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From Kona to Yen An The Political Memoirs of Koji Ariyoshi Edited by Alice M. Beechert and Edward D. Beechert. FROM KONA TO YEN AN! THE POLITICAL MEMOIRS OF KOJI ARIYOSHI.

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Koji Ariyoshi, From Kona to Yen'an: The Political Memoirs of Koji Ariyoshi, Beechert, Edward D., and Alice M. Beechert, eds, (Honolulu, HI: U of Hawaii Press, 2000). Carolle J. Carter, Mission to Yen'an: American Liaison with the Chinese Communists 1944-1947 (Lexington: University of Kentucky Press, 1997).

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Koji Ariyoshi - Wikipedia

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DATA MODELS AND DECISIONS THE FUNDAMENTALS OF MANAGEMENT ...

The Salon de thé François was a western-style café established in Kyoto on 1934 by Shoichi Tateno, who participated in labour movements, and anti-war movements. The cafe was a secret source of funds for the then-banned Japanese Communist Party. The anti-fascist newspaper Doyōbi was edited and distributed from the café.. The Takigawa Incident. In March 1933, the Japanese parliament ...

"After returning to Hawai'i, Ariyoshi plunged into union activities and, most notably, the editing of the Honolulu Record, the voice of labor during the turbulent and bitter postwar conflicts between unions and Hawai'i's ruling elites. Following his 1951 arrest on charges of being a Communist, Ariyoshi became known as one of the "Hawai'i Seven" and spent the next year writing "My Thoughts for which I Stand Indicted" for the Record. The present volume gathers together in one place this energetic, thoughtful, and engaging work chronicling a life lived at the center of events that transformed Hawai'i, America, China, and the world."--BOOK JACKET.

At the start of World War, II the U.S. Army turned to Americans of Japanese ancestry to provide vital intelligence against Japanese forces in the Pacific. Nisei Linguists: Japanese Americans in the Military Intelligence Service during World War II tells the story of these soldiers, how the Military Intelligence

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Service (MIS) recruited and trained them, and how they served in every battle and campaign in the war against Japan. Months before Pearl Harbor, the Western Defense Command (WDC) selected sixty Nisei soldiers for Japanese-language training. When the WDC forcibly removed more than 100,000 persons of Japanese ancestry from the West Coast, MIS continued to recruit Nisei from the relocation camps and later from Hawaii. Over the next four years, the school graduated nearly 6,000 military linguists, including dozens of Nisei women and hundreds of Caucasians. Nisei Linguists tells the remarkable story of those who served with Army and Marine units from Guadalcanal to the Philippines, Iwo Jima, and Okinawa. Their duties included translation, interrogation, radio monitoring, and psychological warfare. They staffed theater-level intelligence centers such as the Allied Translator and Interpreter Section in the Southwest Pacific Area. In China, Burma, and India they served with the Office of Strategic Services, Merrill's Marauders, and Commonwealth forces. Others served with the Army Air Forces or within the continental United States. At war's end, the Nisei facilitated local surrenders of Japanese forces as well as the occupation. Working in military government, war crimes trials, censorship, and counterintelligence, the MIS Nisei contributed to the occupation's ultimate success.

"This book tells the story of an unusual group of American soldiers in World War II, second-generation Japanese Americans (Nisei) who served as interpreters and translators in the Military Intelligence Service."--Preface.

Powerful labor movements played a critical role in shaping modern Hawaii, beginning in the 1930s, when International Longshore and Warehousemen's Union (ILWU) representatives were dispatched to the islands to organize plantation and dock laborers. They were stunned by the feudal conditions they

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found in Hawaii, where the majority of workers—Hawaiian, Japanese, Chinese, and Filipino in origin—were routinely subjected to repression and racism at the hands of white bosses. The wartime civil liberties crackdown brought union organizing to a halt; but as the war wound down, Hawaii workers' frustrations boiled over, leading to an explosive success in the forming of unions. During the 1950s, just as the ILWU began a series of successful strikes and organizing drives, the union came under McCarthyite attacks and persecution. In the midst of these allegations, Hawaii's bid for statehood was being challenged by powerful voices in Washington who claimed that admitting Hawaii to the union would be tantamount to giving the Kremlin two votes in the U.S. Senate, while Jim Crow advocates worried that Hawaii's representatives would be enthusiastic supporters of pro-civil rights legislation. Hawaii's extensive social welfare system and the continuing power of unions to shape the state politically are a direct result of those troubled times. Based on exhaustive archival research in Hawaii, California, Washington, and elsewhere, Gerald Horne's gripping story of Hawaii workers' struggle to unionize reads like a suspense novel as it details for the first time how radicalism and racism helped shape Hawaii in the twentieth century.

