

目 次

巻頭言

英語の国際性と多様性

— いま、国際交流の現場では —……………篠田 啓…………… 1

ゲスト・スピーチ

The Aesthetics of Social Relations in a New Economic Order

……………Leila Madge…………… 3

報 告

1. 総 会 記 録 ……………10

2. 平成7年度の役員……………11

3. 平成6年度決算および平成7年度予算 ……………12

4. 例会記録 ……………13

在名フルブライター紹介……………14

事務局だより ……………15

編集後記 ……………16

巻頭言

英語の国際性と多様性

—いま、国際交流の現場では—

篠田 啓一

英語の使用人口は現在、中国語やスペイン語を抜いて、すべての言語の中でトップの座を占めるに至ったという。このところ英語の国際化にもなう多様性について学者や研究者のみならず国際交流の現場でも大きな関心事となっている。

特に国際交流や協力の現場では、今や「民族の数だけ英語がある」とまで極言する現場関係者まで出てきた。理由は日本人の話す英語と英米人の英語が微妙に違うように、英語が母国語以外の外国語（第二外国語）として使われている各国の留学生や研修生の英語の発音や文法などに、出身国の文化や民族的背景に起因すると思われるニュアンスの違いや変化が見られることが、最近の調査や研究でわかってきたからである。

アジア、アフリカ、中南米諸国から来日する外国人の数は年々増加の一途にある。彼らと共に働く関係者は、この世界の「共通語」として使われている英語の多様化に様々な喜怒哀楽の場面で、その国の歴史や文化にまで思いをめぐらせ、国際間の相互理解を深める方策を探っている。さしずめ名古屋の国連地域開発センター、国際協力事業団の研修センター、大学・研究所、国や地方自治体などが設置した交流協会等が、その舞台となっている。しかし、現実にはそこだけでは納まらず、警察、消防、救急医療など社会生活に直結した現場は待ったなしのコミュニケーションを強いられ、この英語の多様性に対応していかなければならないところに来ている。

想えば、私たち日本人は英語の学習に関するかぎり、中学に入学した時点からずっと今日に至るまで、英米人のように流暢に話し、読み、書けるようにと教育されてきた。少なくとも私たち年代のフルブライターに在っては、その感が強いのではないか。また、そうありたいと思い焦がれてきたのではなからうか。

私自身について言えば、英語の“多様性”について強く意識し始めたのは名古屋国際センターに在って多くの外国人、とりわけ、アジア・アフリカ諸国の人達と接する機会が多くなってからである。オーストラリアやカナダ人はともかく、インド、フィリピン、インドネシア、タイ、ベトナム、中国の人々の話す英語となると正直いって、これまでの知識や文法では理解し得ない部分がかかり出てきたからである。

こういった国際的背景の中で、昨年5月に名古屋で“世界の共通補助語としての英語のあり方について”討論するための日本初の国際会議が開催された。世界各国の著名な研究者約500人を会員に持つ非営利団体、通称 I A W E (INTERNATIONAL ASSOCIATION FOR WORLD ENGLISHES, PRESIDENT DR. LARRY SMITH OF EAST-WEST CENTER, HAWAII, U. S. A.) が主催したものである。

第一回目は一昨年(1994年)本部事務局の所在するイリノイ大学で開催された。この I A W E たつての要望で地元会員が中心となり『1995年 I A W E 名古屋コンベンション実行委員会』(委員長 田中 春美 南山大学教授)を組織して実現したのが、第二回目の名古屋会議である。このような国際会議が日本で初めて、しかも名古屋で開催できることは、この地域の国際的な専門的レベルの向上に役たち、市民レベルの国際交流と相互理解にも大いに貢献するとの思いから、私も名古屋国際センターの協力を得て、実行委員会の事務局長としてお手伝いさせていただいた。

アメリカ、カナダ、オーストラリア、インド、フィリピン、シンガポール、ナイジェリア、韓国、日本など17ヶ国、延べ約1,200人の参加者が、3日間に亘り活発な討論を展開し盛況裡に終了することが出来た。いずれにしても、この日本初の国際会議が世界の共通補助語としての“英語の在り方”についてこれまで欧米指向であった日本の英語教育の在り方について、地球規模の視点に立脚した語学教育の必要性について考える一石を投じてくれたことは間違いないようである。

(1996年1月記)

(中部同窓会監査、江南女子短期大学)

