

A Study of Speech Development as to People "Who Do"

From Listeners' and their Acquaintances' Point of View

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Abstract

This paper studies effective speech method, using the speeches of Kakuei, Tanaka, former prime Minister in Japan. For the analysis, the paper emphasizes the interpretation of listeners' viewpoint along with the relationship with their acquaintances. Then, the paper considers as to how to develop descriptions for listeners in a speech.

Key Word: Listeners' viewpoint and relation with third persons, third persons, active, passive, speaker' performance

[要約]

本論は田中角栄氏の演説を例にスピーチの効果的な方法を考えるものである。分析では聞き手と第三者間での視点と解釈という点を重視する。本論ではその描写の展開の分析を様々な田中氏の演説を例に採り、何が話者と聞き手という相互方向のコミュニケーションでの情報伝達の現場で必要及び不必なのかに焦点を絞る。

キーワード：聞き手の視点と距離、第三者、聞き手の主客、話者の演じ方

1.1: Introduction

When one delivers a message to someone and a receiver denies the message, two people will not have an understanding each other. The same thing can be said about the speech that a speaker develops in front of large number of people. A slip of the tongues is the case in which speakers and listeners blame each other. In this case, it seems that listeners are passive who always expected to follow speakers who stand as active people. Once, former Prime Minister Tanaka said, "他人に話を聞かせるのだから、聞く人が知りがっていることや、興味のあることを話してやるのは、あたりまえだ" (田中角栄 1986 : 70) This phrase sheds light to how a speaker delivers information for listeners to accept. The paper discusses this issue, regarding to people "who do" and "who are done."

1.2: Abstract

When people talk, at least two people such as a speaker and listener interact. For example, When

one says, "you already wake up," he or she may think that don't wake up early on Sunday. And on the other hand, from listener's point of view, he or she may have certain reason to wake up early on Sunday such as that he or she has an appointment to meet her acquaintances. From a speaker's viewpoint, a speaker is active person "who does" send passive listener "who is expected" to receive the message "Don't wake up." Nevertheless, from listener's viewpoint, he or she is active person who has a relationship with their acquaintances. Listener's view reveals that both speaker and listener confront as people who do and especially, listener relates to other people outside the relation between a speaker and listener. Then, it leads to that when information flows between a speaker and listener, relation between a speaker and listener can not be simply described as active and passive. To be exact, by mentioning "you wake up early this morning," listener will be able to actively tell the reason rather than defends his or her reason of waking up early. To sum up, listener is always active person outside the relation with a speaker and a job of speaker is to support listener so as to facilitate relation with their acquaintances go smooth.

The range of listener's viewpoint also reveals the existence of third persons that listener relates to. Then, question may rest on how a listener relates to third person in a speech. At first, listener is an active person in relation with third persons. It follows that when a speaker performs third person's role, listener can feel that he or she is an active person. For example, centering on listeners, third persons such as family members and friends are people whom listeners physically relate to. A speaker needs to describe a situation in which listeners actively relate to such third persons. By doing so, listener is able to develop their thought. In other words, listener is able to satisfy his or her psychological needs.

Then the point should be focused on how to develop descriptions. To site an example, when a student thinks of taking another class instead of the one he is taking now, he needs to consider as to how to take a class in faculty members' place. They actively allow student to change a class under certain irresistible rule. Thus, a speaker's job is not actively appeal irresistible situation or dwell on responsibility of people who put him in such a situation, but put faculty members in a situation which they do their job by simply mentioning he or she can't come up with good idea of taking a class and wait for what they will do under such a situation. In this case, faculty members will not feel that "they are forced" to do things. It is that they simply do things as people "who do."

When pushing people what to do, they will feel pressure. However, in the above example, people behave on their will. And a speaker's role is to assist listeners.

