

The Mita Campus

KEIO UNIVERSITY
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'calamus gladio fortior'

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New Bldg. Planned On the Mita Campus

On May 10 the school authority announced the second construction planning of the West building on the Mita campus.

A new school building is to be constructed on the same scale as the West building on the site next to the present West building.

The school authority intends to start the construction this summer and accomplish it before beginning the new academic year next April.

According to the plan, though the blue print has not been completed, the new building is to be constructed as a solution to ease the present classroom shortage.

The new building is going to be built at the present parking lot and the place where Yamashoku dining hall is located.

Its first floor, second floor will be assigned to a student dining hall, student rooms or meeting rooms respectively and the

third floor is to be used for the lecture rooms.

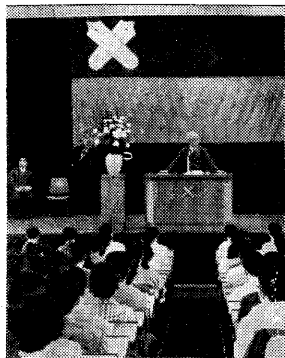
It is planned to be consist of three rooms as large as the rooms No. 301, 302, 502 of the West building. The first floor between the West building and the new building is to be used as the front door and the upper floors will be for the rooms which accommodate 200 persons.

However, as the result of planning the following problems arise.

1. The future treatment of Yamashoku dining hall
2. The selection of the group or company to run the new student dining hall
3. The temporary student rooms during the construction.

About the above problems the meeting will be held before long among authorities concerned.

The construction cost will be met by the school fund and donations.



Matriculation Ceremony Of K.C.E.C. Held at Mita

On May 27, matriculation ceremony of Keio Correspondence Education Course was held at Room 801 on the Mita campus. Nearly 2,500 correspondence students entered Keio this year, and 800 of them including 200 coeds attended the ceremony.

Prof. Shintaro Okuno and Prof. Kikuo Nakamura gave lectures on 'Life' and 'Politicians graduated from Keio University' respectively.

On May 28, orientations for the students were held at the First Building and detailed explanation of the correspondence education was given to them.

Scholarship To Be Increased To Make Up Tuition Raise

The school authorities decided to offer a new 10 million yen scholarship to Keio students.

Those who want to apply for the scholarship are requested to present an application form to the Student Affairs Bureau on each campus by June 20. Other documents necessary are a list of student's records, a certificate of health, a family record, and an income certificate of his parents.

The application form and an explanatory statement can be obtained at the Student Affairs Bureau from June 7 to 13.

The scholarship will be given to the Keio student who is

1. outstanding both in result of lessons and in personality
2. in need of financial support
3. in a good health.

There are two kinds in the scholarship. A student loan: 24,000 yen or 36,000 yen a year. A student subsidy: 36,000 yen or 60,000 yen a year.

The scholarship students will be decided by Scholarship Nomination Committee. The committee consists of Head and Sub-

head of Student Affairs Department of each campus.

The result of selection will be announced late in June.

The total amount of scholarship offered by school was formerly three million yen a year including scholarship from Yochisha Primary School to Post Graduate Course. Under the former scholarship system, students were supplied with school expenses.

Students are allowed to get the scholarship even if he is already receiving other scholarship, such as one provided by the Japan Scholarship Society.

It is hoped that the new scholarship will make up for raised tuition fee. The fee has been

raised by 33 to 40 percent from this year's freshmen.

When the tuition fee hike was announced, the Keio Autonomous Committee declared that students who can receive scholarship are limited, and the majority of students will be under heavy burden. The Autonomous Committee also expressed their fear that Keio will lose excellent students due to financial limitation.

Against this, the Board of Councillors announced at that time that they would increase the number of scholarships to eliminate the problem of the possible deterioration of students due to the financial limitation.

S.C. To Hold Seminars

The annual regular meeting of Student Counselors was held on May, in which they decided to have seminars and a summer meeting this year.

S. C. expect students to join the seminars.

The first seminar will be held on June 24 and 25 at Konzoji temple at Hiyoshi for freshmen and sophomores. The theme they discuss on is 'What is the college life'.

The summer meeting will be held at Yunishigawa in Tochigi prefecture from July 21 to 26. The discussing subject is 'How to solve our anxiety.' Each student who wants to participate in the meeting must present an application form by June 24. The expense will be around 3,500 yen.

S. C. also decided to continue contributing to the students on the campus all the year round.

Exchange Students Leaving for N.A. Soon

Fourteen students of Keio University are to leave for two North American universities in June on the summer exchange program. Nine students are for Stanford University, U.S., and five for the University of British Columbia, Canada.

The first group for Stanford is scheduled to leave by ship on the 20th of June. The U.B.C. group is to leave by air on June 28.

This is the second time for Keio to send the students to the two universities during the summer holidays.

Previously the nominees to Stanford University were five, but Keio accepted 13 Stanford students. At the last place four more were accepted by Stanford this year.

During their stay in the U.S. and Canada, they are to make daily life in private homes as a member of the host family. Also many trips, discussions, and parties, in addition to the studies at the universities are arranged for better mutual understanding.

The students to Stanford University are going to spend five weeks in Palo Alto, Calif., one week at southern Oregon State College of Education, one week in Ashland, Oregon, and two weeks in Los Angeles.

The schedule for their trip is under consideration at both universities.

from this year.

They have been active since the freshmen orientation began in April. If they limit their activities only during the orientation, those who have club problem, change of major can not get a help counselling.

There are the centers of the counselors in Hiyoshi, Mita and Koganei.

The Student Counselors consist of about 40 members.

Considering the present condition of the Student Counselor System, it is expected to be enlarged in its scale, members and equipment to meet students' demands under the present mass production education.

2nd ISSK Expected

The 2nd International Student Seminar at Keio will be held from August 31 to September 2 at Nasu Plateau, Tochigi prefecture. The discussing subject is 'The World We Are Living In Today'.

The I.R.R. is now inviting students to attend the seminar. The application form must reach the I.R.R. office by June 20. Expense will be 2,800 yen including traveling expenses. English will be mainly used in the discussion, so it is desirable for attendants to be able to speak English.

I.R.R. plans to have lectures by Keio University professors, group discussions, panel discussions, and some recreations at the seminar.

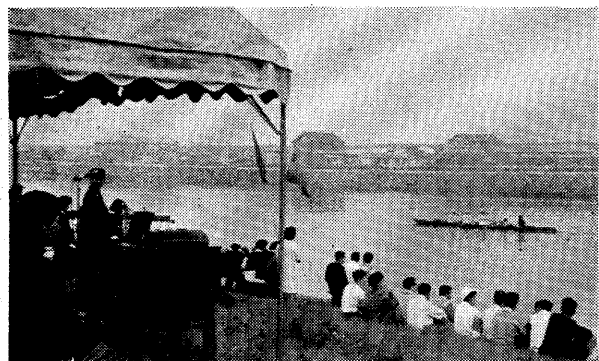
The Conference Committee of the I.R.R. of Keio University organized the Steering Committee with the International Students' Union and the Foreign Students' Association. Attendants will be forty Keio students, thirty I.S.U. and F.S.A. students, thirteen Stanford students, five U.B.C. students, and five professors.

IEC Members Here

The sixty-four members of the Institute of Eastern Culture visited the Keio university on 27th of May.

The members, mainly from U.S. and South Asia went to the Centennial Memorial Hall and the Public Speaking Hall. There, with the explanation of Prof. Kiyooka they looked through the date of Mr. Y. Fukuzawa. At the library they glanced through some medieval literary works of Japanese and Chinese.