Guest Speech

The Aesthetics of Social Relations in a New Economic Order

Leila Madge

I would like to begin by telling you what my theoretical interests are and that will help you understand what I mean by the perhaps unintelligible title of “The Aesthetics of Social Relations in a New Economic Order”. But I would also like to add that I have barely begun my research so I am not going to provide you with any interpretations only questions that I am interested in. After all, I may want at some point in the future to ask you about your own thoughts on this subject. In the broadest of terms what I am interested in is: (1) current changes in interpersonal relationships and social organization due to a variety of sociological, political, and economic factors -- needless to say that is very broad. This also includes (2): how we come to understand these changes (in interpersonal relationships and social organization) through our images of the future as something desired or feared. In short, I am trying to consider the relationships between past, the present, and the future focusing on our experiences and images of interpersonal relationships and social organization.

This is of course a very big question but as I am an anthropologist I am interested in how these relationships play out in people's everyday lives -- that is not necessarily what the politicians or academicians have to say about change but what we feel is going on around as we live in our own groups -- families, companies etc. So for example, how are we experiencing the demise of the *ie*, an increase in divorce, what some are calling the lack of work ethic among the young, or the graying of Japanese society etc. I should also add at this point that I am not interested in my thesis to make any direct comparisons between Japan, US or Europe. However, there will be no doubt some points of comparison since we do share some of the present -- whether it be contradictions of late capitalism or what seems to be the breakdown of the welfare state in many first world countries.

Now to hone the problem down more and explain the “aesthetics” part of the title and a little more of the emphasis on the “economic” -- I am focusing on how change appears within the realm of consumption.

I choose consumption because social relations in a consumer society -- in so far as they include money rather than "simply" blood, loyalty, status -- are different from social relations that do not enter the market. In general, they can be less binding and more freeing so that they are often seen as dangerous or worrying in comparison to "traditional" types of relations. This can be seen by how much attention is paid here to young women's habits in the media. Young women who have money are free, at least economically, not to marry which is usually seen as a potential social problem in Japan -- *ie's* or even villages can't continue and companies seem to be suspicious of how much devotion they can expect from their unattached male workers. The notion that shopping can be a hobby suggests that the arena of consumption in Japan is for example seen as much more liberating than say the highly disciplined activities surrounding the family, work or school. Often the person as consumer is seen as such a danger that he/she must be re-educated to think as a producer or citizen.

Another reason why I choose the issue of consumption is related to what we can see in its heavy dependence on advertising and marketing and this brings in the term "aesthetics". By aesthetics, I do not mean women's beauty treatments, which are called "aesthetics" in katakanized Japanese, or *shinbi(sei)* which refers to high art. I mean in general the manners or patterns of presentation that are valued or popular amongst a segment of the population whether it be in current music, fashion, or literature etc. Advertising and marketing suggests that consumer goods are bought not for their mere utility but because they have social meaning which is symbolized through their aesthetic. In other words, we buy as a form of communication or expression. What we chose to buy can tell those around us how we see ourselves either as a member of a class, generation, gender or what we often here in the case of Japan is "lifestyle".

For any of you that have read any of the various *shoohiron* that have been popular from the mid '80's, you are familiar with this idea. Of course within the *shoohiron* there are different agendas; for example in some *shoohiron*, buying for expressive reasons is a habit of the *shinjinrui* that departs radically from the functional buying of an earlier generation and will lead to the end of Japan as we know it. These kinds of writings about current Japan by Japanese academicians are of interest to me because they play on a general

concern, even fear of change, especially in regards to the morality of interpersonal relations due of the effect of the market.

So again this is my starting point -- if you look at what people buy, when, where and why you can understand how they see or situate themselves in their social world. And how they are choosing to variously situate themselves has to do in part with larger changes -- social, political, economic -- that they are being affected by. This approach stresses that popular cultural representations have meaning and should be studied rather than denigrated or ignored as bad art.

