



“A nation, though uncultured, may, all of a sudden or at times, produce a genius, whether in art or in literature, but only a people of culture can have a good cuisine; because the former is particular and transient, whereas the latter is general and permanent.”

— F T Cheng (1954)

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Block 4, December 2009

# South Park

## who dropped the atomic bomb?!

The thirteenth season of *South Park* has not disappointed fans of the show. As usual, the show blends current events with vulgar and violent comedy. The episode “Whale Whores” alludes to Animal Planet television show, *Whale Wars* which follows an environmental activists group called The Sea Shepherds that confronts Japanese whaling ships in the Antarctic Ocean, and to a documentary film called *The Cove*, a movie that attempted to secretly film dolphin slaughters in Taiji, Japan.

The episode starts out with Japanese storming into American aquariums and brutally slaughtering whales and dolphins while shouting English profanities. Stan Marsh is deeply disturbed by the attacks and by the general

apathy of his friends so he joins the Sea Shepherds in order to do help the whales.

The episode touches on many tender points in Japanese-American relations. Randy Marsh, Stan’s dad, tries to explain to Stan that the Japanese kill cetaceans (the scientific classification order that includes whales and dolphins) because, “They are not normal like the rest of us.” Randy makes a classic etic mistake. “Etic” is an anthropological term defined as: of, relating to, or involving analysis of cultural phenomena from the perspective of one who does not participate in the culture being studied. Randy is judging a cultural practice that he knows nothing about based on his own cultural identity. The United States is notori-

Japanese killing captive dolphins



ous for this practice that severely hampers international relations, especially when it comes to whaling.

*South Park* then continues to lambast the Japanese in a scene where Godzilla is used to scare Japanese attackers away from an aquarium. The show tests our cultural sensitivity when Japanese whalers deploy *kamikazi* attacks on the whales and the Sea Sheppard’s ship.

*Continued on page 7...*



COLORADO COLLEGE

The Lotus

### Important Dates

**Saturday, January 23, 2010**

*Mothers' Day* (rice cake pounding event), free public event on behalf of the Japan-America Society of Southern Colorado at Worner Center, 10 am—12 pm



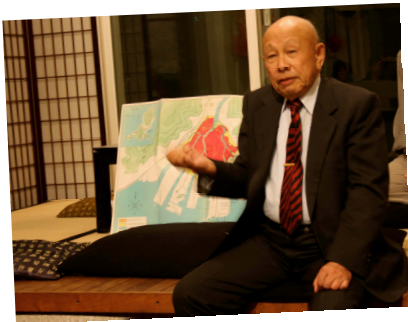
**Wednesday, February 3, 2010**

Chinese New Year Festival in Gaylord Hall, 3 pm—8 pm



### Inside this issue:

South Park	1, 7
A <i>Hibakusha's</i> Plea for World Peace	2, 3
Asian Student Organizations of CC	3
Asian Food Favorites—Recipes	4
CC Student Anaïs Gude's Research: "Beijing Recycles on Tricycles"	5
Coats for Colorado's Refugees	7



Atomic bomb survivor Keijiro Matsushima and a map of Hiroshima, with the 2 km center zone marked in red

Born in 1929 in Hiroshima, Keijiro Matsushima-san was a mere 16 year-old when he underwent the harrowing experience of the atomic bomb. Today, as an 80 year-old, he travels around sharing his story and dream of a nuclear-free world.

CC students were able to hear Matsushima-san's story when he came to speak at the Asian House on the evening of October 14<sup>th</sup>, 2009. He began his narration with a Japan triumphant in its success in the Sino-Japanese war and the beginnings of World War II. As an elementary student in Hiroshima, population 400,000, Matsushima-san did not really feel the effects of war. However, as the war progressed, everyday life was irrevocably altered and geared towards war production. By 1945, schooling ended, and students were mobilized to work in factories. Although mainland Japan was ravaged by air raids in 1945, Hiroshima remained untouched; student joked that their city was not important enough to be attacked.

