

THE ELEANOR ROOSEVELT PROGRAM

1950-12-26

Description: In the opening segment, ER and Elliott Roosevelt respond to a listener's question about the propriety of ER endorsing NYC mayoral candidates. In the interview segment, ER interviews author Santha Rama Rau.

Participants: ER, Elliott Roosevelt, Santha Rama Rau

[ER:] Elliott, I'm quite sure the mail has something that you enjoy [Elliott laughs] anyhow in it today looking at you.

[Elliott Roosevelt:] Well, I do, Mother. I have a question from a gentlemen by the name of Joseph Russo, of Astoria, Long Island. And he's written in, I think, a very pertinent question to ask you. He says, "I been an ardent admirer of yours for your fearlessness sometimes in the face of insurmountable odds. I am not one to doubt your courage; however, I'm deeply concerned over your refusal to come out for a mayoralty candidate in New York City in the last election. I know very well that you vote in Hyde Park. In my estimation, and again, I am not referring to you in particular, that is the trouble with most intellectuals. They have it upstairs but refuse to put their God-given gift to work in the aid of their fellow man. Therefore, I say, Mrs. Roosevelt, that on so vital an issue as the mayoralty of New York City you should have expressed your choice."

[ER:] I don't think that New York City dwellers uh would have particularly appreciated having someone who didn't live in New York City tell them what uh they thought about their--the mayor of the people of New York City. The mayor's job is one that deals primarily with the people of New York City. Now, it is true that from the international standpoint, anyone who is mayor of New York City has the opportunity of making friends for the country as the whole, because New York is a great port and great many visitors uh come to New York from overseas, and New York happens to be also the home of the United Nations, which means that a great many foreigners live here. So I will acknowledge that the mayor of New York City has a responsibility to the country as a whole in his capacity of being able to make friends on the international- on an international scale. But it still seems to me that it is the people who live in New York City who have the right, without interference from other people who do not live here, to choose the person they want to choose. And frankly, I was very glad that I didn't have to make a decision in New York City, in this last election um but even had I wanted to, I still would not, before the election, have stated what my preference was.

[Elliott Roosevelt:] Well now I-- you know, the listeners to this program are beginning to get the idea that my sole job on the program is to needle you.

[ER:] Well, of course, it is. [ER and Elliott Roosevelt laugh] It's one of the things you enjoy most!

[Elliott Roosevelt:] Well, I do, I like to see you come right out and give the full answers. Now uh I seem to remember that the election before this for mayor, you did come out for Mayor [William] O'Dwyer and you did serve as honorary chairman of his campaign committee.

[ER:] He asked me to do so, and uh he was a member of the Democratic Party, and I was in sympathy with the whole uh ticket and uh interested at that time in um seeing uh what the party uh could do. There was no [Elliott Roosevelt: Can I--] division, in other words, within the party. [Elliott Roosevelt: Can I

lend an assist here?] In this last election there was a division and neither mayor asked me to come out for him.

[Elliott Roosevelt:] Neither mayor, you mean that [Ferdinand] Pecora did not ask you to come out for him?

[ER:] Not that I know of, I never had a communication from Mr. Pecora, nor from Mr. [Vincent] Impellitteri, nor did I have one from Mr. [Edward] Corsi that I know of. [ER laughs]

[Elliott Roosevelt:] Uh Well I think it'd--really and truly, you should make it a little clearer why you came out for Mayor O'Dwyer, I don't think it was [ER: He asked me!] over any deep seated desire to aid Mayor O'Dwyer so much as it was over a deep seated desire to aid in the s-special senatorial campaign being waged ah by Senator [Hebert H.] Lehman. (4:56)

[ER:] Well, I-I came out for Senator Lehman in any case, uh in-in this campaign too, because the senatorial situation is one that effects everybody in the state. And uh I had exactly--I did exactly the same thing for Senator Lehman in this campaign that I did in the last. But this was a rather peculiar campaign because uh as a Democrat-at there was a division in the party eh--the two candidates um were both Democrats who were running, uh though one was running not on the Democratic ticket, but on a-another made-up party for the purpose, um--

[Elliott Roosevelt:] He was running as an independent.

[ER:] Yes, well, not really as an independent, because I don't think he ever said he wasn't a Democrat. And I felt--a, it was a very difficult situation, and I think those are situations which the citizens of a city are entitled to work out themselves.

[Elliott Roosevelt:] Let me ask you now, there's a great--there are a great many millions of people who come into New York City every day to work who are greatly affected by the administration of the City of New York, who live on--outside of New York, and have their voting residencies where they have no uh power to say that they like the present administration or they don't like the present administration.

[ER:] Well, then they better move in to New York.

[Elliott Roosevelt:] Well what do you think--uh no, you wouldn't move into New York.

[ER:] No, but I don't uh-- I've been-- [ER and Elliott begin to overlap]

[Elliott Roosevelt:] But you work here a great deal of the time. [Elliott Roosevelt chuckling]

[ER:] But I don't complain then about what happens in New York, I complain in a general way, uh--perhaps, but I mean, I have no right to complain.

[Elliott Roosevelt:] Uh you object once in a while to the fact that the traffic gets worse every year.

[ER:] Yes, but I don't have any right the way that a citizen of the city has a right to express themselves, everybody can complain whether they come from Timbuktu, but they don't have to live here.

[Elliott Roosevelt:] But can't they express opinions [ER: They can express opinions.] about preferences—

[ER:] They --but yes, but they don't carry the weight. A citizen does, who votes in the city.