Aquatic Meeting Opened



The annual All Keio Aquatic Sports Meeting was held on May 21 at Toda boat course.

It was opened at 9 a.m. and proceeded till 5 p.m. in an at home atmosphere under the cloudy sky. More than 500 students and many clubs took part in the meeting.

It began with the races by the members of the Culture Bodies Association. Marine club took the championship in this section. After that it came to the races by the members of the Athletic Association, the races by the general students including coeds.

Annual Mita Festival May Be Held at Hiyoshi

The executive committee of annual 'Mita Festival' is organized.

This year, Mita Festival may have to be held at Hiyoshi owing to the extension of school buildings at Mita.

The committee will persist in holding it at Mita as usual, but will try to compromise with the demand of school part. The situation as it is, there is a strong possibility that 'Mita Festival' will be held at Hiyoshi for this year.

Because of the place being suspended, the detailed plans of the Festival has not been framed out yet.

The chairman of the committee declared that the basic policy would be carried on in conformity with that of last year to the school requests of Keio Gijuku and the tradition of 'Mita Festival'.

"The committee will devote itself to the cause of the furtherance of every participating group, and will not compel the participants to decide their exhibitions under one unified topic for all," he added.

Students Active Against Antiviolence Bill

Keio students are active against the Political Violence Prevention Bill. Student meetings and class discussions are held to study the controversial bill. One Keio student was arrested on June 6.

The bill was approved by Upper House on June 3.

Students' movements in Keio University are as follows.

May 29: Lectures by Mr. K. Asukada, Mr. S. Kasuga was opened on the Hiyoshi campus and 250 students attended.

May 30: A joint speech meeting was held at Mita. The lectures were Mr. S. Hayakawa of Liberal Democratic Party, Mr. E. Nagasue of Social Democratic Party, Mr. K. Asukada of Socialist Party, and Mr. K. Takahashi of Communist Party.

May 31: The General Student Assembly was opened at the Hiyoshi Campus. In spite of rain, 1072 students attended the assembly. Some 260 Keio students joined demonstration.

June 2: Anti-Violence Bill studying meeting was held at Room 301 on the Mita campus, and 120 students including 15 coeds attended. Full text of the



On May 31, Assembly was held at Hiyoshi in the rain and 1072 attended.

bill was given to all attendants. Mr. T. Rokukawa, lawyer, declared it is wrong to treat terrorism of the right wing and demonstration of the left wing as the same political violence.

June 6: Some 150 Keio students demonstrated till 3:30 in the morning. One of the students was arrested.

June 7: The Student Committee held a meeting on the Mita campus. At Hiyoshi, Student Assembly was opened by students of Economics, Commerce, Literature, and Medicine Courses.

3 Exch. Students Say...

Exch. Program Beneficial & Hopeful

Since last summer, Keio has played host to three foreign students who have been here under the student exchange program. They are Miss Ann Bodine from Stanford University, Mr. Ronald Jones from the U.B.C. and Mr. Narasimha Murthy from Delhi University.

Recently, many problems with this program, especially with the Keio-Stanford Exchange, have been argued hotly on our campus, resulted from the unfriendly relation between the International Department and The I.I.R. But, apart from such troubles three friends kindly wrote their frank views and opinions to The Mita Campus at the request of editor. Two North American friends are leaving for their respective home at the end of June.

The Mita Campus heartily appreciate their kind cooperation.

Keio's Treatment of Foreigner

...by A. M. Bodine

Stanford University has from its founding been concerned with international affairs. Accordingly it has sought out foreign students, has always offered an excellent program in fields of foreign study, and has encouraged its students to study abroad. Because of this attitude, today 5% of the students Stanford are from foreign countries, there are classes in well over a dozen foreign languages, and Stanford has a unique sys-



Miss A. M. Bodine from Stanford

tem of branches in foreign countries. Besides this the Stanford Institute of International Relations is in constant contact with a large number of foreign universities through the exchange of letters, information materials, and students. One of these universities is Keio. Thus, the Keio-Stanford Exchange Program is, as far as Stanford is concerned, a small but important manifestation of its interest in foreign affairs.

At Keio it appears that any real effort to increase the enrollment of foreign students has been fairly recent. The result is that there are only a dozen foreign students among Keio's 18,000 Japanese students. With this ratio, whether we foreign students like it or not, we're conspicuous. This has advantages and disadvantages. At Stanford foreign students are so common that they blend in with the campus and are unfortunately often ignored by the rest of the students who do not make the foreign students feel welcome. At Keio, whatever complaints we may have, we can never complain of being ignored. From arrival to departure we receive a great deal of attention, most of it favorable. Almost without exception I have found Keio students to be friendly and have certainly never felt lonely in these past eight months.

However, on the negative side is the fact that Keio students seem to regard foreign students more as "a visiting American student" or "a visiting Indonesian student" rather than as fellow Keio students. This, I am sure, is largely the result of foreign students being too scarce. The foreign student is regarded as a rarity because he is a rarity.

This attitude will undoubtedly change somewhat as foreign students become more numerous, but until that time Keio students can at least partially

correct their attitude. A foreign student studying at Keio, whether for one year or for four years, is for that length of time a Keio student and should be regarded as and treated as a Keio student.

It is inevitable that there be a few distinctions. For example, most of us need special Japanese classes which the administration obligingly provides. It is also necessary that foreign students receive some special orientation above and beyond that which the average new student receives. But aside from a few such obvious distinctions Japanese students should think of and treat foreign students as fellow Keio students.

Discrimination takes many different forms and it is as much discrimination to give special privileges it is to take away ordinary privileges. Either form of discrimination is destructive of the student-to-student relationship that should exist between Japanese and foreign students.

As a final remark I would like to remind Keio students not to expect too much of foreign students. When we come to Japan we come as complete personalities bringing with us all our problems and faults. No matter how good our intentions it is impossible for a person to set aside his problems for a period of four years or even one year. We are people first and unofficial representatives of our countries second, and as people we have a right to make mistakes. But on the whole I think the good results of our being here outweigh the harm our mistakes may cause.

I feel that exchange programs such as the Keio-Stanford Exchange are beneficial to the participating schools. And speaking from my personal experience I know they are beneficial to the participating students. Many thanks to all who have worked to make this exchange program successful.

(She is studying in the Political Department as an exchange student of Stanford University.)

Program with India Needs Reform

...says N. Murthy

As an exchange student myself, I find it hard to pass any judgment on the usefulness of the Keio-Delhi exchange program which was inaugurated two years ago. However, this does not mean that I have no opinion whatsoever on the Delhi-IIR exchange program. On many former occasions I have expressed myself privately to my friends in the IIR on the exchange program and now I take this opportunity to make my opinions public through the columns of the Mita Campus.