The restart of school on August 1<sup>st</sup> excited students like Matsushima-san—though their return to earlier days was short-lived. America dropped the atomic bomb on August 6<sup>th</sup>, 1945 around 8:15 am. On the morning of the 6<sup>th</sup>, the day began as usual. By 8 am, 70+ boys were sitting ready on the 2<sup>nd</sup> floor to begin math. Matsushima-san remembers sitting in the front row and gazing out the window. Before him was a beautiful sunny day with clear blue skies. The youth noticed the glimmer of two bomber planes in the sky, and wondered why there was no air-raid alarm. "Maybe it is true that they have already bombed so many cities in Japan and now they are so familiar to us that it isn't a problem?" Matsushima-san pondered.

Subsequently, the narrator returned to his textbook – imagining how wonderfully picturesque the shiny planes were hovering in the sky...a sudden flash. In that instant, the world erupted into a blinding flash of red, yellow, and orange. Matsushima-san noticed a pine tree silhouette in the window before being buffeted by an enormous shock wave. Then came searing heat. The young student felt as if he'd been thrown into an oven for a moment. Temperatures reached 4,000°C in the hypocenter, and were only 100-200°C cooler within the 2 km perimeter. People melt at 1500°C. Thus, wherever you were in your daily life, or what cover was available, became a matter of life and death.

"One quiet summer morning turned into Hell in a moment."

—K. Matsushima

Guest speaker Keijiro Matsushima ponders questions raised by CC students on issues of international politics, Japan's constitution, and even U.S. President Obama, while professors Joan Ericson and Paul Maruyama look on

## A Plea for World Peace

Treating this incident as another bombing, Matsushima-san instinctively dived under his desk and covered his eyes and ears. A deafening noise signaled the end of the explosion. Everything went black.

It was so dark that people were crawling around blindly some time after the blast. Our protagonist thought he'd been blinded by the flash, but eventually became accustomed to the strange darkness. It was also eerily quiet. Luckily, his seat was near the staircase, so Matsushima-san was able to escape fairly easily from the damaged school building and into a hellish world outside. He was shocked to see that all the surrounding buildings were damaged. "Could they have dropped a thousand bombs in a single moment?" he wondered.

The remaining images Matsushima-san saw as he helped his friend to a hospital attest to the devastating effects of the atomic bomb: long lines of miserably burnt people – silently shuffling towards water with their skin peeling and red muscles twitching; masses of dead bodies clogging the rivers; broken wires, trains, widespread destruction; people trapped and burning under wooden homes; the overwhelmed makeshift hospitals. "One quiet summer morning turned into Hell in a moment," Matsushima-san calmly tells us.

After his injured friend was sent to a nearby island, Matsushima-san headed out to the countryside where his mother resided. Today he feels a bit ashamed, saying that he should've stayed to help with the rescue effort. However, as a 16 year-old he explains, he was somewhat thoughtless and just wanted to see his mother. Perhaps though, this reduced his contact with radiation and saved his life. From the hills, the young boy looked back and thought, "Hiroshima is dying," as he saw smoke rising high from the destroyed city. He reached home around midnight, much to the relief and surprise of his mother, who presumed him dead. The next day, immediate aftereffects of radiation came to Matsushima-san in the form of fever and diarrhea; fortunately though, he recovered in ten days.

Others weren't so lucky – those with burns and wounds suffered infestation of maggots; insufficient medical aid; and the mysterious aftereffects of radiation. At the time, Japan had little knowledge about radiation and healthy people

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## A Plea for World Peace continued...

became sick with bleeding gums, spots, diarrhea, and cancer years later. Those who were caught in the black rain – radioactive ash – falling on the western suburbs especially faced problems later on.

As if suffering through the experience weren't enough, atomic bomb victims additionally faced prejudice, often in the form of social and economic segregation. They were identified and carded by the government as *hibakusha* or "explosion-affected people." The four categories as defined by the Atomic Bomb Survivors Relief Law (for Hiroshima and Nagasaki victims) are, those who were:

1. within a few kilometers of the hypocenters,
2. within 2 km of the hypocenters within 2 weeks of the bombings,
3. exposed to radiation from fallout, and
4. babies carried by pregnant women in any of these categories.