Similar example is that in case a clerk receives telephone card instead of credit card, he or she can ask customer, "Excuse me, do you happen to have a gold card?" showing him telephone card instead of mentioning, "This is not credit card." Customer does not need to be mentioned his mistake in front of other customers. By acting third persons who has less knowledge than a listener, a speaker can let listener behave actively. In other words, a speaker has a chance to satisfy the emotional needs of listeners in their imaginary based relation with the third persons. Considering a speaker, listener and third persons, a speaker can assist listeners so that they actively behave with no pressure. The point

will be summarized as follows.

- 1) Listeners relates to third persons as active people "who do" in a speech.
- 2) A speaker provides listeners with situation in which they are active.
- 3) A speaker acts third persons so as to assist listeners to be active.

These key issues lead to the following assumption.

1.3: Assumption

Should a speaker develop descriptions in accordance with that listeners actively share viewpoint with third persons and develop it? In order to examine above assumption, the paper attempts to answer the following questions.

- 1) Does a speaker view listeners as people "who do?"
- 2) Does a speaker assist listeners to enjoy a relation with third persons?
- 3) Does a speaker need to act third persons' role?

1.4: Significance

These days, lots of speeches handle topics such as environmental protection or antiwar. And in most cases, for example, people at war are reported as victims then government and its proceeding war are blamed. But, from viewpoint of people survive at war time or in wild nature, messages against war and environmental destruction put these people into one group as if they are helpless being "who never take an action" and offer suggestions. This type of communication style disregards that local people have the right to deny offers from volunteers. Regardless of this fact, many speakers tend to discuss pros and cons about the topics. In such a case, listeners may observe the topic as other peoples' business then never consider their own government has a chance to start war or destroy nature and they are part of it. When appealing "protect our environment" or "peace in Iraqi," what does each speaker, listener and third person see? Seeking for solution based on a dream like hope such as love or peace tends to end up having another dream on the hope, which will not have practical use in reality. The paper views a speech not from situation between a speaker to listeners, but from a process in which listeners, third persons and a speaker intermingle. Then the paper simultaneously hopes that clearing this issue will contribute to facilitate understanding among people when they talk. Plus, though the paper select speeches of Kakuei Tanaka, who has been praised as good speaker in Japan, the paper does not intend to praise him.

2.1: Chapter 1

This chapter analyzes how a speaker starts a speech for listeners.

今、長岡ニュータウン建設をやっているねエ。あそこだけで一万戸、五万人が入る。これほど集中的に社会投資するところは、日本中ほかにはないのであります。ゆりかごから墓場まで、保育所から長岡技術大学までであるでしょ。ないのは火葬場だけだッ（爆笑）。その

火葬場もね、じつはいまケムのでないのを研究中なんです。外観からして、見るからに火葬場というアレはよくない。白垂の殿堂で、病院が、研究所かわかんようなのをつくって、知らんうちにすーッと入れるようにするんです（爆笑）。ええですか、みなさんッ。人間かならずお世話になるものを整備するのが、政策の基本ということであります。（小林 1986：46）

Even these days, people have controversies over large construction business. In the above speech, a speaker avoids describing value of construction. Instead, he says, "今、長岡ニュータウン建設をやっているねエ。" Specially, the description "ねエ" should be emphasized here. Although a speaker is the one who facilitates and supports construction, he describes construction by "ねエ" as if he is one of those listeners who happen to find buildings are under construction. Here listeners are not treated passive people, who are supposed to listen to what construction should be from a speaker's point of view.

Moreover, the description "あそこだけで一万戸、五万人が入る" follows. This is speaker's judgment. However, once, listeners secure their viewpoint as an active people, the description provides them with a chance to wonder such as "how" or "really." Here, listeners are actively having questions.

Technically a speaker separates himself from listeners and listeners have their daily life as a starting point to the construction issue. The above speech was taken place in Niigata prefecture where Tanaka won great popularity among listeners. But, the similar feature also rests in other speeches that taken place except in Niigata.

