

American Renaissance

There is not a truth existing which I fear, or would wish unknown to the whole world.

—Thomas Jefferson

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The Case of Japan (Part II)

Japanese society is a perfect example of the advantages of ethnic homogeneity.

by Steven Howell



In the first part of this article, Mr. Howell described the vivid sense of peoplehood that is central to the Japanese national character. The second part shows how important this has been to Japan's success.

One of the greatest differences between Japan and the United States is that at some basic level, Japanese are like the three musketeers: all for one, and one for all. Whatever it is that Japanese are up to, they are in it together.

This sense of shared purpose appears in a thousand pleasant ways. One is the virtual absence of crime. Anyone can walk anywhere in Japan at any time. If a shopkeeper has excess inventory, he puts it out on the sidewalk. No store in the whole country bothers with elaborate security systems that sound an alarm if someone makes off with the goods.

The cost of crime, jails, and law enforcement is a heavy burden not only on the American economy but on the American soul. In a country where people feel a duty to their tribe, the costs are far lighter.

Another result of homogeneity and national solidarity is the relative absence of social conflict. Since all Japanese come from the same stock, receive much the same education, and absorb the same traditions, they have the same expectations of each other. There are far fewer doubts than in America about what is proper and what is not.

One consequence is that most Japanese go to their graves without ever meeting a lawyer. In per capita terms, there are only one 20th as many lawyers in Japan as in the United States, and Japanese do not spend their time suing each other. When businessmen need a contract, they sit down and write it. They don't need lawyers to help them. If there is a disagreement later on they work it out. People who never have to "celebrate diversity" actually have a good chance of understanding each other.

Another sign of how much Japanese have in common is the will-

There are far fewer doubts than in America about what is proper and what is not.

ingness of most adults to act *in loco parentis* when they see a misbehaving child. Only in a community of common values, where there is no doubt about right or wrong, do people bother to rebuke a stranger's child. Japanese would want their own children scolded by strangers if they

needed it; everyone benefits from well-mannered youngsters.

Many things would be impossible in Japan without a sense of common purpose. Lately, the country has been spending huge sums on enormous in-



frastructure projects. The four main islands of Japan have been linked with bridges and tunnels longer than anything else in the world. Networks of super express train tracks are constantly being laid, and skyscrapers are going up everywhere. With a land mass one 25th that of the United States and a population density 12 times greater, where does Japan find room for all this?

It makes room. When people have a larger view of the interests of society, they are willing to move out of the way of a super highway. Americans used to build bridges and dig canals. Now, any large-scale building project is likely to be paralyzed by noisy interest groups. About the only place left where American engineers can really flex their muscles is outer space, and budget cuts may soon put an end to that.

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Letters from Readers

Sir — The other day when I went to the automatic teller machine to withdraw some cash, the old button-pressing routine that I could do in my sleep wouldn't work. I had roared right through the new, obligatory first step; I must now tell the machine whether I would like my instructions in English or in Spanish.

Our local newspaper is full of advertisements placed by people offering to clean houses. Almost without exception, they assure the reader that they can speak English . . . Every day, the third world sinks its roots a little deeper into the Santa Clara Valley.

Paul Hamilton, Los Altos, Cal.

Sir — In the cover story of your September issue, Steven Howell congratulates the Japanese on their firm sense of racial identity. Perhaps he can explain why Japanese companies have been so active in supporting minority causes in the United States.

In 1987, Toyota Motor Sales Co. sponsored a telethon by the black singer Lou Rawls. It has since started a national minority scholarship program, and it sponsored the six-hour civil rights documentary, "Eyes on the Prize." It also underwrote an edited, two-hour version to be shown in Japanese schools. Yasuda Trust and Banking Co. in Los Angeles also has a scholarship program for black, Hispanic, and Indian children. The United Negro College Fund reports that it may take a long time to woo Japanese corporate contributions but that the payoff is terrific.

Another example of the easy-touch Japanese company is Sanrio Toy. Its black-face Sambo doll, with big eyes and thick lips, was a big success in Japan, but raised the ire of American blacks. It didn't take long for Sanrio to acknowledge its "ignorance" and donate \$275,000 worth of toys to black children's organizations. It also funded studies of American "diversity" and paid for non-white children to visit Japan.

It seems to me that Japanese are just as vulnerable to racial con jobs as we are.

George Stoltz, Pueblo, Col.

A few Japanese may be taken in by the you-are-rich-because-we-are-poor argument, but I believe that most Japanese companies that give money to non-whites see it as an inexplicable American custom that must be adopted as a cost of doing business here. Much more typical Japanese thinking is the way auto companies like Nissan and Honda have decided on locations for their American factories. They invariably choose sites where the labor force is likely to be overwhelmingly white.

