

tions are still based more on feudalistic paternalism than on collective bargaining. Every city abounds with modern cabarets, complete with bare-breasted dancers, but hostesses, dressed in stylish evening gowns, sit and fawn upon customers in true geisha style.

Nor is drastic change very likely in the near future. Although it has relaxed somewhat since the war, the hierarchal social structure is intricate and deeply rooted, with every individual fixed in his level on the basis of class, occupation, family position, age, and sex. Like tiny springs or screws fitted into a wrist watch, the human parts are held in place by a complex network of interlocking obligations. A Japanese obeys his parents not necessarily out of love, or even respect or fear, but because of the unwritten contract into which he enters at birth. He may despise someone who has done him a minor favor in the past, but he must repay this favor in full. And once he acquires an obligation, shirking it is almost out of the question, for this would result in loss of face and bring down upon him the wrath and ridicule of the community.

Whereas Halloran explains Japanese custom and code by deliberately applying them to various aspects of society, Yoshie Sugihara, in *Sensei and His People*, illustrates these mores simply by telling the story of a rural community through Japanese eyes, without trying to analyze social behavior that she takes for granted. Thus, her work, though thoughtfully interpreted by David W. Plath, the translator, can be best appreciated by the Western reader if viewed through the prism of a complementary analytical book like Halloran's.

Actually, Mrs. Sugihara writes about, and as a member of, a most atypical Japanese community. It was formed in prewar days by four families who dared ignore the stifling norms of village behavior and were, as a result, ostracized by their fellows. To survive, the pariahs, under the inspiring leadership of Ozaki Masutaro, a disillusioned Shinto priest, developed their own village on a basis similar to that of the Israeli kibbutz—though it grew out of need rather than ideology—and defeated every effort of their vengeful neighbors to destroy them. (Today Ozaki heads a prosperous commune and is highly respected by his neighbors.)

It is precisely the exceptional nature of this rebellion against the Establishment that is so revealing of Japanese social dogma. For the reactions of the outlying community to the outcasts—and, paradoxically, the motives of the outcasts themselves—mirror the na-

tional character with almost flawless consistency. Since these people had refused to fit into their proper hierarchal niches within Japanese society, they did not, in their countrymen's eyes, deserve civilized treatment.

By the same token, Japanese soldiers who were taken prisoner regarded themselves in disgrace and therefore no longer within the realm in which moral law, as they had learned it, operated. As a result, many turned informer on their comrades, seeing no stigma attached to such conduct. They had never learned rules governing behavior in exile. A variation of this same odd logic has made the Japanese driver the most reckless in the world, as Halloran stresses. Not knowing the other motorists, he feels no obligation toward them. He thus challenges them, much as the community leader challenged Ozaki and his followers in a dramatic confrontation between men no longer bound by mutual debt: "Which of us is superior, you or I? Let us test our strength."

A reading of these books by Halloran and Mrs. Sugihara is certain to increase one's understanding of a Japan that is growing economically more powerful each year, and is likely to have an influence on Asia second only to Communist China's in the coming decades.

**Dan Kurzman**

*Dan Kurzman is the author of "Kishi and Japan: The Search for the Sun" and the forthcoming "Genesis 1948: The First Arab-Israel War."*

### **NISEI: The Quiet Americans**

**by Bill Hosokawa**

*Morrow, 576 pp., \$8.95*

THIS IS A RESTRAINED and valuable study of the Nisei, "second generation" Americans of Japanese descent, and of their immigrant parents, the Issei. Without attempting to shock or resorting to melodrama and jeremiads, Bill Hosokawa documents the unusual history of the Issei and Nisei in America, from Manjiro Nakahama, the "first Issei," who was brought here in 1843 by a whaling captain and became a keen observer of the American scene ("Toilets are placed over holes in the ground. It is customary to read books in them"), through the black days of World War II, when 110,000 Issei and Nisei were evacuated from their homes and "relocated" in concentration camps. Hosokawa probes the insular life of the Japanese communities in an America that classified the Issei as "aliens ineligible to citizenship"; the cruelty and paranoia of California's



anti-alien land laws, which forced the Issei to buy and maintain property in the name of their American-born children, many of whom were still in diapers; the rifts that developed between the Issei, who clung to the bits of Japan they recreated in their Little Tokyos, and the Nisei, who wanted to shuck off whole chunks of their Japanese heritage—all of which contributed to the "Enryo Syndrome."

