Koreans in China (including Manchuria), this council probably should work in Chungking rather than the United States. Propaganda leaflets could be dropped now, announcing the promise of freedom by Chiang Kai-shek, Churchill and Roosevelt. They could be followed by others dealing with means of spoiling food exports and of damaging lines of communication.

Such a council might also have special committees working on basic problems and analyzing the political problems of forming a temporary national government. The need for unity between all factions grows greater as the day of freedom draws nearer. The opportunity is at hand for Korean leadership to prepare realistically for the freedom they have desired.

THE NISEI IN JAPAN

BY CAREY MCWILLIAMS

A great deal has been written about the Nisei (American-born children of Japanese parents) in America, but relatively little is known about the Nisei in Japan. Over a period of years, there has been a curious "two-way passage" involved in the west-coast Nisei problem. The war between Japan and the United States has been raging among the Nisei on both sides of the Pacific for the last two decades. If the Kibei (Americans of Japanese parentage who have received part of their education in Japan) constitute a problem for us, the Nisei in Japan certainly constitute a similar problem for Japan.

Because of the age level of the Nisei on the west coast, only a few had returned to Japan prior to 1922. There was, however, a slow but steady increase in the number of Nisei returning to Japan after 1930. It reached its peak around 1935, and then continued to decline. The great bulk of the Nisei in Japan are persons who originally went there to study, usually at the insistence of their parents in America. But a few Nisei did return to Japan as a matter of deliberate choice.

For years a lively debate was carried on in the west-coast Japanese-American press: Were the chances for the Nisei better in Japan than in America? For what type of individual, with what training? All manner of advice was given the Nisei by their parents, by the elders of the community, by Nisei in Japan, by American "sponsors" and "patrons," and by their friends.

This debate was merely one phase of the conflict they faced in their homes and in the communities in which they lived. To complicate matters, after 1937 Japan, by special propaganda, by offering cheap tourist rates, and by dangling various inducements, began systematically to encourage the Nisei to visit the homeland of their parents.

We cannot urge too strongly [wrote Yuki Sato, a consular agent] the advisability of as many as possible of the young people of the second generation crossing the Pacific to the shores of Nippon to study first-hand the Japanese conditions, traditions, culture and institutions.1

It was stated that, at the time, "very few, if any, Nisei" were meeting with success in Japan. It is possible that by 1940 Japan had concluded the campaign was a failure.

No one knows, of course, the number of Nisei who were in Japan in December 1941. As a matter of fact, the number in Japan has constantly fluctuated. Movement back and forth across the Pacific has been continuous since 1920. At one time, however, it was estimated that there were 16,340 American-born Nisei in fourteen of the forty-six prefectures of Japan, with a total number in Japan probably in excess of 20,000.2 An American Citizens League had been organized in Wakayama, Japan, for the purpose of assisting some of these young people to return to America. There also existed in Tokyo an organization known as the Ria (Raised In America) Club made up of Nisei girls. The American-born Nisei studying and living in Japan lived in a section of Tokyo known as "Little Tokyo," after the settlement in Los Angeles.

The Nisei have always been misfits in Japan. In a study of 1,141 Nisei living in Tokyo and Yokohama,3 it was found that most of the Nisei were antagonistic to the scheme of things in Japan. They were critical of the school system, of the customs, of the dominant ideas, of the food, and of the mode of living. Many of them, particularly the Nisei girls, expressed a strong desire to return to America. The language difficulty, for most of them, was as great as it had been for their parents in the United States.

While some of them stated that they had moved to Japan to escape the race prejudice that existed on the west coast, they also stated that they had encountered a variant of the same prejudice in Japan. They were definitely set apart from the general population. The

1 The Great Northern Daily, Seattle, Wash., Jan. 1, 1940.
3 The Nisei: A Study of Their Life in Japan, published by the Nisei Survey Committee of Keisen School, Tokyo, 1939.

This article is taken from a longer study of Japanese-Americans which is to be published shortly. Mr. McWilliams, former Commissioner of Immigration and Housing of California, is the author of Brothers Under the Skin.