— Steven Howell

Sir — I recently heard a superb presentation by one of your spokesmen on the Boston WBZ talk program run by David Brudnoy — this regarding ethnic-immigration (and related) matters. I teach at a local college but of course dare not ever mention racial or ethnic matters in



class. But in private conversation with students I often comment on them — and always in line with the views of *American Renaissance*. You will be glad to know that most of the students here are on the "right" side of issues.

Name withheld, Lexington, Vir.

Sir — I was amused by your September *O Tempora* mention of how Orange County (CA) explains away the fact that non-whites and illegal aliens consume a vastly disproportionate amount of social services: The problem, says a spokesman, is "demographic" rather than "ethnic." What a joke.

Last April, neighboring Los Angeles County fessed up to having spent \$276 million in 1990 on health, education, and welfare benefits for illegal aliens. The federal government spent \$250 million on AFDC (Aid to Families with Dependent Children) payments in the county, and about half of that went to illegals. If people who have broken our laws to get here are entitled to welfare payments, why not people who have obeyed the law and stayed in Mexico? Welfare and medical payments for illegals make me furious.

You also mention that the EEOC has launched a Spanish-language campaign to let illegals know that they can sue for race or sex discrimination without being turned over to the Border Patrol. In a California court case earlier this year, a fast food chain tried to dismiss just such a sex-bias case brought by an illegal.

It argued that aliens working for American companies overseas do not have the right to sue under US "civil rights" laws, so an alien who was here illegally should not have that right either. The judge ruled that aliens working overseas were specifically excluded by law from civil rights coverage, but that civil rights laws are silent on the subject of illegals. They therefore have the right to sue. Presumably, if they are ever finally kicked out of the country, illegals can take their court awards with them back to Mexico or Guatemala. How can Americans be such saps?

John Payton, Fullerton, Cal.

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One of the best examples of how Japanese can all put their shoulders to the wheel and push together was the national campaign against pollution. In the 1960s, there was a real fear that the country would smother in its own industrial waste. Japan woke up to the problem, spat on its hands, and

Japanese prize their homogeneity and don't want it diluted.

cleaned up the mess. It was a fine example of what a people can accomplish when it acts together.

Japanese understand perfectly that national solidarity grows out of what Japanese have in common with each other. They prize their homogeneity, and don't want it diluted. Japan therefore takes no immigrants. Virtually the only way to become a Japanese citizen is to marry a Japanese, and even then citizenship is not automatic. The authorities look very carefully into the alien's background and character, and give him every opportunity to change his mind. The process takes years, and is not complete until the alien is, in effect, adopted by a Japanese family and takes a Japanese name. Usually it is the in-laws who do this, but there is little recourse if they won't.

Occasionally, Japan is pressured into taking in foreigners. Back in the 1970s, the United States practically forced it to accept a handful of Vietnamese boat people. It didn't take the Vietnamese long to realize that they weren't wanted, and most of them

eventually moved on to America. The Japanese were quietly delighted.

In public, and in any international forum, Japanese mouth the expected clichés about one-worldism and borderless bliss, but they don't believe them. They know that their smooth-running society requires a degree of national solidarity that can come only from racial and cultural homogeneity.

High-class Bums

Japanese solidarity might have led to a Scandinavia-style nanny state, with government cossetting at every turn. It did not. The Japanese family, which has always demanded loyalty and promised protection in return, has looked after the losers. This means that Japanese cities have nothing like the hordes of welfare-bred derelicts that are rapidly filling up every public space in America.

Japan has miles of underground arcades and covered shopping streets. In New York or Chicago, they would be rank with scruffy urban campers, and customers wouldn't dare come around after sundown. In Osaka or Tokyo, one can go for days without seeing a single "homeless" person, and even Japanese bums are a cut above the rest. After all, it is a nation of 100 percent literacy, and I have seen vagrants curled up in a corner, reading a scavenged copy of the Japanese equivalent of the *Wall Street Journal*.

In the public places of American cities, half the people on the street may be bums and half the rest are dressed like bums. In Japan, virtually no one is poorly dressed, and if there is someone in a summer crowd wearing shorts and a T-shirt, it is probably an American tourist. Japan now has a sleek air of prosperity about it that makes even the swankiest American city seem ragged by comparison.

Keeping Japan Japanese

At a time when fashions slop from one country to the next as if there were no borders, it is a wonder that Japan has managed to stay so resolutely Japanese. It is a great help to be surrounded by water; anything that gets into Japan has to cross the ocean. Even with this advantage, Japan has been remarkably successful at quietly violating many of the rules that Americans have set up as moral imperatives for the planet. (Of course, there are countries no one cares about. Mauritania can even practice slavery since no one can find it on the map, but we have all heard of Japan.)