子供の教育は、ほんとは土曜日もふだんと同じようにみっちりやったほうがいいんです。そして休む時は夏、冬、四十五日ぐらいつつ休ませる。この間、子供は田舎に寄せばいい。おじいちゃん、おばあちゃんと遊んで、自然の昆虫や動物に接して、本当の自然教育を実体験で行うんだ。今ねエ、東京の子供に“バッタはどこにおるんだ”と聞いてみなさい。“三越だ”というね。そんなバカなことがあるかッ（爆笑）（小林 1986：22）

At first, speaker's opinion "土曜日もふだんと同じようにみっちりやったほうがいいんです" about five day week is explained as if having a positive value. Here, question arises as to whether or not a speaker should develop descriptions before judging anything. One can say that the topic of five day week is already prevailing among listeners so that a speaker does not need to mention on it. But, behind this topic, ruling party and opposition parties had heated discussion about enforcing five day week system. Thus, there is no difference in that a speaker fails to describe such a fact from listeners' viewpoint, saying "ねエ" as in the case of construction speech. The descriptions could be "people talk about five day week don't they?" or "Do you think Saturday will be off?" Such descriptions assist listeners to be active in order to handle the topic. The above speech signifies that a speaker needs to describe scene that listeners see before developing descriptions from speaker's viewpoint.

The following speech is about the topic that works against a speaker, but a speaker provides listeners with a chance to be active.

みなさんッ。田中は土方政治家で、新幹線なんか国費の乱費だ、それより世界平和のため

にカネを出すべきだ、なんて批判する奴もいる。バカヤローと答えたいねエ。そうでしょ。政治というものは、まずメシが食えない、子供を大学にやれない、という悲しい状態から抜け出すことを、先決に考えなければいかんのだ。現実を踏まえるものであります！ みなさんの農村を回ってみなさい。住む家よりもデカイ小屋を建て、農機具をしまっておる。これを見ると、田中の政治も悪くなかったなァと、こう思うのであります。(小林：1986：36)

In the above speech, a speaker describes his bad image "土方政治家," which media repeatedly reported in those days. Here, a speaker, no matter how bad image people have to him, does not attempt to change his image. In other words, his attitude tells us that a speaker does not confine listeners to a speaker-listeners situation. Listeners are not always passive people "who are forced" to accept speaker's excuses on his image, but active people "who do" find "土方政治家" image about a speaker around them.

Under such circumstances, listeners are able to pose a question to the speaker's opinion "バカヤローと答えたいねエ." A speaker does not appreciate the value of Shinkansen train from his personal value or political stance.

2.2: Conclusion of this chapter

The feature of Tanaka's speech is that a speaker does not view himself as the active teacher and listeners are who will be taught. He puts listeners in the center of speech and describes what listeners can naturally see without attaching any values. By doing so, listeners are actively able to seek for information. Also, in this process, information reaches to the distance that listeners cover in their daily lives. After such a performance, a speaker needs to develop descriptions so that listeners start having their own interpretation about information. This second operation is in those three speeches in chapter 2. The paper will discuss it in the next chapter.

3.1: Chapter 2

In this chapter, the issue as to how listeners are able to use their view point is analyzed.

休む時は夏、冬、四十五日ぐらいずつ休ませる。この間、子供は田舎に寄こせばいい。おじいちゃん、おばあちゃんと遊んで、自然の昆虫や動物に接して、本当の自然教育を実体験で行うんだ。(小林1986：22)

Here, one can realize that "five day week" system is not valued from political point of view. On the other hand, a speaker describes the example of "おじいちゃん、おばあちゃんと遊んで." This is the example that listeners experienced when they were children. For this description, listeners are actively able to overlap "休む" with from their experiences in summer and winter vacation. A speaker simply describes a situation that listeners are familiar with.

Similar feature is in the speech of Nagaoka construction issue. In the following speech, a speaker develops descriptions along with the common behaviors that listeners can find when observing them-

selves and third persons.