70
study reports, for example, that “the Japanese resent the fact that, though the Nisei are Japanese in features, they are American in ideas.” Generally speaking, they were regarded in Japan as a dubious lot and were universally suspect.

While this study was prepared by Nisei in Japan, there is a wealth of testimony by disinterested observers which strongly confirms the same conclusions. Willard Price, for example, has reported that many Nisei discovered that they were out of place in Japan; generally resented; disliked because they were “different”; and that many of them had returned to America “full of resentment toward their own people.”

John Patric (8) met a young Nisei in Japan who complained to him that “The Japanese call us Americans, and the Americans call us Japs.” He complained also, as have many other Nisei, that they were constantly spied upon in Japan and that their every movement was noted by the police. It is worthy of note that Patric found some Nisei in Japan who showed no great love of either country and who appeared to be purely opportunistic in their attitude toward the problem.

With the dwindling of trade between Japan and the United States, many Nisei returned to this country after 1940, and others were planning to return at the time war broke out. Since December 7, 1941, we have had very little information about those who were trapped in Japan. Max Hill has reported that they were forced to relinquish their American citizenship and that many of them were inducted into the Japanese Army. Subsequent reports indicate that they were putting up a courageous fight to retain their American citizenship. (6)

The other side of the story, namely, that of the Japanese-born who studied in America, cannot be thoroughly documented. But thousands of Japanese did receive all or a major part of their education in America. The Japanese Student Christian Association, in its report for 1940–41, indicated that there were, at that time, 196 Japanese-born students in American colleges and universities in some twenty-six states. These students who have studied in America constitute a phase of the “American problem” in Japan.

The number of Nisei returning to Japan has never been large, and there has been considerable resistance on their part to the idea. Dr. Edward K. Strong, Jr., who made quite elaborate studies of the Nisei in California, concluded that “practically none expressed a desire to go to Japan.” (7) Even the Kibei, those who had received part of their education in Japan, complained that, in the Orient, they were regarded as “aliens and foreigners.”

The Kibei have been the butt of much criticism since Pearl Harbor; they are blamed for the disturbances in the relocation centers, and have the reputation of being trouble makers. Unquestionably there are such Kibei; but, almost without exception, they are Nisei who studied in Japan after 1937. Some of the most violently anti-Japanese Nisei whom I know, some of the most sincere anti-fascists, are Nisei who studied or visited in Japan prior to 1937.

The attitude of the Kibei is described as follows by a Tokyo professor, engaged in educating American-born Japanese:

. . . the mental attitude of these pupils raised almost insuperable difficulties in the way of their proper instruction in the traditions of their forefathers. It is not, of course, a new discovery. It is made every now and then, in varying circumstances, but somehow it never ceases to astonish. In the present crisis it is pointed out that American-born Japanese, unlike second- or third-generation Japanese in Hawaii, persist in looking at the Sino-Japanese crisis with American eyes. Even worse, many of them cannot think of the Far East except from the Chinese angle, and the professor has confessed himself at a loss as to how to bring his

---


---

Just Off the Press—

TWO NEW PAMPHLETS

War-Time China, by Maxwell S. Stewart, describes internal stresses in China; the Generalissimo’s difficult position; the food situation; transportation; causes and effects of inflation; industrial cooperatives; and China’s struggle toward democracy.

64 pp. Illustrated 25¢

(Free to Contributing Members)

Behind the Open Door, by Foster Rhea Dulles, traces Japan’s aggression from Perry to Pearl Harbor; describes America’s economic and political policy in the Far East; explains extraterritoriality and the reasons for it; and points out the basic postwar problems in this area.

92 pp. Illustrated 40¢

AMERICAN COUNCIL

INSTITUTE OF PACIFIC RELATIONS

1 E. 54th Street, New York 22, N. Y.

APRIL 19, 1944
charges over to the Japanese way of thinking. It is never easy, at the best of times, for a Japanese, born and partly educated in the United States, to accommodate himself to life in Japan.(8)

Because of this general situation, the Nisei in California have never shown anything like the same interest in Japan that the young Chinese have shown in China. That China is in the throes of a revolution and Japan is not probably accounts for the great interest that second-generation Chinese have shown in China, in contrast to the lack of interest that Nisei have shown in Japan.