Many survivors had a hard time finding work, and chose not to be known as *hibakusha*. Keloidal scars, overgrowth of skin tissue, from burns visually marked some survivors and led to harassment. The fear of radiation damaging one's genetics, made the Japanese afraid of marrying atomic bomb survivors. Matsushima-san faced this fear from his wife's family – but he happily announces that his children are okay.

Resulting emotional and psychological trauma undoubtedly occurred as well. Matsushima-san went on to become a junior-high schoolteacher; and sometimes when he looked at his students, he recalled the 8,000+ 7<sup>th</sup>-grade children (12-13 year-olds) who were mobilized to clear houses and make firebreaks all

President Obama addressing the North Korean and Iranian nuclear standoffs while in South Korea in November 2009



those years ago. At 8 am on August 6<sup>th</sup>, 1945 they were working in the center – 80% died. Matsushima-san remembers seeing many of them walking among the lines of horribly burnt victims, or lying in the street. He feels as if these children were sacrificed, and sadly wonders why they were born in such a time.

Matsushima-san attests that it was after retirement that he began to think more about the horrors of the bombing and value of life. He believes that the memory of Hiroshima is being lost on the younger generation of Japan. Young students are the ones who will determine international politics, so Matsushima-san decided to share his experience to students around the world about the reality of the bomb. By revealing the atomic bomb as a "crime committed by mankind," he eagerly anticipates a time of cooperation, so that no one else has to suffer as he did. Though the issue of nuclear weapons is understandably wrought with difficulty, Matsushima-san has high hopes for President Obama. The U.S. President's optimistic address in Prague in April 2009 on nuclear disarmament over the following decades was well received by Hiroshima citizens.



SASA Diwali Celebration  
Left: Smriti Agarwal '10  
Below: Adam Kobori '12



### AASU, KASA, SASA, and MOSAIC

#### Meeting Times:

Always welcoming new members...

Asian American Student Union (AASU)	1st/3rd Wednesdays - 6PM - Upstairs Worner
Korean American Student Association (KASA)	1st/3rd Thursdays - 6PM - Upstairs Worner
Students for the Awareness of South Asia (SASA)	Tuesdays - 6:30PM - Upstairs Worner
Multi-Cultural Organization of Students & International Community (MOSAIC)	Thursday - 7PM - Upstairs Worner

## Asian Favorites—Tasty Treats for the Holidays

The holiday season is a great time to spend in a warm kitchen! Try out some of these warm, tasty treats from around Asia!

To the right is a Japanese recipe, kindly provided by Masako Ito, wife of CC's Professor Takashi Ito. This is a recipe for Chicken *Kamaage*, a type of fried chicken, which is very popular in Japan. Most Bento shops, *izakaya* (casual bar) and *teishokuya* (local casual dining) have their own version of *kamaage*. Enjoy!



Coworkers at an *izakaya*

### Chicken *Kamaage* [Fried Chicken] (2 servings)

#### ---Ingredients---

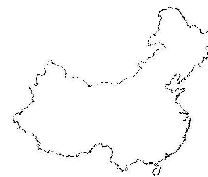
0.45 g chicken thigh meat	3 tablespoons soy sauce
3 tablespoons sake or white wine	1 teaspoon sugar
1/2 teaspoon of ginger, grated	1 piece of garlic, grated
1/4-1/2 teaspoon black pepper	vegetable oil
3-4 tablespoons potato starch	
extra seasoning (lemon, lime, black pepper etc.)	

