She divorced him and she looked after her daughter. After working at various cosmetic companies, she got the job as the chief of the beauty department of Christian Dior. Now she has a message for us.



*Now working as a life coordinator.*

## Have a Heart

At the Sorbonne University I specialized in English Literature and also studied French, Japanese and Sociology. I was happy to be with many friends.

When I taught at Ochanomizu Women's University, I found students obedient. But I heard Japanese students often sleep in class without listening to the lectures. It gave me a shock because French students don't do that. But when I lectured the day, Japanese students and their parents were aware of social problems.

French students demonstrate their own will and responsibility. For example, students of many races go to school in France, and they make friends with

one another. But their parents disturb their good relations. So they demonstrate against their parents. My husband is a Japanese who is from the Kansai, has some Korean friends though his parents thought it was undesirable. I couldn't have married him if he had been a man who judges people by their nationality.

It is not a question of having an opinion but having a heart. An opinion is a kind of reason and cores from the head, not the heart. An opinion without heart doesn't contain substance made up one's own experiences. You can understand deeply the outer world by making friends with a lot of people who have experienced places where you have never been. Thinking that only your

country, your way of life or your thing are right, is very dangerous.

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## We Are the Same Human Beings

I am not interested in something that I have known, but rather unknown things, countries and customs. So I escaped from France. It is exciting to be concerned about unknown things. We can understand the depth of mankind by having knowledge of such differences.

I can't understand Japanese who think that they are special and different from other people. Such people are anxious only about Japanese nature when I talk about the nature of the world at large. We live in Japan, so it is

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natural for us to wish for Japan's peace. But insisting on only Japan is the same as Hitler's policy.

My great-great-grandfather lived in Zakopane in Poland in about 1830. The Domansky family held beauty and freedom in high regard. When Russia forced the Poles to speak Russian in school, he went to France to seek refuge. He thought it would be better to raise children in a country in which revolution and freedom were taken as important things. He left his homeland for what he believed. And my father was killed by the Gestapo. So I am very worried about peace, and I hate war.

I would like you to know that every human has the same basic mind. Customs, history and politeness are ways of expressing life. Cultures and civilizations are ways of expressing human delight and agony. I like the Renaissance and I also like Japanese culture. They can't be compared. Even if you are a French or a Japanese, it is not good to be as proud as a peacock.

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## The Attitude of an Adult

Why do Japanese people look only at the form of things? Form shows only the outside appearance. I feel sorry for Japanese youth who slavishly follow brandnames and can't look at the basic nature of things. When I use a brand-name article, I learn the mind of the man who made it, and then for the first time can wear it. If this doesn't happen, we don't have the capacity for using brandnamed goods. I have "Louis-Vitton's" goods, because they are sturdy. They will last as long as ten years. That's why I use them. I have only my own opinion about having or buying something. But I think that dressing up is expressing one's opinion. The idea that one's opinion has to agree with one's appearance, isn't a mistake but too simple.

Because of education in Japan, people are inclined to view an object as acceptable or as a mistake. The French do not insist on their opinion, but suggest their views to other people. (I think so, but what do you think?) It is necessary for Japanese people to develop the attitude that they try both to dress up and know what they should do. This is "the attitude of an adult." In other words, it is a question of brushing up not only their appearance, but also their minds. They are interested in not only various social problems, but also in dressing up in their own way.

This is "latitude." Dressing up is "an addition."

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