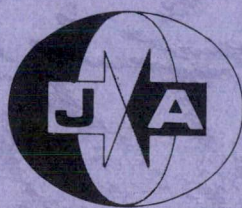


**THE 31ST
JAPAN-AMERICA
STUDENT
CONFERENCE
BULLETIN**

第31回 日米学生会議

**“TOWARDS MUTUAL
UNDERSTANDING”**



1979. JAPAN

THE 31ST JAPAN-AMERICA
STUDENT CONFERENCE

July 26 - August 23, 1979

CONFERENCE BULLETIN

Edited and Published by
THE JAPANESE EXECUTIVE COMMITTEE
FOR THE 32ND JASC

c/o International Education Center
1-21, Yotsuya, Shinjuku-ku, Tokyo 160
Tel. 03-359-9621

December, 1979



The 31st Japan-America Student Conference

第31回日米学生会議

岡山後楽園 S. 54. 8. 8

P R E F A C E

A month long 31st Japan America Student Conference in the summer of 1979 has ended with so many memories and with a firm belief of promoting mutual understanding and friendship between the two countries. It was this "mutual understanding" that we have selected as our general theme. This always was the main object from the founding of this conference and will continue to be so to further strengthen our relationship, often impaired by misunderstanding and ignorance. This general theme was reflected in the discussion of our table meetings and in the chat that followed as well.

We are all groping for new and more creative means to cope with and solve the difficult predicament of the modern world. We are confronted with such problems as the increasing gap between the developed and the developing countries, energy crisis, growing tension caused by the nuclear arm race.

We believe, frank exchange of opinions between the young generation would serve as the key to reinforce the future prosperity across the Pacific.

This bulletin is compiled from the reports contributed by the participants, so that it can enable to present JASC from various angles. We hope this would revive what we have seen, discussed, learned and acted in the 31st JASC.

And we sincerely hope the friendship we have fostered during the conference will last for years to come and will only grow deeper.

SPONSORS OF THE 31ST JAPAN-AMERICA STUDENT CONFERENCE

We would like to express our special gratitude and appreciation to the following sponsors for their generous support:

International Education Center

The Ministry of Foreign Affairs

Commemorative Association for the Japan World Exposition (1970)

Ajinomoto Co., Inc.
Bank of Tokyo, Ltd.
Britanica Japan Inc.
Chemical Bank
Coca-Cola (Japan) Co., Ltd.
Daihatsu Motor Co., Ltd.
Dai-Ichi Kangyo Bank, Ltd.
Daimaru, Inc.
Daiwa Bank, Ltd.
Daiwa Securities Co., Ltd.
Dentsu Inc.
Esso Standard Sekiyu K.K.
Ezaki Glico Co., Ltd.
Fuji Bank, Ltd.
Fuji Fire & Marine Insurance Co., Ltd.
Fuji Heavy Industries, Ltd.
Hitachi, Ltd.
Honda Motor Co., Ltd.
IBM Japan, Ltd.
Industrial Bank of Japan, Ltd.
Ishibashi Foundation
Kajima Corporation
Kanematsu-Gosho, Ltd.
Kansai Electric Power Co., Inc.
Kawasaki Steel Corporation
Kikkoman Shoyu Co., Ltd.
Kirin Brewery Co., Ltd.
Kokusai Denshin Denwa Co., Ltd.
Kobe Steel, Ltd.
Marubeni Corporation
Matsushita Electric Industrial Co., Ltd.
Mitsubishi Bank, Ltd.
Mitsubishi Corporation
Mitsubishi Heavy Industries, Ltd.
Mitsubishi Motors Corporation
Mitsubishi Trust & Banking Corporation

Mitsui & Co., Ltd.
Mitsui Bank, Ltd.
Mitsui Trust & Banking Co., Ltd.
Mr. Kiichi Miyazawa
Mobil Sekiyu K.K.
Nichimen Co., Ltd.
Nippon Credit Bank, Ltd.
Nippon Kokan K.K.
Nippon Oil Co., Ltd.
Nippon Yusen K.K.
Nissan Motor Co., Ltd.
Nissho-Iwai Co., Ltd.
Osaka Gas Co., Ltd.
Sanwa Bank, Ltd.
Sanyo Securities Co., Ltd.
Seibu Department Store Co., Ltd.
Shionogi & Co., Ltd.
Shiseido Co., Ltd.
Sogo Stores, Ltd.
Sony Corporation
Sumitomo Bank, Ltd.
Sumitomo Trust & Banking Co., Ltd.
Suntory, Ltd.
Taisei Corporation
Takeda Chemical Industries, Ltd.
Tokyo Electric Power Co., Inc.
Tokyo Shibaura Electric Co., Ltd.
Toyota Motor Co., Ltd.
Yoshida International Education Foundation
Yoshida Kogyo K.K.

CONTENTS

PREFACE	
SPONSORS	
OPENING	1
Opening Address by Mr. Itabashi	2
Speech by Japanese Chairman	6
Speech by American Chairman	7
Conference Schedule	9
TABLE REPORTS	11
Art & Culture	12
Business & Society	22
Cross-Cultural Communication	29
Education	39
Environment	46
International Relations	54
Minorities	64
Political Participation	74
Social Welfare	83
Women & Society	91
SYMPOSIA REPORTS	101
Lecture by Professor Kunihiro	102
General Theme	105
I. S. A.	115
Hiroshima	119
STUDY TOUR REPORTS	126
Mitsubishi Corporation	127
Kibiji	128
Kurashiki	130
Bizen	130
GENERAL IMPRESSIONS	132
American Night Song	133
Homestay	134
Free Essay	134

CLOSING

Speech by American Chairman

Speech by Japanese Chairman

Closing Address by Mr. Ibe

APPENDIX

List of Delegates

List of Executive Committees

List of Past Conferences

139

140

141

142

147

148

154

155

OPENING



July 29, 1979

by Mr. Namiji Itabashi

The Chairman, Board of Trustees,
International Education Center

Mr. Chairman, Honored Guests, Delegates and Friends:

I understand that the shortest is regarded as the best speech in the United States. I am afraid my speech will turn out to be the worst as I could not make it short enough.

On behalf of IEC, the Japanese sponsor of this Conference and as one of the originators of the 1st JASC in 1934, I should like to extend my hearty welcome to all the delegates, particularly to those who came all the way across the Pacific.

From this moment you are going to participate in very important and worthy activities "Toward Mutual Understanding" between the students of our two countries. I think this theme that the Student Executive Committee has selected is most appropriate for the conference this year as it happens to be the 45th Anniversary of the 1st Conference. It was precisely for the purpose of bringing about mutual understanding, trust and friendship, that we organized the 1st Conference in 1934.

One spring day in 1933, some of us members of the English Speaking Societies of several universities in Tokyo got together at a tea shop, now called coffee shop. In those days, we students used to talk big -- about national and international problems. We thought that the peace of the world depended on the peace of the Pacific, and the peace of the Pacific depended on the peaceful relations between Japan and the United States. We also felt that our Government had not been doing an effective job in bettering its relations with the United States which had been deteriorating since the Japanese military action in Manchuria, in 1931, which was known by our Government as the Manchurian Incident.

After a long discussion, we reached a conclusion that we, students, should and could do something in bringing about better understanding with the American people. We thought what we could do to achieve this, was to hold a conference with at least 50 American students. We immediately began to work out the Conference program and started to raise funds to finance the conference.

Some of us visited the executives of big business concerns to explain our project, and ask for their financial aid. After they listened to our plan and appeal, they invariably said: "It's a wonderful idea," and ended with a big "but". We couldn't understand their attitude. After pondering over the matter among ourselves, we came to realize that these executives could not trust our ability to get as many 50 university students from the United States,

when the American national sentiment toward Japan was getting worse.

So, we decided to prove our ability by sending a student goodwill mission to the United States for the sole purpose of recruiting 50 students. In late March of 1934, four students, including myself, left Yokohama for Seattle with a grim determination that if we failed to bring 50 students back to Japan, we might have to commit "hara-kiri."

We had a pleasant surprise at the enthusiastic response on the University of Washington campus, where we presented our plan for the first time in the United States. In about a week of our stay in Seattle, we found an equally strong interest in the Conference among the students of other universities, in and around Seattle. As we became confident of recruiting 50 students, two members of our group returned to Japan to raise funds. I was one of the other two who remained, and continued to visit as many universities as possible across the Continent. Between the two of us, we brought to Japan a total of 99 delegates including 22 observers, most of whom were professors and their wives.

The 1st Conference turned out to be a far greater success than we had hoped for. On the way back from the study tour to Manchuria, the American delegates decided to hold the 2nd Conference in the United States to reciprocate the initiative, great efforts and hospitality of the Japanese students. Since the 2nd Conference was held at Reed College in Portland, Oregon, the pattern of the conference to be held alternately in Japan and the United States was established. It also set a tradition for the successive conferences as the conference of students, by the students and for the students.

As you may know, the Conference was discontinued twice, in 1941 and 1955, but in 1963 I began to work for its revival as 1964 falls on the 30th Anniversary of the 1st Conference. It was one of the 1st Conference alumni, Rudie Wilhelm, who made it possible to revive it as the 16th Conference. He assured me that he would underwrite the whole expenses for the one-week Conference at his alma mater, Reed College, where the 2nd Conference was held. Without his strong support, we could not have seen the 31st Conference today.

So much for the origin of the conference. Now, I would like to tell you about my experience with some American alumni of the 1st Conference. In 1974, I planned for a reunion of the alumni and alumnae of the 1st Conference to celebrate its 40th anniversary in Tokyo. When I informed some of them that I would be on my way to the opening of the 26th Conference at the University of Minnesota, four of them invited my wife and me to stay at their homes. It was indeed a complete surprise for me to receive such an invitation from those whom I had not seen for 40 years and with the unpleasant experience of war in between. So gratified with their kind invitations, we accepted and enjoyed long talks, recalling our good memories of the Conference, during our stay with them for a couple of days at

each home. Not only some alumni or alumnae of the 1st Conference, but those of successive conferences must have had experiences similar to mine.

It made me realize that the mutual understanding we had managed to bring about at the 1st Conference, was really genuine and developed strong friendships which weathered the 40 years of non-contact and a war.

I am afraid that the English speaking ability of us Japanese delegates at the 1st Conference was probably not as good as those at this conference. Yet, we succeeded in achieving our purpose of furthering good understanding with the American students. I think it was mainly due to three factors. The first factor is that we were really intent to learn what others think and why they think that way. The 2nd is that as we were students, we could freely express our frank opinions without being inhibited by the so-called national interests as in the case of government representatives. And the 3rd is that we trusted each other and were always ready to listen to others, even in cases we could not agree to their ideas.

We are well aware that as nations have become increasingly interdependent in the rapidly changing world of internationalization, mutual understanding has become all the more important. An effective or workable system of interdependence cannot be established without good understanding between nations. We also know, however, that it is extremely difficult to bring about mutual understanding between the peoples of different cultural backgrounds, languages and political and economic systems. The problems that confront the world now are so complex with conflicting national interests that they cannot be solved without global cooperation, which also depends upon how well the peoples of the world can come to understand each other.

It is all very clear that in order to solve these complex international problems and eventually realize world peace, the peoples of the world must see the reality that their world has entered the age of interdependence and international cooperation, and do their best to promote mutual understanding. But all this will come to naught unless the peoples of the world make a drastic change in their way of thinking.

For example, the serious economic problems caused by the 2nd "oil crisis" after the OPEC meeting in Geneva just before the Tokyo Summit meeting could be solved if nations could change their concept drastically. I may be wrong as I have no figure about the amount of oil consumed for their military purposes, but if they reduce their oil consumption for military activities, I am quite sure that they can cope with the problems rather easily.

As you must remember quite vividly, Apollo 11 brought 2 men to the surface of the moon for the first time in human history on July 21, ten years ago. Since then, the concept of "Spaceship Earth" had gradually taken shape among some people, but the number of those

who think that way is still very limited. I hope all peoples of the world will come to realize that they are the crew and/or passengers of this spaceship whether they like it or not. If they continue to destroy natural environment by polluting air, water and soil, or resort to war to settle political and/or economic disputes, the crew and passengers will have to perish and an empty spaceship will remain circling the sun.

In about 20 years when the 21st Century ushers in, you, delegates, will be the leaders or officers of more than 150 national groups of the space passengers. So, you should discuss the very important and difficult topics you have selected from a long range perspective as well as from middle and short range perspective.

I know it will be very difficult for you to find solutions to all the problems you have included in your ambitious discussion program. But don't worry even if you are unable to give the right answers to the questions. Your job is to bring about better understanding.

I wonder if the American delegates know or heard about an internal memorandum of the Common Market which was recently disclosed by the press in Brussels. It depicted Japan as "a land of work maniacs who live in what Westerners think are hardly better than rabbit hutches."

I must say that the Japanese are still very hard working people as compared with the Westerners. I don't mind being called a workaholic, but the younger generations are quite different from us, older generations. They have now less working hours and more leisure and they know how to use their leisure for the enjoyment of life. As for the housing situation, I must admit that it is not very satisfactory, but I think we can say that our home is a little better than rabbit hutches.

I hope the American delegates will take a first-hand look -- without colored glasses or out-dated images of Japan -- at things Japanese - good and/or bad and of course fully enjoy your stay in Japan.

In closing, I should like to express my deep appreciation for the continued support and cooperation of the Foreign Ministry, Expo '70 Memorial Foundation, the Council of International Educational Exchange, America Japan Society and IEC Supporters Association.

OPENING ADDRESS

by Toshiaki Miura

Chairman of the Japanese
Executive Committee

Welcome to the 31st Japan-America Student Conference. We are very delighted to have all of you here at the opening ceremony. On behalf of the Japanese participants, I would like to give our special, hearty welcome to the American delegates who have come across the Pacific to discuss a variety of topics of mutual interest and concern with their Japanese counterparts.

It is indeed a great honor to have Mr. Hamolsky from the American Embassy in Tokyo. I also wish to thank Mr. Namiji Itabashi, Chairman of the board of trustees, at the International Education Center. He is one of the founding fathers of this conference and has given us invaluable help and support for the 31st conference. And I'm very happy to have Mr. Schmidt from the Japan-America Student Conference Incorporated, and Mr. Mikio Kanda, Director of the U.S.-Japan Culture Center.

The Japan-America Student Conference was initially established in 1934 by young people of our two countries, in order to promote mutual understanding, trust, and friendship. Forty-five years have passed since the first conference was held and there have been a lot of drastic changes in the relations between Japan and the United States. But the necessity of mutual understanding has not changed. It has become intensified with an increase in interdependence among the nations of the world. This is why we have set up the general theme: "Towards Mutual Understanding" for the 31st Conference.

Lack of sufficient knowledge about a different culture often brings about conflict and misunderstanding. We can avoid them if we understand the behaviors of each, and the values behind those behaviors. Our two countries and two peoples are so different in the culture heritage and historical background, that some of the behaviors of the Japanese seem strange to the American eye and vice versa. Those differences can surely be understood if we try. I hope every one of us will realize the difficulty and the necessity of mutual understanding through the various programs of the conference, and will try to find better ways of communication between different cultures.

And finally, I'd like all the delegates to bear in mind that this year's conference could not have been held without the support of the many people who have helped us in many ways. We are especially indebted to the Ministry of Foreign Affairs, the Ministry of Education, Science, and Culture, the Expo Memorial Foundation, the U.S.-Japan Culture Center, and the Council on International Educational Exchange. We cannot adequately express our gratitude

to the Japanese and American corporations which have made generous contributions to the 31st Conference.

This year's conference will give you a variety of opportunities. You will have table discussions, field trips, study tours to Hiroshima and Okayama, symposia, a homestay in Kyoto, and, along with all of this, the chance to meet and make friends with many many people. I hope all the delegates will work together to make this conference a success, and I also hope that everybody will have much to gain through this occasion. Thank you.

OPENING ADDRESS

by Thomas Bodley

Chairman of the American
Executive Committee

Honored Guests, Fellow Delegates:

In addressing an audience in Japan, it is customary to begin with an apology. In addressing an audience in America, it is customary to begin with a joke. However, since there are both Japanese and Americans present here today, I will begin by making an apology for not making a joke. I bring greetings from the United States to our Japanese hosts, who have graciously invited us to this thirty-first Japan-American Student Conference. I would like to say a few words about our general theme, which is "Towards Mutual Understanding: U.S./Japan Relations in the 1980's."

Too often in the past, the relations between our two countries have been clouded by misperceptions on both sides. In light of the rapidly changing international environment and its effect upon the special relationship between the United States and Japan, our continued meetings are of particular significance. It has become fashionable to pay lip service to mutual understanding without having a clear grasp of the concept. Because the future of our special relationship depends, to a large extent, on our ability to agree on what we mean by mutual understanding, we must strive to achieve this goal.

What do we mean when we say mutual understanding? When Americans deal with other people, the salient points are explicitly stated, or written, not assumed. Traditionally, the Japanese place emphasis on the unwritten, unstated mutual assumptions, not on written contracts. Accordingly, when Japanese and Americans sit down at a conference table, these different perspectives often result in misunderstanding. To illustrate the difficulties that can arise over unstated assumptions, I would like to relate the following story.

Several years ago, in pursuit of international good will, a Canadian hockey team invited

a hockey team from a South East Asian country to come to Canada in order to participate in a tournament. The Asian team carefully packed their equipment, which included spiked shoes, thick hockey sticks, shorts, and shin guards. After their arrival in Tronto they were taken to the site of the game by the Canadian captain, who sported sharp-edged ice skates dangling around his neck. As the South East Asian captain viewed the glassy rink, he turned to his Canadian counterpart and asked in utter astonishment, "What the devil is all that ice for?" The misunderstanding arose because, when Canadians use the word "hockey", they assume it to mean ice hockey. When South East Asians hear the word "hockey" they assume it to refer to field hockey.

The moral of the story is that you must ask questions, no matter how obvious the point may seem to you. Questions that we ask will reveal misunderstandings which we were not even aware of. Once we know where the misunderstandings lie, we can proceed to established, we can then seek the covered goal of mutual understanding.

As we begin our 31st session, let us dedicate ourselves to the original goals of mutual understanding and cooperation, safeguarded since 1934 by Mr. Itabashi.



SCHEDULE OF THE 31ST JASC

- | | | |
|--------|----|--|
| July | 26 | American delegates arrive at New Tokyo International Airport |
| | 27 | Homestay program in Tokyo |
| | 28 | " |
| | 29 | * Opening Ceremony
* Move to Hachioji Inter-university Seminar House |
| | 30 | * Orientation to the 31st JASC
* Lecture: "U.S.-Japan Relations" by Prof. Masao Kunihiro
* Table discussion (1)
* Japan Night |
| | 31 | * Study tour to Mitsubishi Corporation
* Visit the American Embassy
* Reception by the Ministry of Foreign Affairs
at the Hotel New Otani |
| August | 1 | Table discussion (2) (3) |
| | 2 | Field trip |
| | 3 | Symposium with the International Student Association (ISA) |
| | 4 | * Free day
* Mid-term evaluation |
| | 5 | * Move to Hiroshima (by bullet train Hikari 7)
* Orientation to Hiroshima program |
| | 6 | * Attend the Peace Memorial Ceremony
* Lecture: "Nuclear Age in Hiroshima and Nagasaki" by Prof. Naomi Shono
* Discussion
* Visit the Peace Memorial Museum |
| | 7 | * Study tour in small groups
* Discussion |
| | 8 | * Move to Okayama (by bullet train Hikari 22)
* Visit the Korakuen Park
* Cycling tour in Kibiji |
| | 9 | * Free day in Kurashiki
* Visit the Bizen Ceramic Art Center
* Try ceramics
* Out-door Reception by the Okayama people |

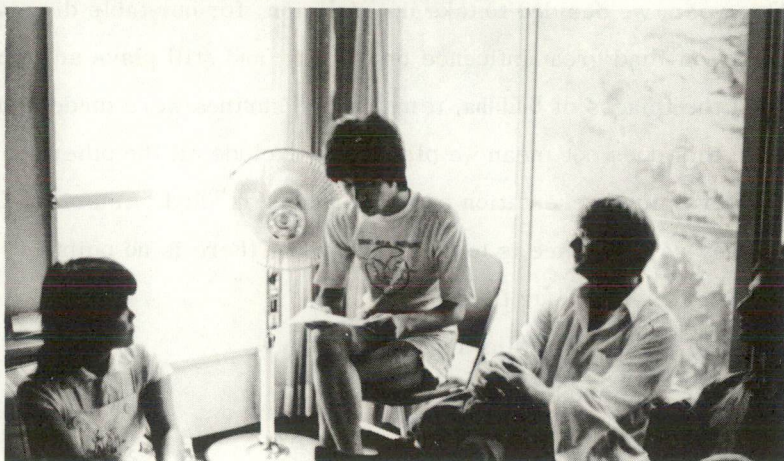
- August 10 * Move to Kansai Seminar House
 * Election for the 32nd executive committee members
- 11 Table discussion (4) (5)
- 12 Free day
- 13 Symposium on the General Theme --- "Towards Mutual Understanding"
 * Lecture by Prof. Otis Cary
 * Discussion
 * Plenary session
- 14 Field trip
- 15 * Table discussion (6) (7)
 * America Night
- 16 Report writing
- 17 * Final evaluation
 * Move to Kyoto
 * American delegates visit the Imperial Palace
- 18 * Closing ceremony
 * Farewell party

(OFFICIAL CLOSE OF THE 31ST JASC)

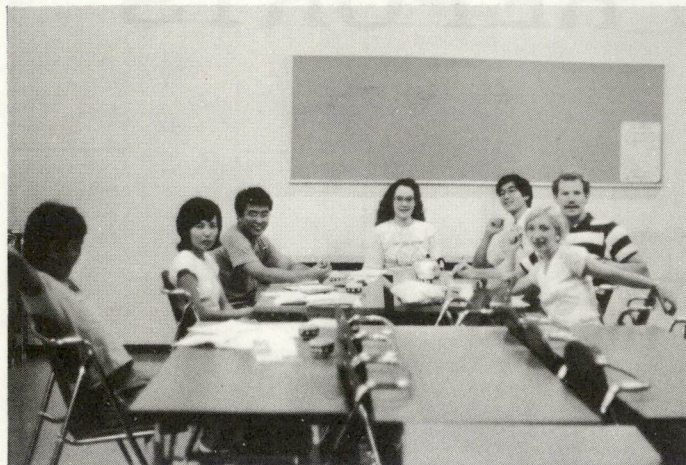
- 19 Homestay program in Kyoto
- 20,21 "
- 22 * Move to Tokyo (by bullet train Hikari 124)
 * Reception by the Tokyo Metropolitan Government
- 23 American delegates leave

ARTS & CULTURE

TABLE REPORTS



ARTS & CULTURE



Jon O'neal
Valerie Durham
Nina Simmons
James Impoco

Ikuo Sahoda
Yukiko Kojima
Shingo Sato

INTRODUCTION

This year, we decided to take up "religion" for our table discussion topic. We believe that "religion" had great influence on our art, and still plays an important role in our daily life. All the images of Buddha, temples and shrines were made under Buddhism belief. However, this does not mean we planned to exclude all the other topics. Thus we received a very interesting presentation on "American Art" and "American Car Culture".

As they say, "To see is to believe" and as there is no point in just discussing Art, we put great emphasis on our field trips.

Thus we visited the following 5 places:

1. Kamakura
2. Tokyo National Museum of Art
3. Star Festival
4. Kobe (Namban Art Museum)
5. National Museum of Ethnology

BUDDHISM

As Christianity plays a very important role in Western society, so Buddhism gives a great influence upon oriental society. Therefore one of the best approaches to understand oriental culture is to see what kind of thought Buddhism has.

The concept of Buddhism can be said in one word, "mu", whose literal meaning is "nothing" or "zero". However, "mu" has a much deeper meaning which is based on three basic ideas.

The first one is that there is nothing unchangeable in this world.

Social prestige, wealth, and money --- all these things will be gone from you someday. As long as you stick to them, you cannot be free from the sorrow which you will have to face when you lose them. In other words, if you do not desire to get anything, you have nothing to lose.

The second idea is closely related to the first one in terms of the "mu" concept. Buddhism says not only those things but also human beings are "mu". We all have to die someday, however healthy and strong we might be. Therefore when you see the reality of this world as it is, you come to the conclusion that everything on this world is nothing. And if you recognize it, you would not worry about anything.

You can then reach to "nehan", which is the third principle of Buddhism. "Nehan" is referred to as the ideal goal in your life where there is no worry and no sorrow. It is not easy to get there, but according to Buddhism, that is the only way to get over your sorrow and to live happily.

JAPANESE RELIGIOUS SENTIMENT

Before the conference started, we investigated Japanese religious sentiments through a questionnaire. 35 Japanese delegates answered as follows.

1. Do you belong to any religious group?

Yes 14 % No 86 %

2. Do you have any interest in religion?

Yes 80 % No 20 %

3. Do you believe in a "life after death?"

Yes 47 % No 53 %

4. Do you believe in the existence of a supernatural being(s), God, gods or an equivalent?

Yes 58 % No 42 %

It is often said that the Japanese are not religious, or we are indifferent to religion. This can be true if we define the word "religious" as a belief in a certain organized religion as Christianity or Islam. However, it seems what we consider to be "religious" is rather different from the Western idea of the word. Therefore, we believe that Japanese are "religious" in our own way.

The next point we took up here is whether the religious feeling that Japanese have and the one Americans have are the same or different. In others words, we discussed whether religious feelings are universal for human beings or not, and we agreed that it was a

universal feeling.

20TH CENTURY AMERICAN ART JASPER JOHNS

In its search for identity and recognition, American art in the twentieth century has been more of a series of inventions and experiments, rather than a steady process and formalized logic, which only an established tradition, such as Europe's, can bring. It was not until the 1940's, however, that such experimentation culminated into what was to become the first indigenous American art style to have a world-wide impact. With the advent of abstract expressionism, American painting was said to have come of age.

Abstract expressionism, with Jackson Pollack as the movement's foremost innovator, freed American artists from their European bindings. The movement was highly individualistic and non-objective, with no subject matter outside of paint-on-canvas; personal expression was of primary concern.

In the mid-50's, many young artists, now free to put whatever they desired on the canvas, began to depart from the abstract expressionism motif and branch out in other directions. Among these artists, Jasper Johns is most accredited with the shift away from pure abstraction.

Jasper Johns was the first to introduce mundane objects into his work, either painting them realistically or actually attaching them to the work. Other New York artists who were fascinated with what Johns was doing, began to transfer the symbols and images of popular culture into their work, resulting in the genre which is referred to as Pop Art.

Johns, although not a Pop Artist himself, triggered the movement in the late 50's, which was in part a reaction to the undisciplined forms and romantic individualism of abstractionism, bringing subject matter back into the picture.

Johns can be seen in many regards as the quintessential, American artist. What he does through innovation and creativity, is to make the familiar new. He looks at everyday mundane objects with a fresh perception; targets and flags become astonishingly fresh images. "Take an object," says Johns, "do something to it and then do something else to it." It is through technique that these familiar images become exciting to look at. We are made aware of the object's lone existence without any human attitude or fixation surrounding it.

It has been said that it is the viewer who is being examined through Johns' art; it is our own creativity which is being tested. Leo Steinberg writes that art loses much of its effect when reduced to concepts and ideas. So look for yourself upon a Johns painting, and experience your own imaginative self-discovery, as our table did in the Ohara Museum, where

a Johns painting was on display.

MIDWESTERN AMERICAN CAR CULTURE

Though one may not consider a culture to surround a utilitarian object such as an automobile, a presentation discreetly entitled "Midwestern American Car Culture" tried to prove this point. The presentation made by Jon O'Neal stressed the basic differences in the use of automobiles in Japan and the United States. The specific culture surroundings cars in the U.S. varies from region to region, and specific examples stated applied mainly to the small towns of the Midwest and not to larger metropolises.

A series of direct contrasts between Japan and America were pointed out in relationship to car driving: American high school students usually drive to school and often own their own cars, while Japanese high school students almost never drive or own their own cars. The Japanese city usually has an extensive mass transit system composed of buses, subways, and trains; the Midwest American city only has a vast network of streets to be driven on by individual car owners. The Japanese driver pays around \$1,000 for his license, while the American driver pays around \$5 to \$10. Thus personal driving is much easier and more predominate in the United States than in Japan.

Driving in America is often considered a sport, and a racing or drag culture has arisen around this sport. Many towns have drag races on Saturday nights, where people pay to watch two cars race a quarter of a mile as fast as they can. Hundreds of thousands of people attend the Indianapolis 500 mile race on Memorial day and do nothing but watch cars race around an oval track at speeds of over 200 miles an hour. By contrast, driving in Japan is mainly utilitarian and not considered as much as an actual spectator sport.

The importance of the automobile during the fifties was stressed; for this was a time when a car was almost a castle. The movie "American Graffiti" was used as an example of the 50's lifestyle that revolved around driving a car down main street, better know as "draggin' main." The car was used as a place and reason for dating; more than one marriage has been precipitated by actions in the back seat of car. It was pointed out that a person's social status can often be shown by the type of car he owns. The status difference between owning a Mercedes and a Corvette transcends monetary value.

In closing, it was pointed out that Americans are often wasteful, and drive only for fun and sport, while Japanese usually drive only for utilitarian purposes. The automobile appears to be much more important to American culture than to Japanese culture.

FIELD TRIPS

1. KAMAKURA

On August 2, 1979, the Arts and culture Table visited Kamakura. Our objective was to visit a number of shrines and temples and to see the Buddhist arts contained in the Kamakura Museum. Kamakura, we learned, had been the seat of the Japanese shōgun government from 1185 to 1333. Furthermore, the city of Kamakura had played an important role in the introduction of Zen Buddhism into Japan during the same era. We were immediately impressed with how different Kamakura was from Tokyo, where we had been spending the past week. One could readily sense that this was a sacred place -- the hills and view of the sea, and a mysterious sense of the past, made Kamakura fitting site for the shrines and temples we visited.

Because the density of shrines and temples is so great in Kamakura, we were able to make most of our pilgrimage on foot. The first temple we visited was Enkakuji. We were impressed by the Zen-inspired simplicity of the gate and of the buildings, which were made of plain wood. The orderliness and dignity of the temple compound bespoke the piety of people from generations past. We also visited Kenchōji, the chief temple of the Rinzai Sect, which was somewhat larger in size than Enkakuji, and still seemed to be the site of active worship. We were struck by the impressive proportions of the buildings and by the holy-seeming quietness of the interior of the main sanctuary building. We were also interested to see evidence that, however ancient, such places still play an active role in Japanese life. For example, we saw plastered all over the gates, stickers announcing the names of people who had recently given donations. Furthermore, we saw announcements for the Young Buddhist Society meetings on the bulletin board. The temple compound itself was filled with Japanese people who seemed mostly to be sitting and enjoying the peaceful atmosphere.

From Kenchōji we went to Hachimangū, the great Shintō shrine dedicated to the god of war, which had been founded by Minamoto Yoritomo, the first shōgun of Japan. Hachimangū, with its torii gate and red-lacquered buildings, was quite a contrast to the two Zen temples we had just visited. It seemed filled with even more people than the temples had been -- people intent upon sight-seeing, worshipping, and enjoying themselves all at the same time. In contrast to Western religious spots, the shrine courtyard was filled with shops selling souvenirs and cold drinks, and a festival atmosphere prevailed. In the inner sanctuary of the shrine itself, things seemed more serious: there was the spot where one could purchase ema, little wooden placques on which to write a wish (usually a desire to succeed in

examinations, or to come to America), and on the bushes were tied omikuji, twists of paper serving much the same function. Furthermore, as is usual at shrines and temples, one could buy omamori, or charms, there, and take a bit of the blessedness back home.

At Hachimangū we also visited the Kamakura Museum. There we saw a number of very fine Buddhist statues, and some brilliant examples of Kamakura Period realistic sculpture, such as the famed portrait statue of Uesugi Shigefusa. Even though most of us were not very well-versed in the fine points of Buddhist art, we were still impressed by the fierceness and energy of the sculptures of the hell-demons, and by the serenity of the Amida figures.

From the Museum, we went through downtown Kamakura on the way to our next destination. Kamakura had the feel of a seaside resort about it rather breezy and relaxed, in comparison to Tokyo. We visited the Hasekannonji at the top of a hill, a beautiful spot overlooking the sea. At Hasekannonji we saw the famed Hase Kannon image and then visited a cave-shrine. This was certainly one of the most scenic temples we had seen.

We then moved on to see the Kamakura Daibutsu, which was perhaps the highlight of the whole trip. The Daibutsu, built 1238, is unlike the one in Nara, in that it is out in the open. There was something truly breathtaking about seeing its vastness against the blue, very clear skies of Kamakura. Because it is out in the open, the Buddha strikes one as something unexpected and surreal -- even awe-inspiring. In contrast to the rather toadlike countenance of the Daibutsu at Todaiji in Nara, the Kamakura Daibutsu has a marvellously aristocratic face and bearing. It was well worth the long, hot day to finally come upon this remnant from the past, on a cool hill not far from the sea.

2. TOKYO NATIONAL MUSEUM

Perhaps most essential for a table on "Arts and Culture," is a trip to a museum of art. The Tokyo National Museum, located in Ueno park, Tokyo, is an impressive museum with which to start. It houses works of art and antiquities of Japan and other Far Eastern countries. Its 85,000 items are arranged in four main buildings --- the Honkan, or main Gallery which exhibits Japanese fine and applied arts; the Tōyō-kan or Gallery of Eastern Antiquities with works of fine and applied arts, archaeological relics, and ethnographic specimens of Far Eastern countries excluding Japan; the Hyōkei-kan Gallery, with Japanese archaeological relics; and the Gallery of Hōryū-ji Treasures with the art treasures originally presented from the Hōryū-ji Temple to the Imperial Household.