#### ---Directions---

1. Cut chicken meat into bite-sized pieces.
2. Mix all spices (soy sauce, sake, sugar, garlic, ginger and black pepper) in a bowl, and put meat in it; knead the mixture, and leave in refrigerator for about an hour.
3. Put potato starch in the bowl and knead until potato starch covers all meat.
4. Fill a pan with vegetable oil for deep-frying and heat it up with medium flame. (If you see bubbles as soon as you put a wooden chopstick into the oil, it is too hot. If you see bubbles after 2 seconds, it's just the right temperature.) When the pan is heated up enough, put the meat into the pan. After deep-frying the meat for about 7-8 minutes with medium flame, make the flame stronger.
5. When the chicken is fried to a beautiful brown, take the pieces out of the pan and place them onto paper towels.
6. If you sprinkle lemon juice (or lime) on the chicken, it tastes better. Or, if you prefer spicy, add additional black pepper on it before eating.

Contributed by CC's Chinese Cultural Program Coordinator, Xiaodi Shen, the following recipe is for a hot milk pudding with ginger. This tasty treat will quite literally warm you up, as ginger purportedly holds anticathartic properties and improves blood circulation.

### Ginger Milk Pudding (2 servings)



#### ---Ingredients---

- 2 cups whole milk
- 2 tablespoons sugar (more/less if desired)
- 2 tablespoons ginger juice (1 tablespoon per bowl)

#### ---Directions---

1. Boil milk with sugar.
2. After milk is boiling, drop the temperature to around 158°; let simmer.
3. Pour the milk into two bowls with ginger juice; do NOT stir!
4. Let mixture sit for 5 minutes; the milk will solidify.
5. Enjoy!

# “Beijing Recycles on Tricycles”

Anais Gude, CC '10, received the Gaylord Prize for Independent Study in spring 2009 after studying with the CET Beijing Studies Program. CET Beijing Studies encourages independent exploration of the city and Chinese culture by offering 3-4 elective courses in addition to language classes. Her final paper for an elective course sparked continued research in the realities of garbage and recycling in China.

Gude notes, “I’ve always been interested in the environmental issues that China will face and continue to face in the future.” Living in Beijing for the semester, Gude states, “I noticed there were many trash collectors, and I was curious as to where they were going, because I’ve never seen that system in the U.S.”



**Above:** Mr. Zhang’s recycle station in a hutong

**Below:** Mr. Xu piles the trash he has collected in one day and prepares for the trip to the Beijing suburbs, where he will sell these collected items.



Indeed, China has an intricate waste and recycle system. Two compartment aluminum bins are placed throughout the city. One compartment is for trash and the other is for recyclables. Gude followed China’s “waste management” for a day to discover that migrant workers collect recyclables and cash it in at neighborhood recycling stands. The stands then makes truck deliveries to numerous villages around the city outskirts. The residents of these villages earn their living by collecting and sending off trash and recyclables to different provinces in China.”



**Above:** A trash collector weighs a neighbor’s trash that he has brought to the recycling stand

The shocking surprise that Gude found was that the dumpster divers and others involved in this industry were not employed by the government. Instead, they are self employed and self motivated. What is the incentive? An income that is larger than other professions, including jobs filled by college graduates. Gude discovered through her interviews that “trash collectors can earn up to \$4,000—\$5,000RMB/month (approximately \$615USD on the low end)—that is twice as much as the average Chinese employee.”

However, the economic crisis has had a negative impact on the prosperous trash industry in China. Gude explains the situation in an interview with *The Lotus*, “Usually, this industry makes a lot of money, but because of the crisis, the value of trash has declined a lot. American companies are trying to sell their trash to China. China does not want to import trash because Europe and the U.S do not want the repackaging—which is the end product of the recyclables.” Her paper adds that “cardboard was valued at 1.1 RMB per kilogram before the crisis hit, but its worth has dropped by more than 50%.”

Gude will be presenting her research spring 2010 with the Asian Studies senior thesis presentations. More information to come in the spring!