It has never been satisfactorily explained to me why the IIR wanted to have an exchange program with Delhi University. I have tried in vain to ascertain from my friends in the IIR what goals are intended to be achieved by this program. To say the least, the members them-

selves appeared to be inadequately informed about the purpose of this program. The kind of popular enthusiasm for it which one would easily imagine after reading the publicity given to it by the IIR is totally lacking. There are both internal and external reasons for this state of affairs. Internally, the nature of the organization of the IIR itself (i.e. the division of a small body like the IIR into separate committees) is responsible for the lukewarm support that the program is receiving. Externally, there has not been adequate response from the other side for the current year's exchange program. I can realize that this has been frustrating to the IIR but I hope there will be an adequate appreciation here of the problems that the other side is facing in finalizing the program. The nature and structure of university organization being what they are in India, it is not always easy for a university to ratify a program like this without submitting the papers to competent authorities and obtaining their approval. If only the IIR had understood this from the beginning there would not have been any room for misapprehensions about the willingness of the other side to continue the student exchange program. The present situation can be remedied if the IIR gives effect to



Mr. N. Murthy from Delhi

the following modifications in its exchange program with India:

In the first place, the IIR has to reconsider its decision to have an exchange program with Delhi alone. I firmly believe that the goal of promoting mutual understanding between India and Japan can as well be attained by having an exchange program with any provincial university in India. There are great provincial universities in India, and it is perhaps easier to negotiate an exchange program with them than with a national university.

Secondly, unlike the present exchange programme of the IIR with Stanford and UBC, the exchange programme with India has got to be placed on a totally different basis. Student ex-

change with India would be better and easily negotiated at the college level than at the university level. Any first-grade college of an Indian university has about the same standard, if not better, as any first-rate university in this country. There is a clear advantage in a college level exchange program: since most colleges have student associations of their own, it is perhaps easier for the Keio student going to India to come into contact with students of his own college through his association. How big a gain this is will be realized if we bear in mind that a student going to India is bound to feel frustrated if he cannot come into contact with a large number of students and exchange views with them.

Thirdly, and to me this seems to be an important modification of the program, it is desirable to raise the present program from the B.A. level (graduate level) to the M.A. level (post-graduate level). It sounds almost ludicrous to me to invite an undergraduate from India just to spend a year in Japan doing nothing. He will not only not learn much that is of benefit to him within that short period (of course, he might establish a few personal contacts) but he will also lose a precious year in India. On the other hand, an exchange program at the post-graduate level would help to bring to Japan a student who might be specializing, say, in the Modern Political History of Japan.

Finally, and I'm afraid this might appear distasteful to many in the IIR, it is better to put an official stamp on the program. Before arriving here I was under the impression that this program was official, but to my disappointment it turned out not to be even semi-official. While suggesting this, I fully realize that making the program official or inviting the office to have any say in the matter would infringe on the sanctity of the autonomy of a student organization. But it must not be forgotten that without the active cooperation of the office not much can be done in the direction of arranging class-room studies for the exchange students in general. The IIR can surely add one more feather to its cap if it can save exchange students the trouble of shuttling from one teacher to another by making adequate arrangements well in advance for class-room studies, seminars, etc. for their benefit.

(Writer, from Delhi Univ., is majoring in Japanese economy at graduate course here.)

Exch. of Views Important for Program

...by R. Jones

In discussing the Exchange student program, we should first bear in mind its purpose, which is, I believe, international understanding in general and individual personal friendships in particular; and then see what both parties, on the one hand the student himself, and on the other, the host school, can do to further these aims; and also to examine those points which stand in opposition to these aims.

The foreign student should, I feel, try to explain his country's position in the world and to put forth its point of view on such subjects as come up in discussion or in the news in general. He should, however, be conscious that, while he is a representative of his country, he cannot be typical of it, and should, therefore, try his best to show that he speaks merely as an individual and not as an interna-



Mr. R. Jones from U.B.C.

tional delegate. This idea, I'm afraid, will encounter much difficulty in Japan where there seems to be a tendency to generalize about foreigners, and a corresponding tendency to expect the student who goes from Japan to act as a mirror of Japanese, and more particularly, of Japanese student opinion. But international good will is not something diversified from our everyday life, it is the direct outcome of fruitful personal relations between people of differing nationalities. Therefore, as much as possible, I think the exchange student should BE HIMSELF, and realize that just like any Japanese in Japan, he will make many friends and do much good and also make some enemies, and do a certain amount of harm.

On the university's side, the prime job to provide education, but as far as foreign students are concerned this presents many problems for a Japanese university. While Keio has the right to expect some degree of proficiency in spoken Japanese, I'm afraid it cannot hope that the exchange students will have enough knowledge of the written language to be able to take a full course of studies. Since the exchange program began, instruction in Japanese has been

available through the initiative and time of Mr. Shuichi Saito of the Gakuseibu, but it was only this year that this program was regularized under the Keio School of Foreign Languages, and enough teachers were added to give adequate instruction to the increasing number of students. Further, Professors Tadao Ishikawa and Kikuo Nakamura have been kind enough to give lectures in their respective fields but this was begun on student initiative and has received no apparent encouragement from the administration. And so, if at all possible, I should like to see some by the administration to lend more support to the efforts of IIR members in this direction.

On the student side—make demands on us! If you have some interesting project and want some help, come and ask. I don't promise we'll agree but it can do any harm to try. If you have questions, or want to talk, come and talk to us, and if we're not busy, we won't mind exchanging views. But the important point is "Exchange of views." I resent the people who come and say, "Excuse me but will you talk to me in English" and then turn out to have nothing to talk about. If you speak good English fine; all the easier for me since speaking Japanese is a strain for me. But I consider that my purpose is to exchange ideas with Japanese students, not to teach them English. One more point, if the IIR holds a panel, come and attend it. Japanese students are supposed to be interested in foreign affairs, but the attendance at these discussions is rather limited. We are all egotists at heart, and it gives us a nice feeling to think that you, who are kind enough to pay for our stay here, care enough to hear what we have to say.

And in this vein, I would like to close. I have spent 10 months at Keio; months in which I have had more interesting experiences than in any other 10 months of my life. I have been happier, angrier, busier and even drunker than at any other period. I have made more friends, and a surprisingly small number of enemies. I have come to like and respect many aspects of Japanese life and culture, and to know some aspects which I will always dislike. Now I realize some of the problems and frustrations faced by Japanese students in their efforts to reconcile traditionalism, democratic theory, and the realities of the world situation.

And I wish to thank YOU, the students of Keio Gijuku for making this possible and I hope that this program will have a long and bright future in our mutual struggle to overcome the differences which divide the world.

(Mr. Jones is a senior in the economical department, from U.B.C.)

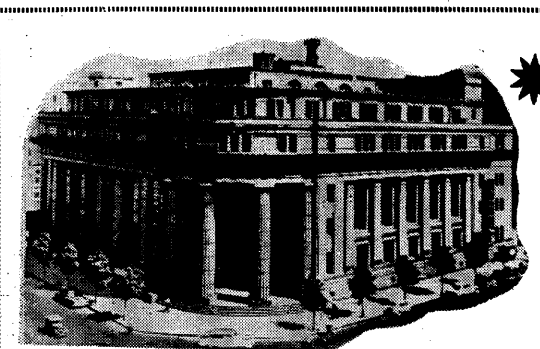
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NEWS



THE DAI-ICHI BANK, LTD.

Troubles Are Language & Custom Indonesian Students Studying Here

The reparation agreement between Japan and the Republic of Indonesia which was reached on October 26, 1959, provides that Japan will pay 25 million dollars in the first year, 1960, and 28 million dollars annually in the second, third and fourth year. The amount consists of the expenses for building vessels, hotels, and shipyards and for commodities imported to Indonesia from Japan.

Besides such compensation, the Indonesian Government wanted to let their youth study in Japan. The Japanese Government agreed to it on February 19, 1960. Thus this rarely seen big study abroad system for Indonesian student was born.