ゆりかごから墓場まで、保育所から長岡技術大学までであるでしょ。(小林 1986 : 46)

This description does not evaluate "Nagaoka-construction" from speaker's political value. The feature of the above description is "ゆりかごから墓場," which is physically necessary for all human beings. It reminds people in general of what they need in their life. Here, the description has an effect to let listeners consider the value of Nagaoka construction from their daily viewpoint.

Description that develops from listeners' relation with third persons is also in the following Shinkansen topic.

政治というものは、まずメシが食えない、子供を大学にやれない、という悲しい状態から抜け出すことを、先決に考えなければいかんのだ。現実を踏まえるものであります！
(小林 : 1986 : 36)

In this speech, a speaker does not support Shinkansen project in details from his own political view. The description "メシが食えない、子供を大学にやれない" requires listeners' and third persons' physical strength. No one would like to be exposed to such a situation. A speaker assists listeners to overlap Shinkansen topic with their dislike situation. Here, negative situation that people in general hate works as buffer for listeners to accept information from their value.

3.2: Conclusion of chapter 2

Considering listeners as active people, a speaker, Tanaka, develops descriptions, centering on common behaviors among listeners rather than on the needs of a topic or speaker. Based on this description style, listeners can enjoy the topic as their own. Plus, it should be added that the descriptions choose something that listeners physically can touch.

4.1: Chapter 4

The third performance of a speaker is to let listeners start actively evaluating their own opinions toward the topic. In case of Tanaka's speech, it is performed by "笑い." For example, in the speech on "five day week" system, description "三越" department assists listeners as follows.

今ねエ、東京の子供に “ バッタはどこにおるんだ ” と聞いてみなさい。“ 三越だ ” というね。そんなバカなことがあるかッ (爆笑)。(小林 1986 : 22)

When asked about where you can find a grass hopper, Listeners who used to find it in woods according to their "夏、冬" experiences will imagine that children these days have the same answer. However, the description "三越" is an answer that listeners have never thought of before. Here, a speaker performs a role of third persons who needs to be guided to have proper answer. Listeners may feel odd to description "三越" and may react saying, "That's not right." Or they may think that if they were children, they would not do such a thing. Then, the question should be posed to what is right for listeners. Listeners' feeling "odd" and "if" keeps certain distance from children these days. When keeping a distance, listeners may realize what they can do in reality, which strange behaviors of third

persons prevail. Thus, the description "そんなバカなことがあるかッ" can represent listeners' opinion toward children these days unlike in cases of slips of tongues that overlook listeners' acquaintances (参照: Slip of the Tongues). A speaker assists listeners to evaluate opinions from their viewpoint.

Similar description helps listeners to develop their own relation with third persons in Nagaoka construction in the following form.

ないのは火葬場だけだッ (爆笑)。その火葬場もね、じつはいまケムのでないのを研究中なんです。外観からして、見るからに火葬場というアレはよくない。白亜の殿堂で、病院か、研究所かわかんようなのをつくって、知らんうちにすーッと入れるようにするんです(爆笑)。ええですか、みなさんッ。人間かならずお世話になるものを整備するのが、政策の基本ということです。(小林 1986 : 46)

In this speech, a speaker performs third persons who have totally unusual opinion to listeners who consider construction as the needs of human life. By observing unusual behaviors of third persons, listeners can start thinking about what they really need and simultaneously feel odd to third persons' behavior. Here a speaker provides listeners with a chance to be an observer who develop their behaviors based on imaginative comparison to improper behavior of third persons. In addition, last sentence "人間かならずお世話になるものを整備するのが、政策の基本" facilitates listeners' imagination as active and proper human beings.

Similar descriptions are in the following speech about Shinkansen.