Now to try to give you some concrete examples of these kinds of aesthetics. One that I have been working on for quite a while is the *kawaii* or cute consumer aesthetic which you may or may not have thought about. By the way, the job of the anthropologist has been described as making the strange seem familiar and the familiar seem strange -- so I will be trying to do the latter for you. Initially present in the small gift producing industry, the *kawaii* aesthetic gradually spread to medium priced electric appliances, e.g., pink colored, round (in some cases even heart-shaped), small, and soft telephones, vacuum cleaners, personal computers, and televisions. By 1985, the most expensive personal expenditures such as cars and houses were being manufactured in a style referred to as "*kawaii*". Institutions also begin taking up *kawaii* labels -- local governments, and banks for examples,

In 1988, president of the Sanyo Sogo Bank in Okayama made headline news in the economics section of leading Japanese newspapers for the new *kawaii* name and logo he had chosen to represent his bank -- the Tomato Bank. The occasion for the new name was the bank's planned change in status from a savings and loan association to a commercial bank following a recent reform in Japanese domestic banking. The hoopla that arose around the choice of the name Tomato, with its bright red animated character, was related to the associations that it conjured up in many Japanese minds -- which somehow seem incongruent with the image that banking institutions have held in Japan.

Although initially some opposition occurred among bank employees because they felt that the Tomato name lacked the proper tone of authority and suggested an agricultural cooperative, the public response seemed only positive. Sanyo Sogo, a prefectural bank, normally ranked toward the bottom among other banks was being

inundated with inquiries from all over the country on how to open up accounts in the new Tomato Bank. In interviews about the unexpected attention and popularity that the bank was receiving, Yoshida explained that he thought that it was important to send the message that he was "breaking the status quo" and it seems that the connotation that the tomato has was somehow supposed to deliver this message.

And these image changes continue in 1990, the Public Employment Security Office (*Shokugyoo Anteisho*), operated by the Labor Ministry, decided to advertise their new "friendlier image" by adopting the name "Hello Work", suggestive of the popular animated cat character Hello Kitty. Shukutoku Junior College, not our one in Aichi, redesigned their campus as a replica of Disneyland's Main street in an attempt to maintain their enrollment numbers. (The result was a tripling in the number of applications.) And in 1993, the Communist Party chose an animated giraffe (which ranks among the most *kawaii* animal characters) as a logo for the National Election. I even heard of a case of the former Prime Minister Nakasone dancing on stage with the Sailor Moon character during a political appearance.

From my American eyes something needs to be explained. Why does *kawaii* appear at the time it does? What would voters see in the *kawaii kirin* of the communist party or Nakasone dancing on stage with Sailor Moon? Why would a customer want to put their hard earned money in a bank that sees itself as cute? Wouldn't you rather want to put that money in a bank that sees itself as fiscally responsible? So why would women buy *kawaii* goods -- *obaasans* included? Why would men buy *kawaii* goods -- why would men want *kawaii* women? For example, the motherly image of the pre-war years is replaced by the *kawaii* childish girl as the sex object in the post war years and the "Lolita complex" (*roricon*) is seen as national obsession. To me, all of these examples have a logic that suggests a new kind of sensibility regarding interpersonal relations and social organization.

Other examples, of wide spread consumer aesthetics include the use of "*furusato*" to sell products especially food, but also houses and government saving bonds. The *furusato* aesthetic most clearly brings together the issue of change through the past, present and future which I spoke of in the beginning. The *furusato* future focuses on social relations as full of warmth, trust and often motherly love that

are often seen as lacking in present-day interpersonal relations that have been affected by urbanization and industrialization. This future however uses an image of a rural past that many have never experienced.

The concern with new deodorizing products and new "sanitation" habits -- such as the *asa shan* -- is also an example of a new understanding of social relations which is communicated in part through a consumer aesthetic. During my first stay in Japan, I heard of women choosing to wash their husbands clothes separately from their own and their children's. Some women, it was even suggested, used chopsticks to transfer their husbands' underwear from the wash to the spin cycle. Men were also referred to as "*sodai gomi*". This aesthetic suggests a reevaluation of the social relationship between male household heads and others, namely women as it seems to be aimed at eradicating the labor and sweat of the male producer/head of the household.

Another aesthetic is the selling of what were seen as male products to young working women -- beer, vitamin drinks, horse racing -- these are the women who are then called "*oyaji gyaru*".

I hope these examples give you an idea of what I am interested in. Unfortunately, as a researcher I can not just go out and ask the consumer why do you buy such and such. Normally we can not provide any answer beyond that of "I like it" or some sort of more functional response -- it is cheap, I needed one, or worse yet what appears to be masquerading as a scientific explanation. For example, it may be true that some men sweat more than some women (although the new cleaning phenomena I spoke of was directed to salary men not farm laborers) So maybe there is some hygienic reason for women wanting to separate men's clothes from the rest of the family. If, however, these clothes washing habits are new and if women don't separate their equally dirty son's clothes than something suggests that cleanliness has less to do with a scientific understanding of hygiene and more to with the symbolic. As many post-modern theorists have pointed out, science is often used in the modern age to make sacred or unquestionable cultural explanations.