In this agreement, it was decided that Indonesia will send annually some 100 students for the coming five years and 250 trainees for seven years. According to the agreement, each student is expected to stay here for five years studying mainly natural science such as engineering, mining, agriculture, and fishing, while trainees stay here for two year and a half study-

ing in the similar field.

The first two student parties and a trainee party have already come here.

Among those 96 students who came last year, 60 of them entered national universities throughout Japan and 36 to private universities such as Keio University, Waseda University, Nihon University, Musashi Engineering College etc.

At first all of the students were expected to enter national universities, but, because of the shortage of facilities of those universities and inconvenience on the part of the Indonesian students to go to provincial areas, some of the private universities located in and near Tokyo have been asked to play hosts to them.

To national universities, the Japanese Government is to subsidize 150,000 yen per student every year. But a private university is to be paid its tuition fee plus expense for language training, if necessary, by demand. Consequently the bills to Indonesian Embassy range from 40,000 yen to 330,000 yen per student.

Though, the compensation has been overdue, Indonesian Embassy is paying the allowance to each of the student at the rate of 600 yen per day.

Especially three students who entered the Dept. of Commerce are registered as freshmen-to-be and are expected to use their hours mainly for the study of Japanese, for in this field, attainment of Japanese is more highly wanted than the School of Medical Science and Engineering. Since an Indonesian student's stay in Japan is limited to five years, if one year of Japanese study is not enough for them to start their major study, their time which will be used for major study will become shorter than that of a regular Japanese student.

Therefore, Keio University is now planning to set up special regulations which will deal with foreign students who want to study at Keio. According to this plan, a special four year course for non-Japanese-speaking students is most probable. Besides, the audio-visual laboratory for Japanese study is to be built on Hiyoshi campus to enforce and encourage foreign students to study at Keio.

At Keio, too, six students on Hiyoshi Campus are required to attend Japanese language classes.

Lives on Hiyoshi

What is the daily life of Indonesian students sent abroad to study in Japan?

After the students studied Japanese language for about a year, they each entered a university. However, the greatest problem for them will still be Japanese language. For daily life they have less problems than in the case of schooling, because daily conversation is easier for them than writing and reading.

Moreover, daily conversation is spoken with very easy expressions. There residences are different from each other. University dormitory, private lodgings, and boarding lodgings are the places for their living.

Now, let's see how they are financed. They receive 30,000 yen a month from the Government. Some students are content with this amount, some are not. They are absolutely forbidden by the Indonesian Government to take a side job. If they are found doing a side job, they are immediately ordered back to their country. So, generally speaking, in regards to their finances, some of them are living fairly tightly.

What surprises them in Japan is the differences in customs and manners. For example, Japan is a "gentlemen first" country. Or in Indonesia, it is not so easy to made good friends with the girls as it is in Japan. In the case of getting on the train in Japan, the fact that the man gets on first seems to puzzle them.

Their attitudes toward study in Japan show their eagerness so vividly that it surprises Japanese students. Perhaps, compared with Japanese students, they study by far too much. Besides, they enjoy the movies, T.V., and other amusements. As they live in a land strange to them, they seem to feel lonely and anxious.

Especially, they usually have few Japanese friends and they are alone after school.

In all events, they are making very hard efforts to get used to the Japanese life.

Let's survey the Hiyoshi campus life of six Indonesian students concerning academic activities.

For three of them, majoring in the engineering course, it has already been decided that they will be in class E. Their classmates would not help watching

them with curiosity, but nowadays they have become good friends with each other.

On the other hand, for three students in the commerce course, it is a little bit different. They are studying especially Japanese, not attending any regular class, because their major subject needs more understanding of general Japanese language than the engineering course.

Their own class not having been decided, and so having no classmates at all, gives them trouble. Moreover, they are lonesome strangers to Japan. This problem must be solved as soon as possible.

Nevertheless, they are trying to get in touch with Japanese students.

You can see their cheerful and spirited faces among the Keio English Speaking Society (KESSE) members, meeting together during intermission for lunch. Companions of this club are almost all of their schoolmates.

Some members of the Committee for Foreign Students are making personal efforts to make their life more copious. Professor Suzuki has introduced them to his class.

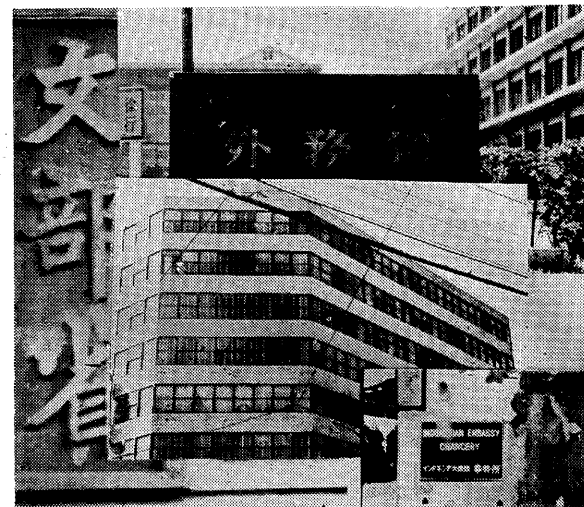
Though they may not have sufficient result yet, their campus lives are going to become more pleasant.

Countermeasure of Keio to Indonesians

Professor E. Kiyooka of the International Liaison Department stated about the accepting system of Keio.

"Since we do not have a regular course for foreign students to study at Keio University, we are going to set up the course utilizing this opportunity. For that purpose 'The Committee for Foreign Students' which consists of professors of each department has been organized, and they are now studying the new regulation for foreign students. The Committee is expected to take care of the students, especially in the academic field. As to their lives, the Student Bureau will take the duties as in the case of general student.

At any rate, Keio is now considering the most desirable way to accept foreign students on our campus."



Reparation is politics. And it is so complicated that between Indonesian Embassy and Ministry of Education of Japan, there stand Ministry of Foreign Affairs and Indonesian Mission for Reparation.

Views of Concerned

Waseda University

"We accepted 11 Indonesian students, not because they have come on reparation agreement, but because they have come as foreign students who would like to study at Waseda University.

Since 1954, we have accepted many foreign students in order to dedicate ourselves to promote international understanding. But in this case we had some uneasiness about accepting Indonesian friends because there was something not quite clear to us.

Truly, reparation is a highly political problem, but education is not politics. And when we think of the fact that nearly 100 students are coming annually, there should be some rule made which regulates the treatment of Indonesian students.

Such a rule will give a clear standard to all the universities throughout Japan which accept the students and thus offer equal opportunity to all of them."

Ministry of Foreign Affairs

"We agreed to accept some 350 Indonesian people yearly for the coming five years. Therefore, we negotiated with universities which will be the hosts of those students. Since this is a part of the reparation agreement between the two countries, we pay the whole amount of money and commodities to the Indonesian Government including

the expense for Indonesian students. In other words, the students come not by invitation but on their own expense and will. Consequently, on our side, only "spiritual support" not "financial support" is available."

Indonesian Embassy

"In a sense, it is a great experiment. Though we sent 195 students and 250 trainees to this country during the past two years, there is still no completed blueprint of this rarely seen great study abroad system. For example, we have not paid the tuition fee to each university. And the negotiation with each university itself is so troublesome because there stands three media; Ministry of Education, Ministry of Foreign Affairs, and Indonesian Mission for Reparation. After everything is arranged, it will be possible to negotiate directly with the Ministry of Education.

Now, since the program for trainees is not working very well, and we have no dormitory nor similar facilities to accommodate as many as three hundred people at one time, we are thinking of stopping trainee's program from this coming spring.