Along with its unself-conscious racialism, it is Japan's insistence on separate sex roles that most provokes excitable Westerners. Men and women operate in different spheres and almost no one makes a fuss about it. Many companies have separate job tracks for men and women. Women are likely to quit working as soon as they marry anyway, so why train them for management?

At the same time, being a Japanese housewife is no idle lark. Most husbands hand over the entire pay packet to their wives, and live on an allowance. Women decide where the children will go to school, where to go on vacation, and whether to buy a house. Most important, they see to it that Japanese children keep doing enough homework to score at the top of every international competition. Japanese mothers are so single-minded about schooling that they are known as "education moms."



All this housewifery is a deep insult to American feminists. They regularly march over to Japan, guns blazing, and explain to their Japanese sisters how oppressed they are. The Japanese listen politely and go on being oppressed. They don't seem to mind living in a society with no latch-key children, very little juvenile delinquency, no illegitimacy, and a divorce rate less than half that of the United States.

Japanese also take a traditional view of homosexuality: they don't like it. There is no trace of a "gay rights" movement, and plenty of Japanese sincerely believe there are no homosexuals in Japan. One thing of which there is very little is AIDS. At last count there were about 400 cases of AIDS in the whole country; the United States, with twice the population, has about 125,000 cases and over one million people are thought to be infected. In Japan, infected foreigners are promptly kicked out of the country, and Japanese are kept under close watch to see they don't give the disease to anyone else.

Hierarchy

Yet another Japanese trait that is unfashionable but obviously good for the country is a firm belief in hierarchy. Although Japan is extremely homogeneous, there is little loose chatter about equality. Japanese accept that some people will end up at the top and others at the bottom, and they are generally cheerful about it.

Although Japan is extremely homogeneous, there is little loose chatter about equality.

The old get the respect of the young, teachers get the respect of students, the boss gets the respect of his employees, and *customers* get the respect of everyone.

A visitor to Japan gets a whiff of this when he becomes a customer in a hotel or restaurant. Japan has a tradition of service that has none of the surly air of "I'm just as good as you, Buster," that is so common in the United States. A waiter or bell hop's job is to serve you, and he puts everything he has into his job. No one thinks it the least bit

demeaning to treat customers as if they were princes. It is Japan's way of doing a good job.

This yeoman love of a job well done is everywhere. In factories, on farms, and even in government offices, Japanese do their work with touching earnestness. Even the garbage man puts his heart into his job just as the company president does. And since Japan is a meritocracy, with none of

the complications of a racial spoils system, the garbage man can dream that his son will grow up to become the company president.

Problems

Of course, it would be a mistake to think that homogeneity cures all woes or that Japan has no problems. Many countries, including our own, have

Homogeneity and Intelligence

Although homogeneity is one of Japan's great strengths, homogeneity is by no means a sufficient condition for national success. Parts of Africa are racially and culturally homogeneous, but show few signs of great achievement. It is the race and culture that matter.

Ever since the 1920s, when comparative tests were first done, Japanese have consistently scored as well or better than whites on intelligence tests. The best current studies, in which wealth and class are kept comparable, show that the average Japanese IQ is approximately 10 points higher than the white, American average. This is the case, whether non-verbal tests are used to compare Japanese in Japan with Americans in America, or whether standard tests are used to compare Japanese-Americans with white Americans.

There is some question, however, about the shape of the distribution curve for Japanese IQs. If the shape were the same as that for whites, that is to say that variance from the average were just as great, Japan would have an overwhelming advantage in numbers at the very high end of the curve. Given a 10-point advantage in the average, Japan would have four times as many people with IQs over 130, and 14 times as many with IQs over 160. This would give it a decisive advantage over us in virtually every field of endeavor.

Both test data and experience with Japanese suggest that Japan does not enjoy such a preponderance of geniuses. Americans who know the country well are impressed by a consistently high average ability, but find few outstanding intellects. Japan's meager contributions to science, mathematics, philosophy, and economics likewise suggest no great advantage in Japanese brain power.

It is likely that Japanese intelligence ranges are as homogeneous as everything else in Japan. According to best estimates, Japan has been genetically isolated since about 300 A.D. This could have produced an unusually tight distribution of intelligence. Rather than the 15-point standard deviation in IQs that is found in other groups, Japan's standard deviation appears to be smaller. The distribution curve for intelligence would therefore be higher and narrower than that of other groups.