みなさんの農村を回ってみなさい。住む家よりもデカイ小屋を建て、農機具をしまっておる。これを見ると、田中の政治も悪くなかったなァと、こう思うのであります。(小林 : 1986 : 36)

A speaker asks listeners to think about how third persons view their life style. In other words, a speaker produces listeners a chance to imagine third persons' opinion toward them. Here, the question arises in listeners' mind as to how third persons will evaluate them. This question can be rephrased from listener' point of view as whether or not they would like to be positively evaluated. In this process, listeners exist as people "who do" create their positive evaluation. Then the description "田中の政治も悪くなかったなァ" represents listeners' emotional needs about their reputation under Tanaka regime. In this case, a speaker uses the imaginary based listeners' needs and satisfies them. Tanaka uses similar manner in the following comments.

いずれにせよ、新潟県もここ二年ほどで大きく変わる。新幹線ができれば、一時間半くらいで東京へ行ける。通勤しようと思えば、運賃は会社がもってくれるからできる。まァ、田舎に自分の家をもっているような社員は堅実だし、どの会社も欲しがりますよ。よく働いてくれるし、余計なうるさいことをあまりいわんもの (笑)。(小林 1986 : 49)

This is also about the topic of Shinkansen, but a speaker describes what listeners want to. Here, whether or not a company in reality hires listeners is not a point. The point is whether description satisfies listeners as to that they want to be praised. At least, listeners can brag about themselves in their

imaginary relation with third persons. Developing descriptions from listeners' viewpoint is also in the following comment.

みなさんッ、評判が悪くても、自民党がずっとやっているのはなぜか。まァ、酒グセは悪いが、働き者だから亭主をかえないと思うおっかさんの気持ちと同じだねエ（爆笑）（小林 1986：22）

In this case, a speaker, instead of developing excuses to the value of Liberal Democratic Party (L.D.P) from political point of view, describes L.D.P along with listeners' close acquaintance "husband." The question rests on whether or not people will evaluate their husband bad to third persons. Though listeners have some complains to their husbands, listeners' husbands supply their families' needs. The L.D.P is evaluated from listeners' emotional value to their husbands. Here, listeners are active people "who do." And a speaker facilitates listeners' imagination to be developed to their favor.

4.2: Conclusion of chapter 4

Tanaka as a speaker develops descriptions, centering on listeners' emotional needs about how third persons will think of them. The performance brings a chance for listeners to consider proper evaluation to their behaviors. Speaking of the technique, a speaker has a role to facilitate listeners to create third persons' opinion toward them positively. In addition, when performing, a speaker needs to remind that listeners feel that third persons are their friends. In other words, since different behaviors are slight, listeners are able to feel familiar and easily develop their imagination in relation with third persons. Otherwise, when behaviors of third persons are described extremely offensive, they will separate themselves from third persons and also a speaker then start blaming a speaker, who performs such negative behaviors of their acquaintances. (参照: Slip of the Tongue). In such a case, a speaker results to oppose to both listeners and third persons. Listeners are always subject to control information.

Chapter 5: Failure Cases

Though Tanaka views listeners are active people "who do," in the following cases, he failed to communicate with listeners.

（すかさず「丸紅から受け取ったカネはなんだッ」のヤジ）バカなことをいうナ！ この問題に対しては短い時間が真相を解決し、説明をはかるのであります。ええですか、みなさんッ。いやしくもねエ、日本の総理大臣たる私やらニクソンさんが民間の航空機を購入するような問題を話し合ったり、関係することがあります。これはありえないのであります！ これはきわめて単純な案件であり、短い間に明白になる予定であるッ。（拍手とともに「春には公判が待ってるぞッ」のしぶといヤジの追撃あり）（田中角栄 1986：57）

Since receiving boos from listeners, a speaker needs to remind that listeners develop their imagination to third persons. The issue of bribery is described from speaker's value as "simple." In other words, listeners are treated as people who are expected to follow whatever a speaker says. It seems that a speaker react to listeners' boos and attempts to develop descriptions to defend him. Here a

speaker loses his stance for listeners and performance. Similarly, the following Tanaka's speech is also tells us what a speaker needs.

