**ステージ4　（英語訳）**

見出し：Consideration of a Recent Anti-Japanese Ideas Leads to a “Monkey-face” Policy by Yoshijiro Shimizu

本　文：Although there is not a big phonetic difference between “Yankee” and “monkey,” some Americans believe that they are the only humans. It is deplorable that some of them make fun of and swear at us, regarding Asians as a type of monkey. They even try to exclude us from their community. I racked my brains and got the following idea: Taking advantage of the new year, the Year of the Monkey, I would like to propose to call their attitude “Monkey-face Policy.”

In the evening about one month ago, a Japanese who runs a laundry on the east coast of Portland visited me and lamented, “The international relationship between Japan and the U.S.A. is becoming worse these days. In addition, blunt anti-Japanese resolutions were adopted, and threats to Japanese residents frequently occur in many regions in Oregon where it was peaceful until recently. We are living in the corrupt world where lazy and evil Americans thrive, and diligent and good Japanese residents are on the verge of extermination. I know that I’ll be able to make profit if I expand my laundry business. I have funds for the expansion, but I don’t have courage to invest money in my business because of anxiety and a sense of crisis. I keep most of my money unused at a Japanese bank in Seattle. In fear of unstable social situations, I can’t do business with the long term in mind.” After hearing this complaint, I gave thought to the trend of social views of Japanese residents in the U.S.A. As a result, I could not deny that quite a few Japanese residents here have become pessimistic and act negatively, like that laundry owner. I also read newspapers and magazines to know the recent trend of the same views in Japan. Commodity prices are soaring, and the gap between rich and poor is widening. Human feelings are deteriorating, and dangerous thoughts are spreading. It seems that many people became pessimistic and curse this world also in Japan, feeling that they are living in the corrupt world where enemies surround them.

 Is this world so corrupt that we must be so pessimistic? In all ages and countries, there are pessimists. In the Bible and Chinese books, it is repeatedly written that the world is corrupt. Even in the Tokugawa Era, where it was relatively peaceful in Japan, there were pessimistic people all over the corrupt world. If the world had been corrupted at that time, the present time would be the end of the corrupt world and the Japanese would have become extinct or regressed to beasts. However, the Japanese are making great progress and becoming more respectable nationals. Compared to the present time, there might have been less incidents in the Tokugawa Era or the Yao-Shun Era, but even so it is assumed that people must have not been free from social conventions, restrictions and coarseness. Nowadays, the Japanese are enjoying the benefits of much-progressed politics, education and morals; equal training; and national identity. In other words, we are now in the progressed holy world rather than in the corrupt world. Writers or artists might say that Japan was a superficial and monotonous but simple, honest, peaceful and beautiful country before importing Western civilization. On the contrary, there were bad Asian customs and ideas at that time. Farmers and merchants, consisting of a majority of the Japanese, must have had anxious and unpleasant days, because it was possible for them to be slashed to death by samurai. In those days, samurai were entitled to slash to death farmers, merchants and craftsmen, if they did something rude to samurais. It is true that the present social environment is more complicated than that in the past. If some people are pessimistic over the corrupt world, because the present time is busier and not so peaceful as in the past, it is better that they leave the troublesome world and live deep in the mountains as kouta, a Japanese traditional ballad sung to shamisen accompaniment, says. Even if they live deep in the mountains, some Japanese will take a pessimistic view even about the cry of a deer. They will not be able to have peace of mind unless they take their own lives. If they want to live, they have no choice but to enjoy living in the complicated world that provides pain and pleasure. I believe that it cannot be denied that Japanese residents in the U.S.A. are enjoying happier and more progressed life than their ancestors, even though they are experiencing increasingly loud anti-Japanese outcry, and more changes and threats than in the past. I think that the people who take a pessimistic view regard the present world as the corrupt one and complain about it, are the ones with a type of dangerous idea. Needless pessimism is a negative factor for improvement. Optimism based on courage is indispensable particularly for people who are going to live and work in foreign countries. Three necessary factors for a fruitful life are intelligence, emotion and will, or intelligence, consideration and courage. It is difficult for the Japanese to beat Westerners in intelligence. Emotion and consideration are not competitive factors, so we have to compete with Westerners in strong will or courage. The Japanese have history and aptitude with which they can maintain an advantage in competition with any other races in the world. It is not desirable that Japanese people, who have such an advantage, incline towards pessimism. The following people must be the happiest: They enjoy living in the U.S.A., regardless of whether some Americans try to exclude the Japanese from their communities. They have courage to be optimistic, regarding complicated events and obstacles as good opportunities to strengthen their courage, and work hard.