At any rate, we are in dreadful need of building big facilities to make this great educational program successful."

Background & Situation

In Indonesia, although it has been decided that the six years of elementary education (8-year-old to 14-years old) is compulsory, it is not entirely fulfilled. Indonesian educational system has three years of junior high school, three years of senior high school, and four years of university as the advanced courses. As of 1959, the total of university students had reached 25,000.

Before the war, illiteracy had prevailed throughout the land, and some 90% of the people had not been able to read or write. At present, as a consequence of the Illiteracy Exile Policy, more than 50% of the population have become literate.

Ninety percent of the people believe in one God, Allah, since it is specified as the first principle of "Pancha Cila", (the Five Principles of Foundation, issued on the next day of independence, August 18, 1945, by President Sukarno).

According to Mr. Gandung Hartono of the Indonesian Embassy in Tokyo, who has been in charge of Indonesian students here, the students who are to come to Japan on reparation agreement are called for through advertisements. Last year, some 1,000 people applied. He said

that "what and how solid an ideology each applicant has carries more weight in the examination of the scholarship to study in Japan." Qualified students are to be orientated to Japan during the one month's collective orientation term in Djakarta.

The first Indonesian group came here about 14 months ago and they have been enrolled in the International Students Institute in Tokyo to study Japanese language. Since they have not attained enough knowledge about Japan in their country, a one-year preparatory period does not seem enough for them. Mr. Hartono told an example; when it was suggested to a student that he studied in a provincial university, he did not say "Yes" because he thought that the provincial district might be in as miserable a state as it is in his country where people are leading an inconvenient life without electric service or water service.

The language plays an immeasurable great role in any field of study, especially when a person is studying in a foreign country. Indonesian friends, too, devoted themselves to mastering Japanese throughout their first year. But, as it is well known, Japanese is one of the most com-



Peanut vender and joyful faces of Indonesian youth at their home ground, Djakarta.

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Kabuki...What Lies Ahead?

It is said that Kabuki (Japanese classical play) is in peril. Its future depends upon many players, critics, showmen, and lovers of Kabuki. The traditional Kabuki is well-known in the world. For example, last year, Kabuki created a great sensation in America. This year Kabuki is going to the U.S.S.R., and is going to have a performance tour throughout the country.

Today, Kabuki's crisis is regarded as very serious and essentially different from those of old times.

Then, The Mita Campus studies the facing problems of Kabuki as our cultured and unique inheritance. What has become of Kabuki? How is it going to be preserved?

JAPANESE people have many classical plays born in the feudal age such as Noh (Noh dance), Kyogen (farce), Kabuki, and so on. Their traditions and present conditions are completely different from that of Western classical plays. Western plays, especially European, expressed the idea of human liberation in Renaissance. However Japanese classical plays including Kabuki treated in feudal contents have been perpetual friction and had a time lag from the Meiji Era.

Relation With The Audience

By the way, let us consider the relation between Kabuki and its audience. See the following data which was collected by Tokyo Citizen Theatre Kabuki Circle.

Table No. 1 Number of members

1957 August, 8,600 (the lowest since the beginning of the circle.)

1958 October, 9,900

1960 October, 10,022

Table No. 2 Classified by occupation

1. Company employees 179
2. Persons without a regular occupation 154
3. House keepers 151.

Table No. 2 shows the top three occupations of the members. According to the same data, students hold a subordinate position and women, who have comparatively free time, occupy the larger part.

When the Kabuki Circle members saw the "Genjimonogatari", a new Kabuki work written by Seiichi Funabashi, the number showed a remarkable decrease. Members desire to see Kabuki without invited party customers.

public persons than to be absorbed in new works. They should study the present condition of Japanese society.

Players in Japanese history did not belong to the military, agricultural, industrial and mercantile classes. In the Meiji Era, they did not try to get rid of their feudal system and they were content with their state. Far from the public society by their own will, they made their own world. They hardly made efforts to be members of society. Under such player's consciousness, good Kabuki players are without self-confidence. They turn their eyes from the new works. Under the circumstances, the new Kabuki works cannot be good ones.

A Serious Affair Has Resulted

On February 4, Koshiro Matsumoto and his two sons, Somogoro and Mannosuke, signed a yearly contract with Toho, departing from Shochiku. Shikaku Nakamura, Matagoro Nakamura and another 24 players followed Koshiro. Moreover, Chusha Ichikawa, Danshiro and Danko Ichikawa agreed to such a contract. Kazuo Kikuta (the art director of Toho) enticed them to leave Shochiku and to join Toho, and

system, because players economic foundation has been very unstable, and their performance has not always been maintained. His insistence is not a new one where radio and film worlds are considered. But it really gave a shock to the Kabuki world.

Under Shochiku's two part system of afternoon and night shows made the players work too hard and left no time for study. After Koshiro's transference to Toho, the problem of two part system was solved. There are many players to take part in afternoon and night show except the principal members. These players come to work no longer than six hours. But their spare time must be validly used more and more.

Up to the present, Kabuki has been managed by Shochiku Toho and Zenshinza, and Teigeki. The same performance was given by three theaters, and each created a curious taste. But Shochiku had Kabuki all entirely to itself. Thus Kabuki come to a deadlock.

Vulgarization of Kabuki

Then vulgarization of Kabuki comes into the problem. Proprietors of shows have become



"Kenuki" a repertory comprising 18 classical pieces. Koshiro Matsumoto in person.

To date, in order to popularize Kabuki, they sometimes skipped the more unemotional part of the play digesting the story and gave too great a role for popular singers who had no experience in the Kabuki field.

Then, why has there not arose a great movement which makes the multitude have interest in Kabuki?

Script As Literary Works

In school, students have less chance to come into contact with Kabuki than they have with classic literary works. For example, the text book of Japanese in High school, usually contains works from ancient Manyo-shu (the oldest literary work in Japan) to the most modern novels, but the script of Kabuki is rarely found in those texts, despite the fact that many stories of Kabuki have been popular among the general public.

In France and England, it is said the drama of Moliere and Shakespear have been popular in daily life and many of them are often taught in schools.

But in Japan, it is regrettable to say, there are no original and standard scripts of famous Kabuki dramas. Therefore, those

concerned it Kabuki today should make the standard script, which will always be the standard or any Kabuki performance. It may be not easy to organize an institute for the study of Kabuki soon, but such an institute should be realized as soon as possible to make the existence of Kabuki secure in the future. At the institute, members will study particular acts, scripts and monologues of Kabuki in order to find the essence of it.

If Kabuki is performed on the basis of this essential study, Kabuki will be newly understood by the multitude. These studies are the real essence for the preservation of this great art of our race; Kabuki.

The problem is how can Kabuki and modern play co-exist? At present, is it possible for us to enjoy Kabuki performance at the same expense as premiere show, usually ¥200? But in reality, most cinema can offer us ¥200 worth of entertainment and nothing more. Expensive though it is, Kabuki has something which should not be neglected by the audience. Therefore Kabuki should lead its life in its proper place whether it is owned by Toho or Shochiku.

It is highly desired for the future of Kabuki to show the excellence of genuine art and thus to charm the audience.



Koshiro Matsumoto.