Hosokawa notes that Harry H. L. Kitano, a Nisei sociologist who first described the "Enryo Syndrome," felt the Issei and Nisei "were so weak and humble, so traditionally obedient to authority, that during the Evacuation, 'if the U.S. government wanted to run death ovens we would have marched quietly to our doom with only slight hesitation.'"

With the help of superb documentation, Hosokawa pinpoints the absurdities, contradictions, and hysteria that shrouded the whole Evacuation period. The Evacuation itself assumes the dimension of a nightmarish extravaganza, in which three great champions of the liberal cause in America—FDR, Walter Lippmann, and Earl Warren—play out their roles as villains, and J. Edgar Hoover becomes something of a hero.

Roosevelt, under pressure from the military, signed Executive Order 9066, which launched the removal of Japanese aliens and Japanese-American citizens from supposedly strategic coastal areas. Earl Warren, then attorney general of California, believed that it was possible to determine the loyalty of a member of the "Caucasian race," but that there was no way of distinguishing the loyal from the disloyal Issei and Nisei. Lippmann, one of the first commentators to grasp the racist undertones of our involvement in Vietnam, feared in 1942 that acts of sabotage were brewing in the Japanese communities, and he wholeheartedly supported the Evacuation. Though the FBI swept down upon the Japanese communities immediately after the attack upon Pearl Harbor and ousted potential troublemakers with zeal, Hoover understood that "the necessity for

mass evacuation is based primarily upon public and political pressure rather than on factual data. Public hysteria and, in some instances, the comments of the press and radio announcers have resulted in a tremendous amount of pressure being brought to bear on Governor Olson [of California] and Earl Warren."

Appreciating the full irony of the Evacuation, Hosokawa notes that it took the Army almost eleven months after Pearl Harbor Day to complete the job of housing the Issei and Nisei in "relocation centers." In that time the United States had checked the thrust of the Japanese in the Pacific, and any attack upon California would have been impossible. "Even as the Evacuation was completed, it could no longer be called a military necessity."

Yet, in spite of its virtues, Hosokawa's study of the Nisei is flawed. Like the Little Tokyos that flourished on the West Coast before the war, Hosokawa's book suffers from a kind of insularity. He offers a host of success stories and a list of Nisei notables, such as Senator Daniel K. Inouye of Hawaii and Mike Masaoka, who lobbied so effectively to provide citizenship for the Issei, but he tells us nothing about the cultural shock that some of the Nisei must have undergone during and after the Evacuation. Why, for example, have there been so few reports from the Nisei themselves



about the Evacuation period? And why does Hosokawa completely skip the reaction of the Nisei to the destruction of Hiroshima and Nagasaki? Though he discusses Title II of the McCarran Act, and its provision for the perpetuation of "American-style concentration camps," he ignores the consequences that Title II might have for war protesters and black militants today.

Hosokawa informs us of a survey taken in 1967 indicating that 48 per cent of the population of California still believes that the Evacuation was justified; he expresses some alarm, yet he refuses to extend his discussion of the Nisei in order to grapple with the over-all question of racism in America. Is it that Hosokawa himself has been touched by the "Enryo Syndrome"? I wonder.

**Jerome Charyn**

*Jerome Charyn's fourth novel, "American Scrapbook," about the detention of Japanese-Americans during World War II, was published this year.*

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**THE POLITICS OF PROTEST:  
A Task Force Report Submitted  
to the National Commission on the  
Causes and Prevention of Violence**

Prepared under the direction of  
**Jerome H. Skolnick**

Simon & Schuster, 419 pp., \$6.95

EVERY NOW AND THEN something that has been unknown or suppressed comes to the fore of the public consciousness, wins a place for itself on the public agenda, and then, within a short time, a substantial body of respectable literature on the problem is made available by scholars and publicists. Reports, monographs, and books suddenly appear in such profusion that one suspects the manuscripts have been ready for years, or that the facts and ideas have been kept in some kind of intellectual deep-freeze.

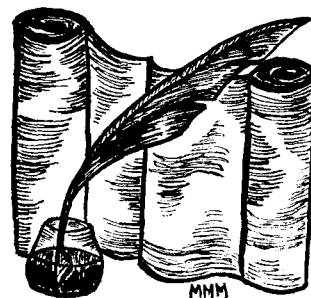
I had this feeling when the publications on poverty began to roll off the presses soon after the appearance in 1962 of Michael Harrington's *The Other America* and Dwight Macdonald's article on "Our Invisible Poor" in *The New Yorker* in January 1963, which prepared Presidents Kennedy and Johnson as well as public opinion for the war on poverty. Since then it has not been possible for anyone but the spe-

cialist to keep up with the writings on that topic.