Some of the Nisei in Japan have unquestionably gone over to the Japanese. A few of them hold responsible positions in the government and are taking a leading part in the war. The editor of a Japanese magazine published in China is a Nisei graduate of the University of Southern California. A graduate of Columbia University is reported to be heading Japanese radio propaganda. Some of them are serving in the Japanese armed forces. Clark Lee has told of meeting a Sergeant Matsui who had been born in Southern California. (9) "People would not accept me as an American," he told Lee, "because I look Japanese. So I went to Japan and they put me in uniform."

Unquestionably Nisei are fighting on both sides in the Southwest Pacific today. It is quite likely that many Nisei who were trapped in Japan on December 7, 1941, are either in concentration camps or under close surveillance. The fact that they have not found it possible to adjust themselves to life in Japan, and that many of them are now under suspicion there, does not necessarily mean that they are ardently pro-America or pro-Ally. However, instead of remaining a maladjusted apathetic minority group, they might be encouraged to fulfill a valuable function in the difficult postwar period, through their knowledge of Japan and of the United States.

OCEANIA IN WORLD LITERATURE

The New York Public Library is staging an exhibition of books and prints on the Southwest Pacific.(1) Chronologically, it begins with the early Spanish and Portuguese voyages. The oldest book on view is an account of Magellan's voyage, 1536, by Maximilian of Transylvania, who was a sort of political commissar for Emperor Charles V, assigned to go along with the great navigator and keep him out of mischief. The Lusiad, Luis de Camoens's famous epic to celebrate the explorations of Vasco da Gama, first published in 1572, is represented with an edition of 1639.

Of exceptional beauty is a volume on the conquest of the Moluccas and Philippine Islands produced in Madrid in 1609 by the historian Bartolomé Leonardo de Argensola (1562-1632), that is, at a time when northern Europeans already had their eyes on the great new field for colonial expansion. The first of the many magnificently illustrated Dutch works shown is a description of Houtman's voyage to the Malay Archipelago in 1595. In this book, published in 1648, as in similar works ever since, readers may deplore the attention given by European illustrators to Malay dances, funeral customs, and the like, at the expense of subjects which would have given more of a clue to the daily life and occupations of the native peoples.

Concentration on philological studies started early—there is included, for example, a Malay-Latin dictionary of 1631—but efforts to translate the Bible and to aid communication generally did not become really strong until a century later.

Early Maps

Among the earlier maps, that made by Hulsius for his collection of voyages published in Nuremberg in 1598 is of special interest because it is one of the last to picture Australia as a vast and unknown polar region. Another map, of the same date, published in London, reveals the interest of that time in the products of the Moluccas and the exaggerated ideas which then prevailed concerning the size of many of the islands as compared with the Asiatic mainland. The warlike history of the period is indicated by the preoccupation of nearly all the writers and illustrators with naval strength and land fortifications.

With the eighteenth century more familiar books enter upon the scene: Raffles' memoirs, of course, and those of Captain Cooke, the Journals of James Brooke, Juan de la Concepcion's often republished history of the Philippine Islands; also Bligh's Narrative of the Mutiny, the seemingly ubiquitous Voyage de la Corvette L'astrolabe, and the equally popular voyages by Bougainville and La Perouse. One notes also that monographs on particular islands, such as Ambon, appeared quite early. There is a surprising variety of early studies of Tahiti and other French possessions. One of the most beautiful books is one published in Manila in 1744, the chronicles of the Christian martyrs in Japan.

New Zealand and Australia are well represented in the nineteenth century, not only with ethnological studies in their own territories but also with scholarly works on the surrounding Oceanic world. The only recent map shown is unfortunately chosen. Although excellent for its own purpose, the "World Map of the Air Age," by George T. Renner, centered on the North

---

(8) The Pacific Citizen, June 1938, quoting from an article in the Japan Chronicle of Kobe.
(9) They Call it Pacific, by Clark Lee, Viking, 1945.
(1) At the Central Branch, Fifth Avenue and 42nd Street, through April 1944.