To develop into the extensive complex it is today, the National Gallery has passed through over one hundred years of history. It was in 1872 that the museum had its

beginnings in the form of a national one.

As members of the Arts and Cultures table focusing on Japan, our attention was given to the main Gallery with its Buddhist sculpture, its textiles, its metal works, its ceramics, paintings, prints, calligraphy, laquer ware, and architectural models. We were awed by the diversity and craftsmanship displayed by the early Japanese artisans. While a strong Chinese influence could be felt, there was, a distinctly Japanese quality to many of the pieces. Indeed, the Japanese government has designated several items in the museum as "National Treasures" and many others as "Important Cultural Properties". To wander among this rich and varied culture was truly a highlight of our Arts and Culture field trips.

3. STAR FESTIVAL

Many times during this conference I felt like crying out, "Pinch me, am I really in Japan, or am I back home in the States in some seminar house in New Jersey?" During the star festival of Fussa, August 4, I was definitely in Japan. The star festival is said to be one of the most exciting examples of "Tanabata" festival.

The Tanabata Festival or Festival of the Weaver, originated during the Heian Era, (8th to 12th Century), and is one of 5 festivals with Chinese influence held in Japan today. Originally, the festival was held to ask the gods that skillfulness in handicraft be given to girls. But today, the star festival is just a day to celebrate and be joyous, (any weaving skills acquired during the celebration are extra).

The festival is renowned for its color spectacles and fantasy of artwork. Beautifully colored paper cranes linked together fill the streets. Music and dancing prevail and food and drink are plenty.

The city of Fussa is located near the American Air Force Base at Yokota. It was indeed a pleasurable sight to see both Japanese and Americans participating whole-heartedly in this joyous occasion. Americans and Japanese worked together carrying portable shrines in a zig-zag type motion through the streets. The energy level was almost overwhelming. I am sure that when looking back upon this trip, the Star Festival of Fussa will be in the forefront among my many fine associations of Japan.

4. NAMBAN ART MUSEUM

We visited Kobe City Museum of Namban Art in order to see influences of Christianity on Japanese culture and art in the historical and social process. Japan's first direct contact with Christianity was in 1549, when St. Francis Xavier, accompanied by two other Spanish Jesuits, arrived in Kagoshima.

By the sixteenth century both Buddhism and Confucianism had been assimilated into the Japanese cultural and religious environment. Therefore Christianity arrived from foreign lands of which little was known, and because of its absolutely different system of thought, it could not avoid clashing with the value system it encountered in Japan.

The foreign and exotic namban culture of the Portuguese traders and Jesuit missionaries also flourished briefly during the period from the late 16th century until the early 17th century.

One of the most noteworthy projects undertaken by Europeans of this age in Japan was the opening of a Jesuit Press. The Jesuits, using chiefly movable type which they introduced to the Japanese, printed some fifty books in Latin, Portuguese, and Japanese.

Most of the Jesuit publications were Christian religious tracts, but some dealt with language and literature in both the Romanized and native orthographies.

Another cultural activity in which the Jesuits were prominent was the introduction of Western pictorial art to Japan, in the form of oil painting and copper engraving. All indications are that the Japanese learned the foreign style quickly, and soon produced the desired pictures in more than adequate quantity.

Although much of namban art was either iconographic or religious in nature, there are extensive numbers of paintings and engravings done in the Western manner of such secular subjects as European cities, landscapes and non-clerical people.

One kind of Japanese genre-painting that dates from the late sixteenth century is the so-called namban screen. Although designated as namban because they depict Europeans in Japan, these screens are actually the creations of Japanese artists working entirely within the native tradition of painting.

The Jesuits were fortunate to have available an exceptional "public relations" group of "for Japanese Christians" from Kyūshū who had gone as youth in 1582 on a mission to Europe where they had visited Pope Gregory XIII in Rome. Returning in 1590, these young men possessed not only first-hand knowledge of Europe but also various mementoes of their trips, such as artworks, mechanical devices and maps. Hideyoshi and his advisers, then planning their invasion of Korea, were much impressed by the foreign techniques of cartography.

But none of the interests the Japanese displayed in namban culture and Portuguese styles was able to stem the mounting tide of anti-Christian sentiment that led to severe persecutions and, finally to the expulsion of foreigners and the adoption of national seclusion policy, in the seventeenth century.

In this field trip, we reached the following conclusion. When Christianity first arrived,

Japan had just gone through two centuries of civil wars. The old social order had collapsed, and the surviving feudal barons were engaged in a life-and-death struggle for power. The traditional religious of Japan were powerless in the face of the demand that would provide people with some sense of meaning. It appears to have been this spiritual vacuum which made people receptive to Christianity. In addition, people were amazed and fascinated by the advanced medical knowledge, techniques for the organization to mutual assistance, and other social and cultural contributions brought from the West and thought of as related to Christianity.

5. MUSEUM OF ETHNOLOGY

Ethnology (Bunka Jinruigaku in Japanese) or Cultural Anthropology is the comparative study of the societies and cultures of the world's people. The scope of ethnological investigation covers all aspects of life, such as dwellings, clothing, food procurement and nutrition, history, world view, family and social structures, language, religion, psychology, arts and crafts, and technology. With this in mind, the Arts and Culture table decided that a field trip to the Japanese National Museum of Ethnology would be a valuable educational experience.

The museum, located in the Expo'70 Memorial Park in Osaka, is a beautiful new building with a distinctive architectural style involving both western and Japanese design motifs. The exhibits were classified as either regional or cross-cultural. The regional exhibits included large display areas from Oceania, the Americas, Europe, Africa, West Asia, Southeast Asia, and East Asia; while the cross-cultural exhibits dealt with fields such as music and linguistics. Most impressive was a display of African masks and figurines whose designs were both simple and crude, yet almost futuristic. The display of Japanese paper festival ornaments and dolls was extensive and colorful.

A special feature of the museum was its Videotheque where cultural and social characteristics of various people were illustrated and explained by means of video cassette tapes. A large list of video programs was provided and the viewer merely pressed in a code number, sat back, and watched a video tape of subjects ranging from seal-hunting, beer and wine making, to craftsmen of Paris or dances of ancient Asia.

The day spent at the museum of Ethnology was very educational, for we were allowed to view artifacts and displays of other cultures, besides just Japan and the United States. Since the U.S. was heavily influenced by European culture, and Japan was influenced by Chinese culture, we had a very good chance to see foreign cultural and artistic artifacts that were direct influences on our two cultures.

CONCLUSION

We believe our idea of having as many field trips as possible based on the saying "To see is to believe" was quite successful. Through visiting these places, we could observe Japanese art and culture through our own eyes, and together with the presentations from both sides, we could deepen our understanding of our culture and art.



BUSINESS & SOCIETY



Thomas Doehne
Deborah Gelin
Austin Hepburn
William Lockard

Hideo Maeda
Yasuhiko Matsubara
Hideo Niwa

INTRODUCTION

The Business and Society table examined three topics; the U.S.-Japan Trade problem, the government-business inter-relationship, and foreign direct investment by Multi-National Corporations. To promote each other's understanding, we examined the stereotypes which are commonly presented in discussions on those three topics. The discussions and field trips brought out significant divergence between the stereotype and reality, and helped to correct the somewhat distorted views which we learned in the ivory towers.

THE U.S. - JAPAN TRADE PROBLEM

The discussion on U.S.-Japan Trade problems initially aired the recent of tension; government procurement by Nippon Telephone and Telegraph, the allegations of Japanese dumping of televisions, and steel and protectionism by both nations. It was agreed that protectionism should ideally be abolished, but was necessary for infant industries and in certain cases inevitable for political reasons; especially agricultural products in Japan. On discussion of the other issues, a philosophic divergence surfaced; Americans preferred to allow the market to run its course, and reallocate resources out of inefficient industries; while the Japanese delegates pointed out that the Japanese labor market structure, precluded a similar reliance upon the market in Japan, and government intervention and protection would be necessary in Japan.

GOVERNMENT - BUSINESS INTERRELATIONSHIP

The stereotyped visions of the Japanese Government - Business relationship and the

American Government - Business relationship were both examined.

Is "Japan, Incorporated" an exaggerated misnomer coined by slower prospering countries, envious of Japan's rapid ascent to economic success, or is it an appropriate title for the collaboration of Japanese business and government? The Business and Society Table through its discussions and field trips, attempted to clarify the "Japan, Incorporated" question, and to bring the Japanese business-government relationship into sharper focus.

During the scheduled discussions, the Business and Society Table concentrated much of its attention on the interaction among the powerful Liberal Democratic Party (LDP), the monolithic Bank of Japan (BOJ), the influential government bureaucracies, and the major corporations. A fruitful exchange of ideas, perceptions, and knowledge was carried on between the American and Japanese delegates in an attempt to come to terms with the appropriateness and extent of the business-government relationship. In summary, the delegations were split concerning the issue: the Japanese stressed the economic successes of the symbiotic relationship, while the Americans stressed the need for countervailing power to monitor and control business.

Perhaps one of the most rewarding field trips was the meeting held at the Ministry of International Trade and Industry (MITI). Mr. Tabohara, a journalist in the MITI press room, and Mr. Matsuda, a high-ranking bureaucrat in the foreign relations section of MITI, handled questions from the delegations. Mr. Matsuda, while addressing a question concerning the U.S. trade deficit, noted that the average Japanese consumer is unaccustomed to seeing and using U.S. products. In order to put the Japanese-American trade imbalance into line, Mr. Matsuda suggested that the U.S. initiate a more aggressive marketing policy in Japan. In addition, he felt that more frequent business exchanges should take place, like the recent Import Promotion Mission. The delegates were generally impressed with the frankness of the answers to trade questions, yet responses concerning the suspected decline of MITI influence in structuring the economy were vague. Therefore it was the common feeling of the Business and Society Table that MITI's power is in a state of flux. It was also agreed that a net loss of MITI's power could be a real portent of change in the overall business-government relationship.

In the final analysis, no conclusive or concensual opinion was reached by the table concerning the question of "Japan, Incorporated." However, on examining the American business-government relationship, we found many similarities: the 'military-industrial complex', the 'revolving door', bureaucracy-business consultation, and practices of business lobbying groups. These were generally held to be less well organized and more haphazard than practices in Japan. In the area of the strength and extent of the American

government-business links, there remained an area of disagreement among the delegates. Nonetheless, it was decided by both delegations, that the forum that was held and the opinions expressed were beneficial in generating the spirit of the JASC general theme, "Towards Mutual Understanding."

FOREIGN DIRECT INVESTMENT BY MULTI-NATIONAL CORPORATIONS

The most widely discussed topic of the Business and Society Table has been Multi-National Corporations. In comparing MNCs based in America and Japan, three major points of difference have come to light: patterns of foreign direct investment, research and development capabilities, and management style.

American foreign manufacturing subsidiaries are generally wholly-owned, while their Japanese counterparts are usually in the form of joint ventures. Often these joint ventures include a Japanese trading company as well as local investors. By including other partners, the expertise of the international trading company can be tapped, while inclusion of local businessmen tends to foster closer and more cooperative relations with the host country's government. Disadvantages in joint ventures can arise in the decision making process when such matters as distribution of profits or transfer prices are considered. The JASC field trip to Mitsubishi Corp. revealed an example of a three-partner joint venture with Mitsubishi Trading Company, Mitsubishi Industries and the Mexican government, in the form of a salt farm which has been very successful.

In the past, the U.S. has been the world leader in technological innovation, and in many industries this remains true today. The postwar era has seen Western Europe, and especially Japan make significant gains in closing the "technological gap". Factors contributing to American success have been the demands of the U.S. market, financial support of the U.S. Government (aerospace and military projects) and the relative largeness of American firms. Japan's phenomenal economic growth in the post-war era can be attributed in part to the Japanese ability to adapt foreign technology to their own particular needs. In certain fields Japanese firms have taken the lead in developing new technology, such as pollution control, public mass-transportation systems and steel manufacturing. As Japan strives to improve its industrial structure, with a view towards knowledge intensive industries, expanding and improving research and development capabilities will be increasingly emphasized.

FIELD TRIPS

Five field trips - four to major multinational corporations, and one, a discussion with

Professor Yoshihara - brought out more of the patterns of foreign direct investment, and provided us with most of our information on differences in management styles.

1. DISCUSSION WITH PROFESSOR YOSHIHARA

On Aug. 11 we met Mr. Hideki Yoshihara, the associate professor of the Research Institute for Economics and Business Administration, Kobe University. The topics we talked about with him are roughly divided into three parts; 1. Style of foreign direct investment, 2. Differences in management philosophy of Japan and the U.S., 3. Differences in management practices of Japan and the U.S.

(a) Style of foreign direct investment

According to Prof. Tsurumi at Harvard Univ., there are four types of foreign direct investments: (1) To get close to the sources of technology, (2) To expand the market, (3) To get close to the sources of raw materials and, (4) Oligopolistic market protecting investment. Examples of these types are: (1) Toyo Ball Bearing, Fujitsu in computer and Mitsubishi in aerospace, however this type is rare in Japan according to Professor; (2) electronic appliance industry or Y.K.K. that we visited in Tokyo; (3) Kikkoman and (4) Bridge-stone.

We then focused our discussion on Japanese investment in the U.S.

Industrial areas are mainly: (1) Electronics and electronic appliance, (2) Food, textile (esp. apparel and dying). Although the Japanese investments in the U.S. have mainly been in commerce and sales, in the last two years, manufacturing investments have begun to increase because of two major reasons; the rising tide of protectionism, and a decrease in the gap between wage levels in the two countries.

(b) Differences in management philosophies between Japan and the U.S.

The management philosophies of the two countries can be described as market share and long-term outlook orientation of the Japanese firms-vs.-profit and short-term outlook orientation of the U.S. firms.

Reasons for the differences are described as follows:

(1) Difference in financial sources

Japanese firms' main financial source are loans from banks, therefore they have to prove that they are reliable and not risky. The criterion to prove it is stable market share; whereas the U.S. firms have to satisfy the investors who are their main source of finance.

(2) Difference in management practice

Major characteristics of the Japanese management practice can be described as

lifetime employment, whereas the U.S. firms are following the usual Western style management practice. This difference definitely has a lot to do with their difference in outlook.

(c) Difference in management practice of Japan and the U.S.

In the discussion at Hachioji Seminar House, we picked out several features of Japanese management practice. They are as follows: (1) The lifetime employment, (2) Company's welfare programs, (3) Promotion and payment based on seniority, and (4) Decision making by collective agreement (Ringi-sei).

Since we were curious about the future prospect of lifetime employment practice and the seniority payment and promotion practice, Prof. Yoshihara gave us a general view of most scholars' opinions in this field. He basically feels the practice will not change, but minor change is inevitable because of the prolonged life expectancies of the Japanese people.

Future prospect (in 5 years)

- (1) Retirement age will be 60, although the present retirement age is 50 to 60.
- (2) Change in pay scale; seniority promotion and pay raise will reach the peak at the age of 40 to 45. After that age, unless the employees make an effort to contribute to the company, their promotion and payment will level off or decrease. So in 5 years, the promotion and payment practice will be the combination of a seniority system until the age of 40 - 45, and the merit system after that.

2. KIKKOMAN SHOYU CO., LTD.

Discussions with Kikkoman Shoyu Co., Ltd. centered on their American manufacturing subsidiary, Kikkoman Foods Inc. The talks revealed that Kikkoman's investment occurred for two of the previously mentioned reasons: to expand the American market, and to produce abundant supplies of necessary raw materials. Upon beginning production in America, Kikkoman adopted a management style in its subsidiary, which mixed both Japanese and American practices; a policy similar to "when in Rome, do as the Romans do." Although the benefit system of Japanese management were largely adopted, the lifetime employment system was not. It was also noted that Kikkoman intended to replace only the lower-level managers with Americans.

3. DUPONT FAR EAST INC., JAPAN BRANCH

- (1) Invested in sales of high value, sophisticated goods, not mass market, so little marketing was done through the general trading company. DuPont seems to have

had problems penetrating the Japanese market.

(2) Management practices

- a) Adopted the Japanese practice of lifetime employment, but not the seniority system of pay.
- b) Would hire both middle-aged workers, and young people although the program of training college graduates is a recent one, that was adopted after some conflict with the parent firm. Also, DuPont hires female workers with a more American attitude. Perhaps for this reason, women remain at DuPont for an average of 7 years, as compared with 3 years for Japanese companies.

4. YOSHIDA KOGYO K. K. (Y. K. K.)

Our discussion with YKK, a world leader in the production of zippers, revealed a very unusual company. While maintaining product quality through its exports to subsidiaries of its highly sophisticated production machinery, YKK allows its subsidiaries free rein, even to the point of competing with one another. Because of the highly technical nature of their machinery, YKK needed trained Japanese in the subsidiaries to direct operation. The management philosophy was emphasized: "The Cycle of Goodness", although the traditional Japanese practices this entailed were altered in subsidiaries, as the local condition required.

5. MATSUSHITA ELECTRIC INDUSTRIAL CO., LTD.

Our final field trip was to Matsushita Electric Industrial (MEI), the eighteenth largest company on the Fortune 500 list of international non-American concerns. Although its management practices are typical in Japan, it adapted its practices to local conditions, retaining control over subsidiaries in the areas of finance, and publicity, Matsushita is set upon the division system, so the real power lies within each division, which is treated as an independent company. In this, Matsushita resembles Western firms more than traditional Japanese ones.

CONCLUSION

After the field trips and discussions comparing the stereotyped American firm - hierarchical competition, individualistic management oriented toward efficiency and profit - with reality, and the stereotyped Japanese firm - managed through loyalty, collective agreement, and teamwork - with its reality, we came to several interesting conclusions.

The lifetime employment system in Japan turned out to be not as pervasive as many

Americans had been led to believe. This feature tends to apply only to the largest corporations, and then, there is the aspect of the female worker who is expected to leave after only a few years. There is also a wide gap between retirement age and any expected life span. Although not common, lay-offs have been known to take place in Japan. Japanese employers are also becoming aware of the drawbacks to promotion based on seniority, and are attempting to phase this out in favor of promotion-based on merit. After examining the decision making process in both systems, we came to the conclusion that there were more similarities than differences. In both managerial systems, it is the common ideas and proposals that originate among the mid-level managements. Although the structures may differ, the means and outcomes are basically the same. With respect to the employer-employee relationship, it is obvious that American companies would benefit by fostering the bonds of loyalty found in Japan, in their own labor relationships. An interesting contrast which came to light was the Japanese market-share/American profit philosophies. It was decided that this difference has its roots in the respective cultures and economies, and no judgement was made as to which was better.

Although we felt the time we were allowed for discussion was altogether too short to cover our topics in depth, we all gained a great deal of understanding of each of our countries. The fellowship fostered by this table, and the informal discussions we shared have contributed as greatly as the formal discussions did to our mutual understanding, and on a more vivid, personal level.

CROSS-CULTURAL COMMUNICATION



Maura McGill
Linda Rubenstein
Mark Moore
Bruce Fullerton
Constantine Vaporis

Mariko Kimura
Shoko Mase
Kumiko Makihara
Jiro Akita
Masahide Morita
Motohiro Yamada
Mikihiko Wada

INTRODUCTION

"You cannot not communicate." This is the first lesson we learned on the Cross-cultural Communication Table. Everything we do and don't do, conveys a message to others. The problem is that when trying to communicate between cultures, the differences in language, value orientation and cultural background hinder or even completely block our attempts at mutual understanding and cooperation.

In past Japan-America Student Conferences, small misunderstandings become large problems, causing bad feelings and hurting discussion of the important issues facing the United States and Japan. The main goal of this table is, "effective communication." By studying cultural differences, especially different communication styles between our two countries, we hope to understand and avoid stereotyping, and the many other partfalls inherent in cross-cultural communication. Only with effective communication can we reach our goal of cultural understanding.

TOWARDS THE GOAL OF CROSS-CULTURAL COMMUNICATION

The final goal of cross-cultural communication is co-existence. Towards this goal, we have to go through the process of: 1) recognizing our ignorance, 2) gaining knowledge (i.e. how the people behave), 3) reaching understanding (i.e. why the people behave that way), 4) acceptance/tolerance, and 5) searching for what we can do together to achieve co-existence.

Generalizations can help mutual understanding when we look into each individual, and find some "typical" characteristics we can attribute to their cultural background. We

should never apply the generalized idea directly to the individual - this is stereo-typing.

THE THIRD CULTURE CHILD

"Third culture kids," T.C.K., are those who have crossed cultural boundary lines, and have interacted with other cultures. T.C.K.'s, the minor dependents of missionary, military, diplomatic, and business people, are linking the global community in complex ways.

Since the numbers of T.C.K.'s has been drastically increasing, the issue of T.C.K.'s is now of great importance. Research to aid the T.C.K., concerns cultural training for children who are to go abroad, their education abroad, problems of cultural identity, re-adjustment to the mother culture, etc.

According to Dr. Useem of Michigan State University, some characteristics of the T.C.K. are: being good observers, being conservative in value, being serious students, and a sense of being more cosmopolitan. These characteristics seem to vary according to the age of a child at the time of his departure from and his return to his mother culture.

SPECIFIC METHODS FOR MORE EFFECTIVE INTERCULTURAL COMMUNICATION

There are several typical barriers to effective cross-cultural communication, such as language, various nonverbal cues, preconceptions and stereo-types, practice of immediate evaluation, and presence of tension. Several programs have been created in the U.S. to overcome such barriers, including the intercultural communication workshop, a two-day program of exercises and discussion; the cultural assimilator, a reading exercise involving problem situations in a given country; the contrast-American technique, a set of role-plays in which participants take on American and non-American values; and the self-confrontation technique, in which role-plays are video-taped for observation by the participants.

The objectives of such programs are to increase cultural self-awareness, to create empathy, sympathy, and trust in members of other cultures, and to ease cultural adaptation.

BASEBALL: A CROSS-CULTURAL COMMON DENOMINATOR

Baseball is extremely popular, both in the United States and in Japan. It is also a game, a sport, in which both countries share the same rules: as such, baseball is an excellent example of the cultural and social differences between Japan and America, and of the problems of cross-cultural communication. By comparing the attitudes and approaches towards baseball in Japan and America, it is possible to generalize some of the differences between Japanese and American society as a whole. In addition, by looking at the problems faced by American baseball players in Japan, one can see the difficulties inherent in cross-

cultural communication. The group-orientation and willingness to sacrifice for the team, the hard work, the emphasis on form, and the sense of mutual obligation between the team and its players are just a few examples of the basic cultural tendencies visible in Japanese baseball when compared with the American game.

"BUILDING" TOWARDS CROSS-CULTURAL UNDERSTANDING

Houses reflect qualities and values of the people who live in them. Study of houses provides understanding of those people. American houses are diverse in form, reflecting the American need to express individuality and status. The public image a house presents is as important as its functional suitability. The house is a possession and is used to maximize utility, including entertainment and recreation. Japanese house forms are adopting Western features, reflecting a general cultural trend. Yet, traditional house form is more revealing and still valid. This form is universal. The design is practical and expressive in its own right. The form and materials are respected for intrinsic value, rather than what they can accomplish. Houses reflect culture and can be a vehicle towards understanding.

SUICIDE

In the paper presented on suicide, an attempt was made to clear up the distortions that exist concerning suicide in Japan, in order that false stereotypes may be eliminated and mutual understanding improved. In addition, a comparative study was presented showing basic differences between this social phenomenon in Japan and in the West.

NIHON KYOTO (JAPANISM)

This presentation was based on the book, Nihon Kyōto (Japanism) written by Isaiah Bendasan.

"Japanism" is an universal concept, the core precept of which is blood relations, either actual or conceptual. Conceptual blood relations are an intimate human bondage mediated by "on", a sense of debt or obligation that one has been given more than what he deserves.

When an established culture has contact with another culture, an almost uniform phenomenon called the "gnosis phenomenon" occurs. Gnosis is a process to objectify a traditional system through the viewpoint of a borrowed system. The process continues with a "reperception" of the traditional system as knowledge. In Japanese history, the gnosis phenomenon does not cause manifest conflict with the exporting culture, because traditionally the Japanese never verbalize their system assertively. They express only certain parts

of their ideas.

GENERALIZATIONS AS A CULTURAL MAP

We have some interpersonal communication gaps in our daily lives, as well as intercultural ones. In this situation, two conflicting principles are present; one stating that men are not essentially so different if we take off their cultural skins, and the other stating that each person is different. We use whichever principle the occasion demands. However, as long as people follow a special value in a particular culture, we can make a rough generalization as a "culture map." Stereotyping is not necessarily bad if we gather as much data as possible in making it, and we do not forget the existence of exceptions. Making this culture map as perfect as possible is what one delegate is aiming at.

DISCUSSION

We started our table discussion with an introduction to communication. Communication is defined as the process of creating meaning. Communication occurs whenever one person attributes a meaning to another person's behavior. In a strict sense it does not require verbal exchanges, the intent to communicate, consciousness of communication taking place, or understanding of the intent of communication. We discussed the fact that communication is irreversible, wholistic, contextual and circular or reciprocal.

Finally we agreed that culture can be viewed as interaction in various forms of communication. In comparing our communicative styles and our cultures we sought to understand the differences between us and perhaps find the underlying similarities too.

In our attempt to discuss why and how our communication styles differ, we divided communication into verbal and nonverbal aspects. In reference to the former we discussed the "Sapir-Whorf hypothesis." This theory maintains that the language we use affects our thought processes and our mode of communication. The structure of the grammar and vocabulary shapes our orientation in the world. Testaments to the validity of this theory were made by those delegates who speak two or more languages quite well. They claimed that their approach to interaction with others changed depending on which language they used. However, they stressed that this was due to other nonverbal factors as well.

We discussed the differing importance of honorifics in Japanese and English. While honorifics are used in English, we agreed that the general trend is to move towards familiar speech quickly, seeking an outward equality. In Japanese, "Keigo" is used constantly, reinforcing the hierarchical nature of Japanese society.

Also we discussed the importance of words themselves to communicating in our two

languages. We concluded that the Japanese language is a high-context language. Much of the information is transferred by reference to the physical setting and the people involved. Nonverbal communication is also very important. English, conversely, was seen as low-context. The words themselves are very explicit and express most of the meanings themselves. Nonverbal communication is augmentive but not essential.

As for the nonverbal aspect of intercultural communication, we talked about eye-contact, personal space, touching gestures, and synchrony. Concerning eye-contact, the Japanese reactions to Americans was that they stare at the speaker, but an American delegate explained that they do so to indicate their attention and interest. But they also look away at times to avoid being pushy. The Americans felt the Japanese look away and show no interest. The Japanese suggested that this was perhaps due to their hierarchical society, in which direct eye-contact shows lack of respect.

Regarding personal space, a delegate quoted research study which asserted that Americans desire the most personal space. Keeping a greater distance than the social norm allows to give an impression of aloofness, while nearer proximity gives an uneasy feeling to others. We discussed touching. Someone observed that women tend to touch each other more than men do. A reason given for this was that women have a smaller personal space due to the historically lower social status of women.

Gestures provided a lively conversation. We picked some specific gestures and discussed what they could indicate in each culture. We came up with totally different ways of expressing our intentions.

Lastly we spoke of synchrony, or the degree to which communication flows smoothly. During our discussions we found that synchrony is hard to achieve across cultural boundaries.

We believed that the above discussed differences in communicative styles must have some reasons behind them. A system which represents what is expected or hoped for, required or forbidden, is called the value system. An approach to this value system was presented in the form of "value orientation". Some examples of value orientations are:

THE FAMILY

Relational 1. Individualistic 2. collateral 3. lineal

NATURE

Relationship of man and nature 1. men dominating 2. man in harmony with nature 3. nature dominating man

When we ask people from different cultures to choose one solution to each group of orientations, although there are variations even within a specific culture, generally, the

people from a certain culture tend to pick ONE solution and thus we are able to get enough information about the value system of that particular culture.

FIELD TRIPS

1. CHŪŌ CHŪGAKKO

We paid a short visit to Chūō Chūgakkō (Chūō Junior High School), in Tokyo. Although school was officially in their summer break, there was still much activity occurring. Walking through the halls and courtyards, we observed various clubs practicing; the clubs we observed were athletic and musical ones.

The ping-pong club was of special interest because of the strict discipline with which the instructor ran the session. The difficulty of the drills which the pupils had to do amazed us—drills such as making the students practice hitting the ball through a small area above the ping-pong net, or practicing serving the ball with a backspin so that the ball returns to the place from which it was hit.

Although most of the classrooms were silent, the activities we observed indicated that education in Japan emphasizes discipline much more than in the United States. It also indicated that learning never stops in Japan, even during the hot summer weeks of vacation.

2. TOKYO ENGLISH LIFE LINE

The Tokyo English Life Line (TELL) is a free, non-profit, English language telephone counseling service sponsored by English-speaking churches in Tokyo. Most of the callers are foreign residents, English-speaking Japanese, military personnel, and visitors to Japan.

In visiting TELL, our purpose was to hear about cultural adjustment problems that foreigners in Japan experience. The breakdown of the types of calls received at the Life Line are as follows: 1) general information and referral; 2) language practice calls from Japanese who misinterpret the purpose of the Life Line; 3) legal or visa problems (An example of cross-cultural misunderstanding was brought up here. When Americans negotiate an overstay of a visa they are usually more defensive while the Japanese expect them to be apologetic. Such different preconceptions of expected behavior may lead to misunderstandings.); 4) marital problems. In this area cross-cultural problems were discussed in that there are lots of problems among cross-cultural couples due to their different values.

Other topics discussed concerning cross-cultural communication, were Japanese students who have returned from abroad and who are experiencing readjustment problems.

In May, 1979 a Japanese Life Line was organized in Toronto. The largest amount of calls there are due to loneliness and prejudice felt by Japanese-Americans. An interesting difference between Japanese and American clients is that Japanese are generally more dependent on their counselors.

3. THE NATIONAL MUSEUM OF ETHNOLOGY

On August 14, 1979 the Cross Cultural Communication table visited the National Museum of Ethnology. The National Museum of Ethnology was established in 1974 to provide information, based on anthropological research, on the world's cultures and societies. In this way, the museum aspires to contribute to a deeper knowledge and understanding of mankind.

The Cross Cultural Communication table was presented with a wide range of exhibits which were broadly classified as either regional or cross cultural. The regional exhibits were divided into several large sections: Oceania, the Americas, Europe, Africa, West Asia, Southeast Asia, and East Asia. The Cross Cultural exhibits dealt with such fields as music and linguistics. However, the most unique aspect of the museum was its Videotheque. Here, video tapes illustrated and explained the cultural and social characteristics of various people. The Cross Cultural Communication table agreed that the video tapes were a great contribution to cultural education.

The visit to the museum concluded with a lecture given by Mr. Sofue, the vice director of the museum. Mr. Sofue explained how the museum attained its information through a network of researching anthropologists. He also spoke of his own experiences as an anthropologist working abroad.

The Cross Cultural Communication table's field trip to the National Museum of Ethnology reinforced the table's belief in the importance of cultural awareness.

4. ZENRINJI AND ASAKUSA

We visited Zenrinji, a temple affiliated with a Zen Buddhist school. Many delegates were impressed by the architecture in its overall appearance and in its precise workmanship. The serenity of the place was appreciated especially within the adjacent graveyard. The graves of Mori Ōgai and Dazai Osamu impressed some of the delegates. One delegate perceived a manifestation of the entangled interhuman relationships in Japan when he examined the flower decorations dedicated to the deceased.

We also visited Asakusa, another Buddhist temple. An elaborate gate with two huge, red lanterns marked the entrance. A long straight path extended to a temple and pagoda.

Along the path were congregated many small shops. The combination of sacred and secular at Asakusa impressed the delegates.

SPEAKERS

- (a) On August 11, we invited Ms. Ryoko Nakatsu to exchange ideas with us on "third culture kids (TCK)."

Ms. Nakatsu is a "third culture kid" herself. Born in Fukuoka, Japan in 1925, she lived there for three years before moving with her family to Siberia. Leaving Siberia at the age of twelve, she returned to Japan, where she remained until the year 1956. That year, she went to Chicago to study, exposing herself to American culture and returned to Japan in 1965. She feels that her personal history has caused her to feel somewhat like a "drifter." "The trouble always starts whenever I return to Japan from abroad," she says. She defines herself as a "marginal person," because she cannot find a place where she can feel secure and safe. "Japanese culture is too deep and sophisticated, for a marginal person who developed a different sense of values outside Japan," she said. Her mother tongue should be Japanese, but when she tries to express herself in Japanese she feels "something lacking in it," and she is often labeled as being outspoken, argumentative and aggressive. Her values run counter to the highly-praised use of non-verbal communication and unarticulated feelings which Japanese society fosters as a result of a long history of racial, ethnic and linguistic homogeneity. Today, a growing number of Japanese children go abroad and come back to Japan in their early stages of life, and thus there is a growing necessity to make changes in the social system to accommodate such persons.

- (b) On August 1, Dr. Sheila Ramsey, Professor of Communication at International Christian University, directed us in a simulation game.

She divided us into two groups, each having its own value orientations. People in "culture A," value indirectness, and are group-oriented, evasive and ambiguous, rely on non-verbal communication, avoid direct eye-contact, and also physical contact. The value-orientation of "culture B" was exactly the opposite: they value directness, are individualistic, and aggressive, rely on verbal communication, keep direct eye-contact, and believe that "time is money."

These two groups comprised of both Japanese and Americans, had to come to an agreement on a simulated bilateral project. The result was twenty minutes of very ineffective communication.

Almost all of us felt frustrated, confused, and tense. Feelings peculiar to culture A

members were embarrassment, uneasiness, and antagonism, whereas among culture B members, there were more feelings of disgust and anger.