My analysis of the recent anti-Japanese trend found its probable reason as follows: After the truce of an unprecedented world war, the reputation of the U.S.A. and the pride of some Americans were raised. Fortunately or unfortunately in the meantime, many problems related to Japan that Americans hated occurred one after another, including the Shandong problem, the Korean incident and conflicts between the Japanese and the Americans concerning Siberia and China. Because of the exaggerated reports about those problems and incidents, many Americans mistakenly believed that the Japanese were unjust and inhuman people. Some of them did realize the misunderstanding, but they judged it was very dangerous for the U.S.A. in contingencies that many formidable Japanese people lived in the U.S.A. and owned land there and that they were increasing their influence.

It is remarkable that the ideas of the people who cried for an anti-Japanese policy because of racial discrimination or fear of problems in social discipline are changing to those based on nationalistic thought and that not only political publicity seekers, and farmers and workers, who are reluctant to compete with the Japanese, but also some knowledgeable people hold these anti-Japanese ideas. When an anti-Japanese movement takes a form of patriotism, it becomes so powerful that there can be no room for countering it. An example of the phenomenon was recently seen at the United States People Convention in The Dalles, Oregon. A couple of uninfluential persons made patriotic speeches at the convention, and the speeches caused an anti-Japanese resolution to be passed easily and unanimously. Even a certain influential and the most pro-Japanese American in Portland says that he has no choice but to endorse the anti-Japanese movement as a policy. It seems that anti-Japanese ideas are now based on patriotic or nationalistic thought. It is not easy to get rid of those ideas soon. If the anti-foreign ideas come from racial discrimination, we do not understand why the Chinese hate the Japanese who are of the same race as them, and why they love and respect the Americans who are of a different race from them. If the anti-Japanese ideas are caused by misunderstanding, what we should do is to clear it up with explanation, education and assimilation. At present, however, anti-Japanese sentiment of the American is based on nationalistic ideas. Therefore, I am afraid that we cannot expect a good result with a small amount of effort at explaining, educating and assimilating. The Japanese as well as the American regard it as a vicious practice that some Japanese women come to the U.S.A., by the use of photo marriage without meeting their husbands. That practice is one of a few good examples that are criticized not only by anti-Japanese Americans but also by the American public. If we stick to the practice, it will possibly provoke patriotism of American intellectuals. As there is a law stipulating that a new married couple must come back to the U.S.A. together, I believe that we should abolish the practice on our own initiative.

(To be continued in the page ka.)

* Putting an eboshi on the head of a monkey: If you put an eboshi, a type of headgear worn by nobles in court dress in Japan, on the head of a monkey, the monkey looks like a human. However, the animal is not a human but a monkey. It is a set expression used for a person who is in traditional formal court dress but inhuman in his real nature.

Literary Art

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| 50 Opinions Regarding Labor |

There is no influence on China.

By Yasuo Yamamoto, Japan Labor Advisor

 Japanese capitalists express the following concern: If Japan carries out labor reforms, such as the eight-hour working day system, the result is not only the deterioration of its productivity but also steep rise in the prices of its products. Japan will not be able to export a lot of products to China as it does at present. Then, foreign capitalists, including Americans, will invest in China, and they will become strong rivals to Japan by using Chinese coolies. However, based on my knowledge about China, which I accumulated by visiting China for 20 years, I can affirm that their concern is groundless.

 I am not the only person who knows the real situation in China and is able to deny that concern. Even if the U.S.A. invests in developing China’s industry, it does not affect Japanese industry. We are rather looking forward to that opportunity. In that case, Japanese capitalists will invest more in China. It is wrong that Japan’s productivity will deteriorate, if Japan adopts the eight-hour working day system. Western industry clearly shows that such a concern is groundless. The business relationship between Japan and China is so close that foreign investments cannot break it. If the Americans learn about the situation in China, they will understand that it is impossible to establish in China companies that can be strong competitors to Japan’s industry. I am sure that the investment from the U.S.A. will end up helping Japan develop China’s industry. The Chinese inland is not yet ready for industrial development. It is a big mistake to believe that it must be possible to develop China’s industry by using coolies.