In pre-war days, Kabuki was understood not only on the stage, but also in daily lives, because it expressed people's atmosphere and actual thought of that time. After the War, contents of Kabuki came to estrange people's daily life. That is to say, love and duty in feudal day are not accepted by present younger generation. Parties who are invited by large companies as a means of advertisement and tourists who used to take the best seats have developed a tendency toward the Shimpa (Japanese new school drama) or Shingeki (Japanese new drama) or a revue. It is because the gap between Kabuki's contents and our daily thought has not been adjusted to fit a present daily life.

It is quite natural that people's tastes shift to things which are easy to understand and which respond to their lives. Those concerned with Kabuki should have helped the people understand the real essence of Kabuki instead of remaining indifferent to such tendency of the people in general.

Then, Kabuki players have found their own way, and new plans were born; last year, "Othello", performed by Koshiro Matsumoto, and "Cyrano de Bergerac", by Shoroku Onoe and Isuzu Yamada, were presented on the stage. Kabuki techniques were utilized in both dramas. As a result masses reaffirmed that Kabuki players are able to perform their refined techniques in any formed play.



"Hakujaden" a new work, from left to right, Tokizo Nakamura, Danko Ichikawa, Utaemon Nakamura.

But the circle members have an aversion to the new Kabuki work. They will not be interested in the distorted Kabuki which cannot be judged for a modern classical play and they will be unable to follow them. It is a problem of Kabuki players. Kabuki players are not public persons nor classical players. Kabuki players try to act the modern play through they are not modern players. It is more important for them to be good

insisted on the system of players' contract.

Though Shochiku, which owned Kabuki exclusively since the Taisho Era, had been keeping balance, because of the movement of players, it began to break down form the inside unexpectedly. Then, the Kabuki players were forced to follow either way, Shochiku or Toho. Under such condition, Koshiro Matsumoto declared that players had better be in the contract

so business-like to arrange emotional stages or use popular singers as the heroes of the play, or to rearrange classical performances to adjust to western style revue. Those people may have misunderstood the word "popularise" to "vulgarise". Perhaps, such way may be useful for the people in general to become acquainted with the classical plays which are the great fortune of our nation, but Kabuki should not be undignified.

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Press Review of World Student The New Status of Women

It is generally believed here in Japan perhaps by almost every man that there are two things that have made remarkable progress in quality and quantity after the war. They are stockings and women, both of which become very strong. The former ones are made of nylon instead of cotton. The latter were set free by the sudden change of Japanese society, so that they have exercised a great influence over men's life.

Here is the summary of an article printed in the February 4, 1961 issue of the Asian Student on the role of modern women by Mrs. Lily Wigny. She is President of the Association of University Women, Belgium. Below the article is the review of the history of Japanese women.

The role of woman was first and foremost as a "guardian of the home"; a Mater Familias. Her duties centered around her husband and her children. Business, politics and international affairs were entrusted to her husband.

But the industrial revolution has formed an epoch in the history of women. The new means of production created a necessity for more workers, and growing numbers of women as well as men became employed in factories and offices.

At first the idea was to supplement the family income by taking modest side jobs. But today they gradually get an access to all the careers with great interest in public affairs and have their own idea on how to build a better world because they conceive it with feminine intuition. They share the political and social responsibility with men.

This development has exercised a profound influence over their fundamental role. Women perform duties as a wife and a mother at home while in society they participate in the activities of social and political fields.

Such a tendency has brought about numerous new problems ahead of women. The difficulty is how to combine these duties at home with outside activities in politics and economics, whose organizations are decided by men and for men.

Recently women are greatly concerned with the world problems and expected to play a leading role in them.

The mankind are in the confusing whirlpool of the two hostile blocs. They are also in fear of the third world war. The agonizing question imposed upon them is whether they are heading for a conflagration that might engulf our civilization.

It must be imperative that women hold the key to avoid such a catastrophe.

There are some great events which have influenced the destiny of modern women.

The first and the most important of these factors is the widespread of education. It has had the magic effect of opening wide vista for all. Women's own motives and conduct have been profoundly influenced and molded by education. The development of education is at the basis of the democratic revolution by universal suffrage.

The second factor is the modern view on work in general. The notion of the beauty and dignity of work is an idea born in this century. Only a few years ago a young lady in a well-to-do family would have regarded it as below her rank to take a job. Today women not only acquired an education but also the opportunity of using their knowledge professionally.

A third factor is undoubtedly the development of communication and telecommunications in particular. News and information spread out the world over at an incredible speed. Other media of communication offer a picture of other ways of life and a serious subject for thought. This impact of this influence is particularly new and strong on women.

In the past by attempting to become what they shall never be, they have neglected to develop their own specific qualities and characteristics. They must be true to themselves and cultivate what is most really their own character.

Women who are naturally sensitive to these ideas should play an essential role in it. All of women must take part in it; those who work in a professional career or in social work, those who stay in the family circle, should be formed in that spirit and should be taught that all their actions and the actions of those with whom they come into contact should be inspired by it.

Women To Get Greater Position Also in Japan

The social relation between men and women is often compared to the relation between the governing class and the governed class. In fact, the women always had been underestimated or ignored by men throughout the history of the world. For example, in the middle ages in Europe, although it seemed that the women were worshipped by "chivalry," it is certainly true that the spirit was not common women but only for special ladies. In China, it has been regarded since B.C., "a woman should be obedient to people, she follows parents in the childhood, her husband after her marriage and her child after outliving her husband." On the contrary it was possible for a husband taking several wives at a time besides being allowed to tyrannize his wife. In this way, not Japanese women but women almost all over the world were generally looked upon as "things" rather than "one human being."

In the Meiji Era of Japan, European thought, which had not seen in Tokugawa Shogunate era were continually introduced. The thought of sex-equality were also introduced in a sense. But actually man was always holding the leading status of the family. It was as a matter of course woman had been taken every freedom away by man. Women were not only admitted as for a heritage, the tool for berthing baby and the object for man's want.

In the academic field, it was also eagerly encouraged to educate women. Several girl schools were founded. Actually, however, as predominance of man over woman was not improved, it was seldom for women to take education. Consequently, such misjudged notions prevented Japanese academic freedom from growing. In the society, as the capitalism had been developed, women were given chances to work in the society, but actual-

ly suffered from low wages and hard labors.

After World War II, women suffrage one of the desires for a long and co-educational system were enforced. Especially, it was remarkable that women appeared in the society and were sent into the Diet.

Japanese women of today can be divided into two parts of generations. The former is those who had passed their lives in the feudalistic society, the latter in our contemporary generations. Speaking of the former, women have inherited remarkable changes during 40-50 years. Generally speaking, in their younger days, they had no chance to receive an education, recreation and job in the society on the same level of men, which those of today can take them freely. Only domestic affairs such as sewing, cooking, flower arrangement were regarded as their virtue to acquire. As for their marriage, most of them were decided their husband by their parents, most whom did not their son-in-law to be for his personalist to match their daughter but for his fortune and the status of his family. Under these circumstances, women mostly resigned themselves following the decision made by their parents. After all, they were ignored and too absent minded to resist those customs. The world has changed. In the social condition of women has been improved. Although aged women sometimes envy the lives of their daughters' generation they prefer staying home and serve their husband as in the past to going out into the world. They dare not try to make effort for a higher social position.

Girls go out into the world and become active in every new field even in journalism. It is still difficult, however for women to get a higher position in an ordinary office. The old large companies refuse to employ young girls for professionals, because the manages are still absorbed in conventional ideas. Therefore, in place of talented girls, they are apt to accept lower educated girls who would be satisfied with low wages and hard labors. Even if they have dissatisfaction to the company, they have not strong mind to speak up. In the academic field, it seems there can not be found for less prejudice to women. It is a tendency the number of female student in a college is increasing year after year. However, there are few who study largely, most of the girl students come to a college for a social prestige.