We found this simulation game very enlightening and inspiring because we experienced the difficulties of cross-cultural communication, in an extreme situation. We also experienced first hand the differences of the value orientation and communicative styles between our two cultures. Both Japanese and Americans had difficulties playing roles with vastly different values than their own. This helped us become more aware of, and sympathetic towards the problems of cross-cultural communication. We also realized the importance of interpreting actions of others culturally as well as personally.

(c) On August 14, we attended a lecture given by Professor Sofue at the National Museum of Ethnology. Some of the most important aspects of his lecture were as follows:

1) An introduction to the "Sofue model" which concerns reactions and adjustments to a new culture, and the coordination of psychological tension and knowledge. At first, psychological tension increases in proportion to knowledge, and when it reaches a certain point, it may continue to increase or to decrease, depending on the individual.

2) Concerning the Third Culture Kid, Sofue said that Japanese women raised abroad tend to be more outspoken and direct than men. For example, Professor Chie Nakane of the University of Tokyo.

3) Concerning the evaluation of culture, Dr. Sofue had this to say: "Relativism should be our basic philosophy. That is to say, we should not evaluate other cultures according to our own culture."

4) In regards to the question, "To what extent can our observation/evaluation be objective?" Dr. Sofue concluded that subjectivism cannot be totally avoided. He presented the example of the Pueblo culture and examined various anthropological interpretations of them to show that any observation cannot but be subjective to a certain extent.

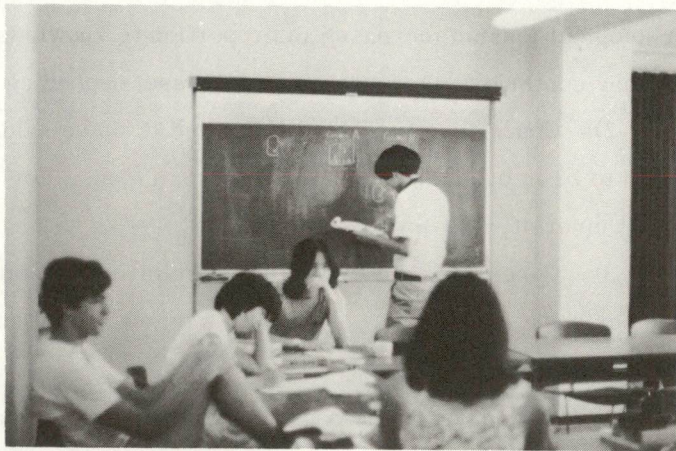
CONCLUSION

The various topics that our table discussed brought to light the many cultural differences between Japan and America, and taught us the vital requirement of sensitivity to others in dealing with cross-cultural encounters. The broadness of the subject we were dealing with became apparent in our inability to reach any specific conclusions, in the wide variety of topics we touched upon.

The importance of "experiencing" what we were discussing was apparent in several instances. First of all, we felt the simulation game was quite a learning experience in that

it helped us verbalize patterns of behavior we are usually unaware of. Secondly, we sensed a limit to the effectiveness of culture-training programs in comparison to actual living experiences in a foreign culture. Thirdly, we were happy to be able to actually exchange ideas with individuals of different cultures while discussing this topic.

The issue of stereotyping was brought up several times. We realized that just a fine line separates general trends from stereotyping and its role in helping to reduce the threat of the unknown. The diverse activities which took place in our table, such as discussion, lectures, simulation games, and field trips were very effective in dealing with this broad subject.



EDUCATION



Amelia Newcomb
Mary Elizabeth Kelly
Kathleen McGill
Christopher Linscott

Junko Ikeda
Kayoko Kinoshita
Yasushige Ando
Masahiro Tanaka

INTRODUCTION

Education has consistently been a great concern among people throughout history. Why do we have such a need for education, or what does education mean for mankind? We, on the education table, discussed this point at the first stage.

We defined education as a liberating force, without which people are unable to think or reason properly. Education is the cultivation of the mind. In this sense, education occurs not only in school, but also in society at large, the community and at home. The principle purpose of school education is not to memorize facts, but to learn how to learn. Education provides the means to better society through the cultivation of the minds of society's youth, and ultimately education contains our hope for the future.

With these fundamental ideas as a basis, the education table discussed the expansion of higher education in relation to the life long process of learning.

COMPARISON

(a) Historical Analysis

Education in the U.S. and Japan have different historical backgrounds which are reflected in the formal educational system. The American school administration is characterized by a decentralized setup. Every local body has its own school system and board of education, which reflect the opinions of the people who live in that region. Japan has local boards of education. However, the National Ministry of Education has the greatest power in forming the curricula and guiding the school administration.

The higher education developed in the U.S. through religious and private institutions, and has expanded with the formation of state universities. In Japan, however, the university system began with national institutions which were created in response to the national need for modernization. Popularization of higher education has come with the development of private universities.

(b) School Entrance System

Japanese colleges are said to be difficult to enter and easy to graduate from, while the situation is reversed in the United States.

One reason for this may be the difference in the school entrance system.

In Japan, the result of the entrance examination is everything. Although much has been talked about and done in regards to the entrance examination, (such as introducing essays and interviews), it is very difficult to change the system and at the same time keep it fair.

In the United States, on the other hand, students are selected through various factors (i.e.) getting transcription from their high school, one's score on the Scholastic Aptitude Test (SAT), interviews and extra-curricular activities during school.

(c) Liberal and Professional Education

Our third discussion centered on liberal and professional education in the two countries. In the United States, most four-year colleges and universities follow a liberal arts course of study. Professional education is integrated at this level, combining a broad liberal base with professional expertise. Four or five subjects are pursued per semester, and changing majors is a frequent practice. In Japan, vocational technical training takes place at the secondary school level. University education combines two years of liberal arts with two years of major study. Fourteen courses are pursued per year. Most professions are studied at this level, including law. Medicine involves two additional years of schooling. Unlike the United States, it is difficult to change majors in Japan. It is also uncommon to return to school after graduation, a frequent practice in the U.S.

(d) The Relationship Between University and Job

Unique historical developments in America and in Japan have contributed to quite different relationships between the university one attended and the individual's ultimate role in the job market. In the U.S., it is generally acknowledged that any accredited institution of higher learning can provide a good education and, consequently emphasis is placed upon the individual's initiative and achievement in determining the role in the job market. This

phenomenon is reflected in the fact that the majority of executive heads in major American corporations graduated from large Mid-Western universities.

In Japan, however, there is a rigid hierarchy of universities and, therefore, great importance is attached to the individual's university when one applies for a job. The bulk of Japanese bureaucrats in the public and private sector graduated from Tokyo University and the remaining bureaucrats have tended to come from 2 or 3 other prestigious universities.

PROBLEMS

(a) Juvenile Delinquency

This problem is common in Japan and the U.S. It is no doubt that the number of juvenile delinquents is increasing every year in both countries, and will increase more so in the future. But the form of this problem is different in Japan and the U.S.

When we think of the cause of juvenile delinquency, we can see this difference --- juvenile delinquency in Japan is directed onto oneself, because many Japanese students have strong pressures on their minds caused by the school entrance system, which often leads to suicide. This is a serious problem in Japan. We hope for the educational system that will eventually decrease the pressure from the students.

(b) Standardized Testing

In both Japan and the United States, standardized testing plays a role in student evaluation for college acceptance. However, in Japan, examinations are the sole criterion for judging a student, whereas in the United States, they are but one part of this process, others being extra-curricular activities, high school grades, and indications of personal enthusiasm for, or devotion to a particular interest. Thus American evaluation tends to be quite subjective in comparison to the Japanese system of using a single test score. This also reflects a difference in the school systems; Japan's national school system facilitates uniform preparation, whereas, because of differences in high school standards and requirements, this is virtually impossible in the United States. Therefore, while the United States must search for better means of preparing its students to cope with standard tests, Japan must seek ways to expand its evaluation of each student's abilities.

EDUCATION AND WOMEN

On August 11 we talked about the respective roles of women in the United States and Japan in an inter-table discussion with the Women and Society Table. In the U.S., oppor-

tunities for women do not equal those of men, and the average pay scale for women is far below that of men. However, upon graduation from college there are many avenues opened to women. In Japan, qualified female graduates from four year universities face a limited job market. Graduates from two year colleges have wider employment opportunities. For this reason, 80 % of those enrolled in these lesser schools are women, and this rate is rising. The secondary school practice of teaching home economics only to women, underlines the attitude of Japanese society that a woman's place is in the home. The Japanese women suggested a two-pronged approach for dealing with these problems. Short-term goals should be set, such as equalizing high school programs. The long term goal is to change the attitude towards women, and encourage respect for their diverse abilities and talents.

EDUCATION AND SOCIAL WELFARE

We discussed juvenile delinquency both from an educational point of view, and from a mental point of view, mainly about how to solve the following problems:

- a. How to spend free time
- b. The Role of school
- c. The Role of parents
- d. Punishment

In the U.S., juvenile delinquency takes the form of violence. In Japan, it sometimes takes the form of suicide. We can't tell the cause of suicide so easily, but it is certain that the present education system is one cause. We conclude that juvenile delinquency is an external matter and suicide is an internal matter within the individual.

EDUCATION AND MINORITY

The Education Table met with the Minority Table on August fifteenth to discuss the relationship between education, and the experience of minority groups in the U.S. and in Japan. In the U.S., discrimination is based upon physical differences, whereas in Japan it is based upon a long history of discrimination toward certain minority groups.

In the U.S. there exists a general tendency for the minorities to receive a lower standard of education, which greatly handicaps minorities later in the job market. Educational reforms have, therefore, look primarily upon the improvement of minority education and upon equal access to jobs after completion of the formal education.

In Japan, however, there exists a national standard of education. Consequently the concern of Japanese educational reforms have been to integrate the minority groups into the

mainstream of society through consciousness raising on the part of the minorities and the majority. These reforms, however, have been scarce, having been limited to Southern Honshu. Education of the minority groups, coupled with a general consciousness raising program in the schools could provide a partial solution to the problems of minorities in the U.S. and Japan, and a hope for a better future.

FIELD TRIPS

1. CHŪŌ UNIVERSITY

Last year Chūō University moved from the center of Tokyo to Hachijōji because the campus was too small for its students. The new campus has a rich surrounding of nature, so that the students are really enjoying their college life. They have the largest campus, and also the most modern buildings in Japan. The facility of the library is the best. We visited the library, and saw many automatic facilities. The library is very convenient for the students.

2. YOYOGI SEMINAR

On August 2 the education table visited the Yoyogi Seminar in Tokyo. "Yoyogi" is the largest juku or private preparatory school in Japan with a student population of 20,000.

The Yoyogi Seminar was established in order to prepare high school students and "rōnin" for the Japanese college entrance examination. The motto of "Yoyogi" is "Every day is a decisive war," and this dedication on the part of the faculty and students is reflected in an 80 % rate of success.

The "Yoyogi" success has prompted them to establish other "Yoyogi" jukus throughout the country, and this expansion of the juku system has often been called the largest hidden industry in Japan.

3. THE TARO-JIRO PUBLISHING FIRM

On August 2, the eight members of the Education Table were interviewed by the Taro-Jiro Publishing Firm. This company publishes Hito (People), a magazine advocating educational reform. Since the staff members did not speak English, the interview was interpreted by Mr. Masahiro Tanaka. The delegates were questioned about their personal educational experiences from the elementary to the university level. We discussed stereotypical images of both countries, and the dangers inherent in such generalizations. Delinquency and apathy were paralleled in both countries. The relative strengths and weaknesses of our two educational systems were discussed. The interview will be published in October 1979.

4. NHK CULTURE CENTER

One of our field trips in Tokyo was to the NHK Culture Center. This new center which opened in April, proposed to be an alternative to the structured school education. The curriculum was comprised of language courses, and various cultural arts, such as the tea ceremony, painting, flower arranging, pottery, and music. While most of the students were either retired men, or middle and older aged women, there were some younger college-aged women who were interested in improving their language skills. Presently this center is closer in resemblance to a hobby school, than a college or high school. However, it is hoped that, in time, it will become a strong enough educator to merit respect from the population.

5. LIFE-LONG EDUCATION CENTER IN URESHINODAI

The life-long education center opened on July 17, 1979. The purpose of this center is to have a facility for group study. There are rooming houses for women and students. They are planning to build dorms and a gymnasium in the future. This is the first prefectural institution which promotes life-long education. Individuals can study various things, such as pottery, music and art.

6. HYOGO PREFECTURAL INSTITUTE FOR EDUCATIONAL RESEARCH AND IN-SERVICE TRAINING

This institute was founded in 1948 for the purpose of providing school teachers with in-service training in professional and technical subjects, and of conducting educational research.

Many kinds of seminars are held here during the vacation to enrich teaching techniques and knowledge.

After looking around the building, we got into a panel-discussion with five school teachers.

7. INTERVIEW WITH ENGLISH TEACHERS

At the Hyōgo Prefectural Institute for Educational Research, we were able to meet with five English teachers of both junior and senior high schools. We divided into two groups and discussed attitudes towards education with both, a young teacher and one who had been in education for thirty years. The discussion covered many topics, such as juvenile delinquency, which in the younger teacher's school was dealt with quite severely, sometimes

through physical punishment. The teachers also commented on the present exam system, saying that despite its harshness, it was a good challenge for most students to have to face. One major topic was the question of whether the very formal, often stilted English now taught should be replaced by a more conversational, practical style. The teachers argued, "As Japanese still have limited contact with foreigners, and must learn largely through books, the present method is the most beneficial. In addition, it trains the mind to think in an analytical way." However, even these teachers were glad to have an opportunity to practice conversational English, as contact with native speakers is minimal. Their enthusiasm and interest indicated the necessity of continuing to expand English language teaching in Japan's schools.

CONCLUSION

(a) Life-long Education

Life-long education was first advocated by Paul Langrand and was adopted by UNESCO. In the United States there are some institutions for life-long education such as community colleges, while in Japan there are not such systems at the present time.

Various efforts have been made, and now we have institutions such as the ASAHI Culture Center, and the NHK Culture Center. These institutions were well received by a large number of housewives and students, and the Japanese Government is now planning to have an 'Open University.

As the concept of life-long education becomes popular, people will change their attitude towards education. In the near future people will always think of having an opportunity to study not only at colleges, but also at any educational institution.

(b) Non-Academic Aspects of Education

While the education found in schools is extremely important in the development of an individual, a mere grasp of facts is not enough to function properly in society. One must have some type of value system and the ability to deal with people, and function independently. This type of practical or useful knowledge can be found in many areas of society. Parents, peers, movies, sports, television, religion, trips away from home and jobs, all add to the education and growth of the individual.

The development and education of man requires varied experiences not just those in one geographical place such as the school. It requires the guidance and friendship of many people, and not only those adults interested and skilled in academic teaching. Education does not lend itself to sequential learning and formal testing, it is as likely as not to be institutive, and it is judged better in real action than in words about action.

ENVIRONMENT



Peter Rothe
Laura Funk
Sun Yong Lee
Alan MacArthur

Toshiaki Miura
Takako Aragane
Taeko Gomi
Toshihiro Hongo

INTRODUCTION

The words "nature" and "environment" are difficult to define, especially in a group of people with different cultural backgrounds. It was impractical to pinpoint and discuss any specific topic. Instead, every member of our table gave a presentation according to his/her interest. We discussed environment from various points of views -- literature, politics, biology, philosophy, and technology. Although our approaches varied, we were all concerned with one question: "How can we control the increasing rate of pollution, and control our use of natural resources?" We believed in the necessity of preserving clean air and water, natural beauty, and the right to enjoy them.

DISCUSSION

We had a presentation of Japanese short poems on nature to introduce and to compare the delegates' attitudes towards nature. In Japanese short poems, nature has been the predominant motif. Poets use things in nature to express their feelings.

What shall be my legacy?

The blossoms in spring;

The cuckoo in the hills;

And the leaves of autumn.

Ryōkan (18th century)

As shown in the poem above, nature, which is represented by the cherry blossoms in the spring, the cuckoo in the summer, and the tinged leaves of autumn, has been thought to be a legacy of the Japanese people. They love nature; they like to be close with nature and to find joy and sadness in it.

But, why have they destroyed and polluted their beloved nature? The reason seems to live in their concept of nature. Since nature in Japan is mild and friendly, it has been the motif of poems and has given the impression to the Japanese, that nature is gentle and affectionate. Just like spoiled children, they have felt no guilt in troubling their generous mother -- nature.

It was interesting for the Japanese delegates to listen to the American delegates' opinions of a Japanese "natural" garden. Japanese people have thought that the Japanese gardens are "natural" because they are the small-scale imitation of natural surroundings such as rivers and mountains. But for the Americans, Japanese gardens are not "natural" since the plants and waters are carefully controlled by human hands.

In connection with this difference, we have come to think that Japanese people have been too close to nature to realize its value. They have thought that nature is permanent and dependable. However, it is time to realize that nature can be easily destroyed by human activities, and must be protected by humans. The Japanese need to be wise enough not to forget the value of nature, so that it can be a "legacy" for their descendents.

The second topic of discussion was Greenpeace. Greenpeace is a non-profit, volunteer organization known for its non-violent fight to save the whales from extinction. Originally Greenpeace was formed in Vancouver, Canada as an organization to focus public attention on the open air, atomic testing that was being conducted in Alaska. The 20-year-old organization also sent a ship to the French atoll in the South Pacific to try to get the French government to stop the open air nuclear testing going on there.

During 1975, they first started getting interested in preserving the quickly diminishing whale population. They sent, and are still sending boats to intercept the Russian and the Japanese whaling fleets. They also became interested in the fate of thousands of baby harpseals that were being slaughtered in New-foundland. Similarly they sent some of their people to Iki Island in Japan to try to do something about the dolphins being slaughtered there. It was pointed out that their approach and public appeal was largely emotional, without many intellectual arguments. But it was admitted that most grassroots movements made use of that approach to get people interested. Whale meat is eaten regularly in Japan. In fact, our box lunches contained imitation sausages made from whale meat. We all agreed that the whales extinction would be in no one's best interest.

In considering environmental issues, it is inevitable that the role of government be defined in setting environmental policies. One afternoon session was spent on "environment and the government." Japan's postwar economic growth is chiefly attributed to the cooperative relationship between government and business. But when we look at the other

side of the coin, this cozy relationship has been one of the main causes of environmental pollution. Postwar Japan has made rapid industrial progress, but it has always been accompanied by environmental disruption. The special connection between government and business has accelerated environmental pollution, by preventing the government from taking effective measures against pollution.

Two cases were reported in order to analyze governmental policies concerning environment. The two case studies were the Minamata Disease incident in Minamata and the Love Canal problem in New York. We discussed the many levels of government bureaucracies and sectors involved in these issues. For example, it was necessary to mention the rivalries existing among various Japanese ministries. This was seen in the interaction between the Ministry of International Trade and Industry, and the Ministry of Health and Welfare in the Minamata Disease case. Furthermore, government ties with "Big Business" were described in order to understand, although not condone, some policies implemented by the government in favor of "Big Business." It was necessary to distinguish the roles of the national and the local governments in formulating and implementing environmental pollution control. We then concluded this session with a discussion of citizen movements and citizen participation in both of these cases.

In addition, we voiced our opinions on political philosophy, and on our views in leading a healthy life. We decided that a healthy life is the basis of human dignity and the most fundamental of all human rights. In deciding environmental policies, we should not sacrifice the rights on the minority in order to increase the profits of the majority.

Another environmental concern in our group was nuclear power. Nuclear energy, once described as the energy of the future, is fast becoming an endangered species. Because of increasing public and government doubts, the 1000 nuclear power plants once expected to be operating in the year 2000 have been decrease to 200. Catastrophic incidents such as the Three Mile Island case have brought public opinion against nuclear energy, but there are more basic dangers inherent to this innovative technology.

At every step in the fuel cycle, people are risking their lives. Uranium miners show increased lung cancer and thyroid disorder rates. Tailings, the sandlike by-products of the Uranium 238 purification process, are rich in Radon and need to be stored very carefully. Workers in the milling, enrichment, and fuel assembly plants again show a high risk of cancer. The actual operation of the power plant has been shown to be accident prone, with over ten incidents recorded. Furthermore, the problem of plant decontamination will become significant as these plants become contaminated. The storage of low-level radiation wastes has already caused difficulties in South Carolina where 140,000 cubic centimeters of

radioactive liquid escaped from corroding carbon steel tanks. Thus, the basic danger of nuclear power exists in the possibility of radioactive contamination at each point along the nuclear fuel cycle.

In the second half of the nuclear energy session, the risks of radioactivity on the human body were pointed out. The human body is exposed to a natural amount of radiation, but more can be received due to accidents of nuclear power plants. The problem of radiation includes exposure to alpha-rays, beta-rays, and gamma-rays. In the human body, these induce cancer, leukemia, and mutations.

Nuclear power is just like a double-edged sword, because the energy is very useful and important. Yet, if we misuse this energy, not only human beings, but all living things will be damaged by it. An accident larger than the Three Mile Island incident may occur. Therefore, it is imperative to carefully study and weigh the risks of nuclear energy, and not only consider economic benefits. If the environmental disruptions outweigh the economic benefits, then we should choose alternative sources of energy.

When one considers the future wealth and security of our two nations, the issue of energy must be counted as being of prime importance. It is through the productive utilization of cheap energy that each nation has achieved such material standards of living. We have seen that this industrialization is all too frequently followed by environmental destruction. Together our nations face the problems of a limited supply, and a voracious appetite for energy. Man must proceed with caution, and with global consideration in planning against this potential crisis. The costs/benefits of a clean environment should be considered along with the costs/benefits of material wealth. The limits of our non-renewable resources, although not exactly known, are most certainly inevitable -- supplies of oil and natural gas are projected to last 25 years at the present levels of consumption. The supplies of other sources, such as coal and shale oil, are larger but these are more environmentally destructive. Our only solution to this problem is in working together to develop the technology needed to use our continuous sources of energy in a manner that is environmentally safe and economically feasible.

Our final topic of this table was environmental assessment. Recently, environmental assessment has received much public attention. However, it has not been formally institutionalized. Environmental assessment is predicting effects of a construction project by conducting prior research and by considering several alternatives. While environmental assessment is being done in the United States, there are only rare cases of this being done in Japan. In these cases, it is done on a local, governmental level, without a federal base. In other words, environmental assessment in Japan actually exists only on a small scale.

There are many reasons why environmental assessment is not legalized. There are strong objections from the Ministry of International Trade and Industry, and business enterprises, arguing that if they adopt environmental assessment, many plans may not be realized. But this argument seems groundless. Another problem of legalizing this environmental assessment is the question of how citizens will participate in the planning. MITI and the business enterprises are afraid that if they organize a public hearing, people from all over Japan will attend it, possibly becoming emotionally involved. This claim may be justified in the sense that since Japan does not have a true public hearing system (the present system is only ceremonious), people do not know how to make use of such a system.

We must keep in mind the purpose of this public hearing system; that it is not to get citizen agreement, but to get their understanding by exchanging opinions. Though this environmental assessment is ideal, we must exert ourselves to realize it by raising citizens' consciousness.

FIELD TRIPS

1. THE TAMA RIVER

To explore the effects of a large population on a typical Japanese river, the members of the Environment Table made three visits to different sites along the Tama River. The first stop was in the Hato-no-su Valley, near the headwaters of the Tama River. The stream was about 5 meters wide, and rushed down between boulders within a deeply carved gorge. We waded in the river, occasionally stopping to wash our faces and hands. No one, however, thought of drinking this water even though it appeared to be clean. Personal litter was scattered here and there affecting the aesthetics of the area but not of the water in the stream. The beauty, temperature, and relative cleanness of the Hato-no-su Valley were a welcome relief from the Tokyo area.

After the first stop at Hato-no-su Valley, going further downstream along the Tama River was a disappointment in terms of environmental control. We made a brief stop at the Ōme Water Park area. The river in this area was relatively clean and there were people fishing. Yet, compared to the Hato-no-su Valley area, more sites of trash were seen along the river banks. Unfortunately, a more sophisticated method of analyzing the water was not available to us, so we relied solely on our senses. It is interesting to note that none of us were willing to go into the river and wash our faces even though the water seemed clean. Going further downstream, we checked the water conditions around the Komae City area. More visible signs of pollution were noticeable -- there was trash lying around, the water in the river was more turbid than the Ōme Water Park area. Although people fished in these

areas, we were informed that no one ate these fish. This accounted for the sight of dead fish lying on the river banks. The last stop was the Rokugo Bridge area. This site was the farthest downstream we went along the Tama River. However, this area contains water which is of slightly better quality than that of the Komae City area. It was explained to us that this was due to the tidal action of the salt water coming in from the Tokyo Bay which washes away some of the pollution. In addition, we were able to observe land use of the river bank areas. Recreational facilities here included a golf course and a baseball diamond, to which some local citizens complained of being deprived of simply enjoying the river and the land along it.

2. KOMAE CITY

On August 2, we went to Komae City and met two students who were involved in the protection of nature along the Tama River. We talked with them about their citizen movement activities while viewing the river around Komae City.

Their group consists of 100 people, most of them being college students. The main work of their group, is to teach people to love and enjoy nature by holding monthly meetings and sending newsletters. Therefore, we can say that this is a naturalist movement.

They pointed out that the government has regarded rivers only as a passageway for sewage and a medium for transportation. They stressed that this general philosophy must be changed in order to prevent further deterioration of the environment. Their movement has succeeded so far in the improvement of the use of the river banks. They have managed thus far to halt construction along the river banks that would destroy the flora and fauna of that area.

3. SAKAI DRINKING WATER TREATMENT PLANT

Having spent most of the day outside observing the environment, we all enjoyed the chance to sit and listen to the director's explanation of the Musashi Sakai Drinking Water Treatment Plant. This facility is the largest of the four plants in the Tokyo area which use the slow sand filtration process. The remaining seven Tokyo plants use the rapid filtration process. The main source of water for the Sakai plant is Lake Tama. The water flows from here to the Murayama-Yamaguchi Reservoir via the Tama River. Utilizing gravity, it comes from here to the water treatment plant through underground tunnels; no mechanical pumps are needed. The six million tons of water, processed here daily, equals 5 % of all Tokyo's water.

The slow sand filtration method uses the biochemical cleansing action of green algae and micro-organisms, while the rapid filtration method uses a more strictly chemical

approach. The purification at the Sakai plant takes place in the 20 large storage tanks. The water flows through underground ducts into the tanks, where green algae and micro-organisms consume the bacteria in the water and the impurities precipitate out through the layers of sand, gravel, and stone. The slow sand filtration process is environmentally superior to the rapid filtration system. No waste water is readmitted to the biosystem and since the power supplied is largely manpower, there is no incidental pollution resulting from mechanization. There is the additional advantage that this water doesn't have the odor and "musty" taste of water processed by the rapid filtration method. The equality of the water is evidenced by its use at the Sapporo Beer Factory and the New Otani Hotel. The disadvantage of this plant is the slow rate of processing, the high requirement on manual labor (the sand must be manually removed from the tanks and washed once every twenty days), and the rate of processing of 4-5 m² daily, which is only .25 % the rate of the rapid filtration method.

4. SHIBAURA SEWAGE TREATMENT PLANT

On August 2, we visited the huge Shibaura Sewage treatment plant. As we crossed the grounds to get to the administration building we saw the aeration tanks, and rows and rows of secondary sedimentation tanks. The smell was not as bad as one might have expected at a sewage plant. This was because the primary sedimentation tanks were underground.

In a fair sized, fully automated auditorium, we were shown a slide show about the history of sewage and the operations of a modern sewage treatment facility. After the show, an officer of the Shibaura plant explained to us the operations of this particular plant with the aid of a color coded diagram of the plant.

Shibaura is one of 8 plants that treat 68 % of the total sewage in the Tokyo area. The remaining 32 % flows untreated into the Tokyo Bay. Shibaura, which treats 12 % of the sewage produced by the 23 wards in Tokyo, employs 180 people. The plant is equipped with primary and secondary facilities and chlorination tanks. The water leaving the plant is clean enough for industrial purposes but not for drinking. It is used for such things as toilets and the washing of the "Bullet" trains. A tertiary system is needed in order to improve the water quality for drinking purposes. The officer explained to us that the major disadvantage of the tertiary system, is the high cost of maintaining such a system. The technology for it is available and was utilized in Skylab. A neighboring Sewage plant has initiated a pilot program to weigh the costs and benefits of the tertiary system. The officer informed us that, ultimately, it is up to the people to decide how much they are willing to pay for their water.

5. OSAKA SCIENCE AND TECHNOLOGY CENTER (OSTC)

On a Kansai field trip, we visited the Osaka Science and Technology Center (OSTC). The purpose of the OSTC is to promote projects concerned with science and technology, and contribute to the progress of science and technology in Japan. We saw many exhibitions, for example: an atomic power plant model, a solar power plant model, and a water treatment machine model.

These models were very impressive, allowing us to visualize what we've learned from books. For example, we had known in general terms how electricity is produced in an APP, but we were able to understand the process much more completely to see the model.

We were surprised to see noise screens which prevent noise from coming inside, because it was really effective. When we shut the window, we didn't hear any noise outside. However, we had a feeling that some of the exhibitions were just advertisements, because explanations were like a commercial message. But most of them were very informative and understandable. We hope this OSTC center will contribute to the progress of science and technology not only in Japan, but also in the world.

CONCLUSION

In concluding, we'd like to extend our thanks to the Environmental Agency in Japan and the Environmental Protection Agency in the U.S. for bountifully providing us with free information, to the director of the Murasaki Water Treatment Plant and members of the staff of the Shibaura Sewage Treatment for the explanations of their facilities and to the Tama River Nature Protection Group for taking the time to explain their activities and show us the river area. We'd like to record some of our impressions: Miura-san struggling to translate the technical explanation of secondary sewage treatment, of standing on a bridge over the Tama River observing the pollution and hoping that the other half of the group didn't get lost forever, of Hongo-san hanging on the water pipe demonstrating a cicada, of all eight of us escaping the tensions of a new situation, of the refreshing water of a remote spot appropriately named Dove's Nest. We agreed that this year's sessions and field trips were interesting and well-organized. The problems of energy were an important part of our discussions, and might be the focus of next year's table; the details however, should be decided by next year's group. It is important that a sense of academic purpose be maintained in the table discussions but more important, that the warmth, support and friendships of the sort that we discovered, be remembered as the main purpose of this conference.

INTERNATIONAL RELATIONS



Thomas Bodley
Yolanda White
Martin Miszerak
Cara Holland
Stephen Moss

Takashi Oka
Masahiro Okamura
Hiroshi Kusaba
Misako Minamihashi

INTRODUCTION

The discussion centered on two major themes -- economics and security matters. Beginning with a presentation on the postwar development of our bilateral trade relationship, we moved to a discussion of the current climate of overall U.S.-Japan relations. One specific issue -- U.S. imports of Japanese color TVs -- was examined in some detail.

The problem of perceptions and misperceptions were given special attention during each session. It was noted by the participants that each nation's view of the other -- accurate or not -- is most often responsible for guiding the course of the partnership. Particular care was taken to consider security issues in recognition of the fact that Japan is often criticized for ignoring security matters and stressing economics in the formulation of her foreign policy.

U.S.-JAPAN TRADE FRICTIONS

Since mid-1977 U.S.-Japanese economic relations have been in crisis -- crisis caused by the huge, bilateral trade imbalance in Japan's favor: \$8.1 billion in 1977 and \$11.6 billion in 1978. The trade imbalance has persisted despite the rapid dollar depreciation. The failure of dollar depreciation to correct the imbalance has shed doubt on the efficacy of floating exchange rates as an adjustment mechanism.

The cause of the trade imbalance are both cyclical and structural.

In the short run, the most important factor determining exports and imports is the business cycle. Since the deep recession of 1974-75, Japan has been growing more slowly than in the past, while the U.S., more rapidly than in the past. It is inevitable that such

cyclical disparities lead to deterioration of the bilateral trade balance. Largely in response to U.S. pressure, reduction of the trade surplus became a priority issue for Japan's economic policy in 1977-78. To achieve that goal, she embarked on massive stimulation of the domestic economy and by early 1979, the trade surplus narrowed significantly.

Macroeconomic policies, however, cannot be expected to completely wipe out the bilateral trade imbalance. U.S.-Japan trade has certain built-in asymmetries, which tend to produce a persistent Japanese surplus. The most serious problem is the asymmetrical composition of each country's exports. Most of U.S. imports from Japan are manufactured goods, while most of U.S. exports to Japan are raw materials and agricultural goods. Since price and income elasticities of demand for finished products are generally higher than for primary products, the asymmetrical trade composition tends to favor Japan.

A long-term solution to the trade imbalance must involve a fundamental reorientation of both economies. Japan must become more import-oriented, while the U.S. more export-oriented. Macroeconomic policies can only be effective on a short term basis.

U.S. IMPORTS OF JAPANESE COLOR TVs: CASE STUDY OF A TRADE PROBLEM

In the 1970s, a particularly troublesome aspect of overall U.S.-Japan trade relations has been the structural adjustment problems faced by American color TV manufacturers in the face of low-cost imports from Japan.

From 1971 through 1975, American imports of color TVs from Japan averaged approximately 1.06 million units per year; but in 1976, they jumped nearly 150 percent to 2.53 million units. In May of 1977, President Carter signed an Orderly Marketing Agreement (OMA) limiting imports of color TVs from Japan to 1.75 million units per year until June 30, 1980.

Beginning as early as 1968, with the filing of the yet to be resolved dumping case, American firms have charged that the Japanese penetration of the American color TV market has caused widespread layoffs, declining profits, and foreign takeovers among domestic TV firms. They further allege that the approximate 40 percent U.S. market share occupied by Japanese color TV imports and the ensuing injury to American firms resulted from 'unfair' trade practices, including dumping and invoice fraud.