Because of the difficulty of directly questioning people about the reasons behind their consumption choices I am compelled to find the explanation for new consumer aesthetics through a longer, less direct

approach. I am now in the process of putting myself in a group in such a way that I can see what people are doing and hopefully through a long process come to understand how they are understanding their own behavior. I have chosen to become active in local consumer groups because I suppose that these people will understand my interest in consumption even if it is from a different perspective -- rather than aesthetics more of how larger social, political, and economic changes can affect their ability to consume what they want to. For example, within the consumer groups I imagine that I can learn much of women's understanding of their role as consuming "family makers" in comparison to their husband's role as producers. I can also learn of consumer attitudes towards private versus public business. How is the increasing privatization of previously owned government run services interpreted. Is it for example interpreted as the inability of the state to support its citizens -- that is the end of the welfare state. Or is it interpreted as the maturing of the private sector? How do consumers see this move -- does it represent more choice at a lower price or a threat to the quality of products? Part of these background understandings bring me back to the issue of aesthetics as I consider how companies, such as Sanyo Sogo Bank, choose their public image.

Within these groups I also will be able to see how an individual's various roles within society affect one's consumption practices. How do consumers see their other roles as producers, family members -- mothers/wives or fathers -- or citizens (either of a city, nation or the world (this is the green movement)), as related or not-related? This relates to the issue I mentioned earlier of how the moneyed consumer is often seen as dangerous and must be re-educated to think as a wife, mother or citizen who behaves not according to the mere vagary of money but deeper loyalties.

I will also be able to observe how attitudes toward the market in general. For example, how do individuals see the commodification of things that were previously seen as something to be merely bought and sold -- for example, what are peoples attitudes to land and houses? With the recent burst of the bubble and ever increasing nuclearization of the family, are houses and land becoming merely investments? How are these attitudes represented in the advertising/marketing of land and houses. For example, in a Sekusikei TV commercial on at present, the commercial seems to be denying the idea that houses are mere

commodities. The commercial starts out with a middle aged man recalling his childhood in black and white he realizes he is returning home but much has changed -- the *tanbo* have been replaced by other houses. However, as the ad suggests the new sekusikei house still retains the same value -- a place for a warm happy family -- an extended family by the way with three generations shown. This ad stresses continuity with the past as a selling point.

And what of services that have been usually provided by the family such as care of children and the aged. One can well imagine that the selling and buying of services that were once seen as invaluable can involve controversy unless a culturally acceptable rationalization is provided. For example, buying child care which is the case of daycare is acceptable if it is done under the guise of education or if there is an economic need to have the mother work. But what kind of reaction is there when child care is bought simply because the mother wants to do something else. In the case of the old, it is acceptable to pay for services to care for them in homes if they are sick. But what kind of reaction is there when children simply pay someone else to fulfill their family responsibilities -- such as the case of a Tokyo service which would send a young couple to the parent's home to act as though they were the son or daughter all for the price of ¥10,000 per hour. In these kinds of cases along with the issue of the privatization of services, background understandings are going to play into how the services and goods are presented aesthetically as commodities. So as mentioned -- daycares have to present themselves as educational services to be sellable.

Well, I think that is about all the time I have to talk about my research interests -- I have provided you with more questions than answers but perhaps you can take these kinds of questions home with you and begin to "make strange what you have taken as familiar". I would be more than happy to come back next year and give the answers to some of the questions I have posed -- if you wish. And also I'll answer any questions you have now. Thank you.

(Excerpts from talk given on November 25, 1995)

Ms. Leila Madge,
Fulbright Graduate Research Fellow,
U. of California-San Diego

報 告

1. 総会記録

平成7年度の中部同窓会総会は、5月26日午後6時30分から名古屋アメリカン・センターの会議室で、会員約35名の出席を得て開催された。

はじめに、会長の挨拶とゲストの紹介があり、ついで総会議長に上田慶一氏を選出して議事を進めた。議事の主な内容は以下の通りである。

1. 平成6年度事業報告の件：ガリオア・フルブライト中部同窓会総会の開催（平成6年6月3日）、例会の開催（平成6年10月20日）、会員名簿・NEWSLETTERの発行、Fulbright Fellowsの受入
2. 平成6年度（平成6年4月—平成7年3月）決算報告ならびに監査報告の件：別記の通り承認された。
3. 新役員の選出ならびに紹介の件：別記の通り、新役員の提案と紹介があり、承認された。
4. 平成7年度事業計画案の件：総会・例会の開催、会員名簿・NEWSLETTERの発行の計画につき説明があり、承認された。
5. 平成7年度予算案の件：別記の原案通り、承認された。
6. フルブライト・センター（仮称）設立募金の件：平成7年2月9日、J. ウィリアム フルブライト氏が御逝去され、本国ではフルブライト・センター（仮称）を作るべく計画が練られている。その資金としての寄附をいただく等に関しては、日米教育委員会から情報が伝わり次第報告することにした。