## Guest Writer Drew Foster: William Merrill Vories' (CC '30) Legacy

*Drew Foster, Class of '08 (sociology major, Asian studies minor) studied abroad in Tokyo for five months in his Junior year and then spent a year completing research as a Fulbright Fellow at Hiroshima University following graduation.*

When I turn 25 next June, I'll have lived in Japan for exactly 2.5 years. I never took any math at CC, but I believe that will make for exactly 10 percent of my life spent hanging out in Asia. For me—a guy from rural Colorado whose family may still not be clear on the fact that China and Japan are two different nation-states—this feels like a whopper of a biographical fact. Yet my measly 10 percent is small potatoes when set beside the period of in-Asia hang-out of my current position's predecessor, William Merrell Vories, CC class of (uhh... 19)04.

In September of this year I started a one-year position in rural Omihachiman, Japan at the Omi Brotherhood Schools—a set of K-12 private schools founded by Vories and his Japanese wife, Makiko Hitotsuyanagi, in the late 1940s. At that point, Vories had been hanging out in Japan for more than four decades and had just become a naturalized citizen of the then-war-devastated nation. He came to Japan soon after graduating from (a then-also quite different) CC—ostensibly as an English teacher and covertly as a Christian missionary. Born in Kansas and raised in Arizona, Vories was the intensely devout oldest son of Calvinist parents. He was inspired into the mission field in his sophomore year at CC at a mass college YMCA gathering in Toronto where he claimed to see the face of Jesus in the keynote speaker.

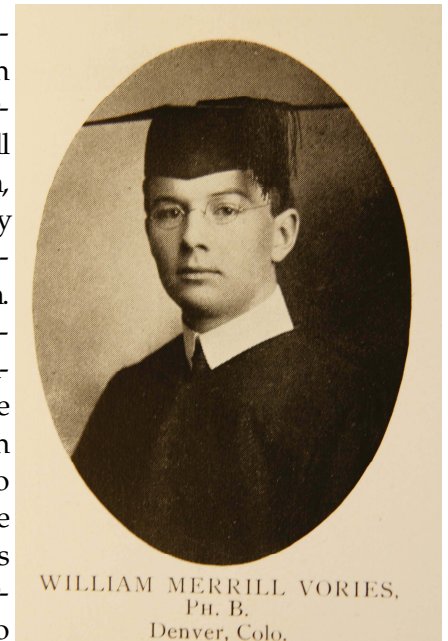
If that sounds like an exceptionally atypical CC story, you're not alone: I'm with you. My research in the last few months into this man's legacy, though, has affirmed CC's surprisingly religious pedigree. (*Did you know?* All of the presidents of Colorado College for its first 43 years were former ministers.)

During his time in Asia, Vories established the Omi Brotherhood, which included a prolific architecture firm, the first TB sanatorium in Asia, a hospital, a cosmetic ointment factory, and the schools at which I am now employed. His (largely successful) goal was to create a semi-utopian fundamental Christian community on Earth that integrated industry and morality.

The present-day Omihachiman and Omi Brotherhood, though still professedly Christian, might be a far cry from the spiritual hotbed of Vories' era. Still, his legacy remains vast and conspicuous (bronze statue in the town square and all). So vast, in fact, that the current administrators of the Omi Brotherhood continue to go to great lengths to memorialize him. One of the most recent of those lengths is relation-building with his alma mater - thus, my current job. I am working as the assistant director of international curriculum at the schools and am also responsible for spreading the word about Vories and Omi to an English-speaking audience; thus, the current article.

Beginning in April, the English portion of the international curriculum will be taught in part by CC alums as part of the endeavor to deepen the relationship of the Omi Schools and CC. We hope to get other semi-regular opportunities for CC students underway soon as well; Joan Ericson's Block 6 class, for instance, will make a visit to Omihachiman this year.

Vories, who scored an honorary doctorate from CC in 1930, is probably one of the more prominent alums you've never heard of. After arriving by boat—a multi-week journey—in 1905, he ended up living out the rest of his days in Japan until his death in 1963. You can understand, then, how my 10-percent biographical whopper feels rather paltry next to this man—and inspiring.



## Coats for Colorado's Refugees

The Economics and Business Student Advisory Board, Asian American Student Union, and IPE Student Advisory Committee is collaborating to collect winter apparel for Burmese refugees in Denver. Drop off boxes are located in resident halls, Palmer, and Worner.