It is the Japanese view that American TV firms are suffering at the hands of Japanese color TV firms because they have made serious marketing mistakes -- such as avoiding the private label market -- and have failed to adopt technology developed in the U.S. Moreover, Japanese spokesmen observe that American firms would be well advised to devote their resources to improving technology and productivity, rather than spending so much time and

money on lawsuits against the Japanese firms.

Beyond the technical issues of dumping, it appears as though the Japanese consumer and the American producers have suffered because of the dumping of Japanese TV's in the U.S. Unfortunately, a more detailed analysis will have to await the availability of data currently gathered as evidence in lawsuits and grand jury investigations.

Japanese TV firms are now in the process of shifting their American export capacity to the U.S. in order to side-step the OMA and possible tariff increases. Accordingly, most color TV's made by Japanese firms in the U.S. market, will soon be made in America.

Other American industries, notably semiconductor and computer manufacturers, view the TV case as a fait accompli, and are hoping to learn from the 'mistakes' made by American TV manufacturers so as to survive the expected Japanese invasion of the 'knowledge-intensive' market.

UNITED STATES-JAPAN RELATIONS: WILL THERE BE MORE OF THE SAME?

Previous Japan-American Student Conferences have dwelt on improving U.S.-Japan relations: for example, increasing trade, exchanging technical information, and broadening understanding between the two nations. In view of the present "energy crisis" and the rapid decline of future energy supplies, it is important for both nations to realize that they cannot have "more of the same": they cannot continue to consume metals and fossil fuels at a sustained or increased rate in the future.

While it is true that the recently concluded "Economic Summit" ("Energy Summit") held in Tokyo in June 1979 did produce a tentative agreement that Western industrial nations and Japan should try to reduce their total consumption of crude oil, that accord also rests upon the belief that conservation is the key to maintaining sustained levels of economic growth for the participating countries. A major fallacy of conservation programs at present is that they are all voluntary. As is evident by the disappointing results of the conservation efforts in the United States, most Americans are unwilling to believe that a severe energy shortage is imminent, even though, over the past year, gasoline prices have increased by 40 %, and undoubtedly will continue to increase in the future. Despite even the optimistic tone of the "conservation agreement" made among the industrial nations in June of 1979 (Tokyo), cutbacks in oil consumption to 1977 levels until 1985 will only extend oil reserves a mere 1.4 years.

There has been considerable attention given within the industrialized, countries to the development of alternative sources of energy. In fact, both President Carter and Prime Minister Ohira have each proposed "Energy Plans" for their respective countries based on

conservation and utilization of alternative sources of energy for future energy use. Three of the most widely discussed and researched energy alternatives are coal liquification, nuclear power, and solar energy. In their present state of development, none of these are viable alternatives as future energy sources. Much more research needs to be accomplished in the development of these energy sources in order to sufficiently iron out the environmental, social and financial problems associated with such alternatives.

Doomsday is not imminent, but it is important to realize that fossil fuels provide more than 95 % of the energy needs of the industrialized countries, and the supplies of the much needed fuels are being depleted quite rapidly. It is estimated that at present rates of consumption, both oil and natural gas reserves will be exhausted around the year 2000. The depletion of resources will certainly have a devastating effect on many industries, especially the automobile industry. Inflation within the industrialized countries will become a more serious problem as the price of natural resources increases. It is therefore vital for both the United States and Japan, and other industrialized countries for that matter, to accept the fact that they cannot have "more of the same": increased rates of growth with slightly reduced rates of consumption. As Sheik Ahmed Yamani said while addressing the Council of British Shippers in June 1979, "there may develop a world oil crisis that would make the current problems seem like a passing event of trivial consequence."

I therefore urge all the JASC participants concerned with relations between our two countries to direct their attention in future conferences to a reexamination of the assumption they make about what might be a more realistic basis for trade and diplomacy than the nearly absolute belief that we can have "more of the same."

U.S.-JAPAN SECURITY INTERESTS: SOME THOUGHTS ON THE FUTURE

To a careful observer of world affairs, the international environment is undergoing a major transformation. The past decade of rapid changes in all of Asia compounded by the recent upheavals in Southeast Asia, and the unabated North-South conflict have complicated the traditional balance of power. The world is clearly moving from a bi-polar to a multi-polar structure, with implicit changes in store for the traditional US-Japan security arrangement, exemplified by the Mutual Security Treaty (MST).

It is unwise to assume however, that Japan will play the role of junior partner indefinitely. Japan's national self interest -- the critical need to maintain unencumbered access to its sources of raw materials -- will undoubtedly encourage it to step outside the existing security framework. Japan strongly desires to be independent of any one country.

Many prominent Japanese, even those who support the MST, as well as a growing

number of Americans, foresee problems with the present security arrangement. Defense analysts fear "worst case" scenarios, in which the U.S. would be unwilling or unable to defend Japan's self-interest. Possible situations include:

- 1) Oman, Saudi Arabia or Iran close the Straits of Hormuz to oil tanker traffic.
- 2) North Korea launches a preemptive attack on the South.
- 3) A new war between the PRC and Vietnam.
- 4) Hostilities break out between the USSR and the PRC.
- 5) Malaysia and/or Indonesia close the Straits of Malacca to oil tanker traffic.

The new Japan White paper on Defense (1978) reflects these uncertainties. The defense posture is more open-ended and flexible, thus paving the way for the possibility of Japanese rearmament on a large scale than ever before.

Japan's dependence on external sources of raw materials, the growth of the Soviet Pacific Fleet will lead Japan toward a concentration of its efforts on building a larger Maritime Self Defense Force. Thus, Japan will assume a larger role in protecting its sea lanes against possible disruption.

Specific recommendations, include the development of:

- 1) A larger number of ships, but lower cost destroyers, frigates and minesweepers, not larger, easier to destroy vessels.
- 2) Emphasis on qualitative improvements in R & D, including defense systems and early detection equipment.
- 3) Greater anti-submarine capability.

In summary although sophistication is the current trend in naval R & D, simplicity, reliability, standardization and modularization should be stressed. Americans are confident that any such projected program would not be contrary to good U.S.-Japan relations.

JAPANESE AND AMERICAN PERCEPTIONS OF THE MUTUAL SECURITY TREATY (MST) AND THE POSSIBILITY OF A NUCLEAR ARMED JAPAN

The Mutual Security Treaty was one of the most important products of United States foreign policy in the 1950's to contain the communist threat. Can a Treaty born in the cold war era continue to be meaningful in the seventies when the relations between the major powers in East Asia have improved (with the exception of the relations between China and the Soviet Union)? Has the Treaty lost its purpose?

Americans admit that although containment is no longer a goal, the Treaty has special relevance to other problems, such as tensions on the Korean and Indo Chinese peninsula. However, there is some doubt as to whether the United States should continue to be com-

pletely responsible for these problems. Americans have increasingly criticized the Japanese tendency to concentrate solely on economic matters and believe that Japan should assume more political responsibilities. Americans feel that Japan owes them a debt for the post war economic help it received and should stop "free riding" and "share more of the burden."

The Japanese are sensitive to the opinions expressed by the Americans and have been re-evaluating their policies. Bernard Gorden cites the new political direction envisioned by the Japanese as stated in the latest white paper put out by the Ministry of Foreign Affairs. The latest white papers on defense show that more emphasis is being put on making the Self Defense Forces more effective in the wake of an increasingly formidable Soviet military capability. These changes are not the result of a feeling of indebtedness to the United States, but the result of Japan's belief that the United States want Japan to become more independent. In addition, the Japanese do not believe that the MST entitles them to a "free ride." On the contrary the bases allowed by the Treaty occupy valuable real estate in land-short Japan.

Even though Americans criticize the present defense arrangements, most do not feel that an independently, nuclear-armed Japan would be inherently stabilizing for the East Asian region for China and the Soviet Union would commence massive campaigns to counter balance a perceived threat from Japan. Southeast Asians would be apprehensive about a militarily-oriented Japan with memories of the East Asia Co-prosperity Sphere still fresh in their minds. As a result the Americans would prefer that the defense burden in East Asia be shared, rather than shifted to Japan completely. Most Japanese do want the MST to continue because they recognize that any increase in military expenditures would divert monies from other projects designed to improve the life of the Japanese people. The Japanese prefer that the nuclear umbrella provided by the Security Treaty stay intact and do not want to develop nuclear weapons.

Even if Japan did decide to go nuclear, the country would encounter some formidable logistical problems. There would be a problem in making sure the reactors are safe in the earthquake prone country. Any small nuclear capability would increase the possibility that Japan would be attacked since she would be shedding her pacifist posture. Furthermore, Japan would be crippled by any nuclear attack because of the concentration of the population into a few areas along the coast. In addition even though Japan has made a great scientific progress, the country would still have to perfect guidance and reentry technology if it decided to become nuclear. (see Harrison, Widening Gulf).

It is hard to guess the direction Japan will follow in the future. Most likely, because

there exists strong sentiment against nuclear weapons (Japan is the only country in the world which has experienced nuclear devastation.) the MST will probably stay intact. However, the conventional forces will probably be made more effective especially in reconnaissance and technology and naval strength. Furthermore, the country will continue to function as a model for those countries which believe that peace should dominate relations between states rather than the capacity to exercise force. Finally, a more responsible Japan will not necessarily mean a return to militarism, but a Japan passionately concerned with maintaining security and peace in East Asia.

FIELD TRIPS

1. MITI

It was our great pleasure to discuss trade issues with Mr. Matsuda, the former head of the International Trade Bureau, and Mr. Naotake Nobuhara, the reporter covering MITI for the Sankei Shimbun. We realized in the discussion that there were important differences in views on trade issues between the Japanese and American delegates. The Japanese emphasized efforts made by the Japanese government to facilitate access to the Japanese market, while the American delegates emphasized the still existing trade barriers. The Japanese want the Americans to make greater efforts to sell in Japan. The Americans, on the other hand, complain about Japan's non-tariff barriers, and the complexity of the Japanese market, which even Japanese newcomers must cope with.

We believe that the discussion with the MITI official has enabled us to recognize the factors which are necessary to improve the trade imbalance between our two countries.

2. THE DELEGATION OF THE COMMISSION OF THE EUROPEAN COMMUNITY

On August 2nd, our table had the unusual opportunity to meet with Mr. Wilkinson, Deputy Head of the EC office in Tokyo. The topic of the discussion was primarily E.C.-Japan trade relations.

It was interesting to observe the parallels between E.C.-Japan and U.S.-Japan trade frictions. Mr. Wilkinson particularly stressed the mercantilist nature of the Japanese economy. Specifically, he emphasized that no industrial nation enjoys balanced trade with Japan. He wondered sarcastically whether or not this was merely an accident of history. In reference to the North-South problem, Mr. Wilkinson noted that Japan has been very reluctant to buy industrial goods from developing nations. Inasmuch as E.C.-Japan relations have no security component, the delegates observed in Mr. Wilkinson's presentation,

a toughness not usually seen in statements made by U.S. officials.

3. MINISTRY OF FOREIGN AFFAIRS

On August 2nd, 1979 we talked to the following officials concerning U.S.-Japan relations; Mr. Hiroshi Fukuda - Director of the First North American Division, Mr. Okamoto - Deputy Director of the First North American Division, and Mr. Konishi - Deputy Director of the Second North American Division. They first talked about the U.S.-Japan trade relationship, noting that the balance of trade deficit has decreased in April and May, and this has led to decrease in the tensions between the two countries. A question was asked concerning whether the Nixon Shocks of the early seventies, negatively affected Japanese perceptions of the United States as a dependable ally. Mr. Hiroshi remarked specifically on the soybean embargo. During the last decade, the United States has been the main supplier. However after the embargo, there was some concern as to whether the United States will remain a long term ally. Mr. Hiroshi was of the opinion that the embargo did not benefit the United States and "it was really silly."

On the question as to whether there are any significant changes in Japan's defense matters, the officials pointed out that 68 % of the public was in favor of leaving Japan's special relationship with the United States intact. It was stated that the security of Japan is linked with the security of the East Asian region, but the Mutual Security Treaty does not oblige Japan to actively defend any part of East Asia. The United States, on the other hand has such an obligation. It was emphasized that Japan should rely on peaceful means of diplomacy, such as giving aid to the Southeast Asian countries, (Fukuda Doctrine), rather than forceful means of diplomacy.

4. DEFENCE AGENCY

On August 2nd, our table met with Mr. Odagaki, chief of the Japan Defence Agency's Research Section. The informal meeting proved most interesting, because Mr. Odagaki spoke candidly with us about the future of Japan's defence policy. Speaking from his own position, and not as a official spokesman, he explained the current climate of defense formation within Japan.

Specifically he spoke of the need for Japan to be able to cope with changes in the international environment and their affects on the MST between Japan and the U.S. The topics were as follows:

- 1) Current Defence Policy of Japan
- 2) The Status of the MST

- 3) Japan's fears of Soviet Naval Buildup
- 4) Japan's possible problems with Southeast Asian Countries in the event of a larger rearmament program.
- 5) Resource Security Problems

5. MR. SHIZUO SUZUKI

On Aug. 14th, we met Mr. Shizuo Suzuki, the research associate of the Center for Southeast Asian Studies of Kyoto University. He made a few general remarks about the transition of the political climate in Indochina. Basically, he explained the increasing Vietnamese influence in the region, and how it relates to the Sino-Soviet confrontation.

His points were as follows:

- A) Historical Trends
 - 19th century to the period of the Vietnam War
- B) Status Quo
 - 1) Unified Vietnam
 - 2) Vietnam-Cambodian Conflicts
 - 3) Sino-Vietnamese Conflicts
 - 4) Sino-Soviet Confrontation

After the Indo-China War, the new order had not yet been established in the area, and each incident we discussed seems to reflect the regional movement, as well as the whole direction of this new stabilization.

CONCLUSION

It was generally agreed that Japan's bilateral surplus with the U.S. will not continue at the 1978 level, but that some surplus will remain, due to structural problems in the trading relationship. It was also agreed that even though most of the formal trade barriers have been removed, certain informal barriers remain in Japan. Further, the delegates recognized that many American businessmen face a psychological barrier, believing that it is impossible to crack the Japanese market. This belief is an example of the pervasive influence in the U.S., of the so-called 'Japan, Inc.' argument.

A fundamental change in perception of Japan's security needs was noted by the American delegates, and was supported in discussions with top officials of both the Ministry of Foreign Affairs and the Defense Agency. Japan is at a turning point in defense policy, and while the Defense Agency clearly desires some degree of military buildup, the Japanese delegates concluded that Article IX of the Constitution, the much publicized

nuclear allergy, and the psychological one percent GNP barrier on defense spending will be important considerations. The American delegates strongly questioned the importance of these considerations.



MINORITIES



Karen Narasaki
Ellen Mizell
Stephen Fuller
Amy Sing

Keizo Tatsukawa
Yuta Harago
Seishi Hinada
Etsuji Okamoto
Masami Yoshida

INTRODUCTION

The resolution of problems confronting minorities is not a task easily accomplished. Discussion of minorities and their problems is one way of opening pathways towards understanding and resolution. In the context of mutual understanding between Japan and the United States, the Minorities Table discussion focused on the similarities and differences of the minority problems facing the two countries. The foundation of our discussion rested upon an accepted definition of minorities. We defined minorities as "any group of people who suffer from prejudice or discrimination or deprivation of their civil rights on the basis of racial, ethnic, class or sexual differences." After agreeing upon a definition of minorities, we discussed the Japanese problems of Koreans and the Burakumin, and the American problems of Chicanos, Asian-Americans, and Blacks. The end of the discussion was left for Reverse Discrimination in the two countries.

KOREANS IN JAPAN

We must consider the Korean residents as one of the minority problems in Japan. According to the Immigration Office research of April 1, 1977, there were 647,156 Koreans living in Japan, which is about 85 % of all foreign people in Japan. Among those Koreans, only 20 % are first generation, who were born in Korea and came over to Japan. The other 80 % belong to the second and the third generations who were born in Japan.

(a) History

During the Edo period (1603 - 1868), Japan closed her doors to the outer world for

some 250 years and had diplomatic relations with only Holland and China. After the Meiji Restoration, Japan tried to catch up with the developed countries, because she was so far behind due to her isolation. Around 1900, Japan gained confidence after winning two wars, and annexed Korea in 1910. Although only 4,000 Koreans were in Japan at that time, the population increased rapidly. Many Koreans were brought to Japan against their will, to support the military needs during the two world wars, as miners or factory workers. It is estimated that 2,100,000 Koreans were in Japan by August 1945. More than half of them went back to Korea soon after World War II, but the rest of them remained.

(b) Discrimination

Although Koreans were originally brought to Japan against their will, presently, 80 % of them were born and raised in Japan. Nevertheless, they are treated as foreigners. They have to carry Certificates of Alien Registration with them at all times. As Japan is a blood-oriented country, they can never become Japanese nationals, even though they were born in Japan, and no matter how long they have lived in Japanese society. The Koreans are excluded from the enjoyment of certain welfare facilities and programs, even though they are required by law to pay the same taxes as Japanese citizens. They are not able to become civil servants or teachers at public schools simply because they are not Japanese. Japan does not consider foreigners as suitable for public servants, who practice public power and make national opinions, according to the statement of the National Personnel Authority.

(c) Prejudice

Prejudice against Koreans still remains among the Japanese, especially among the older generation, who do not receive enough democratic education. We can easily see this kind of prejudice in employment and marriage practices. It is almost impossible for them to work for enterprises, big companies, or government. The ordinary Japanese do not like their children to marry Koreans.

(d) Conclusion

Judging from the historical background and their present situation, we hope that the Koreans will be given the same rights as the Japanese citizens. We also feel that ordinary Japanese should be educated properly and sufficiently, so that a better understanding of the Korean situation can be achieved.

ASIAN AMERICANS

Asian Americans are one of the smallest minority groups in the United States. This may be attributed both to discriminatory laws of the past which excluded them from entry and citizenship in the U.S., and their choice of a sojourner status. Now, being legal American citizens, they should not follow their sojourner ancestry. No longer can they look to Asia as a refuge from American society. They should not, however, give up their Asian ways and values.

Our discussion centered on the Chinese and Japanese Americans for they compose the two, most predominant groups of Asian Americans. It was not until World War II and post-war period that formal deinstitutionalization of racial prejudice against Asians was started. Within the past 34-36 years Asian Americans have made considerable progress (a highlight being the great civil liberties movement in America during the 1960s). This progress may well be attributed to the fact that they have (as has been the Asian philosophy for several millennia) availed themselves as much as possible of the educational opportunities open to them. Unfortunately a higher education does not always command a better job. In fact, the Chinese, in 1976 formed the most poorly paid group at comparable education levels.

Another problem facing most Asian Americans is the continuing stereotypes which are evident in the public media and employment practices. It is the responsibility of educational institutions to raise the image of the Asians. Also it is economically and socially necessary for those who have concentrated into a certain, few occupations to disperse into other lines of works.

Because Asians constitute one of the smallest minority groups in the United States they are often edged out by the more vocal activists and numerical stronger minorities. By lowering their sights and accepting employment beneath their qualifications so that they need not be unemployed, or have to apply for welfare, they have been overlooked, ignored, or bypassed by government programs. In order to be fair, the government must look beyond the unemployment figures and interpret them in conjunction with the cultural background of the group involved.

Whether it is through education or legislation, the majority and the government must give support to the minority if the needed social change is to occur.

CHICANOS

Chicanos (Mexican-Americans), with an official population of 7.2 million, are the second largest minority group in the United States. Their numbers are increasing at an

amazing rate due to massive immigration (legal and illegal). 90 % of the Chicano population is concentrated in the five Western States of Arizona, California, Texas, Colorado, and New Mexico.

In the late nineteenth century, the Treaty of Guadalupe-Hidalgo made the Southwest part of the United States, and guaranteed to Chicanos, the civil rights that all other American citizens enjoy. Despite this fact, Chicanos have been deprived of their rights to fair and equal treatment in the areas of education, property rights and due process of law.

The large Chicano presence in the Southwest is beginning to command political influence, and they are determined to enter mainstream of America without losing their language and culture. However, they must overcome many other problems such as poverty, poor education, urban gang fighting, police brutality, and discrimination.

Only 8.5 % of the Chicanos are farm workers. Over 80 % live in cities, the majority of them concentrated in barrios. Their median income is well below those of non-Hispanic people and nearly 19 % of them live below the poverty line.

The hopes of the Chicanos, lie in the education of their youths. Close to half of their population is under 18 years old. However, the median number of years of schooling is 8.8, as compared with 11.2 for Anglo-Americans. In some areas, the dropout rate is as high as 50 % because of poverty, discrimination, and language difficulties. The Chicano community has been organizing politically, in order to work out all these problems and pressure the government into keeping the commitments it has made.

BURAKUMIN

There are 3 million people called "Burakumin" who still suffer from discrimination and prejudice. They were called "eta" or "Hinin" in the Tokugawa period, and classified as outcast, above which were warriors, farmers, craftsmans, and merchants. Whether they were masterless samurai, wandering entertainers, or healers, all were forced into degrading jobs, such as leather working or the disposal of dead animals. After the Meiji Restoration the four classifications and the outcasts were abolished and the Japanese constitution declared the equality of each individual. However, the invisible discrimination and prejudice remains in the fields of employment, education, social welfare and marriage. Along with rapid industrialization, buraku people were used for cheap labor. We mainly discussed whether buraku people should maintain their identity or not. We can find no difference concerning their race, ethnicity, or culture, other than the fact that they once had been considered as the lowest-status people and had been discriminated. We came to agree that they need

to possess their identity to fight against discrimination, and to achieve an equal standard of living and higher education like other Japanese. To achieve this, they should be proud of themselves and maintain their identities, because the alternative is to be ashamed of themselves and hide their identities which in itself is mental torture, and would be no help in eliminating the discrimination. But how can they be proud of the fact that they have been discriminated against? We realized that at least there is nothing to be ashamed of, having been discriminated against, because the lowest status was merely the result of the policy of the Tokugawa government and it was a classification on the part of the authorities. It is nothing to be proud of or ashamed of, if they were ranked as the highest such as samurai, or as the lowest, such as the eta or hinin. We also discussed whether they should stick to their identity after the visible discrimination is eliminated, but the prejudice still remains. We came to agree that it is not "they should" or "they should not" that matters, but that there would be no need to stick to their identity once equality of employment, education, social welfare, etc. is achieved. We hope that in the future somebody will come up and say "I'm from buraku," only to receive the answer "So what?"

BLACKS

Black Americans constitute 12 % of the American population. Their problems were discussed first, from a historical perspective. The origin of slavery in the U.S. was presented and then the discussion was opened by inviting questions from the Japanese delegates. In this way, information about the end of slavery and the vice of segregation in the South was brought forth. The movement of Black Americans to the cities of the North around 1900, was outlined and compared with the waves of overseas immigrants who had come to the same cities earlier.

Finally the discussion moved to more recent times and to the civil rights movement of the fifties and sixties. Here the point of affirmative action by the U.S. Federal Government was raised and traced back to President Kennedy's Executive Order. The U.S. Federal Government, in contrast to that of Japan, seems more willing to help minorities. However, in both Japan and the U.S. the minorities had to organize politically to push the government into action.

Other similarities and differences to the problems in Japan had been mentioned in earlier discussions. The Black Americans were most frequently compared with the Buraku-min of Japan, but much emphasis was placed on the visibility of the American racial problem as opposed to the invisibility of discrimination by family origin.

Some attempt was made to consider the complexities of the racial question in the U.S.

For example, how regional rivalries, such as that between North and South, make it difficult to achieve the same level of economic and social integration everywhere, was discussed.

REVERSE DISCRIMINATION

Reverse Discrimination in the U.S., as symbolized by the Bakke case, clearly shows a dilemma between the necessity of preferential treatment for minorities and the spirit of the constitution which guarantees equal opportunity to everyone. However, in Japan, Reverse Discrimination refers to Buraku facilities which are better equipped than facilities in ordinary areas; due to the strenuous efforts of the Buraku liberation movement.

Reverse Discrimination in Japan is not so difficult as in the U.S., because Buraku facilities are not necessarily meant for the sole use of Buraku people. Since the improvement of facilities should be common goal of all the people, there is really no conflict of interest. However, the problem of reverse discrimination in Japan is intensified by the confrontation between two organizations of liberation movement, the B.L.L. and Japan Communist Party. JCP's organization claims that this is a case of reverse discrimination, and the B.L.L. believes that it is not. It appears that the JCP is criticizing for the sake of criticism. We doubt if this criticism can contribute to the improvement of the Buraku situation. In fact, this controversy only serves to weaken the movement towards a solution.

FIELD TRIPS

1. KOREAN CHURCH

In Tokyo we visited two places to further our study of Koreans in Japan. First we went to a Korean Church in Mikawashima to meet Mr. Yungbae Yang, who has been working in Japan as a Reverend for three years. We discussed the problems of employment, marriage, naturalization and social security. He mentioned several examples of people who suffered from discrimination.

We were surprised at the fact that entrance examination for the National Universities admitted only a few Korean students per year. Some Koreans were not admitted to the Universities even though their point score was higher than other Japanese. Another instance is the case of a mixed marriage. If the child has a Korean father and a Japanese mother, then the child is considered to be illegitimate. The Reverend told us of a case that a Korean father left his family because the children wanted to hide their Korean descent.

The Reverend felt that discrimination was based on a part of human nature which

tended to make people stick together and fear those who were different from them.

2. KOREAN SCHOOL

We also visited a Korean school (elementary, junior and senior) in Shinjuku and had a talk with Mr. Kobayashi, who is teaching Japanese there. Even though he himself is Japanese, he knows the problems through his experience of seventeen years. We were mainly talking about ethnic education of the school, identity as Koreans, and his personal problems as a teacher.

In their school, in addition to the ordinary curriculum, they are teaching Korean language, history and culture to the students. The purpose of this ethnic education is to teach them pride, confidence and awareness as Koreans. One of the biggest problems of the school is that people do not have the qualification to go to national universities if they graduate from this school.

At present there are two organizations for Koreans. One is for North Koreans and the other is for South Koreans. The ideology of the two groups differ and they often criticize each other. The North Korean group is interested in remaining separate as Koreans. The South Korean group is striving to maintain their Korean identity, but also to assimilate into Japanese society. This fact makes it difficult to unite all the Koreans into one group and make a strong movement against discrimination.

3. INSTITUTE OF LIBERATION EDUCATION IN OSAKA CITY UNIV.

At the institute, we met two professors: Dr. Kazuo Ueda, and Dr. Sueo Murakoshi. They told us about the origin and history of the Burakumin. One concrete example given about discrimination was the lynching of a young Buraku man in the Edo period. He was murdered for passing through the entrance gate of Sanya shrine and thus 'defiling' the shrine. The police chief refused to arrest the murderers because he placed the value of a Burakumin's life at one-seventh of that of an ordinary Japanese.

4. ASAKA BRANCH OF BURAKU LIBERATION LEAGUE (B.L.L.)

At the Asaka branch of B.L.L., we met the chief secretary, Mr. Yoshihiko Yamamoto, and the vice-chairman, Mr. Masaaki Yamamoto. Mr. Yoshihiko Yamamoto told us his autobiography. His father was a peddler, so when he was only in second grade, he had to get up at 4 a.m. to go to a market to buy goods to sell. After school was over at noon he worked as a leather-maker, which is a typical Burakumin profession. He could not go to bed until 11 p.m., which meant he only had 5 hours of sleep every night.

Gradually, it became difficult for him to go to school any more; partly because his parents could not afford various school expenses, but mainly because he could not endure the discrimination by his teachers. This was a common case with the Burakumin children.

Next, we saw the reality of Asaka Buraku. Many small, poor houses stand close together. The road is so narrow and winding, that a fire engine cannot enter. "We are now planning to reconstruct the whole village. This plan is the result of our long struggle against discrimination. We sometimes had to negotiate for 2 or 3 nights with the government," Mr. Yamamoto said. The Yamamoto's also asserted that since discrimination was formed by the social structure, in order to eliminate discrimination the social structure must be changed. They also stated, "To break the vicious circle, we believe that education is the most important factor."

CONCLUSION

In searching for mutual understanding, our discussions on minorities may not have accomplished that goal per se, but at least they made us aware of the vast differences between the Japanese and American social structure, ways of thinking and ways of approaching and dealing with problems. The perception of who belongs to the majority and who does not, is closely tied to the differing concepts of nationality. One of the most salient differences between Japanese and American minorities is that Japanese minorities cannot be identified on a racial basis in the same way as in the U.S. Because of this fact the Japanese problem, although it is the same in nature, is different in solution from the problem in the U.S. The stress in Japanese society is on homogeneity, and the Japanese minority problem is one that is easily covered up. It is not the one spoken of freely, and in fact many people are ignorant of the existence of any minority problem. There is great reluctance on the part of the Japanese to admit that there really is a problem at all.

The problem in the U.S. is predominantly one of racial prejudice as opposed to the Japanese problem. The minority groups in the U.S. will never be able to be covered up in the same way as in Japan. However no one will ever deny that a minority group member is not an American. Although there is pressure to enter the mainstream of American life, it is not the same as the pressure of complete conformity as in Japan. In fact, the U.S. prides itself in its heterogeneity, in much the same way Japan prides herself in her homogeneity.

Besides the difference of minorities, there is a difference between how the problem is dealt with in the two countries. At the moment the U.S. Government is actively supporting programs that are trying to solve many of the problems of minority groups, in education

and employment, and trying to raise the standard of living in general. The Japanese Government, on the other hand, seems to be very reluctant to support the minority groups. This reluctance on the part of the Japanese Government adds to the problems, because the minority groups do not have the essential backing to eliminate the discrimination. In the U.S., there are many outlets for people to take advantage of, in their struggle against discrimination.

There are organizations in both countries to fight the specific discrimination against a minority group and prejudice in general. Organizations such as these are very important, especially in Japan, where minority groups really have no one else to fight for their cause. The main drawback that we found in both Japan and the U.S. was that the programs existed in places where minority groups were concentrated. In other areas, where there were fewer, if any minorities, the general level of knowledge and number of programs decreased. We all felt it was necessary to start at the lowest level and teach children the evils of prejudice not just in places where there are minorities, but everywhere. In Japan, more so than in the U.S., the ignorance of the minority problem is high. This is partially due to reluctance on the part of newspapers to print any information on the problem, as well as a reluctance on the part of the public to talk about the minorities. The U.S. is much more open about its minorities' problems, mainly because they cannot be hidden as easily.

In trying to determine the reasons for the present discrimination of minority groups, we found that in both countries, the prejudice was left over from the past. This was especially true for the Burakumin, who have Japanese blood, culture, etc., but who were classified as lower during feudal times. This prejudice has been perpetuated up to the present. The same can be said for the Black Americans who are just now showing that they are not at all different from any one else.

In discussing the solutions to these problems facing our countries, we agreed that it was necessary to solve them for the continuance and the stability of the countries. It is important for Japan to solve these problems, because of its increasing contact with other nations; Japan has to design a way to accept foreigners into its mainstream. As for the U.S., it is going to be important to solve its problems if the country is going to remain as one, unified nation. Although the minority problem in the U.S. is larger in absolute magnitude, the consequences of not solving minority problems are just as profound in both countries.

We felt that in trying to eliminate discrimination, we have to understand why it exists at all. We felt that it truly is human nature to define oneself as either the same or different in relation to someone or something else. But we did not feel that it was human nature to discriminate. Discrimination comes from the social, economical, and political realms of

our lives. To fight it, we must change our system of socialization and organization. We decided that before Japan can change and truly eliminate the prejudice and discrimination, it must change its social system. The concept of homogeneity is one that must be dispelled, before Japan can deal realistically with its minority problems. The U.S. must live up to the high ideals it purports. It is a nation which has accepted people from all over the world, and it must now mold them into some kind of harmonious existence.



POLITICAL PARTICIPATION



Raymond Agran
Craig A. Leman
Nancy Bazelon
David Shiver
Harold Segall

Keiko Tsuji
Katsumi Kohara
Hirotake Kono
Mari Yoshimura

INTRODUCTION

Modern, complex and supposedly democratic societies are not always organized so that every member feels himself to be a free person. This is because the responsibility for important decision-making in politics seems to lie outside of our influence. In spite of this situation, however, we are urged to fight many problems through some participation in politics.

Although there are many channels to political participation, our discussions centered around the various methods people used to influence the system which governs them. We have focused on different groups and movements in Japan and the United States exchanging ideas as well as by attending field-trips. This report will summarize the results of the table's research by considering the influence and effectiveness of Japanese local government, the LDP factions, the opposition parties, and various citizens' movements on political participation.

We hope that the results of our table's efforts will stimulate future study.

LOCAL GOVERNMENT

At first glance, the opportunities for political participation in local government in Japan seem quite substantial. The governmental structure established during the American occupation emphasizes local independence. All 47 prefectures are governed, subject to national laws, by a popularly elected governor and a single house legislature. Each city, town, or village within the prefecture is governed by a mayor and a local assembly. The Local Autonomy Law of 1947 specifically makes education, law and order, and public works

the responsibility of local authority. Despite these structures, we learned that a variety of factors significantly reduce the actual autonomy of local government in Japan. These include cultural, bureaucratic and financial restrictions.

In the country, the influence of ie and mura mentality is quite strong. Unlike the situation in the U.S., which provided a useful contrast, local consciousness in Japan revolves around the sense of community. There is a powerful preference for decision by consensus and to defer political questions to those within the community "best" equipped to deal with them. In the city, interest in local politics is decreased by the very fact that this rural sense of community is often lost. Individual action does not take the place of community decision. Consequently, we concurred that in both the city and rural regions, problems of local government are not handled through formal governmental institutions for most citizens.