総会終了後、名古屋アメリカン・センター館長、Mr. Michael Greenwaldさんにゲストスピーチ“New Paradigms in US-Japan Relations”をいただき、活発な質疑応答があった。引き続き懇親会に移り、ゲストを交えてビールを飲みながら歓談し、散会した。

2. 平成7年度の役員

会 長： 岩 野 一 郎（1964年フルブライト、南山大学）

副会長： 千 田 純 一（1974年フルブライト、名古屋大学）

大 石 秀 夫（1966年フルブライト、三菱自動車工業）

幹 事： 木 下 宗 七（1973年フルブライト、三重県教育文化会館）

伊 藤 陽 一（1963年フルブライト、中京コ・ラボトリング）

森 島 昭 夫（1966年フルブライト、名古屋大学）

今 辻 三 郎（1968年フルブライト、通信翻訳）

監 査： 篠 田 啓 一（1960年フルブライト、江南女子短期大学）

3. 平成6年度決算および平成7年度予算案

平成6年度決算 (1994.4~1995.3)

収入の部			支出の部		
科目	金額	摘要	科目	金額	摘要
前期繰越	449,913		役員会諸費	10,725	開催費他
金利収入	6,239		総会諸費	199,553	〃
年会費	304,000	98名+	例会諸費	185,520	〃
		賛助会員1名分	名簿作成費	28,439	
総会会費	34,000	17名分	Newsletter	51,841	
例会会費	60,000	24名分	その他	9,010	郵便費等
			次期繰越	369,064	
合計	854,152		合計	854,152	

平成7年度予算 (1995.4~1996.3)

収入の部			支出の部		
科目	金額	摘要	科目	金額	摘要
前期繰越	369,064		役員会諸費	45,000	開催費他
金利収入	4,333		総会諸費	95,000	〃
年会費	250,000	80名+	例会諸費	95,000	〃
		賛助会員1名分	名簿作成費	40,000	160部
総会・			Newsletter	40,000	160部
例会会費100,000	50名分		旅費	50,000	出張費
			予備費	358,397	
合計	723,397		合計	723,397	

4. 例会記録

平成7年度の中部同窓会例会は、11月25日午後5時00分から南山大学の会議室で、会員約20名の出席を得て開催された。

はじめに、会長の挨拶と当日のゲスト Ms. Leila Madge の紹介があった。続いてゲスト・スピーチをいただき、活発な質疑応答が行われた。

又、Fulbright Fellow Ms. June Yun も、お招きした（下線の方の略歴などについては「在名フルブライター紹介」参照）。スピーチ後、参加者にそれぞれ自己紹介をしていただくなど、会は和やかなムードで進んだ。引き続き懇親会に移り、歓談し散会した。

又、今回は土曜日に総・例会が開催されれば参加できる、とのかねてよりの希望にお応えして、土曜日に南山大学で（名古屋アメリカン・センターが土曜日休館の為）開催した。いままでの会に比べ、女性の参加者が増え、大変、華やかな雰囲気であった。

例会開催にあたって行った、例会出欠返信葉書における開催希望曜日アンケートの結果は、以下の通りであった。

金曜日希望……14 どちらでも可……45

土曜日希望……24 回答なし………15

この結果を参考に次回の中窓会総会や例会の開催を検討していくことにした。

Fulbright Graduate Student および Fulbright Fellow の紹介

同窓会長 岩野 一郎

今年は名古屋に二人のフルブライターが滞在しておられます。お一人は中部地区では同窓会が設立されてから初の大学院生で、Leila Madgeさん、もうお一人は Fulbright Fellow の June Yun さんです。