The same thing has happened with the subject of violence in the United States. Just as the historians assure us that poverty has always been a problem in our country, so do they assure us that violence has always been as American as apple pie and cheese. Yet, until the riots in Watts, Newark, Detroit, and other cities hit us, studies of violence were few and far between. Now it would take a person's full time to keep up with the works on the subject that are appearing. Besides the official reports of the Commission on Law Enforcement and Administration of Justice, the National Advisory Commission on Civil Disorders, and the National Commission on the Causes and Prevention of Violence, there are numerous task force and individual studies produced under the auspices of the commissions, in addition to independent scholarly monographs and books written for popular consumption. Brandeis University has established the Lemberg Center for the Study of Violence, and the Civil Disorder Research Institute of Cambridge, Massachusetts, publishes the fortnightly *Civil Disorder Digest*, which summarizes information on disorders almost as they occur.

It is gratifying to note that a great deal of the work being produced, on

poverty as well as on violence, is of a high order and does not at all give the impression of having been rushed out to meet an official or a publisher's deadline. The preface to *The Politics of Protest* states that the contract for the report was made at the end of August 1968 and the final draft was sent to the Commission less than seven months later. The director of this task force had the assistance of a substantial staff and help from staff consultants and



advisory consultants; but the report shows no evidence of having been done by a committee or group. It reads as if everything in it had passed through the alembic of a single mind, as if Jerome Skolnick were the sole author and had taken years to write the book. This is intended as no small praise.

The analysis of facts, Mr. Skolnick states, is not meant to be "value-free." He makes explicit the book's operating bias: partiality to the values of equality, participation, and legality—"in short, to those values we think of as the values of a constitutional democracy. We believe in due process of law and look toward a society in which order is achieved through consent, not coercion." But what follows immediately after this avowal of principles suggests that they are projected for the distant future, an expression of hope and aspiration for a millennium.

"As social analysts," Mr. Skolnick goes on to say, "we recognize, however, that violence has often been employed in human history, in America as elsewhere, to obtain social, political, and economic goals, and that it has been used both by officials and by ordinary citizens." Mr. Skolnick then quotes with approval a statement the import of which is that force is the *ultima ratio* of political action; that political activity is normally carried on with the knowledge that the aggrieved party may escalate the issue into overt violence. This, it seems to me, normalizes violence, just as the strike has come to be accepted as the ultimate arbiter in labor disputes, so that the parties around the collective bargaining table feel it as a force pushing them toward an agreement; or as war or the possibility of war is a force in the relations between nations.

Mr. Skolnick attacks, with an impressive summary of American history,

## Your Literary I.Q.

Conducted by David M. Glixon

### SPOT THE SLEUTH

Each of the detectives in Column I appears in several novels. Cecily S. Nabors of Potomac, Md., wonders how many SR readers can match the sleuths with her descriptions and name their creators. The trail ends on page 51.

- |                               |  |                       |
|-------------------------------|--|-----------------------|
| 1. Father Brown ( )           | A. His last case is his best-known                 | a. Marjorie Allingham |
| 2. Albert Campion ( )         | B. He advocates use of the "little gray cells"     | b. E. C. Bentley      |
| 3. Max Carrados ( )           | C. Mystic master of paradox                        | c. Ernest Bramah      |
| 4. Dr. Gideon Fell ( )        | D. Lordly scion, incognito, assumes foolish manner | d. John Dickson Carr  |
| 5. Arsène Lupin ( )           | E. Nickname: "the Toff"                            | e. Raymond Chandler   |
| 6. Inspector Maigret ( )      | F. A gourmet, his brain exceeded only by his girth | f. G. K. Chesterton   |
| 7. Philip Marlowe ( )         | G. A thief to catch a thief                        | g. Agatha Christie    |
| 8. Perry Mason ( )            | H. A specialist in locked rooms                    | h. John Creasey       |
| 9. Hercule Poirot ( )         | I. His blindness no liability                      | i. Erle S. Gardner    |
| 10. Hon. Richard Rollison ( ) | J. A lawyer who solves his cases in court          | j. Maurice LeBlanc    |
| 11. Philip Trent ( )          | K. He'll be found at the Quai des Orfèvres         | k. Georges Simenon    |
| 12. Nero Wolfe ( )            | L. Tough-talking dick who dissects Los Angeles     | l. Rex Stout          |