Even more important in limiting local autonomy, however, is the bureaucratic structure of government. Most local officials make no attempt to initiate policy. Instead, they spend most of their time administering the proposals and business of regional or national ministries. When we visited the Tokyo Municipal Government, for example, the official there told us that a large part of his responsibilities was to actively help direct the administration of several localities in the area. Most village heads and mayors, therefore, spend about 80 per cent of their time performing tasks assigned to them by the central government.

Local interests are sometimes safeguarded by participation in the pressure groups of agricultural, business or labor organizations, but this also pushes localities into national issues. Localities also turn to the opposition parties or to the Koenkai within the LDP for action on local affairs.

To fulfill the requests and demands of residents in local areas, enough local finance is indispensable. But we found out that the structure of the financial system in Japan is in favor of centralization and national government. 70 per cent of all revenues is collected by central government and the rest by local government. After all, the local governments spend 2 or 3 times more money than the central government. Therefore, we can see the biggest reason why the financial structure is in favor of centralization of power. The central government redistributes the revenues to local governments in order to make the local governments follow the national politics. But on the other hand, we should not ignore the fact that thanks to the system, financially poor areas can be helped and the living standards of these areas can be increased.

The second reason for centralization is that the local governments have to ask the

nation government for money and help. Without this help, the local governments cannot function effectively. Because the national government is ruled by the L.D.P., bureaucrats tend to favor L.D.P. governors and mayors. This inhibits the development of local autonomy.

Japan's financial system was advantageous to the country during the so-called "high economic growth period" when highly centralized structure was necessary to achieve the economic programs and national goals. But now that the high economic growth period has ended, people want to achieve the higher living standards and to have greater influence on the local political scene. The financial structure makes it difficult to fulfill these desires.

In terms of the actual governmental base of the localities, our discussions highlighted the strong ties between national and local authorities and the general weakness of political power at this level of administration.

CITIZENS' MOVEMENTS

The phenomena of citizens' movements represents one attempt to overcome the weakness of local government in solving the various problems of local residents. These movements are also a response to the environmental pollution, consumer and social welfare problems which have emerged during Japan's heady postwar economic growth. Needless to say, citizens' movements are different from traditional modes of political participation; that is, they are an alternative to solving problems through political parties, labor unions, local government or the local elite.

Citizen's movements can fit into two broad categories: The first consists of purely amateur movements that try to restrict membership to the victims or potential victims of some problem. The Association to Consider the Kannana Road problem is one example; the membership consists mainly of housewives who live near and suffer from noise pollution from the Kannana road in Tokyo; the second category of citizens' movements are headed by amateurs who invite participation by outsiders. The Kannana Pollution Counter measure conference has received help from professors, physicians, and volunteer students who provide scientific expertise to measure pollution problems connected to the Kannana Road. Other citizen groups welcome the participation of outside organizations, such as the PTA and chonai-kai's (block clubs). Mr. Shozaki of the Kannana counter-measure Council, explained to us that he has formed an eleven member council that includes groups from throughout the city; these groups are similarly affected by the problems associated with the Kannana Road. As we can see, often both kinds of citizen groups base their organizational structures on the pattern of local community organization. In the

case of the Anti-Narita airport groups, the majority of farmer members of the Sanrizuka-Shibayama Association against the New International Airport were from three villages (buraku) in the Narita City area, Toyomi, Toho, and Tenjinho; the Opposition alliance used the village decision-making structure as a model for the organization of their group. Local leaders in the villages became the leaders in the Opposition Alliance.

Another characteristic that distinguishes citizens' movements from other forms of political participation is the number of issues they deal with and how they perceive them. Citizen movements by and large work on one issue; they are single-issue groups. Once the issue has been solved, the groups tend to fade away or dissolve. In the Kannana Road case, some residents decided to leave the movement after they received what they considered adequate compensation. The groups also tend to perceive their issue as a very localized, non-ideological problem.

As result of the non-ideological stance of most citizen groups, most are unaffiliated with political parties and, indeed, try to eschew relations with the established political parties. Mr. Shozaki noted in an interview, that ideally, he does not want to be connected with political movements since to be affiliated with a political party may both divide the membership along political lines and limit the freedom of the organization to determine its own affairs.

Because these citizens groups are unconnected to political parties and are non-ideological, some questions arise: Why do citizens participate in these groups and what do they hope to achieve, what kind of power are they trying to attain. There are several answers. First, many of the groups included under the rubric of "citizen movements" aim more to rebuild a sense of community than to solve any specific problem. In the course of creating that sense of community, the group will attempt to provide services or programs that are not provided by the government. The table visited two of these groups, the Musashino Volunteer Center near Tokyo and the Maruyama Community Center in Kobe City. These groups told us that they were not-interested in changing the political structure, they simply wanted to be included in the existing network of power.

Mr. Imai of the Maruyama Community Center said he wanted to see the decision-making process changed. He thought, for example, that the ringisei system (a system of prior consultation) used within bureaucracies, should be extended to include the consultation of citizen clients of government agencies. Imai did not view his center's role as political; he said his center provides services for local interests outside of the legal institutional structure. The effect of such a program is to decentralize services and extend power downward into a non-legal level. (Other citizen groups as well do not see their actions

leading to any kind of change in the distribution of power. The Anti-Narita Airport farmers fought to preserve the status quo; they did not appear to want anything but the retention of their land.) Some groups desire to actively shape policy but in a non-political, non-legal manner. The Kannana Road Countermeasure Council negotiates privately with the Tokyo Municipal Government, which has established a special bureau, the Bureau to Promote Citizen Participation, to deal with citizens' groups. Groups seeking compensation for harm caused by pollution first try to negotiate privately with the offending company or agency. If private negotiations fail, then the groups may go to the courts or to the political parties for support.

The single issue orientation and the highly local perceptions of citizen groups is perhaps their biggest obstacle in achieving their goals. The inability or unwillingness to link local issues with other similar issues and or to form regional or national coalitions to press for corrective policies tends to limit the power of these groups. National organizations representing farm associations, business, and labor exist and have a major and continuing voice in policy decisions. Citizen movements, however, have yet to form such national constituencies and national coalitions. Other problems also exist: connections to ideologically rigid political parties, can divide group membership; monetary and other organizational resources are scarce; and the general problem of citizen apathy limits the base of support for these factors limit the effectiveness of citizen movements. Until the problems of ideological rigidity, finances, resources, and apathy are solved, citizen groups will have difficulty in achieving their goals.

CASE STUDY: THE PEACE MOVEMENT IN JAPAN

Until 1954, there were no national peace movements in Japan. Though people in Hiroshima and Nagasaki had suffered from the Atomic bombing, most of the Japanese public did not know how horrible the bombing was, since the occupation forces made it a policy not to inform people about the bombing.

In 1954, the crew of a fishing vessel, became hibakusha (bomb victims) due to the radioactive fallout from a hydrogen bomb test off Bikini Island. This incident provoked widespread fear of radioactive fallout all over the country. In the Suginami Ward of Tokyo, for example, a group of housewives began to collect signatures to ban the hydrogen bomb. These groups centered around the National Council of Ban the A&H Bomb movements. Over twenty million signatures were collected by the end of ten years. The group was not subordinated to a particular political party or faction. In 1955 it developed into the Gensuikyo, a multi-partisan group. By 1958 it had been firmly taken over by Sohyo, the JCP, and the

JSP. The JCP did not agree to condemn nuclear testing against China in 1960. Afterwards, the Gensuikyo began to divide between the JSP and the JCP. In 1965, Sohyo, JSP, and their affiliates formally organized the GENSUIKIN. Efforts to ring about a reunification of the anti-bomb movements were without success.

Peace movements in Japan have been used by particular political parties. As we saw above, the movement eventually split along party lines. They also tend to be emotional and nationalistic since the movement was born out of the personal experience of having suffered from an atomic blast. For example, they strongly oppose the Japan-U.S. Security Treaty and the nuclear umbrellas without any clear notion of Japanese security without such provisions. The movement is nationalistic since it only considers the problem of nuclear proliferation and not the other problems of international peace such as the proliferation of conventional arms. Hence, the peace movements find it difficult to work with other groups outside of Japan.

In the future, to strengthen the movement, peace organizers should encourage younger people to participate who have no experience of war; thus the movement has to consider not only national peace issues but also problems of international peace with a scientific and theoretical approach.

THE OPPOSITION PARTIES AND THE FACTIONS

Discussions focusing on political participation at the national level were primarily concerned with the procurement of power by the Opposition parties and the factions within the ruling Liberal-Democratic Party. The situation of the Opposition parties is in many respects comparable to that of the citizen movements; that is, in spite of serious obstacles, both groups have managed to wrest some power away from the established system. However, it should be clarified that some of the Opposition parties, notably those classified as middle-of-the-road, have achieved success at the expense of others Opposition parties. Of the five Opposition parties, only the Kōmeitō, the Social Democratic Party, and the New Liberal Club have increased their constituency and influence. On the other hand, the future of the Japan Socialist Party (JSP) and the Japan Communist Party (JCP), which looked so promising in the close Diet election of 1976, now seems to have suffered a setback. Considering that the JSP is strongly supported by the labor unions, and the JCP is possessed of the most effective organization of any of the Japanese political parties, this situation appeared puzzling to us. However, through our discussions and field trips, we have come to gain a broad understanding of the recent turn of event.

Our perspective on the JSP and the JCP changed significantly as a result of one of these

field trips. The Political Participation table interviewed a member of the JCP. The party line advocated non-violent revolution, consensus politics, and an accomodating domestic view which included attempts to ally with citizen movements and other Opposition parties. Many Japanese are skeptical of the JCP's new program, and this skepticism combined with the Japanese people's recent turn to conservatism seems to be responsible for the Communists' poor showing at the polls. This resurgent conservatism has also affected the performance of the JSP in post 1976 elections. The JSP's outspoken demands for socialism might prove effective when dealing with labor unions, but the majority of the Japanese people, having flirted in 1976 with leftist politics, are unwilling to hand over the reins of power and have opted for a more conservative approach.

The present popularity of the middle-of-the-road Opposition parties also reflects the Japanese turn towards conservatism. Although theoretically independent and leftist, the Komeito, the Democratic Socialist Party, and the New Liberal Club generally vote with the LDP against the other Opposition parties. Recent scandals within the LDP are another reason for the success of these centrist parties. Voters disenchanted with what they view as corruption within the LDP, yet unwilling to support the more radical JSP or JCP, have the opportunity to vote for the scandal-free, safely conservative middle-of-the-road party. A visit to the Japanese Diet, and to the office of a Social-Democratic Dietman confirmed our hypothesis. Over tea and cookies, the Dietman's secretary explained that the Dietman, although opposed to LDP corruption, was often forced to vote conservatively, particularly on matters relating to economics. LDP factional in-fighting, she noted, also required him to conform his views in several cases.

It is appropriate that this evaluation end with a survey of the LDP factions, for, of all of the groups discussed so far -- local government, citizen movements, and Opposition parties -- the factions have had the most success in not only achieving power, but in clinging to that power for a considerable period of time. The factions constitute groups within the ruling LDP, centered around individual Dietman. These factions compete among themselves for power, position, and influence. Although it is commonplace for freshmen Dietmen to protest against the existence of the factions, nearly all of those elected end up joining one of these groups. In explaining this phenomenon the financial and political connections of the faction leaders cannot be stressed enough. The "Old Boy" network, relied upon by older, established members business, the bureaucracy, and government in Japan, has allowed the factions to rise to a position of power in the national government. The ability of the faction leaders to raise enormous sums of money for party use makes participation in a faction an attractive proposal to many Dietmen. In addition to financial reward, the factions also have

the opportunity to distribute patronage positions within the Diet. Cabinet ministers and other prestigious positions are carefully apportioned by the Prime Minister with an eye to keeping the power of the factions balanced. As a result, the factions hold considerable influence within the Diet.

Although the factions have successfully managed to achieve and maintain power, and in so doing represent one of the highest forms of political participation, they are not "all powerful". Struggles between factions for power often disrupt party unity and allow outsiders admittance to the inner circle of influence. As an example of this, we discussed at length the selection of Prime Minister Miki as successor to Prime Minister Tanaka. We concluded that Miki was offered as a compromise candidate only because the two most powerful factions, led by Masayoshi Ohira and Takeo Fukuda, were stalemated. Financial indiscretions and bad press, culminating in the Lockheed scandal, seemingly weakened the power of the factions, and forced them to give lip service to regulation of campaign funds. But, all in all, these adjustments were rather minor, and our research indicates that the factions will continue to hold considerable power within the Japanese national government.

FIELD TRIPS

1. Musashino Volunteer Center
2. Japanese Communist Party Headquarters
3. Kannana Road Counter-Measure Council
4. The Diet
5. Tokyo Metropolitan Government
6. Maruyama Community Center

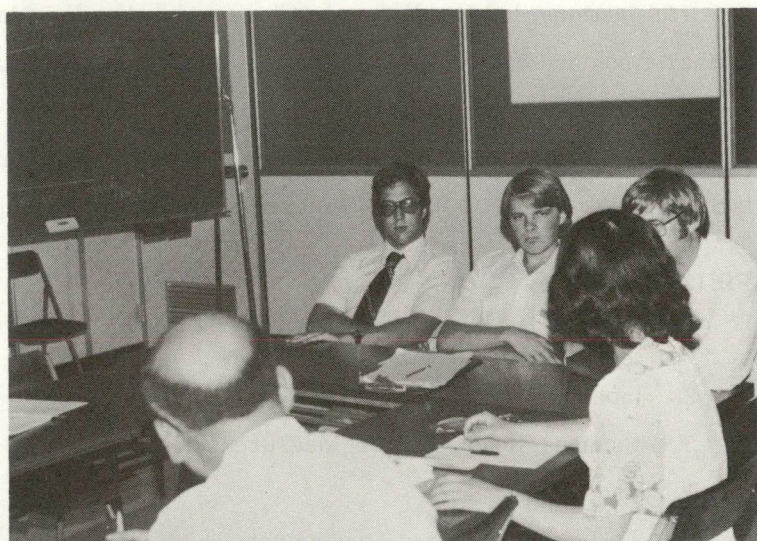
CONCLUSION

Research, discussion, and field trips provided the political participation table with insight into how the Japanese people gain influence in governmental decision making. The table members viewed with particular interest the factors inhibiting effective citizen participation.

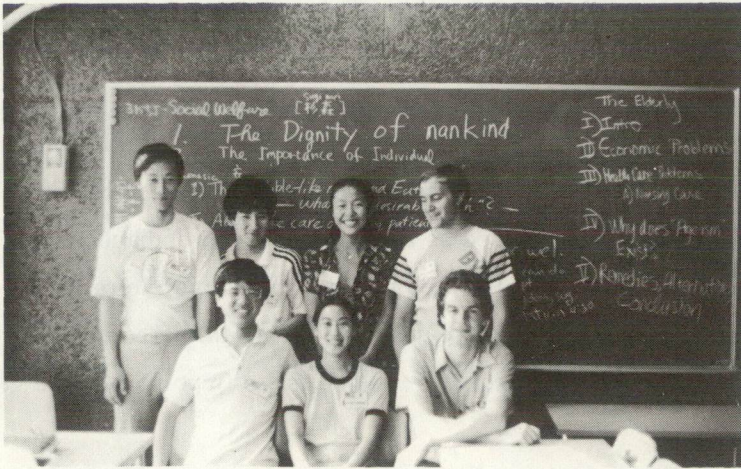
As we have seen, there are bureaucratic, financial, and cultural barriers to effective participation in local government; citizen groups are limited as a mode of citizen participation since they are single issue and locally oriented and have financial problems. Opposition parties have the potential to provide citizens with another means of influencing their government but the rise of moderate opposition parties may not foreshadow emerging citizen power or a change in government policy. Their support is an expression of

disenchantment with corruption in the LDP, and, as the declining appeal of left wing parties reveals, does not demonstrate interest in substantive change in general policy. The moderate parties tend to vote in conformity with the LDP.

Because of JASC's nature, the political participation table succeeded in achieving some understanding of Japanese politics. JASC brings together students genuinely interested in understanding each others' countries. Consequently, honesty and receptivity characterized political table discussions. As we learned from one another, members developed a sense of each other as human beings. This sense of trust produced a level of understanding which no text book could so effectively provide.



SOCIAL WELFARE



Kanako Egashira
Charles Ford
Nellie Fujii
Robert Griffiths

Hiroyuki Takai
Makoto Ikeda
Takashi Sugimori
Satoshi Yasukochi

INTRODUCTION

The Declaration of Independence says, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the Pursuit of Happiness."

Social welfare is designed to meet the welfare needs of people. Human beings are the only creators who have this system and ability to protect weak minorities, in contrast to the system of "survival of the fittest." The development of this ability to change or save the weak is the true progress of mankind. We believe this to be the basis of social welfare. Social welfare should be carried out through the following two viewpoints.

(a) The Dignity of Mankind

We should respect each other as human beings because of the dignity within each of us. But wherein lies this dignity? We discussed the following three viewpoints.

The dignity of mankind lies in (1) what he does, (2) what he contributes, (3) what he is.

The first idea has some serious implications, because unless a person makes a contribution to life by what he does, he has no dignity or worth. Furthermore this viewpoint presents a contradiction to the equality of mankind, because whether or not man has dignity is determined by his having or not having certain abilities. This gives birth to serious discrimination as well, thus destroying the concept, that all men are equal.

The second idea is more desirable because each individual has equal dignity or worth simply because he contributes to society, regardless of the amount he contributes. Everyone can give something to society even if he or she is handicapped.

The third idea means that dignity lies in the fact that a person exists as a human being. This concept is equally as desirable as the second idea. In relationship to this, is the problem of distinguishing between human and other forms of life.

(b) The Importance of the Individual

Each individual, whether large or small, strong or weak, is important and vital to the world community; as each small part in the human body is important and vital to the total function of the body. The typewriter can also be used as an example. If we abandon the key of the letter "z" because it is not used as often as the other more common letters, and therefore classify it as unimportant or useless, we have destroyed the total or complete potential function of the typewriter. Thus man, no matter who he is, is important in the total world community.

AGE-ISM

Both Japan and America enjoy the successes of a highly technological society. From this success stems an appreciation of new developments and constant improvements. What is valued today can be readily cast aside tomorrow for a newer, more improved model -- in one sense, we've become "disposable" societies.

But with such success, come sacrifices as well. One group to suffer from society's "disposable" mentality is that of the aged.

The senior citizen who reaches mandatory retirement age may soon find that she/he must cope with changes, as a result of being replaced by a "newer" member of society.

Such changes may include drastic readjustments of a person's lifestyle economically, psychologically and socially. What obligation does society have towards its citizens who have spent a lifetime contributing to the growth and development of our respective nations? This was the question posed to the Social Welfare table.

Mandatory retirement laws in both Japan and the United States have created a financial burden on the senior citizen. The social welfare table discussed whether or not company pensions and social security payments were adequate in taking care of the basic needs of the aged.

Also discussed was the effect of inflation on fixed retirement payments.

Another concern of the table members, was the psychological effects on the elderly. A person is often taught that one's worth in society is measured by achievements and material gain -- what then happens when society cuts off such opportunities? The members of the table argued the points of voluntary vs. mandatory retirement in determining if

retirement was something to look forward to, or something that was emotionally and financially debilitating.

The elderly population is one that is ever increasing. At the beginning of this coming decade, 14 % of the U.S. population will have over the age of 65. Society is not prepared to handle the increased demands that are being created by this growing segment of the population. We also discussed the lack of affordable health care services and nursing home facilities.

In addition to the problems experienced by the aged population in general, we also examined the specific problems of the minority aged in the United States. This group must contend with a double-dose of society's inequities and injustices, for racism as well as "age-ism" are still existant in today's society.

In conclusion, we examined the position and perceptions of the aged between our two nations. Discussing the stereotypes of the elderly that is perpetuated by members of our society and the media, helped us better to understand the consequences that result in maintaining such beliefs.

Social awareness is necessary to see how we can make society an easier place to live for our senior citizen. We can do this by keeping them active socially, psychologically and physically.

We all owe something to the citizens who preceded us and made our lives more livable. -- it's now time to repay that debt.

EUTHANASIA

We thought about the philosophy of death through the following two topics:

1. the vegetable-like patient and euthanasia
2. the care of the dying patient.

Due to the remarkable progress of medicine, it is possible to save the patient who would not have been able to be saved before. On the other hand, it allows the patient to remain in a persistent vegetable-like state.

The problem of vegetable-like patients and euthanasia seems to arise from the severe emotional and economical burdens put on by long and hopeless treatments, which are brought on to the family of the patient.

The difficulty in trying to settle these emotional and economical burdens, and the idea of the degree of social contribution of each individual, leads to the introduction on the justification of euthanasia.

In conclusion, if the burden of nursing the patient and the economical responsibilities on the family is settled by aid from the state, the discussion of euthanasia will not be

brought out so easily.

Secondly, we came up with the problem of death. What is necessary to lead a patient to a dignified death? A natural death is considered a dignified death.

The necessity of the care of the terminal patient are as follows:

1. assistant programs such as counseling the patient and his family, from the standpoint of psychological and religious views;
2. adjustment of the circumstances around his death by material and economical aid, from the standpoint of social welfare.

Finally, we have to establish an idealistic society, where all members of society can receive a dignified death.

JUVENILE DELINQUENCY: DIFFERENCES BETWEEN THE U.S. AND JAPAN

The social welfare table discussed the problem of juvenile delinquency, and the differences in the reasons why it occurs in each of the countries.

From our discussions, and field trips, we discussed that although juvenile delinquency was increasing in both countries, the motivations and types of offenses committed were quite different.

In the U.S., for example, the causes for juvenile delinquency among the poor are: high youth unemployment, low income, the social environment, survival and poor family relations. In Japan, the main reasons for juvenile delinquency stem from a type of rebellion against the heavy social pressures inflicted upon the young people by society and the family. The causes of delinquency, as seen above, are quite different.

In addition, the types of crimes committed are more severe in the United States than in Japan. The majority of offenses committed in Japan by young people are petty crimes, such as pick-pocketing and stealing. In the United States, the offenses committed by juvenile delinquents are things such as vandalism, shop-lifting, stealing, drugs, drinking and robbery. The reasons why such crimes are done has already been stated.

In terms of rehabilitation, Japan as such, does not really have a rehabilitation program for its juvenile offenders since very few are in the detention centers for more than one year.

America, in the last decade, has started rehabilitation programs to help their people adjust to the norms of society. In their probationary period, these youths are sent through work-training programs, (trained and paid to work), community service programs (volunteering at a day-care center, nursing home), utilization of peer group pressure of reformed juvenile offenders and/or convicts who are in prison for 20 years or more; and going on long camping trips with other counselors and youth offenders and learning how to live

together, sharing responsibilities, and group therapy. Although it is still too early to tell the results, these programs seem to be working effectively in rehabilitating repeat offenders.

In conclusion, our table had a meaningful discussion on how Japan and the U.S. dealt with the growing problem of juvenile delinquency. Although concrete solutions were not suggested, we felt we learned a lot from our discussion and have come to understand the methods our two societies deal with juvenile delinquency.

YOUTH UNEMPLOYMENT

Our table discussed the high levels of joblessness among American teenagers -- particularly among minority groups. The problem among these groups is serious, in spite of relatively low rates of unemployment for the nation as a whole. Unemployment as a teenager affects the individual's long term employment prospects. In order to reduce sectoral unemployment, government programs, which are effectively designed to eliminate the problem, should be expanded.

Consideration should be given to the principle that the government has an obligation to provide a favorable environment for employment. Ideally, anyone who wants to work should be able to do so. While full employment costs the nation in terms of inflation, it is more efficient to give a person a job than to have to support the social welfare costs that person incurs when unemployed.

Many interesting differences between Japan and America account for the almost virtual absence of an unemployment problem in Japan. Japanese paternal industry avoids layoffs at all costs. Also, Japanese youths stay in school longer and have less free time to work during vacations.

The table discussed the relationship between high unemployment among American youth, and widespread problems of delinquency.

THE HANDICAPPED CHILD

Japan started off compulsory education for handicapped children in April of this year. Yougo-Schools are schools where mentally retarded and physically handicapped children, from 7 to 18 years of age attend. They are taught subjects in small classes, according to each pupil's ability, and provided with both mental and physical training to acquire social adaptability.

It was a step forward that any child, however seriously handicapped, was given the right to learn at school. But many private welfare groups still protest against this strict

enforcement establishing the Yougo-School system. We share with those activists the doubt on the idea of putting the handicapped into one place.

In this aspect, America is ahead of Japan towards the integration of the handicapped children with ordinary students. Isn't there any possibility of mainstreaming in Japan? Shouldn't the handicapped go to classes in their respective living areas, instead of taking a bus to distant Yougo-Schools?

Many specialists conclude that for the autistic and retarded child, what promotes their mental development most is the lively approach by children of their own age group, and not just training by therapists. In addition, pupils without any handicaps must learn to have consideration for the handicapped child through the daily school activities, and know what help they can give to them. This seems to be the best way of not producing people who are totally ignorant of, or prejudiced against the handicapped.

In light of all reality and ideals that we have in Japanese school education for the handicapped child, we are still optimistic about the betterment of the situation they are in. We expect much out of integrations in communities, such as having discussion classes and recreation programs, that accept the handicapped and give them a useful place in society.

THE INDOCHINESE REFUGEE PROBLEM

Hundreds of thousands of refugees have been pouring out of Indochina since the Communist takeovers in 1975. Recently, the problem has reached staggering proportions. Countries of first asylum, Thailand, Malaysia, and Indonesia, refused to accept more refugees and have even began to expel some of those previously accepted. Hopefully, the immediate problem has been solved through massive pledges to accept more refugees, and to provide financial assistance from the third countries who met in a UN-sponsored conference last month in Geneva. However, the refugee problem is not temporary, it carries long-term implications for international policy and social welfare structures. If Vietnam is successful in eliminating a significant Chinese minority, what precedents may be set for other countries with unwanted minorities? And closer to home, what are the economic and social costs of assimilating a large group of refugees with foreign cultures, traditions, and languages, especially when limited resources are already badly needed for existing social problems? These questions pose a challenge to our values and ideals which will continue long after the current refugee problem is ended.

FIELD TRIPS

1. YANAIHARA HOSPITAL

Perhaps the best opportunity we had to view social welfare in action was in our visit to the Yanaihara Hospital in Adachi Ward, one of the poorest wards in Tokyo. There, we participated with the nurses in a pioneer, visiting nurse program. Through this program, bedridden patients in the area served by the hospital, receive a visit from a hospital nurse on a daily, or weekly basis, depending on their needs. Those we visited were in their homes by choice, preferring family care, to institutionalization. We were impressed by the opportunity the program provides for patients to remain at home with their families -- a more humanitarian, medical care program, than the automatic hospitalization of the sick and elderly that is now prevalent. Though the program is considered effective by the hospital personnel involved, including doctors and nurses, it has not yet received assistance from the government. At present, the program is requiring the visiting nurses to fill the role of counselor, social worker, case worker, and in addition, their regular medical duties. The various social welfare programs need to be better integrated, and government financial support increased, before nationwide implementation of the program will be possible.

After our visit to the hospital we went to see "old people in action" at a "bon odori" festival. We were accompanied by several of the nurses, with whom we had a pleasant, quaint, little dinner, before arriving for the "O-bon" festivities. We were shocked when we first walked in, to see senior citizens dressed in "yukatas" doing a disco dance to "YMCA." A few of the delegates immediately joined in on the dancing, which evolved into more traditional steps, while the rest had to be coaxed by half a dozen 6-7 year-old girls dressed in "kimonos". Before long, all the delegates and nurses were dancing up a storm to the delight of onlookers and photographers. We were so involved in the dancing that we didn't pay much attention to the senior citizens, who we couldn't have kept up with anyway, except when we danced "Tankobushi."

2. THE POLICE DEPARTMENT OF HYOGO PREFECTURE

The field trip to the Police Department of Hyogo Prefecture was a very meaningful experience for the members of our table. The superintendent of the juvenile section, along with other members of his staff, presented a very informative discussion on the problem of juvenile delinquency in Hyogo Prefecture.

From their statistics, they told us in detail the frequency of juvenile delinquency, the profile of the type of people who become offenders, the types of crimes they commit, the

court system and how it works in dealing with offenders, and rehabilitation.

Much of the things discussed were already stated on the section on juvenile delinquency. The field trip elaborated what was occurring in the prefecture, and as a result, we were able to really see the differences between how Japan and the United States deal with juvenile delinquency.

3. OSAKA UNIVERSITY HOSPITAL

We went to the Osaka University Hospital, to meet with Assistant Prof. Terumi Shimizu who is a specialist on the problem of euthanasia, and the director of the Anti-legalization of Euthanasia Organization.

We discussed three topics on euthanasia. They are as follows:

- 1) The dignity of mankind.
- 2) Approach to the problem of euthanasia from the social level (in the activity of anti-legalization of euthanasia)
- 3) What is "Dignified death"?

There was a wide gap between Prof. Shimizu's opinions (from the medical point of view) and our opinions (from the ethical point of view).

Unfortunately a standstill resulted in our discussion and nothing was accomplished because of our differences in opinions.

WOMEN & SOCIETY



Vicki Vigdorth
Paige Perry
Carol Zawatsky
Sally Solo

Yuko Nagai
Aoi Matsuo
Tomoko Nishimoto
Waichi Sekiguchi

INTRODUCTION

Traditionally, the role of the sexes were clearly differentiated, with women being forced into a subservient position to men in most aspects of life. Today, things are changing, but women have not gotten rid of the burden passed down from history.

There is a worldwide trend to improve women's status in society, and to give them better access to jobs in business and government. To achieve that goal, it is necessary to implement policies that guarantee women equal rights, and to do away with age-old social customs and prejudices. Japan, for instance, is a typical male-dominated society. This is due partly to the "ie" system based on Confucianism, which had pushed the rigid concept of the role of the sexes.

With respect to the past and the present, it is important to think of women's issues in both societies in terms of mutual understanding. Such issues enter into almost every field, such as politics, economics, and culture. Accordingly, the purpose of our table was to discuss women's issues in Japan and the United States, and to define attitudes toward women in both societies. Needless to say, the status of women in our two societies is so different, but our viewpoint is that women can share the same feelings everywhere. Ultimately, we hoped to contribute at least a little toward an ideal society where both women and men could freely decide on the course of their lives.

Specifically, we discussed women's history, education, upbringing, the role in the family, and careers in the field of art and politics in both societies.

THE HISTORY OF WOMEN'S MOVEMENTS IN THE U.S. AND JAPAN

Although American and Japanese women are striving for the same goals, that of improving their status in society, the history of these movements and the changes that have been made differ significantly. The American feminist movement stemmed from the period before the Civil War when women joined the abolitionists cause to free the slaves. After winning suffrage in 1920, the feminists seemed to be satisfied. The aftereffects of the Great Depression and World War II, made more women concerned with adding stability and security to their lives, and the lives of their families, than fighting for social movements. In the early 1960's, as women became involved with the Civil Rights movement, the feminist movement was revived again, and many advances and changes have been made in recent years. The Houston Women's Conference held in November of 1977, demonstrated that the movement had truly come of age. The meeting showed that women of all ages, ethnicities, and economic conditions are concerned with feminist issues, and that despite their diversity, they can work together.

Japan has been thought of as being one of the lowest ranking countries, concerning the position of women. The general attitude reflects that Japan is indeed a man's world. However, since the end of World War II, there have been numerous women's groups formed, and new groups continue to develop. Today, more women are questioning their traditional, feudalistic, subservient roles in the family, and want to focus on women as individuals. It has been only 30 years since the postwar, democratic constitution introduced women's suffrage and equal rights in Japan. During this relatively short period, Japanese women have come to the stage where ideas and forms of male superiority are giving away. Thus the changes of the past 30 years are definitely breaking down thousands of years of unquestionably accepted male superiority in this country.

CAREERS AND FAMILY IN AMERICA

Within the topic of careers and family, we concentrated on the conflicts that working women face, when they are also responsible for running the home and caring for the children. The husband and children of a working woman are obviously affected. On the other hand, their attitudes about women working outside the home influence the woman's desire for a job, and her performance on that job. Unless arrangements are made for housework and childcare, problems will result. Some options open to American women include day-care centers, maids and babysitters, part-time work, or flexible work hours, and willing husbands with time enough to share the work.

We discussed and agreed on the need to change traditional attitudes that restrict

individuals, of both sexes, and that value only the jobs done by men. We also agreed that, ideally, the bulk of the responsibility for housework and childcare should not fall on the shoulders of women with careers, but that men and women should take equal parts in running the home. Realistically, however, we need more options for women who must still deal with the two jobs of housewife and career woman. Thus, better daycare facilities (perhaps run by the company the woman works for), job-sharing, flexible work hours, and cooperative community living groups are some goals to work for in the near future.

Career women face obstacles on the job, as well as in the home. In America, because of the tradition of more mobility in the working world, women fit into this world more easily than women in Japan, where the company system demands so much of its employees, and where the structure of the working world is tight and stratified. Hiring practices differ in the two countries, also. In America, women have more opportunity to be promoted because their company does not always assume that they will marry, and quit at a certain age. Maternity leaves are often available, enabling working women to have families when they want to, without forfeiting their jobs.

Despite these better conditions in America, many professions are still geared for men only, and women are discouraged from entering these fields -- indirectly through the educational system, mass media and socialization, and directly through discrepant salaries and negative attitudes of co-workers.

We discussed specific examples of women in careers, focusing on women in politics and art. Within the political world, we recognized certain women's groups who have been influential in the U.S., for example the League of Women Voters and the National Organization for Women (NOW). We then compared these groups to women's groups in Japan. We related the percentages of women politicians in the two countries, and found both, lacking in female political representation. We realized that women in politics, are women working within the given system, doing what they can to improve the lot of their sex.