Leila Madge さんは Kuwait のお生まれで、Chicago 大学で B.A. と M.A. を終えられ（人類学）、1987年から1992年まで日本に滞在されました。日本滞在中の1992年から2年間は南山大学外国語学部英米科で Associate Instructor をされておられたので、いわば今回の来名は「里帰り」のようなものです。南山大学での仕事を終えた後、University of California-San Diego の大学院博士課程に入られ、人類学を専攻されておられます。日本での研究テーマは "Consumption and Consumer Aesthetics in Presentday Japan" で、南山大学に籍を置いておられます。趣味はダンス、スキー、ヨット、サイクリング、ハイキングから日本美術の鑑賞と、幅広く活動しておられます。

もう一人のフルブライターは June Yun さんです。昨年度まで "Recent B.A." という名称を使っていた学部卒業者に対する Fulbright 奨学制度が、衣替えをして名前を Fulbright Fellow と改めました。その第一期生として来名されたのが Yun さんです。Yun さんは Seoul のお生まれで、Connecticut College で国際関係と日本語を勉強されました。学部学生時代に一年間同志社大学に留学された経験があり、日本語にも堪能です。名古屋大学の教育学部に籍を置かれ、帰国子女などの外国経験が教育に及ぼす影響についてを中心に研究しておられます。日本の近代文学や映画、それに日本のメディアに興味を持っておられ、趣味は写真やスキーと伺っております。

Madge さんは8月末日迄、Yun さんは9月中旬まで滞名の予定です。どちらも日本語に堪能で、名古屋での生活をエンジョイしておられますが、同窓会の皆さんでこのお二人を研究会やセミナーのリソース・パートナーとして招いたり、あるいはホーム・ステイに招いたりしたいとお考えの場合には、直接15ページの住所に御連絡下さい。きっと喜んで招待を受けることと思います。よろしくお願い致します。

(1996年2月2日記)

<事務局だより>

暦の上では春とは申しながら、まだまだ寒い日が続いております。今年度も無事にニューズレターを発行できたことを嬉しく思います。

今年度から、新役員に今辻 三郎氏を迎え、二期ぶりの新体制でスタートしました。又、今年度のFulbright Fellows Programで、Graduate StudentとしてLeila Madgeさんが、Fulbright FellowとしてJune Yunさんが来名されました。例会でゲストとしてお迎えした際、親睦を深められた方も多いと思います。在名中、同窓会としてこの2名の方に出来る限りお手伝いをしたいと思っておりますが、何かアドバイスのおありの方は直接2人とコンタクトをお取りください。住所は次のとおりです。

・Ms. Leila Madge

〒468 名古屋市天白区八事石坂634

TEL 052-834-3863

・Ms. June Yun

〒466 名古屋市昭和区田面町1-9 杉ハウス田代102号

TEL 052-763-1684

一年会費の納入について

当同窓会は、皆様の会費によって運営されています。本年度分の会費納入がまだお済みでない方は、お送りした振込用紙をお使い頂くか、または下記の口座まで3,000円をご入金下さいませようお願い致します。

「00810-3-56942 ガリオア・フルブライト中部同窓会」

一住所・勤務先等の変更について

事務局では常時会員の皆様からのご連絡をお待ちしています。会員名簿、ニューズレター等を皆様のお手元に間違いなくお届けするためにも、名簿に記載されている事項に訂正、変更、追加等ございましたら、すみやかに事務局までお知らせください。

編集後記

ガリオア・フルブライト中部同窓会のニュース・レター、第6号をお届けします。

この間の大きなニュースとして、1995年2月9日、J. ウィリアム・フルブライト氏が逝去されました。多くの会員は、NHKのテレビ番組をはじめ数々の追悼記事、追悼行事などに接し、一つの時代の終わり、新しい歩みの必要性を痛感されたことでしょう。

同窓会としては、平成7年度の総会と例会を各1回開催し、ゲスト・スピーカーのお話をうかがって勉強するとともに、会員相互の親睦を深めることが出来ました。このニュース・レターは総会記録とゲスト・スピーチなどを中心に作成しました。原稿をお寄せいただいた方々にお礼申し上げます。今後とも会員の皆様の積極的な参加と提案をお願い致します。

最後になりましたが、ニュース・レターの発行など同窓会の運営につき、いつものように事務局にお世話になりましたことを付記し、謝意を表する次第です。

(編集世話人 千田純一)

発行年月日 1996年2月6日
発行者 ガリオア・フルブライト中部同窓会
〒466 名古屋市昭和区山里町18
南山大学アメリカ研究センター内
電話 052-832-3111 (内線567)