This coat drive has been a huge success. Four full boxes of coats were picked up before Thanksgiving break in Loomis (the majority of it was donated from Campus Safety). The coat drive ends the last day of block 4 (December 18).

Donations will benefit Burmese refugees in Colorado, who are under sponsorship of the U.S. Department of State. The Colorado Burma Roundtable Network (CBRN) reports that about 1,000+ Burmese reside in Colorado today. After eight months of assistance from the Dept. of State, the refugees are left on their own to assimilate and succeed in their new country. An obvious problem is that eight months is a short amount of time to learn English, manage their finances, find employment, and integrate into American culture.

CBRN works with organizations involved with relocating the refugees to provide further assistance including ESL classes, food, clothes, and healthcare.



[http://www.cbrtn.org/who\\_meet.php](http://www.cbrtn.org/who_meet.php)

A small contribution makes a huge difference in the refugees' wallets. Burma has nice weather year-round - a similar climate to Costa Rica. By donating a coat, you are helping them out with cutting the extra expense of winter clothes. Econ. SAB, AASU, and IPE SAC would like to thank the CC community for making the coat drive a huge success!

## South Park continued...

Maintaining a balance of extremes, *South Park* also ridicules the Sea Shepherds. Though the organization has been around for decades, it has drawn significant attention in the last few years with television show *Whale Wars*, which chronicles the group's campaign to stop Japanese Antarctic pelagic whaling. The group is infamous for their terrorism-like form of protest and for allegedly lying about actions taken by Japanese whalers. The whaling debate has become so polarized in the past 25 years that practically no progress has been made towards a compromise of preservation, research, and nations' rights to resources (or rather nations' authority to restrict other nations). However, even anti-whaling parties disagree with the Sea Shepherds methods' because they are further agitating the Japanese by disrupting their lawful right to catch whales under the "Scientific Research" clause of the International Whaling Commission's Charter— thus discouraging Japan from participating constructive dialogue.

*South Park* explains Japan's blood-thirst as vendetta against dolphins and whale dating to the atomic bombing of Hiroshima because of a altered photo depicting a dolphin and a whale piloting the Enola Gay, the plane that dropped the bomb. In reality, the

issue derives from Japan's history of whaling (which the US has engaged hunting far more whales), a demand for whale products in Japan, a lack of research on whales, misinformed environmentalists, and an international struggle to regulate common access resources.

Paul Watson, the founder and captain of the Sea Shepherd Society, has responded online to the episode. He did not mind the criticism at all, but was rather delighted to see the whaling debate brought to such a large public audience. If you would like to learn more about Japanese whaling (my thesis), then please contact me at [Samuel.buchanan@coloradocollege.edu](mailto:Samuel.buchanan@coloradocollege.edu).

To participate in this discussion, please come to The Timothy C. Linnemann Lecture on the Environment on Tuesday, April 22, 2010, Captain Paul Watson will speak at Colorado College to discuss whale conservation and with the CC community. I will be there! Will you?



**Colorado College**

The Lotus is a publication of the Asian Studies Program

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## Looking for a Block 7 Course?

Literary (Re)presentations of Asians in the Americas  
with Riley Scholar Zelideth Rivas

In this class, students will explore Asian American literature that goes beyond the boundaries of the US and instead considers the Asian presence cross-hemispherically, in the Americas. Students will begin to explore presentations of "Asianness" by reading mainstream Western writers, such as Octavio Paz, Jorge Luis Borges, Josi Juan Tablada, W.E.B. DuBois, and Isabel Allende. Apart from exploring "Asian Americanness" in US literature and film, students will read Latin American presentations by writers of Asian descent in order to discuss moments of crisis and the dynamic complexity of evolving racial, cultural, and national identity by Asians who are not bound by nation but are instead transnational.



Meets the Critical Perspectives: Diverse Cultures and Critiques requirement.  
(Also listed as Comparative Literature 200 and Race and Ethnic Studies 200.)