Taking Judy Chicago as an example, we viewed the world of female artists in the U.S., and discovered the need to take women's art seriously. Historically, women's art has been downplayed or ignored completely. Rarely have women artists received any funding for their work. Now, galleries that exhibit only women's art have opened, and, with women like Judy Chicago, the world of women's art is gaining the recognition it deserves.

CAREERS AND FAMILY IN JAPAN

Based on the traditional family system ("ie"), the ideology of the sexual division of labor is still shared by many Japanese of both sexes. Most of the Japanese husbands expect

their wives to stay at home and do the household chores. They never try to share in these household chores or in childcare, saying that they can't face themselves if they do. As a result, if a married woman wants to have a career, her life will be very busy and hard because she will have to work outside, and also do the household chores. When she can't do the housework very well, she will immediately get a social stigma as a terrible wife, and a bad mother. Under the present situation, we can see that only the highly motivated women who have secured some means of childcare, and who have the support of their husbands can continue to work.

However, our table eagerly wants to emphasize that women are not subservient to men or subordinate to their husbands, and that housework is not the responsibility of only women. We believe that all of the members of the family should respect each other as individuals, and should help each other so that all can live a happy life.

In Japan, most of the companies are reluctant to employ female university graduates because companies know that women will quit their jobs when they get married, or when they have children. We can say that women do not have equal opportunity with men in Japan.

What's worse, once women enter the labor market, they have to face other discriminations. The salary gap between males and females is relatively small for those who enter the labor market right out of high school. But the pay system causes the gap to widen as women grow older. When a woman continues her career into her forties, she faces a salary gap of 30-50 percent. In addition to this wage discrimination, promotion opportunities for managerial positions are restricted. Companies argue that they cannot give women responsible jobs because women leave their jobs, for marriage and raising a family. This kind of discrimination and the social pressures to assume a housewife/mother role at home are enough to discourage many women, even those with professional skills, from entering or continuing a career. There is a vicious circle in Japan: the fact that women are not given responsible jobs, induces women to quit early, which again is used as a reason for not giving them responsible positions. We believe that it is our duty to eliminate this discrimination and this vicious circle, so that women can achieve the equality.

WOMEN AND EDUCATION

When we think about the emancipation of women, we have to focus on two types of plans. One is a short-term plan which includes law-making, organizing women's unions and so forth. The other is long-term planning, which tries to reform people's ideas through education. The Women and Society table, therefore, met with the Education table, to try to understand the socialization processes at home, and in the schools in Japan and in the

United States.

We began by discussing the importance of the family in a child's education. Since children respond to their parents' expectations, and know the roles of the father and mother in their families, it's very important that the parent is well aware of the big influence of upbringing on their children. Children form ideas about the roles of both sexes based on their experience in the family. We compared upbringing in the Japanese family and the in American family by hearing the experience of each member of both the Women and Society table and the Education table.

Generally speaking, in both countries, parents expect more out of a son. He is encouraged to be ambitious and successful in his career. On the other hand, a daughter is required to help her mother more than the son, and expected to become a stereotyped "good wife and wise mother" in Japanese, it is called "Ryō-sai Kenbo".

But, we found a big difference between the Japanese society and the American society in terms of family education. In America, the parents try to make their children more independent than in Japan. Therefore children are forced to do more housework than Japanese children. For example, boys are more likely to help with cooking and washing, and girls might help with painting and repairing. In Japan, however, most boys are driven away from the kitchen and asked to study. All of us agreed that if children don't learn to do housework, they will find many difficulties when they grow older and have to live alone. So parents are responsible for providing enough opportunity to train their children. Actually, in Japan, since men are not used to housework, after they begin to live away from their mother, they feel a strong necessity to get married in order to be taken care of by a wife, instead of their mothers.

We also found that the role of the family is different in both countries. For example, in Japan, roles of the wife and the husband are divided into outside work and inside work. In the U.S., a husband is supposed to take more responsibility at home and spend more time with his family. This fact has much to do with the character of the society. In Japan, most workers are required to stay at the office longer and to join the drinking party with the customers and colleagues after work. Therefore they can't go home early enough to spend time with their children and wives. But circumstances implant the wrong idea of the family and the role of both sexes in children. Both a wife and a husband should make an effort to show their cooperation in a family, and teach children that each role is based on individual ability, not on sex.

We reached a conclusion that at least in a family, freedom of choice of the role must be guaranteed. Spreading this idea among as many families as possible is the first step, in

making a society where everyone is allowed to choose their own way of life.

We discussed institutionalized education on the high school level, and found that Americans placed emphasis on changing attitudes towards both sexes in all subjects -- e.g., to stop pushing women away from the natural sciences, and men away from the humanities. The Japanese, however, were more concerned with the introduction of specific requirements, such as home economics for all students. The insistence of some Japanese on this point surprised many Americans, but in trying to understand why what seemed a trivial matter to one group was so important to the other, we touched on some basic differences in our societies.

In the United States, for example, where there are fewer taboos against men who cook and clean, girls and boys can feel freer to learn such skills in or outside of school. Yet in Japan, perhaps only education can make housework seem acceptable to everyone.

Another explanation is that the Japanese man seldom needs to fend for himself. If he lives with his parents, or in a dormitory, or with a wife, he will be taken care of. The American male who is encouraged to be more independent would be more likely to have experiences with domestic chores out of necessity.

We also discussed the relationship between college and a career. The Japanese system is fairly predictable: One graduates and moves into a low-level job. Men can then expect to move steadily into higher positions. A woman in a leadership spot, however, is very rare in Japan, for most of them expect little more than to marry and quit. For this reason, many women opt for two-year colleges that guarantee them the same jobs as women with four-year degrees but give them more time in the work force.

American college women usually expect more from a career than Japanese college women. What happens to them after college is less predictable, but more promising. They must learn from the educational system to compete for the best jobs. There is a conflict in the United States as to how this competition should be taught. Some say that women's colleges are best for they are forced to take roles of responsibility when men are absent. Others say the setting is not realistic, and therefore not meaningful. Issues of importance for college women in Japan and in the United States are as different as the work worlds into which they feed. Ultimately, however, in both societies, the women in the most prestigious positions have had the best education.

FIELD TRIPS

1. NATIONAL WOMEN'S EDUCATION CENTER

On our first trip, we visited the National Women's Education Center, which is located in Saitama prefecture. This center was built in commemoration of the International Women's Year in 1975, under government planning and funding. Its facilities are quite new. In fact, the center opened just two years ago. According to its members, the philosophy of this center has three parts: to provide a place for women out-of-school, education, to promote exchange among people concerned with women's education, and to gather and distribute information related to women's education. The center's activities thus fall into three categories: study, exchange, and information. In order to use these facilities, individuals and women's groups must submit applications and intended programs of study.

After seeing the luxurious facilities, our table agreed that most of the space at this center seems wasted. It is more like a showplace, than a functioning research/study/information center. Our constructive criticism is that the National Women's Education Center should serve more people, by making the application procedure simpler, and broadening its advertising, perhaps by opening an office or branch in Tokyo, where more women can be reached. This center should also set an example for other women's institutions, by providing daycare facilities for its employees (day-care is provided only for visiting women) and by having more women in executive positions, for, although the Director, Ms. Nuida, is a woman, the majority of the executives beneath her are male.

2. PRIME MINISTER'S OFFICE

The women and society table visited the Prime Minister's Office and talked with Ms. Kinko Sato, a Harvard educated lawyer working there as a counselor in the division of juvenile advisement. However, during our meeting with her, we discussed the women's place in the Japanese government. Ms. Sato was rather vague as to how she worked her way into a high-powered government position. The impression we got from speaking with her, was that she had an attitude of "each woman for herself". This, to us was rather distressing, knowing what we do about the difficulties that Japanese women have in trying to penetrate a male dominated society. Ms. Kinko Sato was fortunate enough to have been educated at Tokyo University and at Harvard, which gives her an advantage over other Japanese women. She seemed to take her government position for granted, and to expect other women to push ahead on their own. It has been our idea on the Women and Society table that women, both Japanese and American, need the support of other women to gain

respect in society. For this reason we did not feel that Ms. Kinko Sato, despite her position, was a positive force in the women's fight for equality.

Ms. Sato presented us with a theory, relating the crime rate in Japan to satisfaction with society. Through the charting of female criminals against male criminals, it was pointed out that as the crime rate stabilized for men, it began to increase for women. This was attributed to women's dissatisfaction with their place in society. Ms. Sato felt that women were expressing their frustrations through petty crime. The rise in female criminals is so slight that Ms. Kinko Sato believes women are genuinely satisfied. Although this theory may hold some validity, the statistics are minimal, and the variables too great for us to rely solely on such a theory.

Women in Japanese society are far from being equal to their male counterparts. Women must work together in an effort to create a more equal and balanced division of labor. As stated by Ms. Kinko Sato, "people, like cherry blossoms must bloom to their fullest potential." Before meeting with Ms. Sato, we paid a courtesy visit to Mr. Asao Mihara, the Director General of the Prime Minister's Office.

3. JOKKI

In one small, paper-filled room in an old, wooden building, on a narrow, hidden street, in the Shinjuku section of Tokyo, "Kokusai Fujin-nen o kikkake to shite Kōdō o okosu Onna tachi no kai" -- or "Jokki" for short -- operates. The Women and Society table visited this social action group that was founded in 1975, at the end of our first field trip day. The simple atmosphere and the nature of the members' work differed greatly from the two places we had previously visited.

"Jokki"'s goals are to end discrimination against working women, and to change the system that socializes them in Japan. In short it was the closest thing to an American feminist group that we saw. Their areas of action, include media and textbook reform, counseling for working women, communication with other countries, the boycott of a cosmetic company, book publishing in areas, such as divorce, and protest against unfair judges on women's problems.

"Jokki"'s approach is more radical than most, as they do not fear change in vital areas of society. Yet, the group seems to be exclusive. They have little contact with other groups. To date, their accomplishments are small; but in time and with a bit more openness to others, they could be one of the most important groups of the Japanese women's movement.

4. WOMEN'S VOLUNTEER LABOR BANK

We visited a unique women's "bank" in which hours of voluntary work "deposited" in member's spare time may be "withdrawn" later. This has met with remarkable success since it was set up in Osaka City, six years ago.

The "Volunteers' Work Bank" came into being when Ms. Teruko Mizushima, a social critic, began suggesting that women use their spare time to cultivate human qualities lost in the frantic pace of everyday life. Her idea, spread by word of mouth, was eagerly taken up by women's groups, and now the "bank," headquartered in Osaka, has about 3,100 members, and 246 branch offices from Sapporo to Okinawa. The bank works so that members are required to "deposit" at least two hours of voluntary work for elderly persons, plus a "due" of one hour per month. Also, "withdrawals" can be used as presents for relatives of friends living in areas where branch offices are located. The bank is operated by contributions from supporting members, including men. Their target, the leaders claim, is to gain 100,000 members and establish other branches overseas.

This organization works well in Japan, because recently the structure of the Japanese family has been closed, and this system allows the family to cooperate more with friends and neighbors. But, in America, where more emphasis is placed on community interaction, this type of system is not necessary. A different type of system is needed, there such as more day-care centers.

Seeing the generosity and sincere desire of these women to cooperate with housewives was very encouraging. But we would like to see more men and working women involved in this organization.

CONCLUSION

Through a comparison of women's history, we learned that American women were by far, more radical in their ideals and actions than Japanese women. In so far as women in politics are concerned, both countries are far from equality. However, the United States is a great deal ahead of Japan with regard to women in careers. American women are more readily accepted into the professional world, than Japanese women. The education in the two countries differs greatly. In the United States, education is almost equal for both sexes; whereas in Japan there are greater differences. Japanese women are not encouraged to work as hard as men. There is an emphasis in the Japanese educational system for women to learn the traits of a good wife, and for men to prepare for the business world. There was no paper presented on art for the Japanese side. This may be because the Japanese women are still battling with more fundamental goals, such as careers and

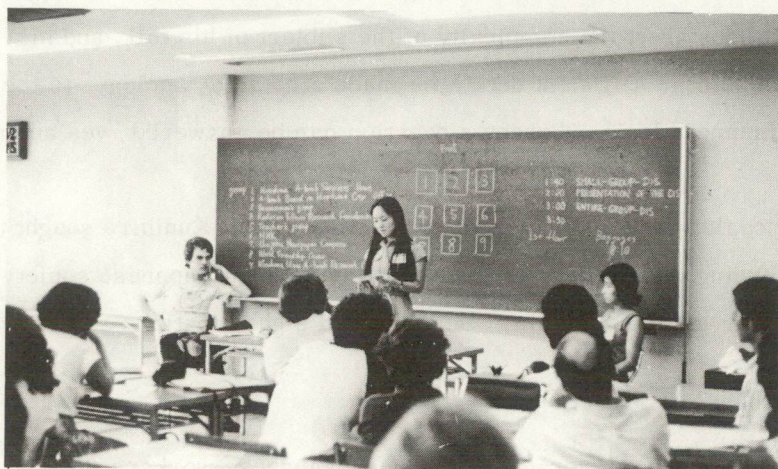
education. American women can already afford the luxury of concerning themselves with women in the arts.

Japan is a very traditional society, as opposed to America, which has a history of radical change. We felt that these differences in social structure could account for the rate at which the women's movement developed in each country. America is a country more willing to accept change. In fact it is a society which has learned to expect change. Japanese social changes are slow and subtle.

Keeping in mind our social differences one can better understand what equality means for each country. In America, the emphasis is on affirmative action. The Japanese are concerned less with radical change and more with opening the minds of the people. Both countries have long struggles ahead, and we must learn to understand our differences, in an effort to work together towards our goals, to gain the freedom of choice for men and women.



SYMPOSIA REPORTS



by Masao Kunihiro
Prof. at International Commercial
College. Newscaster.

In traditional Japanese fashion, Prof. Kunihiro began his address with an apology. In addition to the usual platitudes about the complexity of the subject of his talk, and his inability to deal with each point in sufficient detail, he made a notable "apology" to the American delegates for Japanese logic, whereby a question can be answered "yes and no" at the same time.

Believing that "a concealed reality is a dangerous reality," Prof. Kunihiro sought to set the record straight concerning what he felt were several myths about Japanese society and values that foreigners were led to believe in. He answered eight questions as follows.

1) Are the Japanese affluent?

"Well, yes and no." In terms of average hourly wage, Japanese workers are the highest paid in the world, according to a recent Chicago newspaper article. Even if this is so, several things need to be taken into consideration. The cost of living in Japan is very high. A recent study by the UN showed that the cost of living in Tokyo was in real terms twice that of New York. In addition, because of the small amount of government welfare, Japanese families on the average save 22 % of their disposable income "for a rainy day," compared with 14 % for Western Europeans and 7 % for Americans. An informal study of Sophia University students showed that 75 % had no hope of ever owning a home by the time they retired. Can this be considered affluent?

2) Are the Japanese egalitarian?

"Again, the answer is yes and no." If the income ratio of the top 10 % to the bottom 10 % of the Japanese is compared to that of the French or Americans, Japan is relatively egalitarian with a ratio of 10 to 1, compared to 22 to 1 (France) and 16 to 1 (U.S.). However, Sweden and the United Kingdom both have smaller ratios, with 5 to 1 and 9 to 1, respectively. On the other hand, success in general, and access to leadership in particular in Japan, both traditionally and contemporarily, have relied more on education than on birth. Japan has the second highest literacy rate in the world, and even 250 years ago was much more literate than England. As far as equality of the sexes goes, women have always held the pursestrings and been the domestic managers of Japan.

3) Are the Japanese aesthetically sensitive or callous?

While the gardens of Kyoto are beautiful, economic development in postwar Japan has overshadowed all aesthetic values. If you walk up to the top of the "sacred" Mt. Fuji, you will see tremendous amounts of litter. Somehow, the lovely gardens of Kyoto and the terrible environmental degradation of Kawasaki are the products of the same people.

4) Are the Japanese tradition-bound?

In the most recent "national character" poll, Japanese of all ages were asked to rate the following four values: filial piety, repayment of indebtedness, inalienable rights and freedom. In all age-groups, the first two values were chosen as most important, especially so in the over-60 and 20-24 age-groups. However, another poll indicated that the 25-50 age-group values company loyalty more highly than family loyalty. Despite the continuance of traditional values, the Japanese are not "conservative" in the western sense. Conservatism in Japan is based not on adherence to old values, but on a recognition of contemporary realities, which helps explain how the Japanese can appear so politically conservative, yet, at least on the surface, life in Japan can change so dramatically. A traditional value which continues very strong is the need for conformity -- "Don't miss the bus." The Japanese establish their personal position and stability through "radar feedback," not from an "inner gyroscope."

5) Is Japan democratic?

"Democracy" in Japan is not a post-war phenomenon. Japanese democratic institutions date back to the 1920's and earlier, but those institutions proved fragile and collapsed in the ascention of the military in the 1930's. Today's institutions, however, are not democratic at all. The LDP has ruled for 30 years, and change of party rule is a prerequisite to democracy. In Japan, there is an incestuous tripartate relationship between the LDP, the bureaucracy, and big business, and no change is in sight. Rural votes count five times as much as those of Tokyo taxpayers, but nothing is being done to remedy the imbalance.

6) Is Japan religious?

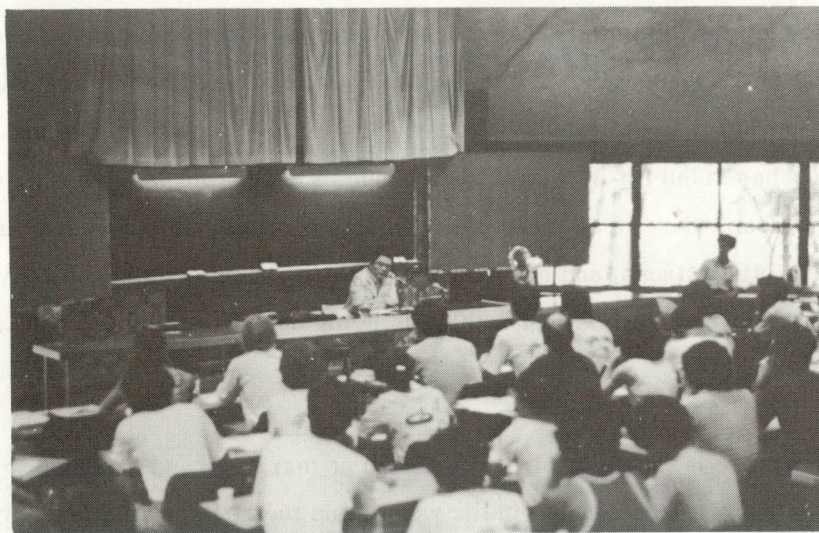
A typical Japanese is Shinto at birth, Christian at marriage and Buddhist at death. Japan is the most secularized country in the world, and the roots of this secularization are deep in the Tokugawa past. I can think of no country where religion is taken so lightly or where religious tolerance is so abundant.

7) Is Japan homogeneous?

The Japanese are committed to "making the strange familiar," and those groups, Chinese, Korean, Ainu, who are similar, but who cannot totally assimilate are severely rejected. Nevertheless, Japan enjoys a great deal of homogeneity, but the seeming advantages of homogeneity are negated by the rigid compartmentalization of Japanese life. There is very little mobility possible between sub-groups and very little "cross-pollination" or cross-communication. There is very little opportunity for McNamara-type lateral career mobility.

8) Are the Japanese internationalized?

Lastly, yes and no. The Japanese have a great awareness of and interest in things foreign. All literary works, major and minor, have been translated into Japanese. However, many aspects of Japanese life are very closed to foreigners. At national universities, full-time faculty members must be Japanese citizens and the student bodies are almost exclusively native. Japan refuses to accept refugees. And Japanese citizenship is based on blood, not soil, so that even Koreans living in Japan for generations are not given Japanese citizenship. If we cannot overcome compartmentalization within Japan where we are similar, how can we become internationalized when the cultures of the world are so different?



SYMPOSIUM ON THE GENERAL THEME "TOWARDS MUTUAL UNDERSTANDING"

by Waichi Sekiguchi

It has been 46 years since the Japan-America Student Conference was held for the first time. As the world trend seemed to become worse in those days, good relations between the two countries was considered important for peace in the Pacific. But it was not long, until people's unfavorable anticipation came true.

We now confront the same situation. We have to know the significance of good relations between our two countries. In spite of great damage in World War II, Japan's economy has greatly progressed and now Japan's share in the world economy cannot be overlooked. The United States also has been the top leader in world politics and economy. The prosperity of the world cannot be expected without cooperation between Japan and America.

But recent issues, such as the trade unbalance, showed us enough, where Japan and America should reconsider their relations. Japan has been very eager to learn from America, but is it true that Japan tried to let America know about Japan? And did America really make an effort to understand Japan? Even though they say that they know each other well, they might only have stereotyped images of each other.

This symposium was spotlighted in this conference, owing to such anxiety. We, the delegation of this conference, believe that this symposium contributed to the mutual understanding between Japan and America, and we personally came to know our counterparts much better than before.

The program was as follows;

- 1) Presentation of the questionnaire's result
- 2) Lecture by Prof. Otis Carry
- 3) Small-group Discussion
- 4) Plenary Session

1. QUESTIONNAIRE

As reference material, a questionnaire, consisting of about 50 items concerning the general theme was instituted among the delegation.

Do you love your own country?		U. S.	Japan
1	Yes, very much	50.0 %	28.6 %
2	Yes, fairly much	45.0 %	54.3 %
3	No, not so much	5.0 %	17.1 %
4	No, not at all	0 %	0 %

Would you serve your country, if your country became involved in a war?

		U.S.	Japan
1	Yes	21.4 %	5.5 %
2	No	16.7 %	33.3 %
3	It depends	57.1 %	52.8 %
4	DK	4.8 %	8.4 %

Which seems correct to you, man controls nature, or nature control man?

		U.S.	Japan
1	The former	12.2 %	8.6 %
2	The latter	46.3 %	68.6 %
3	DK	41.5 %	22.8 %

If you believe that the other's claim is definitely wrong, can you be bold enough to defy your close friend, your lover, parents or another person, to fully insist your opinion without the fear of making your relationship worse, or the fear of giving him or her the impression?

		U.S.	Japan
1	Yes	70.7 %	50.0 %
2	No	22.0 %	38.2 %
3	DK	7.3 %	11.8 %

Can you hold onto your opinion and try to make yourself understood when your opinion differs from those of all the rest in a group discussion, and when the discussion would be put to an end and settled only if you give way?

		U.S.	Japan
1	Yes	71.4 %	46.3 %
2	No	14.3 %	36.6 %
3	DK	14.3 %	17.1 %

Do you think there are any essential mental differences between women and men, other than physical differences?

		U.S.	Japan
1	Yes	30.2 %	77.1 %
2	No	69.8 %	22.9 %

Can you really trust a female air pilot?

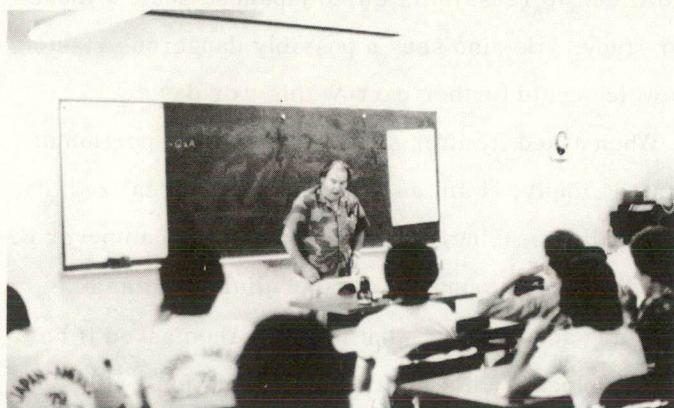
		U.S.	Japan
1	More than male pilot	4.8 %	0 %
2	As much as male pilot	88.1 %	44.1 %
3	Less than male pilot	4.8 %	47.1 %
4	DK	2.3 %	8.8 %

Do you feel the generation gap between you and your parents?

		U.S.	Japan
1	Yes, very much	2.5 %	26.5 %
2	Yes, fairly much	27.5 %	38.2 %
3	No, not so much	35.0 %	35.3 %
4	No, not at all	35.0 %	0 %

2. LECTURE

Before getting into discussion, to find a guideline, a lecture was given by Professor Otis Cary of Doshisha University. He is well known as a historian who has had a long and wide experience in both Japanese and American culture.



REGARDING

THE GENERAL THEME

August 13, 1979

by Prof. Otis Cary
at Doshisha University

Professor Cary, an American who has spent more than two-thirds of his life in Japan, touched on a number of the topics which had received attention during the course of the 31st JASC. Among these topics included the idea of "groupism" among the Japanese. Although this image has become stereotyped, Professor Cary does indeed feel that the average Japanese finds his raison d'être in his "group", whether that group be his company or the club he belongs to at the university. A big difference between Japanese and American university students is found in the fact that while an American student may be active in many clubs or organizations at college, a Japanese student will generally devote himself only to a single extracurricular activity. Yet Professor Cary does not consider this groupism necessarily a negative tendency. A Japanese person can be as individual as he caves to be, for he always has the option to fade back into his "group", a freedom that Americans do not necessarily have. The Japanese are not faced with the same necessity to

be individual as are Americans, who live in such a diverse and haphazardly-structured society.

Professor Cary also spoke of the importance of "form" in Japanese life. There is a proper way and a proper time to do something, even, for example, in matters such as what colors to wear at which stage of life.

When questioned about problems facing the Japanese in the future, Professor Cary suggested that the Japanese conception of their own uniqueness as a culture could have harmful effects. Although this may be a rather unflattering view, Professor Cary thinks that the Japanese do not perhaps understand the world as well as they say they do. He says that it is not necessarily untrue that the Japanese feel somewhat threatened by the outside world, and cling to the idea of their cultural uniqueness as a kind of protection against it. He says that the very structure of Japanese society itself tends to nurture such cultural short-sightedness. For example, it is very difficult to reassimilate into Japanese society those people who have gone abroad to work or study. He also sees a possibly dangerous rise of conservatism among Japanese students which could further narrow this world-view.

And what about the man himself? When asked if, after spending the better portion of his life in Japan, he felt Japanese, he stated simply, "I am an American." He realizes that because, racially, culturally, and linguistically speaking, he is a foreigner, he can never be fully assimilated into Japanese society. Yet he has found his own peculiar niche as a foreigner in Japan, and is satisfied with being accepted for what he is. When asked if he even felt that there were certain impassable blocks in his interpersonal relations with Japanese, he frankly answered "no". Furthermore, he feels, there are no aspects of Japanese culture that he cannot understand or accept if he cares to, although there are some aspects that he simply does not care to deal with, such as personal relations involving giri/ninjo.

In conclusion, Professor Cary, speaking from his unique vantage point, stated that probably the major problem facing the Japanese in their relations with the outside world during the next decade is the problem of cultural inferiority complex, which can lead in turn to a cultural superiority complex. Although he did not explicitly say so, this is a problem which may be said to face American society as well. When a country or culture compares itself with another, the attempt is always made to form value judgements, to decide which alternative is better. But it has been one of the goals of this 31st JASC to point out that being different is not always a matter of being better or worse, and that two cultures as diverse as the American and the Japanese should be able to stand side by side without having to prove superiority one over the other.

3. SMALL-GROUP DISCUSSION

After the lecture, we talked about eight topics, separated into groups. This discussion was very helpful to get an idea of the differences between the two nations, and partially we could share the same idea.

(a) DECISION-MAKING AND LEADERSHIP

First in our table, to find a clear-cut distinction between Japanese and American ways of inter-personal decision-making, we talked about marriage. People in the U.S. get married by their personal and individual decision. Parents' influence on this decision-making, although it depends on each family, is comparatively smaller than that in Japan. In contrast, the important factors in this decision-making in Japan are parents', relatives', and co-workers'; especially seniors' views, as well as one's own judgment. Consensus of those people is comparatively more decisive than in the U.S.

We then discussed the elections for next year's JASC executive committee members, as an example of political and business decision-making. The American delegates voted for only one chairperson, and he appointed other members of his committee by his own decision. We can safely say that the leadership of a person is very strong and important in this method. The Japanese procedure was quite a contrast to this. They voted for all the members first, and then the elected people discussed and chose the chairman. Here, it is clear that consensus-making plays a more important role, than in the American procedure. That is, in the U.S. the top man/woman initiates a new idea or decision, then tries to have the approval of the personnel in the lower ranks. In Japan, however, it is quite often that the section bosses come up with new and concrete plans, and try to get the approval of the upper men, just like the "clearance-system" in the U.S.

Here again, we may generalize that leadership by a few individuals is vital in the U.S. system; whereas, consensus is given high value in Japan. We agreed that the U.S. system sometimes could be dangerous, because it depends on just a few individuals for important decisions, while the Japanese system might not work effectively in case of an emergency, because consensus-making is often time-consuming.

(b) MUTUAL IMAGES

Japan and U.S. relationships in economical and political terms has a lot to do with the mutual images of both countries. On different occasions in history, Japan showed different aspects to Americans. Before World War II, Japan was considered to be a mysterious and religious country. During the war, Japan was thought of as cunning and cruel. After the

war Japan's image has become better. Presently, Japan is regarded as an equal partner or a competitive partner of the U.S.

In actuality, what kind of image does each country have toward the other? Americans think of Japanese as hardworking, artistic, practical, treacherous and warlike. Japanese regard Americans as highly technical, materialistic, cheerful, active, advantageous, kind, and also think on racial discrimination. The image of Japanese held by Americans has the ratio of the positive to the negative of 6:4, while Japanese image toward American has the ratio of 8:2. That is, Japanese possess a better image of American than the other way around. This phenomenon is due to the lack of information about Japan on the American side. The more Americans come to know about Japan, the further betterment of the image of Japan, among Americans. But it is also true that many American people don't feel it necessary to learn about Japan, as much as the average Japanese does toward the U.S.

As for the solution, we agreed as follows: The U.S. has been spoiled by being #1, and expecting everyone to speak English; but now American people have to try to understand other countries more actively. Japan, on the other hand, has to make greater efforts to give more accurate information to the U.S.

(c) PATRIOTISM

We started our discussion by asking, what was patriotism, and where it had come from. We found that some Japanese students had rather bad images of patriotism, because it was so misused during World War II, to justify the Japanese militarism and aggression. On the other hand, some American students came up with ideas from the American Revolution, or expressions like "fight to defend our country" rather easily, but they also said there had been a change in attitude after the Vietnam War.

We agreed that patriotism is not an ancient idea. It is only after the nation states were constructed that patriotism became a popular idea among the people. The origins of patriotism in Japan, were the fears toward the Western Power after the opening of Japan in the 1850's, and the government and the army's aim of making Japan an equal power to the West. Therefore the idea came from above, rather than from below, although the government made the most out of the people's strong ties with their village communities, under the Emperor's Regime for nationalistic propaganda. Although such systems were changed after the War, economic nationalism has been supported by the Japanese government, as well as by the people.

We discussed the relationship between patriotism and internationalism, but our opinions were divided as to whether they were compatible or not. We found out, during the

discussion, that both nationalism and internationalism in Japan, tends to think mainly about Japan and the relations between Japan and the rest of the world; while in the U.S. the government, as well as the people are more willing to be concerned with the affairs outside of the U.S. and to take leaderships in international affairs.

(d) NATURE

We started off with the differences in the concept of nature. Generally speaking, Americans tend to regard nature as something to be controlled by men, while Japanese people look to it as something to obey or love. Haiku or beautiful gardens are the typical example of the Japanese attitude towards nature --- they just appreciate it by haiku, and each garden represents an abstract idea of nature.

In climbing a mountain, Japanese people seek the experience of mountaineering itself, but Americans try to find a satisfaction that they have conquered the mountain. Chirping is heard as noise to Westerners, while the Japanese take it as a language of the insect.

In conclusion, besides the stereotyped above statement, we can say that Americans are more goal-oriented, and the Japanese are more process-oriented.

(e) PARENT-CHILD RELATIONS

The discussion on parent-child relations opened with what each delegate's image of a parent was. Those mentioned were: someone to depend on, or to love, a role model and a socializing factor.

The first topic taken up concerned the amount of independence given to a child when being brought up. The American delegates agreed that they had been geared towards independence from a relatively early age. For example, many already had jobs by the time they were in junior high school. Jobs gave them a strong sense of responsibility, as well as helping them in the direction of financial independence. In contrast, Japanese youths are usually too busy with school to work part-time. Japanese parents usually give their children pocket-money even after the enter college.

The second topic discussed was discipline. It was said that Japanese parents are more authoritative towards their children than American parents are. For example, in punishing their children, the Japanese parents may lock the child in a closet or room, or kick the child out of the house for a while. The child usually will then beg for forgiveness, and for permission to be let out, or in. In turn, the American child often makes his/her own decision to lock him/herself into a room, or to run away from home for a while. Here it was pointed out that the American child's behavior reflects a much stronger sense of

independence. Other points mentioned in the discussion of discipline, was that Japanese parents tend to punish their children in private, and rarely in public. It was said that physical punishment is more common in the U.S., and that child abuse is a large social problem.

Next, the Japanese "ie seido," and its influence on parent-child relations was brought up. Traditionally, in Japan the oldest son was expected to take over his father's job and live with his parents in their later years. As a result, traditionally, there have been a lot more expectations placed upon the oldest son. He would be given more opportunities to develop his interests if they are in accordance with his parent's wishes, and also given more responsibility. This special treatment of the eldest son is not as strong as it used to be, but still seems to be an important factor in patterns of child-rearing. In contrast, in the U.S. there is no special responsibility given to the eldest son. The amount of responsibility given one, is determined by his/her age.

In concluding the discussion, it was said that to the Japanese, the concept of parent-child is very strong, and a parent and child will always maintain this relationship, whereas in the U.S. after the child reaches a certain age, the relationship moves from parent-child to more of a friend-to-friend relationship. Many more Japanese feel a sense of a generation gap between their parents than Americans do.