If this is the case, the real benefits are found at the other end of the curve. Japan appears to have fewer feeble-minded people to look after than other countries do. Most common criminals have below-average IQs, and Japan's low crime rate is probably related to its tight distribution of intelligence. Japan has a very low welfare burden, and relatively few cases of mental retardation. The advantages of good stock lie in what is rare as much as in what is abundant. ●



problems that homogeneity cannot cure, and Japan has its own special troubles. My point is not that Japan has built a society that Americans or anyone else would necessarily find congenial. It is that they have built a society that *Japanese* find congenial.

There is much about it that only a Japanese could love. Japanese men have a nudge-and-wink attitude about sex that most Americans leave behind in junior high school. When they are drunk — and even when they are not — they can be some of the most childish, self-indulgent people on earth. Difficult as it may be to imagine, Japanese television is even more vulgar and inane than American television. A roomful of tittering women and leering men passes for a talk show, and on an especially unlucky evening one might find oneself watching a group of men trying to see who can break wind the loudest.

Only now are Japanese getting over their post-war sense of inferiority towards Caucasians. There is still a ritualized and increasingly empty admiration for the “American way of life,” and older Japanese still believe that America is a mighty nation that can do anything it sets its mind to. Younger Japanese suspect it no longer has much of a mind. Still, one undiminished object of admiration is the Caucasian esthetic. White models help sell everything from diamond rings to instant noodles. Plastic surgeons take the slant out of eyes and enlarge noses, and never the other way round. Some of those half-white children that America left behind have

traded on their looks and become models and actors.

One of Japan’s most serious problems is one that a healthy society

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should not have: It has one of the lowest birth rates in the world. Each Japanese woman has an average of only 1.53 children, well below the replacement level of 2.1. At a rate of 1.5, each generation is 25 percent smaller than the one before, and morbid statisticians have been trying to figure out how many generations it will take before there are no Japanese left.

It is important to note that neither this low birth rate nor an acute labor shortage have gotten anyone but socialists talking about immigration. There is some discussion of the possibility of bringing in carefully supervised work gangs from South East Asia, but most Japanese are against the idea. Instead, there is talk of raising the retirement age from 65 to 75.

The Price of Nationhood

From a conventional American perspective, this is foolishness. Without immigration, Japanese labor costs will be higher, and some things will be more expensive. That, however, is the point. Nationhood has a

price. What sets the Japanese apart from Americans is their willingness to pay it.

No doubt there are many talented Japanese women who are frustrated to stay home with children rather than run companies — but each new generation of Japanese is more carefully reared than perhaps any other in the world. No doubt Koreans are unhappy to be disfranchised — but Japan does not have a foreign policy that is paralyzed by different internal ethnic groups. No doubt it is a misfortune to lose one’s house to a bridge pylon — but the whole nation may benefit from the bridge. No doubt there are Malays digging ditches in Sumatra for 25 cents a day, who could afford indoor plumbing and a motorscooter if they dug ditches in Japan — but long-term national cohesion requires that Japan’s ditches be dug by Japanese.

To be sure, there is frustration in Japan. Cohesion has its costs, and some Japanese will always be out of step. Nevertheless, this is a small price to pay for the blessings that today’s Japanese can expect to pass on to their grand children: unity, cultural integrity, family ties, love of country, and a uniquely Japanese national character. Japan is certainly “racist,” “sexist,” “homophobic” and “nativist” — and perhaps the most successful society on earth. ●

Seven Howell is the pen name of a consultant to American companies doing business in Japan.

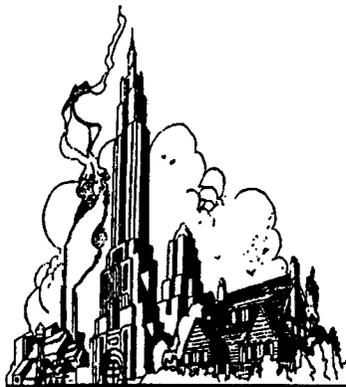
Summer in the City

In New York, “racial tension” is just another name for black lawlessness.

by Marian Evans

David Dinkins, the black mayor of New York, likes to call his city “a gorgeous mosaic” of races and cultures. The city has had a particularly gorgeous summer.

The excitement began, just up the Hudson River, in Albany. Like many



cities, Albany tries to buy peace in the summer by staging events designed to divert minorities. One such effort was the Empire State Black Arts and Cultural Festival, held on July 20th. Leonard Jeffries, chairman of the African-American Studies Department at the City College of New York, was invited to speak, and speak he did.

In a two-hour lecture, he explained that American blacks were suffering because Russian Jews in Hollywood had combined with the Mafia to “put