しかるに過去数十年にわたって日中関係は遺憾ながら不幸な経過を辿ってまいりました。この間、わが国が中国国民に多大なご迷惑をおかけしたことについて、私は改めて深い反省の念を表明するものであります。(政治家 田中角栄 1987 : 385)

In China, people interpreted this comment "給中国国民添了麻煩," which means "これは中国では道ばたでうっかり女性の着物に水をかけたことを詫げる程度の意味である." (政治家 田中角栄 1987 : 387) The question arises as to who is subject to suffer "不幸." Considering listeners' point of view, they are people who have enough strength to dispel "不幸.": they are not passive people who accept "不幸." Similarly, question arises as to who is subject to have "迷惑." The term "迷惑" treats listeners are passive people who are to suffer hard times with no idea to overcome "迷惑." In this case, Japanese people are "who do" and listeners are always "who are done." What type of people would feel happy when they are looked down from one step higher than their point of view? The paper argues "NO." The above speech is an example, which a speaker develops descriptions as person "who does" to listener "who are done." As a result, "反省" represents Japanese people who happen to cause "迷惑" situation among Chinese people and never reflect on what Japanese people can do in future, based on their experiences as people "who do." The paper would like to stress that communication between a speaker and listeners will not be made possible if view point differs. Further analysis on Japanese apologies to Asian countries is in the paper, "Japanese Apology to Asian countries and Asian Countries argue Japanese."

Chapter 6: Discussion

In Tanaka's speech, a speaker always produces a ground from which listeners are able to manipulate their image in relation with acquaintances. To sum up, the features of his descriptions in speeches are 1) Describe information from listeners' viewpoint. This technique requires that a speaker needs to know how listeners behave in their daily life. 2) Present examples that are familiar to listeners. This technique requires describing information that people can physically touch from listeners' viewpoint. 3) Perform third persons' behaviors. This technique requires that listeners emotionally interpret themselves positively to the eyes of third persons. The following comment of Tanaka sheds light to these points.

私が田中角栄であります！ ご存じのとおり、私は自分のためにすることがいっぱいある！（爆笑）しかし、そうもいっておれないッ。(小林 1986 : 27)

When a speaker made a comment back in the seventies, media broadcasted about Tanaka's bribery case. The description "ご存じ" represents listeners' viewpoint as people, "who do" know about bribery case through media. Based on listeners' emotional relation with their friends, a speaker mentions on "私は自分のためにすることがいっぱいある." This stance as a speaker is revealed in the following speech.

私は人集めのパンダだ。街頭にも立つッ。なんでもやるッ。どうか、田中を使っていたきたい！（小林 1986：110）

Tanaka comments as above to other politicians. He emphasizes who is subject and object in a speech is. Also in the speech to voters, he comments as follows.

政治なんてひとりでできませんッ。私も頼まれればコメつきにも来るという越後の人間ですけ。わが木曜クラブの連中は全部、そういう精神の持ち主である。どうか、なんでも注文したらいい。注文するのは当たりまえなんです。働かすために育てた代議士じゃねエですか。育てて働かせなければカイがないのであります。（小林 1986：90）

In this comment, Tanaka stresses the role of a speaker from listeners' point of view: listeners are subject and a speaker is a helper.

In Tanaka's speech, a speaker takes a role of assistant to listeners. A speaker delivers information that listeners have already known in their relation with third persons. When thinking about a technique of speech, information from a speaker to listeners flows in listeners' imaginary relationship with third persons. Listeners show agreement when information is delivered to them as they wish. When listeners oppose to a speaker, his or her effort to have bilateral communication will fail. The success and failure cases of Tanaka argue how communication is formed among a speaker, listeners and third persons. Also, the paper considers that listeners whom Tanaka deals with are treated individually, but not as a group of people who always follows a speaker. This issue sheds light to that a speaker does not develop a speech in the form of protagonist against antagonist based on majority and ignore minorities.

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