(f) PROBLEM-SOLVING

Our group tried to make clear some of the differences in the process of problem-solving between Japan and America. In our discussion, the way we regard the court system, seem to give a clear-cut view of the differences in problem-solving between two nations. Americans are more apt to bring problems to court while Japanese tend not to. The American attitude towards problem-solving is best described by saying that Americans agree to disagree, while Japanese give their utmost efforts to harmonize without a direct confrontation.

Another aspect brought up in the discussion, was the peculiar characteristic of the Japanese, often referred to as "Amae", which is one's expectation for others to understand his mind and to help him. This idea of "Amae," makes the process of problem-solving very naive.

We came to a consensus that both Japanese and Americans don't like harsh human relationship and that the ways to resolve problems differ slightly.

(g) WOMEN

We had a group discussion on women with some students from Kobe University. First, we talked about "arranged-marriage" in Japan. It's sometimes misunderstood by foreigners, and some American delegates also believed that once couples were arranged to meet, they had to get married. Yet, it only provides more chances for the "want-to-marry," people, to meet different people. It can be called an "arranged-date" because they have their own choice after the interview. It often provides us with steady partners, but we can't expect such satisfaction as we can experience in love affairs. However, we can't overlook the divorce rates of "arranged-marriage." It is comparatively lower than that of "love-marriages".

Next, women working outside the home came to be our argument. All the American delegates approved it, but some Japanese didn't. They said in Japan, men were supposed to keep their families, so if their wives were working, it seemed that they couldn't earn enough money. But in the U.S. women working is not necessarily complained by husbands, because it proves that both wives and husbands have enough ability to work outside. Here, we can more obviously see that sex-role models are molded in Japan than in the U.S.

We came to the conclusion, that Japanese women have more obstacles than American women, when they try to do something in their own societies.

(h) CONTRACTS

On our table, we talked about the differences between the two nations' attitudes toward contracts, and came to the conclusion that the idea of contracts is deeply based on each society. That is, contracts in the United States has greatly progressed because of its individualism, while in Japan, thanks to its groupism, people try to believe others, even if they don't make contracts.

As an example, we picked up a case when we rent an apartment house. In America, they sign a big contract which contains many articles, (for example, the landlord should repaint the walls once a year), so that they can clarify the division of responsibility. But in Japan, the landlord repairs the house even without a specific article for which he has to, because he tries to make the most out of the trust, and to maintain good terms in fear of troubles. In America, when people deal with big business, they have to make a thick contract which can be applied in any case, while in Japan only a sheet contract, which is a symbol of the trust, is enough, because it states that they consult with each other and resolve problems in case of troubles. In other words, Americans use a contract as a shield, in case their rights are violated, while Japanese regard a contract as a sign of

agreement.

Japan is a homogenous country, so people can easily guess the other persons' mind. That's why they don't have to insist their opinion or rights; and sometimes it is considered vice to insist one's rights strongly. On the other hand, the United States is made up of many ethnicities who have different backgrounds. It's very difficult to trust an unfamiliar person. Moreover, American society changes so fast that they can't stick to one thing without any warrant. Such reasons helped contracts progress in the United States.

The difference of contracts between two nations revealed the differences of the two societies. What we talked about makes us feel that Japan is a better society, but it is not necessarily true. Many Japanese are troubled with the difficulty in human relationship, while they can feel comfortable in groups, as Americans are subject to loneliness.

4. PLENARY SESSION

At the end of the symposium, we exchanged the results of each small group discussion. Through this session, from the reports of each discussion, we acquired a considerable image of each nation.

SYMPOSIUM WITH INTERNATIONAL STUDENT ASSOCIATION

by Keiko Tsuji

SIGNIFICANCE

The International Student Association (I.S.A.) is a volunteer student organization in Japan, which promotes international exchange programs between Japan and other Asian countries. One of the activities of I.S.A. is the International Student Conference, with which we had joint symposium at this time.

JASC has discussed many international problems related to various countries and people with different cultural backgrounds as well as problems between Japan and the U.S. Although JASC gives priority to the promotion of mutual understanding between Japan and America, we cannot achieve real peace without considering the whole world as well. That is why this joint symposium had been planned. It was the first trial, and was scheduled for only one day.

The planned 8 discussion tables were coordinated by staff members, including myself. Topics discussed, were North-South problems, the role of students in society, religion. Women and society, the southeast Asian situation after the Vietnam war, education, conservation, mankind, and science and technology. Staff members worked hard to make pamphlets about participating countries before the conference. The topics we dealt with were too complex and too extensive for the participants to find even one agreement or one agreeable solution in one day. I thought, however, the significance was to tackle them first. Besides, it was important to know different aspects, and different opinions upon the problems.

The schedule and participating countries were as follows:

9:00 - 9:30	Orientation
1:00 - 12:00	Group Discussion
12:00 - 1:00	Lunch and Free talk
1:00 - 3:00	Group Discussion
3:30 - 5:00	Group Discussion
5:00 - 7:00	Dinner
7:00 - 9:00	Joint Party

The Republic of Korea	8
Indonesia	6
Malaysia	6
Hong Kong	8
The Philippines	6
The United States	43
Japan	58

TABLE REPORTS AND COMMENTS

(a) NORTH-SOUTH PROBLEMS

The participants were one Korean, one Malaysian, four Americans, and five Japanese students. The subjects we discussed were: What the South Wants and What the North Wants; Trade Issues; Economic Development and Poverty of the South; Foreign Aid; and Multinational Cooperations. The subjects covered such a wide range, and were difficult, but we had a frank and earnest exchange of opinions.

Our conclusion is what is really needed is the new international economic order which work in favor of the development of economics, and the welfare of the developing nations, and that the developing nations should learn from the developed nations not to repeat the same mistakes such as environmental destruction.

(b) THE ROLE OF STUDENTS IN SOCIETY

In this table, we first discussed the differences of the education in participating countries. We had one student from South Korea, and one from Malaysia. In Malaysia, the percentage of the students of the same age is 10 %. They are regarded as the elite in the society. On the other hand, in Japan and America, students are no longer considered elite. The role of students in Southeast Asian countries is said to be that of leaders in society. In this way, they have a more definite role compared with us.

In conclusion, we came to the point that depending on the society in which we belong to, we must contribute to the society.

(c) RELIGION

In our table, we had delegates from Hong Kong, the Philippines, Malaysia, Indonesia, America and Japan. First of all, we had self-introduction, and then introduced the religious beliefs seen in each country. A question and answer period followed each presentation.

My impression on our discussion was that I believe we had an interesting time getting to know the opinions and ideas, as well as the actual situation of religious beliefs in other countries, although we had little time to prepare for the discussion.

(d) WOMEN AND SOCIETY

On the women and society table, representatives of the Philippines, Hong Kong, the Republic of Korea, the United States and Japan discussed such issues as women's career opportunities, role in the home, and differences and similarities between mothers and

daughters on three issues.

It was agreed that perhaps women have the greatest long-range career opportunities, with or without marriage, in the United States and Hong Kong, and the last in the Republic of Korea and Japan. The Philippines, it was learned, represents a special case, as it is traditionally a matriarchal society, and women have great power both economically and in the family.

General conclusions were arrived at, and supported by each women representative, (there were four men), describing her mother's situation regarding family and employment, and comparing it to career goals.

One thing which became clear in these talks was the great degree of change between the two generations discussed. It was very encouraging that despite differences in goals with their parents' generation, each representative expressed respect for the paths others chose.

(e) THE SOUTHEAST ASIAN SITUATION AFTER THE VIETNAM WAR

This table dealt with three topics, the refugee problem, politics, and economics in ASEAN countries. As for the first issue, a delegate explained to us that there was a certain limit in accepting refugees because of two reasons, that of, the acceptance of refugees had become a burden on the national budget, and, that unlimited acceptance would change ethnic proportions in these countries. The latter is related to how ASEAN countries can achieve their target, resilience. Our consent was that the existant gap between reality and the target is a matter of time.

Our substantial achievement was the fact that most delegates seemed to work on cooperatively analyzing the differences in our views, despite the commonplace conclusion.

(f) EDUCATION

In this table, we briefed each other on educational systems of each country: Hong Kong, Indonesia, Japan, Malaysia, the Phillippines, South Korea, and the U.S. Our discussion dealt with two issues. First was the entrance examination system, and second, the relationship of foreign language and national identity, especially in the Southeast Asian countries. What intrigued me most was the fact that students in Southeast countries, struggling for modernization, have linguistic problems in conjunction with the racial or ethnic heterogenity.

(g) CONSERVATION

Our group consisted of 12 members: 6 Japanese, 2 Americans, 1 Filipino, 1 Indonesian,

and 1 from Hong Kong. We had three agendas.

1. Personal experiences with nature.

It was interesting to realize the variety of backgrounds we all had in relation to the natural environment. We have come to know the influence of nature on ways of thinking.

2. The happiness of mankind, and the value of nature.

For some reason, nature plays a very important role to achieve happiness. But this cannot be said of the others. The only thing we can say is that we have to live with nature, however different our ideas are.

3. Compatibility of economy and ecology.

Though we couldn't come to any specific conclusions, we came to have an agreement that education on nature and human beings would be necessary to conserve the natural environments. If we were wise enough to realize the value of nature, we would be able to maintain the natural ecosystem, as well as our mental happiness.

(h) MANKIND, SCIENCE AND TECHNOLOGY

The participants of this table were from Hong Kong, Korea, Malaysia, Japan and the United States. We mainly discussed the following two subjects.

- (1) View of Science and Technology

- (2) Technological assistance and technological transfer

The problem of the growing disparity between the rich and poor nations is one that the advanced technological societies, which are for the most part the rich countries of the world, must come to grips with the poorer nations, both in long range and short range terms. If we are to have a world community in a real sense, this disparity must be greatly reduced.

With respect to technical assistance, the most important step the technologically advanced nations could take, would be to help the developing countries build up their indigenous research and development capacity on a substantial scale. In the non-agricultural sector, the research efforts would have three tiers of aims: assessing and analyzing the resource bases of individual countries; devising new products for domestic use that can contribute toward some degree of self-sufficiency; and developing exportable products that can compete successfully with other nations' exports on the world market.

by Keizo Tatsukawa

World peace is one of the most difficult issues to understand. It is also one of the most important goals for us to accomplish for all time. People say we are now in the Nuclear Age, and quite a few countries have nuclear weapons. The United States is one of those countries, and Japan is not. Although our two countries are differently situated, we held this Hiroshima Symposium in order to gain a better understanding of each other.

On the evening of August 5, we arrived at Hiroshima, which is considered to be the Mecca of World Peace by the Japanese people. We gave an orientation on the Hiroshima Symposium, where we introduced all the participants to the purpose of the program. I, as one of the Japanese delegates, understood the feeling of some Americans, that they did not want to talk about this issue, because they might be criticized for the bombing. Therefore, we stressed the point that we were not blaming the Americans for the bombing, but thinking about Nuclear weapons as one of the global issues that concern all human beings. We were trying to understand the facts of what happened at Hiroshima in 1945, and how that has affected the lives of people in Hiroshima today. I understand very well what the Japanese did to the South-East Asian countries, or at Pearl Harbor during World War II. I believe that young Americans do not have to feel much responsibility for the bombing, just as young Japanese do not have to worry too much about what their ancestors did, because there is nothing they can do about it. Or more positively, I could say, both of us should have some desire to compensate for what each of the older generations did. In this respect, we are on same level. I hope that we could get good understanding in realizing the purpose of our going to Hiroshima from the Americans. But to be honest, I felt some strong pressure from the Americans while, explaining this point.

We had a one-hour talk in small groups, as well as a lecture and field trips. I was very surprised, or rather shocked, to find a big difference of thought between the Americans and the Japanese, which was much bigger than I had expected. That is, the Americans tend to think that world peace should be maintained by the balance of power, whereas for the Japanese, peace can be maintained by our desire for peace. As all of us are human beings, we do not like war, but love peace, and also we do not want to see a single atomic bomb used. Then why are our ideas different? Japanese often ask Americans why they possess nuclear weapons although they do not want to use them. Americans reply we need atomic weapons because of the balance of power. They why do we need the balance of power? Because we feel some threat from the U.S.S.R. Don't you, Japanese, feel any threat from

the U.S.S.R.? No.... I am afraid this is a kind of parallel discussion. Maybe the situations of our two countries are so different that we have different ideas.

As part of the program, we attended the Peace Memorial Ceremony, sponsored by Hiroshima City, and visited the Peace Memorial Museum. I was quite pleased to find that many Americans, as well as Japanese felt happy to have attended it, and got a better understanding about 'Hiroshima' by visiting there. I hope the Americans can now know some of the reasons why the Japanese have a "Nuclear Allergy."

HIROSHIMA SPEECH

Aug. 5, 1979

by Sally Solo

I've come to Hiroshima with all of my identities -- as an American, as a woman, as a Jew, as an Ivy-Leaguer, etc. -- but it is only in my identity as a person that I wish to speak. In other words, all those subgroup identities seem trivial; I'm here as a human being, and it is that human being and her fellow human beings that I am concerned with today.

Now that I've tried to establish myself, I'd like to try something more difficult, so I hope I haven't lost you yet. I want to speak about two feelings I've had in connection with this part of the conference. Both feelings are usually considered negative, but as I've spoken with friends recently, I've almost come to regard them as positive.

The first feeling is fear. I was scared to board the train this morning and I'm even a little scared to attend the Peace Ceremony tomorrow. I can't compare this fear to anything I've felt before but, in a way, it's an anticipation of experiencing grief. In the past, when I've spoken about, or heard about Hiroshima and the atomic bomb, I've often felt close to tears. But I find I can stop myself by not thinking about the reality; words like "horror" and statistics of human lives that were lost, become empty. While I'm here, though, I don't believe I'll be able to escape thinking about what did happen, and that scares me.

Still, I think this fear is positive because it's not good to deny what happened. Nor is it good to think about nations, the world and people, only in abstract terms such as defense strategy. Therefore, I think that though we may feel uncomfortable while here, it's necessary to feel and not to become detached.

Secondly, whenever I hear someone begin a sentence, "when the bomb was dropped" I must admit that I feel guilty. But I want to make it clear that I don't feel guilty, because I'm an American - I'm too young and the world's too old for that. The war was horrible on both sides and I feel guilty for being a member of a species that could be so ugly.

But I think the realization of this feeling of guilt within me can also be a positive thing for I don't know how I might rid myself of it, except by committing myself to the promotion of peace.

I'm not saying that I think everyone should have the same emotions that I do. I'm saying that everyone should feel something while they're here -- not to try to make themselves feel something but to honestly let themselves feel something. I think we should understand that it isn't bad to feel bad, especially if we can also feel hope. Looking at Hiroshima today, should inspire that.

Finally, I'd like to end with a (weak) cliché: "we're all in this together." In today's case, I mean that we -- Japanese and Americans -- are here to attend the ceremony, go on field trips and experience these days as friends. As for the future, I mean that we're inheriting a world and it will be up to us to make it peaceful or not.

HIROSHIMA AND NAGASAKI IN THE NUCLEAR AGE

August 6, 1979

by Naomi Shohno
Prof., Dr. Sci.
Hiroshima Jogakuin College/
Research Institute for Peace
Science of Hiroshima Univ.

1. Life or Oblivion

In 1977, from July 21st to August 8th, the United Nations Non-Government Organization sponsored the 'International Symposium on the Damage and After-Effects of the Atomic Bombing of Hiroshima and Nagasaki,' at Tokyo, Hiroshima, and Nagasaki, and invited distinguished scientists from all over the world. I, myself, participated in this symposium as one of those scientists, and today, I would like to make a speech based on the symposium.

Learning from the experience of World War II which ended in 1945, leaders of all nations have made efforts to find how to avoid inhumane things like nuclear weapons or wars. But it seems to be very difficult to accomplish it. And also the terrible memories and pains they suffered during the war seem to be fading away.

As time goes by, our memory fades away. People tend to forget the threats of war, what Hiroshima and Nagasaki experienced, the torture of Auschwitz, and all other dreadful things.

In this sense, therefore, I do believe that it would be very meaningful for us to get together here today, and learn what happened in Hiroshima and Nagasaki at that time and

the meaning of it.

2. The physical and Medical Effects of the Atomic Bombs

Energy of the bomb, Situation of the bombing. Thermal radiation, Blast, Radiation, Acute symptoms,

3. Deaths caused by the Atomic Bombs

From the time of the bombing to three months afterwards, the number of those who died due to acute symptoms were 130,000 in Hiroshima and 60,000 in Nagasaki.

4. Atomic Bombs and Human Beings

The physical power of the Atomic bomb includes thermal radiation, blast, and radioactivity. One prevailing view is that radioactivity is the only characteristic which distinguishes the A-bomb from conventional weapons. But when one considers the A-bomb after-effects from the point of view of social science, the atomic bombs destroyed the total "society." They destroyed "home," "workplace," and even "community." Such a loss of the social milieu for sustaining human life was made total by the demolition of the regional community and support system. And it must be added that even now it is not yet possible to determine the total social damage caused by the A-bombings.

When the social mechanism by which life is sustained is destroyed in a flash, human being find themselves ruled by the instinct for self-preservation and they respond in ways which indicate a complete loss of moral values. Human being become dehumanized. A-bomb damage affected every aspect of human life: physical, socio-economic, psychological and moral.

The characteristics of A-bomb damage may be summarized under five heads: (1) instantaneous and sudden attack; (2) indiscriminate, killing and injuring an entire population within a large area; (3) totally destructive of environment and life support; (4) dehumanizing; (5) continuing and unpredictable long-term effects in every area of human life.

5. Peace Education

We think that the peace education in the nuclear age should be:

- 1) Global and transnational in scope, designed to build a sense of world community that will reach beyond races and national boundaries and create both concept and culture based on the idea of peace.

- 2) Based upon the atomic bomb experiences of Hiroshima and Nagasaki, providing all people with accurate knowledge about nuclear weapons, their power and their continuing effects upon the lives of human beings.
- 3) Non-ideological, but presenting the facts from which people of all nationalities can grasp the danger and upon which they can base an intelligent and informed opposition to war and preparations for war.
- 4) Draw upon the vision and challenge the imagination of succeeding generations in order that they may think and act in such a way as to eliminate discrimination between individuals, nations, races and classes, and secure and develop equally the fundamental rights of everyone.

REFLECTIONS ON HIROSHIMA

by Charles Ford

The experience of being an American in Hiroshima is awkward. It is hard to sort out the strong emotions we felt, visiting the city which was the first to every experience nuclear weapons. We all may have shared the discomfort of being one of handful of Americans at the ceremony. Some may have even felt a sense of guilt for the bomb dropped, a generation before they were born. But after our first reactions settled in, the city remains an enigma nagging at the conscience.

Outside the Peace Memorial, itself, the city seems to have forgotten the devastation of the A-bomb. Walking along the broad avenues, we pass modern hotels, office buildings, and the flashing lights of Pachinko halls. Hiroshima is a lot like an American city: streets filled with traffic, and shining new buildings. The beauty of the broad rivers running through the city, catches our attention.

Seen against this backdrop, the weathered silhouette of the A-bomb dome seems like a dream - a ghost from another era. Around it, the city moves in ever-changing haste. But, for the silent building, it seems as if time itself stopped thirty years ago, when the last teardrop of black rain fell, and the first survivors began to crawl from the rubble of the city. Rather than dwelling on the death of Hiroshima, the survivors appear to have chosen to fight for rebirth. We cannot help but wonder at the city that has risen out of the ashes of the old. It is nearly impossible to find tangible evidence of the terrific destruction that engulfed Hiroshima in cloud of death thirty-four years ago.

The American who has come to Hiroshima to understand the experience of the

survivors finds that understanding is impossible. Looking at the black and white photographs in the memorial museum, we search for images of charred bodies in the peaceful rivers we have seen, or ashes in the place of the tall buildings. But we cannot relate the artifacts in the museum, to the city outside. The mind numbs at the images, and refuses to cross into the animal terror which alone can understand. We read these words of a survivor.

I don't think I can describe even a ten thousandth of the reality by drawing a picture or telling a story. I think only those who experienced it can understand.

Instead of a sense of relief, we are only more confused; and fatigued by the demands on our emotions.

Our greatest surprise is that the sixth of August has become a day of celebration in the city of Hiroshima - celebration of peace. Not the colors in mourning, but flowers, lanterns, and rainbow colored paper cranes fill the city on this day.

I think we came to realize that the survivors of Hiroshima have no choice, but to hope and pray for peace. They cannot live with the memory of the suffering that occurred. The only resolution to the pain, is to pray that it never happens again. To the American who has never been to Hiroshima, or never experienced frustration at trying to understand the bomb, these words may sound trite. But I think in the two days we spent there, the phrase has taken on a new meaning:

No More Hiroshimas

HIROSHIMA PEACE CEREMONY

by Kumiko Makihara

As soon as the peace ceremony began and silence slowly spread, I entered a daze, and all I remember is that I had to fight the tears and sadness within me. Towards the end, I realized I had gotten very wet from the continuous rain, but the discomfort of wetness seemed trivial. Behind me some Americans were talking, joking, and once in a while slammed down the shutters of their cameras. I felt angry that they didn't seem to share my feeling of silent sorrow. I felt angry that they were Americans. I felt lonely and helpless. In front of me, an aged woman in black dress clasped her hands together and bowed in prayer. The hardship she has experienced are beyond my conception.

There is a feeling of peace everywhere in Hiroshima. The wide open streets, the

serene statues that so softly reflect the moonlight, the fountain by the peace memorial museum sparkling in the sunlight. The city fills one with a huge sense of hope. But what is behind all of this? Faint images of the bombing strike one's mind after observing the museum. An eerie screaming seems to hide behind the thousands of lanterns floating down the river, the evening of the memorial service. There is profound silence in the eyes of the victims when they begin to describe their experiences.

I leave Hiroshima with a strange confusion within me: a mixture of great hope and faith for a peaceful future, and a strong sense of fear and anxiety about another Hiroshima.

ABOUT HIROSHIMA I HAD TWO IMPRESSIONS

by Jim Maxstadt (observer)

I

I could think very clearly at the peace ceremony during the rain. As I thought, I looked up at the events around me, and it all seemed very symbolic. Peace seems so far away. The cloudy sky made me think of how difficult the world is. Hundreds of thousands had to die to end the war, and the killing, and yet it does not end. Weapons are still made and remade to deter other's similar use. The birds released seem the same. Originally light in color, when let loose they become black-even against the dark, threatening sky. And it is not night yet, only the morning.

The rain soaks us to the skin, but unlike those whose spirits seem to lay in torment all about us, we can go inside and escape the rain. Unlike those who survived, we can change our clothes and dry them and ourselves. Even as I thought about this, I stepped into the hotel to dry off, yet this water stays-like the black rain-to stain the heart.

II

It seems strange, this city of Hiroshima. For us the past is unimaginable, as we have not even seen war, let alone atomic destruction. We have only the present. The reminders such as the Peace Memorial Museum coexist with the beauties, such as the Hiroshima Castle. You can exist in either of these worlds without seeing the other. How can I think of War when looking at the face of a pretty, eight-year old girl in Kimono, lighting a lantern to remember? It would seem that I should think of how sad that such a beautiful city should be destroyed, but instead I think of how beautiful it has become. Should we think so much about the past?

STUDY TOUR REPORTS



MITSUBISHI CORPORATION

by Martin A. Miszerak

On July 31, the Delegates had the opportunity to visit the Tokyo headquarters of the Mitsubishi Corporation, one of Japan's largest trading companies (sōgō shōsha). During their visit, they saw two films: a general one on the diverse activities of the Mitsubishi Corporation, and a more specific one on a Mexican salt-producing plant operated by Mitsubishi. They also had a look at the Corporation's world-wide information-gathering network. Throughout their visit, the Delegates were guided by Mr. Shoichi Nakase, Assistant General Manager of Mitsubishi's Communications Office.

A big Japanese trading company is much more than the name implies. The total annual transactions of the Mitsubishi Corporation amount to about 44 billion dollars. The number of products it handles is astounding - about 25,000 individual items; and the major function it performs is marketing and distributing these products. It also seeks out new foreign markets for Japanese manufactured products. An increasingly important component of the sōgō shōsha's activities, is third-country trade, that is, trade not involving Japan. An example of such a transaction would be a sale of Brazilian coffee to the United States.

The Corporation is a truly global enterprise - it has about one hundred foreign offices. In its continuous effort to assure sources of raw materials for the Japanese industry, it sets up foreign subsidiaries and engages in joint ventures with foreign companies. One such joint venture, a salt-producing plant in Mexico's Baja California, was the subject of a film viewed by the Delegates. The Exportadora de Sal has been a joint venture with the Mexican government since 1973. The plant produces five million tons of salt annually, which is a basic raw material for chemical products. Most of the salt is shipped to Japan, and the rest to third-country markets.

The global reach of the sōgō shōsha requires an excellent information-gathering network, which is a major strength of the company. The information gathered, covers economic, political and social developments. Computer-linked communication lines to Tokyo have a total length of 450,000 km., enough to gird the Earth eleven times.

Since the sōgō shōsha provides comprehensive services for its clients, it also acts as a financial intermediary. Being closely associated with the Mitsubishi Bank, the Mitsubishi Corporation can borrow large amounts of money at relatively low interest rates, and then relend it to smaller firms with which it deals. The trading company has knowledge of the credit worthiness of its smaller clients and can thus provide loans to them at interest rates lower than the rates on direct bank loans.

The sōgō shōsha also plays an important role in the direct foreign investment by

Japanese companies, and in investments by foreigners in Japan. Because of its wealth of information, the sōgō shōsha can make the prospective Japanese investors aware of investment opportunities abroad, and can even arrange joint ventures with local companies. The sōgō shōsha has also promoted foreign investment in Japan by helping foreign firms market their products.

The significance of the trading companies in the Japanese economy is reflected in the large share of international trade that they handle. The ten largest sōgō shōsha, handle about 50 percent of Japan's exports and about 60 percent of imports. Certain raw materials are handled almost exclusively by the sōgō shōsha. They import, for example, 90 percent of all soybeans.

Finally, it should be stressed that the Mitsubishi Corporation and other sōgō shōsha are uniquely Japanese institutions. A few other countries have attempted to set up trading companies, but to no avail. Apparently the conditions in which trading companies thrive, exist only in Japan. Japan has a history of isolation and its language bears no resemblance to any other language. Under such circumstances, the sōgō shōsha can achieve economies of scale in their knowledge of foreign markets. Japan also has a vast reservoir of entrepreneurial talents which are well utilized in the running of these complex enterprises. These and other factors make it unlikely that the sōgō shōsha could function efficiently in a totally different environment.

KIBIJI: RENTED BICYCLES AND OPEN ROADS

by Ellen Mizell

When the bus stopped, an announcement was made that bicycles could be rented. The delegates' reactions ranged from reluctance to leave the air-conditioned bus to an immediate rush for maps. Some delegates set out on foot to visit the various points of interest, but most of us rented the bicycles which were inexpensive and handy.

The Japanese delegation had to guide the Americans every step of the way, starting with demonstrating how to use the kickstand. The only maps available were in Japanese, and the announcement sight was to see a clump of people at a crossroad trying to figure out where they were going. At first, some Americans were a little unsure of which side of the road to ride on, and shouts of "Look out!" and "Abunai!" rang across the once quiet countryside.

In spite of a spill or two, and a couple of near accidents, a holiday atmosphere prevailed. Most of us were happy to be released from the confines of the bus to get some exercise, and to see the countryside close up. Many groups of people in different sizes dashed

off in all possible directions, searching for the particular thing they wanted to see, or else just following the people ahead of them.

The group I was with, was not quite sure where they were going. We pedaled along straight up a mountain and down through a town, waving at astonished children. Every so often, we stopped to allow our Japanese friends to puzzle over the maps. Eventually, we spotted the tall pagoda in the distance and at the same time, another JASC group on a bicycle path going towards it. Immediately a mad chase ensued to catch up to the other group and to reach the pagoda before they did.

The pagoda was interesting enough, but after a quick inspection and a few pictures, some people started out to look for a shrine. We found it, but there was no time to look at it as it was already time to find our way back and pay for the bicycles.

K I B I J I

by Yolanda White

Riding in the bus to Kibiji, I looked out of my window and viewed the alternating mountains and valleys. The steady rhythm of the scenery had a almost hypnotic effect. Half conscious, I heard the excited voice of someone on the bus discussing how they could not wait to go bicycling in Kibiji. I suddenly woke up and asked my neighbor, Nina Simmons, if the group had really planned to go bicycling. She said yes.

I certainly had not planned to go bicycling, in that I had worn my favorite dress. And I felt tired from the long bus ride which had been preceded by a long train ride from Hiroshima. However, we stopped at a bicycle place and picked out our rented bikes, and my tiredness suddenly left me. I adjusted my dress, firmly replaced the flower in my hair and braced myself for a fun time.

Actually I thought it was rather bizarre, bicycling in Kibiji, somewhere in the countryside of Japan. Being a little rusty, (I hadn't bicycled in years), I hung back. My fellow cyclers ahead of me, seemed to vanish in the lush countryside, but I didn't feel lonely. Somehow the endless rice fields seemed to invite me in. The rice fields gleamed in the unrelentless sun. It looked to me as though I was riding through a glistening, green sea, rather than some rice fields. I saw a man in a wide hat, with a cloth around his head, walking knee deep in the green sea. And I wanted to call to him - don't drown, but he vanished, just like my friends in the green.

I finally caught up with my friends, and even passed them somehow in the winding paths that sometimes looked undefined, because of the surroundings. We arrived at the temple, our destination; but my mind was somewhere else. I felt happy to know that for a short

time, I had been close to the most beautiful rural setting in the world. So I thanked the rice fields for inviting me for a swim in their expansive green sea.

KURASHIKI

by Takako Aragane

After an emotional stay in Hiroshima, Kurashiki offered peace of mind and a quiet time of rest, to both American and Japanese delegates.

On the evening of August 8th, we arrived at the Ivy Square Hotel, and were all fascinated to see the English-style building with ivy on its red-brick walls. The antique as well as modern atmosphere and the elaborate dinner they served, heartily welcomed us.

The next morning we had free time. With maps and relaxed feelings, we went out into this lovely town. There were many old buildings with white walls and black roof tiles, which have been kept beautifully and were being used as museums, restaurants, souvenir shops and coffee shops. In the center of Kurashiki, there was a willow-tree-lined river by which pupils were sitting and painting pictures.

The roof tiles of buildings were gleaming under the summer sun; the shadow of the roof tiles on white walls was a picture itself. Some of us enjoyed visiting art or folkcraft museums; others enjoyed shopping. But we all enjoyed the authentic glimpse of old Japan.

BIZEN POTTERY

by Junko Ikeda

Before visiting Bizen, most of us didn't know about Bizen pottery well. We didn't know how the pottery was made, nor how to make the pottery. After the Bizen program, not only Americans but also the Japanese, found out how wonderful Bizen pottery was; and the long history it has. We were surprised to see them. I guess there are many Japanese who have rediscovered Japanese traditional beauty in the pottery. If the breath of man and pottery is together, fine pottery is created. It's a difficult, great art. The eyes that gaze at the pottery from the kiln are like ones that look at a baby. For this moment, man devotes himself to pottery-making. It's a really long task.

Bizen pottery is not colorful. It is simple and plain. After seeing the process of Bizen pottery-making, we feel that we can understand the simple beauty of the pottery and the reason why the simple pottery has been inherited for 1200 years, and loved by people through history. This is a good chance to know Japanese traditional fine art for both the Americans and the Japanese, I believe.

The end of this program was to practice pottery making. Wasn't it hard to shape the

clay as we like? We would like to see our best works as soon as possible!

BEZEN RECEPTION

by Seishi Hinada

On the evening of August 7th, we were invited to an outdoor reception party by a youth group in Bizen city. This was the final event of our Okayama program, which I think was quite successful.

The party began with formal speeches by representatives from each side, as is often the case with any kind of Japanese meeting. No sooner was the opening ceremony over than we crowded around a food table which was set at a corner of the ground. There we enjoyed such Japanese delicacies as sushi, yakitori, sōmen, all of which were prepared by our hosts.

While we were eating, they showed us bon-odori, a traditional Japanese summer dance. It was very difficult even for the Japanese to dance, because the way of dancing differs from place to place. But some of us were courageous enough to try. Surprisingly soon after, I found some American delegates also dancing happily and even rhythmically.

As the time passed, several delegates came to be engaged in conversations with Bizen youths. Due to the language barrier, I doubt that much valuable verbal exchange resulted. But at least all were communicating, and I believe the Americans could feel something very Japanese through the atmosphere.

We ended the occasion by forming a line and shaking hands with the citizens of Bizen, a long, but amusing process.

Finally, I would like to thank the Bizen people for the great efforts of preparation, and for the Japanese fans they gave us as souvenirs. Thanks to the Okayama program, our energy was restored for the sake of the rest of the conference.

GENERAL IMPRESSIONS



I'M DREAMING

by Anti-Obento Society

I'm dreaming of a hot shower,
Just like the ones I used to know.
Our foreheads won't glisten,
And we won't have to listen,
To four long speeches in a row.

I'm dreaming of a cheeseburger,
French fries and a melted shake.
No more baby eels and lousy meals -
Just food like Mama used to make

I'm dreaming of the New Otani
--- food, booze, carpets, what a blast!
Instead of all this sweating,
Almost no petting,
And free days that just won't last.

I'm dreaming of Western toilets,
A big cheese pizza and fritos.
Dealing American students,
Perhaps less prudent,
But at least they don't answer, "Yes and no."

(Craig) I'm dreaming of a strong executive committee -
Let you guys do all the work.
(Chris) That's what you think, fella.
We'll be "mella"
And you can do it all you jerk.