Americans look to China with fascination and fear, unsure whether it is friend or foe but certain it will play a crucial role in their future. This is nothing new, Gordon Chang says. *Fateful Ties* draws on literature, art, biography, popular culture, and politics to trace America's long and varied preoccupation with China.

The *Historical Dictionary of Modern China (1800-1949)* offers a concise but comprehensive examination of the political, military, economic, social, and cultural development of modern China.

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Instead of focusing merely on the political elites of China, this reference covers a variety of significant persons, including women and ethnic minorities; new historical concepts; cultural and educational institutions; and economic activities. Drawing on newly-available records, including a large mass of governmental and family archives, the narratives presented reveal new facts, offer a new interpretation in accordance with China's modernization process during the late Qing period, and a revisionist perspective on the Republican history. The chronology records not only political and military events but also other experiences of the Chinese people. The bibliography gives prominence to current literature on China's drive towards modernization and appendixes provide the reader with detailed information on China's cultural and economic transformation.

His research is the first of its kind to treat propaganda as a profession in wartime Japan. The Thought War will be important for not only students of Japanese history and culture but also those interested in comparative studies of World War II and the increasingly popular propaganda studies of the United States, Nazi Germany, Stalin's Russia, and the United Kingdom."--BOOK JACKET.

On Diary is the second collection in English of the groundbreaking and profoundly influential work of one of the best-known and provocative theorists of autobiography and diary. Ranging from the diary's historical origins to its pervasive presence on the Internet, from the spiritual journey of the sixteenth century to the diary of Anne Frank, and from the materials and methods of diary writing to the question of how diaries end, these essays display Philippe Lejeune's expertise, eloquence, passion, and humor as a commentator on the functions, practices, and significance of keeping or reading a diary. Lejeune is a leading European critic and theorist of diary and autobiography. His landmark essay, "The

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Autobiographical Pact," has shaped life writing studies for more than thirty years, and his many books and essays have repeatedly opened up new vistas for scholarship. As Michael Riffaterre notes, "Lejeune's work on autobiography is the most original, powerful, effective approach to a difficult subject. . . . His style is very personal, lively. It grabs the reader as scholarship rarely does. Lejeune's erudition and methodology are impeccable." Two substantial introductory essays by Jeremy Popkin and Julie Rak place Lejeune's work within its critical and theoretical traditions and comment on his central importance within the fields of life writing, literary genetic studies, and cultural studies.

Drawing on two decades of teaching a college-level course on southern history as viewed through autobiography and memoir, John C. Inscoe has crafted a series of essays exploring the southern experience as reflected in the life stories of those who lived it. Constantly attuned to the pedagogical value of these narratives, Inscoe argues that they offer exceptional means of teaching young people because the authors focus so fully on their confrontations—as children, adolescents, and young adults—with aspects of southern life that they found to be troublesome, perplexing, or challenging. Maya Angelou, Rick Bragg, Jimmy Carter, Bessie and Sadie Delany, Willie Morris, Pauli Murray, Lillian Smith, and Thomas Wolfe are among the more prominent of the many writers, both famous and obscure, that Inscoe draws on to construct a composite portrait of the South at its most complex and diverse. The power of place; struggles with racial, ethnic, and class identities; the strength and strains of family; educational opportunities both embraced and thwarted—all of these are themes that infuse the works in this most intimate and humanistic of historical genres. Full of powerful and poignant stories, anecdotes, and testimonials, *Writing the South through the Self* explores the emotional and psychological dimensions of what it has meant to be southern and offers us new ways of understanding the forces that

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have shaped southern identity in such multifaceted ways.

This text reinterprets a misunderstood epoch of the Asian American experience_the Asian American movement (AAM). The authors address the AAM's dramatic impact on the direction of Asian American political and social activity beginning in the 1960s, particularly in terms of neighborhood redevelopment, civil rights, international solidarity, and the Jesse Jackson presidential campaigns. They argue that the movement became the vehicle to bring Asian American communities into the mainstream of civil life.

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