At home, too, the relation between husband and wife seems improved among younger generations. As the electric goods have been developed, heavy domestic affairs have been alleviated. They have come to find a free time to a certain extent. As a whole, the position of women has become higher than that of feudalistic society. It is wrong that man looks upon woman as the lower-brained creature although woman is weaker physically than man. If the machinery civilization and working conditions are more improved in the future, it will be possible that women go hand in hand with man in almost all fields.

The coming of such an age, presupposes more of women seriously interested in social affairs and the improvement of their position.



At 7th inning in 1st game, Enomoto gets home in by Fukuoka's clean hit.

By courtesy of The Yomiuri

Keio Nine Crushes Waseda

The traditional baseball game between Keio and Waseda, the final one in this spring season was fought on June 3 and 4 at Meiji Shrine Ball Stadium.

The spring Tokyo Big Six University Baseball Match virtually ended a week ago when Meiji which finished the previous season as cellarite was sure to take over the first place by taking two straight from Tokyo Univ with Keio ranking the second place.

Outburst of Keio squad's strong batting on the top of the 7th inning brought them splendid come-from-behind victory over Waseda.

In the top the initial frame, Ohashi the most powerful batter of Keio's singled to left from the starter Ando, driving in two runs, as Keio jumped to an early 2-0 lead.

But in the bottom of the same inning, Waseda top batter Ida made a solo homer to the left bleacher from Niwa's first throw for his third circuit blow of this spring season, narrowing the lead 2-1. He is the eighth player ever to achieve the feat in League history.

In the meantime Waseda recovered the score to make 2-2 in the bottom of the 4th inning with Suzuki's centerover double with a tying run on the first.

In the sixth, on the contrary, Waseda went the length of taking lead over Keio 4-2, with two unearned runs brought in Keio third base man Taura's great error.

But in the 7th, Keio squad exploded four runs by four hits including two doubles and a walk to take lead again over Waseda 6-4 and got and insurance run off the reliever Miyamoto in the 9th inning.

On the other hand Waseda earned one run off the reliever Kiyosawa on a walk, a single and the second error by Taura in the 8th inning.

But Waseda's tenacity in the bottom half of the 9th thrilled Keio. With two men out the second reliever Kadoya suffered two unlucky hits and a walk, filling the all bases with runners, confronting Waseda left batter Sumisawa. He panned a keen liner to right, but it went so straight to right-fielder Nakayama that he caught it as a winning ball.

If it had gone a little apart from the way, it would have caused a dramatic come from behind game and Keio would have suffered a miserable defeat again.

Keio 2000004017102
Waseda 100102010591
the second game:

Kadoya went all the way for Waseda, shutting it out at the score of 1-0. In winning this triple off the starter Miyamoto game, Keio swept two straight victory from Waseda.

The game winning run by Keio came in the bottom half of the third. Keio's second batter Enomoto the small but tough guy, groanded to a deep right for a score of 1-0. In winning this triple off the starter Miyamoto game, Keio swept two straight victory from Waseda.

hitted a single to right, stole the second base.

Waseda 000000000030
Keio 001000000151

Baseball Team to Hawaii

The baseball team of Keio University is going to Hawaii this summer by the invitation of Major League in Hawaii, the league of the amateurs there.

They leave Japan on June 16, from Heneda Airport on Japan Air Line aircraft and get back to Yokohama on July 14.

The visiting members and the schedule in Hawaii are as follows;

Leader
N. Yamamoto
Director
Y. Maeda
Manager
M. Shinagawa
Captain (short stop)
M. Ando
Pitcher
T. Kiyosawa
T. Kadoya
H. Niwa
K. Miura
G. Fuji
Catcher
I. Ohashi

T. Inagaki
First base
K. Fukuoka
H. Nishioka
Second base
A. Kitano
K. Ishiguro
Third base
M. Taura
Short stop
S. Kojima
Out fielder
T. Nakayama
Y. Shimazu
H. Enomoto
Y. Hongo
Schedule
June 18 Stanford Univ.
19 Oregon Univ.
20 Navy at Pearl Harbor
22 Hawaii Univ.
23 Asahi Club
25 U.S.C.
27 Marines
28 Red Sox
30 Giants
July 2 Braves

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Take Effect in Student Life

Even if professors at Keio Univ. have prepared a multiple course menu of intellectual food, we need something else to grow up ourselves in our campus. Now we shall recommend three courses which will lead you to make the best of your time and opportunities here effectively. They help you to acquire self-discipline. In short they will make these students whom this confused world needs. We have to utilize these given courses. If we don't put to use them, we shall regret our life at Keio after graduation. We are expected to make the most of our campus on which massproduction on education reflected.

First, the central intellectual part on the Keio campus is to manifest itself in the library. There all students have a free access to the books. The average student will be allowed to check out books for two weeks in addition to those they read in the library. Books, periodicals, and bulletins will become available relevant to students courses and their own academic interests. Class-room lectures will be arranged to give them essentials and perspective of the course. The library will become the place to provide richer knowledges for students. Any student will not be denied his desire to read books as many as he wants.

Secondly, let's test our thoughts in discussion with other students. Any student will not be afraid to discover, admit, and correct weakness in his thinking. Through these process he may make some life-long friends. This will be more than a mere by-product of college education. We can have opportunities all over the campus to discuss many kinds of problems. Especially as the better opportunities, weekend's seminars by the Keio Autonomous Committee of Economics or Law Dept., or S.C. (Student Counselors) etc. will be recommended. Even a couple days length of seminars during summer by KAC, SC, or IIR (Institute of International Relations). By taking part in these programs, the participants can make good stimulating contact with professors and other students.

There exist many misunderstandings caused by the lack of free exchange of opinions from mere campus problems to these of international relations. We must remove misunderstanding to establish goodwill among us through exchange of opinions.

Finally, knowledge and skill obtained from lectures, books, discussions etc. will come to be considered as the means to a higher end. "Knowledge and skill for what?" is the final and ultimate question. The answer will be the one concerned with whether knowledge and skill will be used to serve or destroy mankind. Let's seek constantly the answers to it—not the unique answer, but several answers. Today's answer may not be adequate for tomorrow. We and the world around us will be different tomorrow and the day after. We must not resist any change. Therefore, the answer, the answers to be sought must be more than one. All the students are expected to seek that which creates and serves wisdom.

An Interview with Keioites

A Student Kabuki Actor In High Light

.....Mr. Danko Ichikawa

Kabuki is one of the most classical and traditional plays in Japan. A Keio student, Danko Ichikawa, has grown up as a young Kabuki actor. This month he will leave for Russia to introduce Japanese culture and share friendship with Russia.

Then we interviewed and asked him about the schedule in Russia, his college life and today's problems of Kabuki.

Danko Ichikawa is one of the representative young Kabuki actor and also is in the 4th grade of the Literature Department of Keio University. He is studying Japanese literature.

Danko comes of distinguished lineage in Kabuki and he is blessed with fine voice and good appearance as Kabuki actor. He started Kabuki training when he was eight years old. He has grown up as a refined player and now he is playing important roles in Kabuki.

This month he will leave for Russia to hold the Kabuki performances there with Japanese Kabuki Troup consisting of 70 members. As far as the Kabuki performance abroad is concerned, Russia is the third country to go following China and United States after the end of War II. Soviet Government has been eager to invite original and traditional Japanese Kabuki play since 1955 as one of the culture exchange programs between the two countries.