I'm dreaming of a summer gone by,
It was beautiful, you know -
Thanks to everybody.
It wasn't cruddy.
We hope the friendship here will grow.

HOST FAMILY

by Deborah Gelin

Not only did I immensely enjoy the activities that my host family had planned for me, but I am also indebted to them for the hospitable way they treated me. The Masada's, my host family, gave me a gradual introduction to the Japanese life-style with seemingly effortless ease, yet which I know required a lot of thoughtful planning.

The Masada's had three girls who were approximately the same age as I, and their grandparents lived next door. I was very lucky to be taken on a day trip to Mt. Fuji. As I come from one of the few American families with only one car, I was very surprised when we drove there in two separate cars. It was a very interesting drive, because Japan's geography with flat plains and sudden mountains differs from anything I have seen in the United States. Mt. Fuji was very impressive, despite the fog. Later that afternoon, we rented a paddle boat at a nearby lake. That night, as in many other Japanese families, we had fireworks.

The next morning, en route to the first meeting with the Japanese delegates, I was treated to a whirlwind tour of Tokyo by car, stopping at the Meiji Shrine for sightseeing.

During my homestay, I felt very comfortable with my host family. Although I speak no Japanese, I never felt hindered by a language barrier. A Japanese-English dictionary was our constant companion.

Like almost all the American delegates, I found the homestay program to be one of the most enjoyable aspects of participating on the conference. After returning from the homestay and discussing our experiences among fellow delegates, I feel confident that my upcoming homestay in Nara will prove as enjoyable.

GENERAL IMPRESSIONS

by Chris Linscott

Yesterday the conference came to an end. To report the events of the conference is easy I've recorded the beauty of Japan on film, written a few words in a diary, and taken notes on our table discussions. However, ten years from now I'll have lost some of my pictures, and the topics of our discussions will have changed or become irrelevant. The only tangible elements of the conference that will stand by me as the years pass, are my fellow Japanese and American delegates. Granted, I've learned a lot from the academics of this conference, but anyone can research a topic in Japanese society. No one can research a friendship.

Some may say that "mutual understanding" is an unrealistic goal, that the barriers of physical appearance, language and culture that exist on the surface, necessarily exist internally, and are too wide to overcome. I don't believe that. You can bridge the gap of misunderstanding if you speak through the heart. Warmth, honesty and friendship are not feelings that can be bounded by culture or language.

When the Japanese delegates left yesterday it was very difficult to say goodbye. We had grown close over the past month and for both of us parting was sorrowful. We didn't speak to each other of these feelings, but we know how one another felt. Promises were made to write letters and "maybe see each other sometime again"; and even though this may not become a reality we cared enough about our newly-made friends to make promises. A month of shared experiences planted the seed of friendship. In the future I hope this seed will grow, and I think it can, because we understand.

GENERAL IMPRESSIONS

by Yasushige Ando

The 31st Japan America Student Conference gave me a great chance to think about differences and similarities of both countries. Since the purpose of my participation to this conference was to know the way of thinking of American students, I can say I am really satisfied with getting to know the American students. They are very intellectual and self-assertive, and I was influenced by them a lot. There are many things I found, but I will write about three major points which I noticed throughout this conference.

First, I have found that America is a prosperous country. Through the discussion of my education table, I noticed that the Japanese education system does not allow free choice as American education does. For example, some American participant has changed her major three times and she stayed at a university for seven years. That kind of thing cannot happen in Japan. Japan has caught up with European countries in terms of economics, but in terms of social life, Japan is not so mature.

Secondly, I found the fact that I love my home country Japan very much. I thought I did not have the concept of patriotism, since I had never shown the pride of my country to others. During this conference, I had an opportunity to explain Japanese customs and characteristics to the American delegates. That was a real tough job for me, but I then noticed that I kept my identity as a Japanese.

Lastly, it was a great surprise that American students are very smart as a result of hard-work. It is often said that the Japanese high-school students know a lot of things in

comparison to American high-school students. And it is also said that the level of the American university graduate is higher than that of the Japanese graduate. I did not believe this because I had no experience to talk with American university students before. But this conference changed my idea. Yes, American delegates are very smart. I had a big shock to find my lack of knowledge. Many Japanese will have the same feeling if they face the same condition. I think we must think about why American students are very eager to study.

Now I am really sure that I had a nice summer this year. And I will never forget this conference and the participants. Finally, I greatly appreciate the executive committee who organized this wonderful conference.

FREE ESSAY

by Motohiro Yamada

I am going to write down the ideas which came into my mind during the 31st JASC in the actual order as they did.

The general theme for the Conference was "Toward Mutual Understanding". Rapport between two cultures is easy to say, hard to accomplish. I found out that even in effective communication, a foundation of such understanding, is not always easy, for both sides have to set the identical goal at the same time. Their efforts can be nothing but mutual, bilateral. If one is indifferent, another's most ardent effort will end up in vain.

Furthermore, the will to communicate is one thing and the skill is another. It is possible that the very will to communicate might deteriorate the relationship. In our Cross-cultural Table, an experiment was carried out. The schema was as follows; half of the participants were assigned to belong to Culture A, being supposed to act on an individual basis, seeking direct body- and eye-contact. Culture B, being supposed to act under quite opposite attributions. The given situation was to discuss how to spend a certain amount of money for a given project. We found out that the dialogue was most effective in wasting time for few fruitful outcomes, and in creating frustration on both parties. The requirement beforehand restricted only our behavior, not our logic. Apart from logic, our behavior and the consequent emotional involvement did deteriorate the dialogue. Mutual understanding requires enthusiasm to communicate, and tact, consideration for the other side on top of that. We are not the animals of logic.

The biggest difference which impressed me most about the American students was dancing. I like to see people enjoy dancing around. It was, however, out of question for

me to participate because of a simple reason, (i.e.) my legs and my arms refused to move. The kind of dance which the Americans enjoyed was too exotic to adopt.

Another difference I noticed was on a theory that a person who knows one best is oneself. I put emphasis on inheritance i.e. suggesting the likelihood that the other person, especially the senior, might know one even better than oneself, while some American delegates supported it unconditionally. Besides cultural background, age should be taken into consideration for the difference.

Most delegates were active to cultivate friendships among the different nationalities. Some American students were said to observe that among the Japanese students, those who had been in the U.S.A., were easy to approach. I, myself observed the same in effect. Among the Americans, those who had been overseas, or those who kept their ancestral inheritance, or combined, those who could have relatively objective point of view about the U.S.A., were easy to approach. The differences were indeed subtle, yet if I dare to describe it, it might be a kind of sensitivity, consideration, or flexibility toward non-self cultures.

To me, the Conference was actually the first opportunity to contact with people from overseas. I realize that JASC has done an excellent job on me, giving me a relatively objective point of view about Japan, through various programs including the conference with ISA.

Towards the end of the Conference, the nature of JASC preoccupied me. I just could not figure out what it really was. A student body for a sophisticated U.S.-Japan inter university tour for fun-making? Maybe, but the two national flags on our name plates were too much just for that. The best explanation must be, after all, what Mr. Itabashi, one of the JASC founders, addressed us at the opening ceremony. The energy which has been running JASC is the good-will, the will for coexistence of the two peoples. The seed laid by the four Japanese students, sprouted with warm response by the ninety-nine American delegates. Since then, the plant has got the fertile soil in the peoples' minds, although the climate was not always very favorite. The green over the Pacific outlived the savagest violence. The incessant peoples' friendship on both shores, has kept it persevering and growing. I am honored to have participated in this program.

Before the Conference, I thought that nationality provoked problems, while individuality antagonized it. Even assuming national character seemed an insult to individuality. To me nationality was there only to be discarded.

Since I bid temporary farewell to several new American friends, however, I have changed my opinion conditionally. One of the two reasons is the fact that the delegates on

both sides on the whole did not mix up as much as they should have otherwise. The existence of nationality made it difficult for them to mix entirely. Another is the fact that I found myself daring to induce an image of America as a whole from the American delegate around me. I shall change my attitude toward nationality if it implies a sense of responsibility for the communities which have brought us up, or the communities which we are thought to represent.

The three weeks passed away hurriedly. May the friendship we got in the 31st JASC grow and bloom!



CLOSING



ceremony of the 30th conference, I and the other members of the Japanese Executive Committee were full of hope and anxiety; hope that we would make a new conference conceived of our idea of what JASC ought to be; and anxiety about whether we had the ability to carry out this difficult task.

The 31st conference, the result of our one-year-effort, has now come to an end. But we cannot really evaluate the conference yet, as JASC is something that cannot end. It will continue to live in our minds. I'm sure we will make great use of the experiences we have had this summer: what we have seen, what we have heard, and what we have done during these three weeks.

At this last moment I'd like to give special thanks to Mr. Tom Bodley and the American Executive Committee for their energetic activities, and I would also like to thank the delegates of both countries for their cooperation.

I'm afraid I have no more things to say than a word of farewell. It is time that we must say good-bye. But I believe we will all meet again some day. So until then, let us not forget what we learned this summer, and let us look forward to the next time we can meet again. Thank you and good-bye.

CLOSING ADDRESS

Aug. 18, 1979

by Mr. Masanobu Ibe

Secretary of Liaison
International Education Center

It is a great pleasure and honor for me to be able to speak to you on this occasion of the closing ceremony of the 31st Japan-America Student Conference, on behalf of the International Education Center.

Friends and students, as I stand here before you I cannot help but wonder whether to start my speech with the kind of apologetic remarks that most Japanese make, or with the sort of joke that Americans often use. Even at the beginning of the speech I am forced to decide how to start -- with either a joke or an apology. To joke or not to joke; that is the question. This exemplifies the dilemma we frequently encounter in international gatherings when we meet with people from different cultures. As I am Japanese, I may have to follow the Japanese convention. But if I take into consideration that I am now speaking in English, and not in Japanese to you, half of whom are Americans, I think it is better for me to start with a joke as I have probably already done -- rather than excuse myself for the poorness of my English which I am afraid you have already noticed.

During the Conference for the past three weeks, you might have had some difficulties in communicating with each other. This was partly because there existed a language barrier between the Japanese and American delegates. Particularly on the part of the Japanese delegates, they might have found it really tiring to continue to speak and listen in English, and I think this is quite natural. English is after all foreign language, not a mother tongue, to the Japanese people. In light of this I believe that the Japanese somehow managed to put up and communicate in an allegedly logical but rather inflective foreign language with abundant exceptions. They did a really good job, didn't they?

Even if we can put aside the language barrier so to speak, you still felt some sort of difficulties in communication at times, mostly due to the difference in cultural backgrounds and the way we think and behave. In this respect, I would like to touch upon some of the characteristics of the Japanese people with regards to communication.

In the first place, traditionally in Japanese culture we seem to be hesitant to speak up, or express what's on our minds verbally. Rather, we tend to put verbalization in comparatively low esteem. We may say that what is not said is even more important than what is said, and we get highly accustomed to reading between the lines.

If you read Japanese literature, such as The Tale of Genji, or other such classics, you will find in those works that affection is often not expressed in the form of direct words like "I love you" but rather in an indirect form such as writing "waka" which are Japanese poems of about 31 syllables or so.

In Sumi-e paintings as another example, space is highly appreciated. We put more value on what is undrawn than on what is drawn. In framed oil paintings of Western culture, you paint out everything without leaving any uncovered space. In addition, the oil painting is completely within a frame, while in the case of a Sumi-e painting there is no frame as such and it is incomplete by itself. Rather the Sumi-e painting spreads toward the outer world harmoniously. On the wall of a "tokonoma" or alcove, it beautifully matches the alcove. The alcove and the room with the alcove harmonize with each other, the room with its shōji-paper sliding doors opening is in keeping with the garden, and the garden spreads in harmony with nature.

Apart from this, we have a long history of regarding verbalization as insignificant in expressing thought. As the Japanese proverb goes, "To say nothing is better than to say something" or "Silence is golden" and "The mouth is the source of all evils." Consequently, we put more value on non-verbalization than Americans, do, as can be understood by the saying "The eyes speak as much as the mouth does," or the typical Japanese words "Ishin-Denshin and Haragei" which literally mean telepathy and "belly-speaking."

Thus important personages in Japanese Society are considered to be those men of few words who lack that "gift of gab." Often times they are not eloquent at all and they say only a few words or only utter "ah" and "uh" as Prime Minister Ohira often does without committing himself too much.

The next characteristic of Japanese concerning communication may be found in the area of logical orientation, which is quite different from Western cultures. In the West, which culturally originates in Greek and Roman civilization, Aristotelianism is quite the still prevailing form in terms of logical formation, even in daily life. Aristotle, a great Greek philosopher, formulated logical orientation as the law of the excluded middle, or dichotomy.

As an example, in America a labor union and management are considered inalterable opponents by definition. Only in rare cases will they be seen working for the common good of the enterprise and such cases are ones where disaster seems imminent. Such is the nature of the "adversary system." Yet you Americans may be surprised to find out in this context that many presidents or chairmen of big enterprises in Japan were leaders of the trade union of the same enterprise some 30 or 40 years ago.

You Americans have an "either-or" type of orientation with a "why-because" type of logical formation, whereas we Japanese have a "both-and" type of syndrome with a "yes-but" way of thinking. Indeed with such a difference, the simple question of "Would you like coffee or tea?" seems businesslike to most Americans although Japanese would think it an imposition. The problem is not really in choosing between tea or coffee. Rather it is in being undelicate enough to force the choice by asking the question that grates on Japanese sensibilities. In the broader context, this different feeling about both questions and answers in the "yes or no" style or "to joke or not to joke" type of decision may have caused problems of cultural style, and from what I gather, it is quite natural that you had some difficulties in communication between those of different cultures during this Conference.

I am afraid that I have used too much time in talking about the Japanese attitude toward communication. But as the general theme of the Conference has been "Toward Mutual Understanding" I have done so hoping that this will be of some help to you.

We are now gathering here to conclude all of the programs of this year's Conference. What have you all learned from this Conference? Have you gained tangible and fruitful benefits? Under the general theme could you really learn all about mutual understanding through your Conference experiences?

At the Inter-University Seminar House in Hachioji you were divided into 10 different

discussion tables to discuss a variety of problems we humans confront today. I suppose that you were able to exchange frank opinions at each discussion table, and probably you might have had heated discussions from time to time.

After Hachioji, we went on a study tour to Hiroshima, where we attended the Peace Memorial Ceremony, and we visited Kibiji, Kurashiki, and Bizen in Okayama Prefecture. Then we stayed at the Kansai Inter-University Seminar House to continue and summarize the table discussions. Could you reach agreements among yourselves, or find effective solutions to all those problems you discussed?

To be quite candid with you, I think it is almost impossible to find answers to all the complex questions. Actually you might not have been able to solve any of the difficult questions raised during the Conference. Maybe you only could have pointed out the current state of affairs and introduced the parameters of the problems we are now facing. Accordingly you may be disappointed with the results you have come up with. However, if you can fully understand these problems and are firmly determined to deal with them in an active manner, then I assure you that this Conference has been a great success.

As you all know, in order to attain mutual understanding, coexistence and co-prosperity in this international society, we have to solve many problems faced everyday, such as the scarcity of natural resources, environmental destruction, and so on with international co-operation based on the "spirit of global solidarity."

For this purpose, Japan as well as the U.S. should promote mutual understanding and friendship with other countries for the furthering of international cooperation. In addition, we, as individuals and members of the international community, should try to tackle these problems to the best of our ability. Each person should therefore endeavor to have more understanding and to gain more and deeper insights into the problems of our respective countries and regions. Not by being merely passive observers, we, as those who are concerned with the same task, should step forward to encourage each other and work together for a better future; regardless of ethnic differences and national boundaries.

Even from this perspective, there is no reason to worry about emphasizing here the importance of continuous efforts to realize mutual understanding between Japan and the United States. When we consider the recent U.S.-Japan trade problems, however, we could say that there was such a so-called communication gap between the two countries, particularly a lack of information about Japan in the United States. Behind this, there lay other communications gaps which made things more complicated.

Also in view of this, we have to continue our untiring efforts to bridge the gap between our two countries, so as not to have imaginary fears of protectionism become the real truth.

Consequently, it is extremely important to continue friendly ties between Japan and the U.S., not only for the sake of the peoples of the two nations, but also for the benefit of all mankind. Both Japan and the U.S. should struggle together with these many difficult problems for the harmonious development of mankind in the worlds of today and tomorrow.

My dear student-delegates, the 31st Japan-America Student Conference is coming to a close. For the past month of our lives, students representing our two countries have somehow managed to work in harmony despite the differences in culture, language, behavior, and way of thinking. The purpose of the Conference, as you all know, is to bring about mutual understanding and friendship between the students of our two countries, on both sides of the Pacific. We have attempted to accomplish this not only at the discussion tables, but also through person-to-person talks between sessions, and on the study tour. Japanese students have presented what is Japanese culture through their actions, as have the Americans, their culture through their actions. Particularly, thanks to the very pleasant America Night, I am sure the Japanese might better understand what is really American.

As I said before, there are many problems which should be solved in the world today. Who do you think will be able to challenge these tasks? I believe without reservation, that it is people like you, who actively contributed to the success of this Conference that will lead in the advancement of human society in the future. We will not be able to meet together as the same group after this conference is over. However, I sincerely hope that you will never forget what you have experienced and learned during this Student Conference and that the irreplaceable experience will enrich you for the rest of your lives. I also hope it will be reflected in your efforts to bring about mutual understanding and friendship between our two countries, as well as peace and prosperity for all mankind.

In closing, I would like to express my great appreciation to the members of the American Student Executive Committee, chaired by Tom Bodley, and also to Toshiaki Miura, chairman of the Japanese Student Executive Committee, and to all of the other committee members who devoted themselves to this Conference for the past year, and without whom this Conference could not have been nearly as successful. I have been with JASC for the past seven years, and this year's Conference as far as I know has been the best of them all.

I wish you all great success, and may you all be happy and prosperous.

Good-bye!

APPENDIX



LIST OF DELEGATES

AMERICAN DELEGATES

ARTS & CULTURE

Mr. Jon O'Neal Univ. of Kansas
70 Arequa Ridge Drive, Colorado Springs, Colorado 80919

Ms. Valerie Durham Harvard/Radcliffe
400 Colonial Avenue, Vestal, New York 13850

Ms. Nina Simmons Yale Univ.
304 Pine Rock Avenue, C-21, Hamden Connecticut 06514

Mr. James Impoco Amherst College
P.O. Box 251, Sheffield, Massachusetts 01257

BUSINESS & SOCIETY

Mr. Thomas Doehne Yale Univ.
11771 East Cutler Road, Portland, Michigan 48875

Ms. Deborah Gelin Harvard/Radcliffe
105 South Van Buren Street, Rockville, Maryland 20850

Mr. Austin Hepburn Univ. of South Carolina
208 St. George Road, Ardmore, Pennsylvania 19003

Mr. William Lockard Stanford Univ.
2732 Ross Road, Palo Alto, California 94303

CROSS-CULTURAL COMMUNICATION

Ms. Maura McGill Mount Holyoke College
47 Crystal Hill Terrace, Westwood, Massachusetts 02090

Mr. Bruce Fullerton Princeton Univ.
200 East Shore Road, Huntington, New York 11743

Ms. Linda Rubenstein Univ. of Washington
c/o The Yachut Nyora, 333 Miamarina Parkway Drive, Miami, Florida 33132

Mr. Mark Moore Amherst College
76 Snell Street, Amherst, Massachusetts 01002

Mr. Constantine Vaporis Ohio State Univ.
25 Hewett Circle, Needham, Massachusetts 02194

EDUCATION

Ms. Katie McGill Mount Holyoke College
47 Crystal Hill Terrace, Westwood, Massachusetts 02090

Ms. Amelia Newcomb Harvard/Radcliffe
43 Topstone Road, West Redding, Connecticut 06896

Mr. Christopher Linscott Amherst College
4 Minuteman Road, Hingham, Massachusetts 02043

Ms. Mary Elizabeth Kelly Stonehill College
1 Meyer Court, Roslindale, Massachusetts 02131

ENVIRONMENT

Mr. Peter Rothe Oberlin College
P.O. Box 4837, Carmel, California 93421

Ms. Laura Funk Mount Holyoke College
c/o The Chemistry Department, P. O. Box 14, Mount Holyoke College,
South Hadley, Massachusetts 01075

Ms. SunYong Lee Harvard/Radcliffe
2940 Oklahoma Road, Willow Grove, Pennsylvania 19090

Mr. Alan MacArthur Amherst College
P. O. Box 119, Marlboro, Vermont 05344

INTERNATIONAL RELATIONS

Mr. Thomas Bodley Yale Univ.
2090 West Irwin Way, Eugene, Oregon 97402

Ms. Cara Holland Duke Univ.
3386 South Chester Court, Denver, Colorado 80231

Mr. Martin Miszerak
1500 Massachusetts Avenue, N.W., Apartment 744, Washington, D.C. 20005

Mr. Stephen Moss George Washington Univ.
6176 Wilson Boulevard, Apartment 7, Arlington, Virginia 22205

Ms. Yolanda White Yale Univ.
130 Water Street, Apartment 4G, New York, New York 10005

MINORITIES

Ms. Karen Narasaki
622 N.W. Third Street, Renton, Washington 98055

Ms. Ellen Mizell Univ. of Kentucky
1010 Maywick Drive, Lexington, Kentucky 40504

Mr. Stephen Fuller Univ. of Maryland
5925 Kirby Road, Bethesda, Maryland 20034

Ms. Amy Sing Amherst College
531 Massachusetts Avenue, Lexington, Massachusetts 02173

POLITICAL PARTICIPATION

Mr. Raymond Agran Yale Univ.
519 Karey Court, Wilmette, Illinois 60091

Mr. Craig A. Leman Univ. of Oregon
1612 Alta Vista Drive, Corvallis, Oregon 97330

Ms. Nancy Bazelon Cornell Univ.
295 Aspen Lane, Highland Park, Illinois 60035

Mr. David Shiver Univ. of Chicago
90 The Uplands, Berkeley, California 94705

Mr. Harold Segall Yale Univ.
608 Rittenhouse Lane, Strafford, Pennsylvania 19087

SOCIAL WELFARE

Ms. Kanako Egashira Univ. of Washington
3632 - 24th Avenue, South Seattle, Washington 98144

Mr. Charles Ford Yale Univ.
Mather Lane, Chagrin Falls, Ohio 44022

Ms. Nellie Fujii Univ. of Washington
5601 - 52nd Avenue, South, Seattle, Washington 98118

Mr. Robert Griffiths Brigham Young Univ.
5913 Carl Avenue, Las Vegas, Nevada 89108

WOMEN & SOCIETY

Ms. Vicki Vigdorth Univ. of Tennessee
816 Westhill Avenue, Apartment 301, Knoxville, Tennessee 37902

Ms. Paige Perry Stanford Univ.
2607 - 31st Street, N.W., Washington, D.C. 20008

Ms. Carol Zawatsky Univ. of Maryland
10200 Forest Grove Drive, Silver Spring, Maryland 20902

Ms. Sally Solo Harvard/Radcliffe
6601 North 11th Street, Philadelphia, Pennsylvania 19126

JAPANESE DELEGATES

ARTS & CULTURE

Mr. Ikuo Sahoda	Sophia Univ.	Comparative Culture
1617 Ishibata Mizuho-cho, Nishitama-gun, Tokyo	190-12	
Ms. Yukiko Kojima	Doshisha Univ.	English Literature
1-12-1 Tachibana-cho, Amagasaki-shi, Hyogo	661	
Mr. Shingo Sato	Sophia Univ.	English
1881 Nishiterao-cho, Kanagawa-ku, Yokohama-shi, Kanagawa	221	

BUSINESS & SOCIETY

Mr. Hideo Maeda	Doshisha Univ.	Economics
36 Akita-cho, Higashi-Kujyo, Minami-ku, Kyoto-shi, Kyoto	601	
Mr. Yasuhiko Matsubara	Waseda Univ.	Business
3-20-7 Yōkōdai, Isogo-ku, Yokohama-shi, Kanagawa	235	
Mr. Hideo Niwa	Hitotsubashi Univ.	Commerce
2-11-13, 503 Nishiogi-Kita, Suginami-ku, Tokyo	167	

CROSS-CULTURAL COMMUNICATION

Ms. Kumiko Makihara	International Christian Univ.	Communication
6-18-14 Honkomagome, Bunkyo-ku, Tokyo	113	
Mr. Jiro Akita	Kyoto Univ.	Metallurgy
18-1 Kita-Genicho, Koyama, Kita-ku, Kyoto	603	
Ms. Mariko Kimura	Kitakyushu Univ.	American English Studies
c/o Takata, 3-1-18 Jyōno, Kokura-Minami, Kitakyushu-shi, Fukuoka	802	
Ms. Shōko Mase	International Christian Univ.	Communication
1-11-14 Nogata, Nakano-ku, Tokyo	165	
Mr. Masahide Morita	Doshisha Univ.	Economics
4-15-9 Tenman, Kita-ku, Osaka	530	
Mr. Mikihiro Wada	Univ. of Tokyo	Political Science, Law
5-45-21 Heiwadai, Nagareyama-shi, Chiba	270-01	
Mr. Motohiro Yamada	Wakayama Medical Univ.	Medicine
91 Nakaisaka Uchita-cho, Naga-gun, Wakayama	649-64	

EDUCATION

Ms. Kayoko Kinoshita	Kobe Univ.	Education
92 Ryuzan, Ihozaki, Iho-cho, Takasago-shi, Hyogo	676	

- | | | |
|---|------------|--------------------|
| Mr. Yasushige Ando | Keio Univ. | Economics |
| 1-24-11 Kami-Ikebukuro, Toshima-ku, Tokyo 170 | | |
| Ms. Junko Ikeda | Chuo Univ. | English Literature |
| 2231-7 Murakami, Yachiyo-shi, Chiba 276 | | |
| Mr. Masahiro Tanaka | Keio Univ. | Economics |
| 1-4 Sakurada, Nerima-ku, Tokyo 176 | | |

ENVIRONMENT

- | | | |
|--|-------------------------------|-------------------------|
| Mr. Toshiaki Miura | Waseda Univ. | International Relations |
| 3-2-7 Asagaya-Kita, Suginami-ku, Tokyo 166 | | |
| Ms. Takako Aragane | Sophia Univ. | Comparative Culture |
| No. 45 Bell Apartment House B 1-43-8 Tomigaya, Shibuya-ku, Tokyo 151 | | |
| Ms. Taeko Gomi | International Christian Univ. | Natural Science |
| 5-39-5 Fuda, Chofu-shi, Tokyo 182 | | |
| Mr. Toshihiro Hongo | Kobe Univ. | Engineering |
| No. 102 Wakaba Dormitory 8 Shinoharadai, Nada-ku, Kobe, Hyogo 657 | | |

INTERNATIONAL RELATIONS

- | | | |
|---|----------------|---------------------|
| Mr. Takashi Oka | Keio Univ. | Economics |
| 2-15-1 Chuo-cho, Meguro-ku, Tokyo 152 | | |
| Mr. Hiroshi Kusaba | Waseda Univ. | Law |
| 1-14-10-2 Maruyama, Nakano-ku, Tokyo 165 | | |
| Ms. Masako Minamihashi | Doshisha Univ. | Literature |
| 7 Kamigamo, Mukonawate-cho, Kita-ku, Kyoto 603 | | |
| Mr. Masahiro Okamura | Sophia Univ. | Comparative Culture |
| No. 102 Wakatake-so, 2-30-10 Narimasu, Itabashi-ku, Tokyo 175 | | |

MINORITIES

- | | | |
|---|-----------------------|----------------------------|
| Mr. Keizo Tatsukawa | Hiroshima Shudo Univ. | English Literature |
| 3-19-30 Ushida-Shincho, Hiroshima-shi, Hiroshima 730 | | |
| Mr. Yuta Harago | Univ. of Tokyo | Law |
| 1-34-7 Takaido-Nishi, Suginami-ku, Tokyo 168 | | |
| Mr. Seishi Hinada | Hiroshima Univ. | English Language Education |
| c/o Okuda Mengyo, 3-14-17 Yoshijima-Nishi, Hiroshima-shi, Hiroshima 733 | | |
| Mr. Etsuji Okamoto | Kinki Univ. | Medicine |
| 2-2-7 Nishi, Yamato-cho, Yao-shi, Osaka 581 | | |

Ms. Masami Yoshida International Christian Univ. Sociology
c/o Shiraushi, 3-2-32 Osawa, Mitaka-shi, Tokyo 181

POLITICAL PARTICIPATION

Ms. Keiko Tsuji Tsuda Juku Univ. International Relations
6-17-6 Shimo-Shakujii, Nerima-ku, Tokyo 177

Mr. Katsumi Kohara Waseda Univ. Political Science
3-8-19 Nishidai, Itabashi-ku, Tokyo 175

Mr. Hirotake Kohno Univ. of Tokyo Sociology
10-404, 2-1 Wako-shi, Minami, Saitama 351

Ms. Mari Yoshimura Univ. of Tokyo International Relations
2-5-11 Oyamadai, Setagaya-ku, Tokyo 158

SOCIAL WELFARE

Mr. Hiroyuki Takai Kobe Univ. Business Administration
2-21-5 Tozan-Dai, Kawanishi-shi, Osaka 666-01

Mr. Makoto Ikeda Univ. of Tokyo Medicine
1-1-17-2-416 Nakameguro, Meguro-ku, Tokyo 153

Mr. Takashi Sugimori Toyama Medical & Pharmaceutical Univ. Medicine
108-24 Kiyozumi-cho, Toyama-shi, Toyama 930-11

Mr. Satoshi Yasukochi Shinshu Univ. Medicine
Fugaku Dormitory, 3-8-12 Motomachi, Matsumoto-shi, Nagano 390

WOMEN & SOCIETY

Ms. Yuko Nagai Aoyama Gakuin Univ. Law
1822-6-Kami-Aso, Tama-ku, Kawasaki-shi, Kanagawa 215

Ms. Aoi Matsuo Kobe Univ. English & American Literature
3-2-45 Midoridai, Kawanishi-shi, Hyogo 666-01

Ms. Tomoko Nishimoto Kobe Univ. English & American Literature
1-105 Shimoshinjo-cho, Higashi, Yodogawa-ku, Osaka 533

Mr. Waichi Sekiguchi Hitotsubashi Univ. Law
3861 Mochida, Gyoda-shi, Saitama 361

LIST OF EXECUTIVE COMMITTEES
FOR THE 31ST JAPAN AMERICA STUDENT CONFERENCE

JAPAN

Takashi Oka
Keio Gijuku University

Kayoko Kinoshita
Kobe University

Ikuo Sahoda
Sophia University

*Hiroyuki Takai
Kobe University

Keizo Tatsukawa
Hiroshima Shudo University

Keiko Tsuji
Tsuda Juku University

Yuko Nagai
Aoyama Gakuin University

Hideo Maeda
Doshisha University

Kumiko Makihara
International Christian University

** Toshiaki Miura
Waseda University

AMERICA

**Tom Bodley
Yale University

Earl Cook
University of Maryland

Kanako Egashira
University of Washington

Katie McGill
Mt. Holyoke College

Maura McGill
Mr. Holyoke College

Jon O'Neal
University of Tennessee

Peter Rothe
Oberlin College

Vicki Vigdorth
University of Tennessee

LIST OF PAST CONFERENCES

DATE	NUMBER	LOCATION	JAPANESE/AMERICANS		
PRE - WAR					
1934	1st	Aoyama Gakuin University (Tokyo)	100	&	70
1935	2nd	Reed College (Portland, Oregon)	50	&	62
1936	3rd	Waseda University (Tokyo)	100	&	70
1937	4th	Stanford University (Palo Alto, Calif.)	48	&	100
1938	5th	Keio University (Tokyo)	100	&	49
1939	6th	University of Southern Calif. (L.A.)	48	&	55
1940	7th	Tsuda Women's College (Tokyo)	110	&	59
POST - WAR					
1947	8th	Meiji University (Tokyo)	100	&	49
1948	9th	Rikkyo University (Tokyo)	105	&	75
1949	10th	Sophia University (Tokyo)	110	&	87
1950	11th	A: Waseda University (Tokyo)	104	&	60
		B: Kobe University (Kobe)	100	&	60
1951	12th	Gakushuin University (Tokyo)	85	&	55
1952	13th	A: Waseda University (Tokyo)	61	&	100
		B: Hokkaido Session	61	&	100
		C: Tohoku Session	49	&	43
1953	14th	Sophia University (Tokyo)	60	&	50
1954	15th	Cornell University (Ithaca, N.Y.)	15	&	?
1964	16th	Reed College (Portland, Oregon)	77	&	62
1965	17th	International Christian Univ. (Tokyo)	66	&	37
1966	18th	University of Washington (Seattle)	17	&	30
1967	19th	Inter-University Seminar House (Hachioji)	49	&	36
1968	20th	Western College for Women (Oxford, Ohio)	17	&	9
1969	21st	Inter-University Seminar House (Hachioji)	45	&	38
1970	22nd	Stanford University (Palo Alto, Calif.)	26	&	26
1971	23rd	Inter-University Seminar House (Hachioji)	38	&	32
1972	24th	Harvard University (Cambridge, Mass.)	34	&	39
1973	25th	Inter-University Seminar House (Hachioji) &			
		Kyoto International Conference Hall	52	&	39
1974	26th	University of Minnesota (Minneapolis)	38	&	43
1975	27th	Inter-University Seminar House (Hachioji) &			
		Kyoto International Conference Hall	50	&	42
1976	28th	University of Kansas (Lawrence)	40	&	25
1977	29th	Inter-University Seminar House (Hachioji & Kansai)	49	&	32
1978	30th	University of Washington (Seattle) &			
		University of Oregon (Eugene)	43	&	17
1979	31st	Inter-University Seminar House (Hachioji & Kansai)	42	&	43