When he was busy in preparing for visiting Soviet, one day reporters interviewed him near Keio campus.

First we asked him about the schedule of the stages in Russia. "We are to leave here June 18 and return about August 10. The performance in Moscow is to hold for 15 days and in Leningrad. We will play the five pieces of Kabuki, Narukami, Dojoji Renjishi, Shunkan and Kagotsurube. Popular Kabuki pieces was selected," he said.

He goes on "I hear that they try to appreciate racial characteristics expressed in Kabuki, besides exotic play and costumes. I hope so. I am afraid how my play appeal to them, for it was the first opportunity that I show my Kabuki only to foreigners at any rate. The research about Japanese culture are very popular among peoples in Russia also. Therefore I will do my best in our performance to introduce our great traditional culture."

We are looking forwards to successful stage there. Next we asked "How about Japanese fan and roles of Kabuki?"

"To my regret the audience as well as actors is said to have deteriorated now. I think that it is much influenced by the War II robbed people of seeing from enjoying Kabuki and the actors decreased in number. Moreover, a tendency to westernize our life after the end of war robbed people of seeing classical Kabuki. They had missed the tradition of Japanese culture. Of course we actors should be blamed because of poor training. But today's Kabuki is combined with modern plays and becoming popular among people. My opinion is that Japanese plays new and old, should be based on the trait of Japanese, which Kabuki has as essential. In the future, as our generation comes into active roles Kabuki with the great classic tradition will be more

fused to modern plays. We will create the unique Japanese plays by so doing. I think we must" he laid a stress on the importance of Kabuki in the field of Japanese plays.

As for Kabuki stories, they express obligation and humanity which means undesirable human relations in feudalism in many cases. That Kabuki world doesn't accept actresses is also of the similar feudalistic traits.

"What do you think about that?" we asked.

"I suppose that obligation and humanity are all the more important in democratic society than in old age. You are expected to study the true nature of mankind from Kabuki."

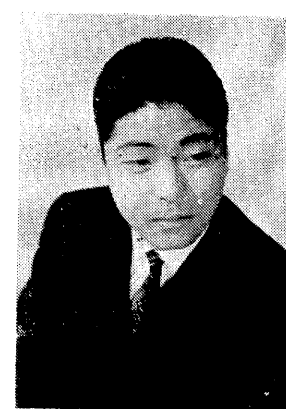
Actress had been prohibited from Kabuki for the only reason that public moral is disturbed

from woman's play. Therefore, actor plays female parts, in which unique mankind was created in Kabuki. But now Kabuki actress are acting," he said.

Danko manages to do lessons and performances in the theatre in full schedule every month. Besides, he is a Keio student. He attends not only his courses but achieves very good grades.

"What do you think about college life," we asked.

"It is very important for me to undergo higher education and spend college life with many friends. Because of broader education, I can know the society from various view points and will be all the keener on many matters. Especially I will value myself fully as student or player. I have enjoyed college life."



Mr. Danko Ichikawa

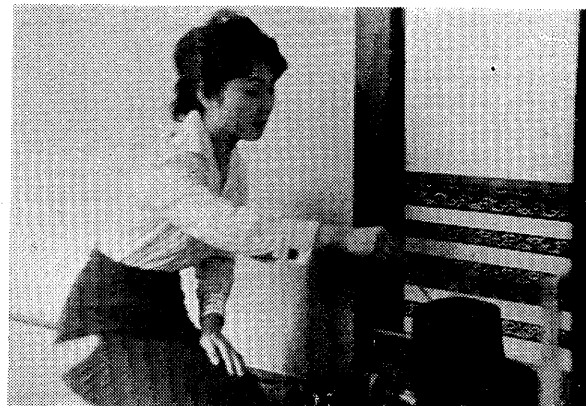
"What is your ambitions?"

"I would like to create new Kabuki by my own work and direction. In future, I will manage the theatre for Japanese Kabuki. I am very happy when I play Kabuki on stage, sharing emotions with spectators. Kabuki is attractive for me so much," he stated hopefully.

We also hope that he will fulfill his ambitions and we expect the success of the performance in Russia.

Japanese Arts Make Mind Settled

.....Vocational Institutes



A co-ed is practising the tea-ceremony on the mats. Its atmosphere will create her solemnity and serenity.

Flower Arrangement

Flower arrangement is one of the most traditional aesthetic arts of grace. It has never enjoyed an enthusiastic popularity so far, but it has acquired a conservative favor among those who love the classical Japanese culture.

Methods of arranging flowers vary widely, from school to school, but the fundamental principles are identical in that every arrangement must be made to symbolize "Heaven", "Man" and "Earth". Nowadays, however, people sometimes do not follow the traditional principles. They take in new ways and techniques in arranging flowers. If necessary, even twigs and leaves are colored to have an effective beauty and harmony. Furthermore, an ultra-modern school of Ikebana has also become very popular with arrangements based on abstract themes.

Those who take lessons in flower arrangement are mostly female. At one of the Ikebana schools, there attended only one male student among three hundreds of female students.

One schoolteacher told, "Most of those who come here to learn flower arrangement are office

girls, married ladies and students. Among them all, office girls outnumbered others. Recently married ladies increased very much owing to the public tendency that people take full advantage of their own leisure time doing what they like. On the other hand, young girls such as office girls and college students explained that it is precious experience and that they had better master the art of flower arrangement before they marry. It was told that it has been yet considered among young girls that it was a kind of essential knowledge of acquire before they marry just as needle-work and cooking."

"Flower arrangement is an important factor in the decoration of a Japanese room. It cultivates one's artistic spirit, and makes one sensible in doing an interior decoration. Flower arrangement is not a lesson of only class-room, but it has come to be related deeply with everyday life." A skilled teacher declared.

One office girl said, "I don't think that the flower arrangement will be considered to cultivate one's mental attitude so much as penmanship or tea-ceremony does. It seems to me that to learn it cultivate our

aesthetic sense. It is my great joy that it brought me a good result to my everyday life after learning flower arrangement."

Tea Ceremony

Tea-ceremony is the classical Japanese ritual of preparing and drinking powdered green tea with utmost grace and mental poise. It is also very typical Japanese art from the time of "Sen-no-Rikyu," so that, nowadays, many foreigners who find in it solemn serenity which is the character of classical Japanese arts, become to take much interest in tea-ceremony. One of schools is very modernized where the mats are not used so that it will suits those foreigners who cannot squatting down on the mats while celebrating tea-ceremony. One of them told, "My friend who came to Japan a few years ago and have got a diploma of it, returned to the U.S. and is now giving lessons of tea-ceremony to Americans as a teacher."

Most of those who practise tea-ceremony declared that it made their frame of mind much settled. The atmosphere of tea-ceremony create solemnity and serenity. All of them like this atmosphere.

It was some years ago that tea-ceremony became popular among the public at large, though it has been considered as the art of the well-to-do family. Today, however, at some companies the office girls are taking the lesson all together from a teacher. Even TV has the program of tea-ceremony every week.

Everybody who learns "flower arrangement" or "tea-ceremony" declared, "I realize the greatness and magnificence of classical Japanese culture."

A well self-composed old woman of the head-house told, "Nowadays, everything is so modernized that people are apt to think little of Japanese own culture. It want you to realize that to learn it cultivate our the true culture of Japan."

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