[Elliott Roosevelt:] Yes, but I think that this gentleman, Mr. Russo, had a very good point. Uh you're a person who thinks. And regardless of the fact that the two candidates, one was an independent Democrat and the other one was the organization Democrat--why can't the people who look to you for at least the workings of your mind eh and your opinion, [ER: Because I--] why can't they expect an opinion from you? (7:35)

[ER:] Because I would not feel that I knew enough about it in this particular case. I didn't know Mr. Impellitteri, I--practically, uh very--knew very little of Mr. Pecora. I did feel I knew something of Mr. O'Dwyer. Now whether I knew as much as I thought I knew, I don't know. And uh perhaps that's one reason why I was a little more wary.

[Elliott Roosevelt:] Yes, but I-I still want to come back--I still want to come back to the point--

[ER:] When you really feel that perhaps you didn't know as much and spoke rather more than you should have spoken, you are apt to be more wary the next time.

[Elliott Roosevelt:] All right, now, this gentleman says that you are one of those people to whom other people look to for opinions--they may not agree, but they like to hear your opinion.

[ER:] But they don't want opinions when I don't know anything about the subject.

[Elliott Roosevelt:] No, but isn't it maybe your duty to look in to the qualifications of the various candidates, [ER: You can't look into everything in the world.] New York City, as you said earlier, was very important internationally, and certainly it's the second highest job in the United States, outside the Presidency of the United States, most people consider it one of the most important jobs in the entire country. [short overlap]

[ER:] Oh, don't you think the governorship is more important?

[Elliott Roosevelt:] Well, I don't know, we've got a gentleman up in Albany now, we've got a man down here in New York, I think they're almost equally important. [ER and Elliott Roosevelt overlap]

[ER:] Oh, I think-I think the governorship is quite as important [Elliott Roosevelt laughing].

[Elliott Roosevelt:] Alright, okay, I'm not going to argue about it, but I still think that you're dodging the issue. I think you ought to come out and say ah you didn't want to express an opinion in this last campaign, and that's why you didn't express one.

[ER:] No I didn't--I didn't want to because I didn't know anything.

[Elliott Roosevelt:] [Elliott Roosevelt chuckles] All right, but you could have found out, couldn't you?

[ER:] No, I couldn't have found out, there was no earthly way I could find out.

[Elliott Roosevelt:] You mean, you couldn't have looked into the qualifications of the candidates? Well, how could any of the voters of New York State do it--the City do it?

[ER:] Well, they-they would have had more opportunity to actually know, I suppose, about both these gentlemen, and I have had--it just happens I haven't had any chance to-to watch the work of either one of these two men.

[Elliott Roosevelt:] Well, I don't think that Mr. Joseph Russo of Astoria, Long Island is going to be in the slightest bit satisfied with your answer, and I think he's going to feel that you're very unfair in your answer to him. [Elliott Roosevelt laughs]

[ER:] All right. [ER and Elliott Roosevelt laughter]

(Break 10:10-10:21)

[ER:] Understanding between Asia and the West today is being emphasized by leaders and spokesman of every county. But actually we of the west know very little of the peoples of Asia, their customs, their fears and hopes as individuals. My guest this afternoon is Miss Santha Rama Rau, daughter of Benegal Rama Rau, formerly ambassador to the United States from India. It gives me great pleasure to welcome you to my program, Miss Rama Rau.

[Santha Rama Rau:] [Santha Rama Rau chuckles] Thank you very much, it's a great pleasure to be here.

[ER:] Before I ask Miss Rama Rau to tell us of her experiences in Japan and occupation and her travels throughout Asia, I would like to tell you something about her. She was born in Madras, India, and spent her childhood amid the changing scenes of her father's diplomatic stations. Later she went to school in England and in 1941 came to America to attend Wellesley College. In the summer of 1947, she went to Tokyo as hostess for her father, who was appointed India's first ambassador to Japan. After that she traveled throughout the continent of Asia. Her new book, entitled East of Home, is an account of her travels. Miss Rama Rau, I think that one of the most unusual conclusions you've drawn from your travels, or rather your experiences in living with the peoples of Asia, is as you yourself say, and I quote you, in Bali, for the first time I felt myself a part of that Oriental identity and acquired a greater confidence in our", meaning your, "way of life." Until the time you went to Japan, had your living in England and America westernized you?

[Santha Rama Rau:] Well, in a way yes, in the sense that I knew very little of Asia and having been educated entirely in Europe and America, I found that it was true of most of my contemporaries at school and college that none of us knew much about Asia--we didn't have to learn Asian history in school, or college, and somehow one's interest was centered mostly in Europe and America, and from the point of view of ignorance, certainly I was westernized. [Santha Rama Rau laughs]

[ER:] You certainly were. Well then, did it come very easily to you to get back into the atmosphere and to learn about--the countries of Asia?

[Santha Rama Rau:] Once I got started, no, and to begin with, you know, at home one had always thought of travel as meaning travel in Europe, or--you know, travel in the west somewhere, and so the first new idea was that travel might mean traveling in our own continent in Asia.

[ER:] Now that's very interesting, I was interested in the account in your book of your stay in Japan, and your analysis of the Japanese people under occupation. Are they amenable to the democratic ways? And having to discard many of their very ancient and sacred customs must have been very difficult.

[Santha Rama Rau:] Yes it was, of course um th-that part of it was difficult, but I don't think that they were unamenable to democratic ways. The difference was only this, that, um: democracy in Asia takes different patterns from what it does in the west. And once one understands that-that democracy in Japan may take a different pattern, but it is still democracy, then one gets ahead a lot faster because, um then you find that they are far from undemocratic, actually.

[ER:] Well, uh I-I am interested in just understanding what you mean by different pattern, that-that interests me. What do you mean by a different pattern?

[Santha Rama Rau:] Well um let me give you an example then, um I remember when I was in Japan, I was teaching at the Japanese school there, and uh the kids that I was teaching were all around 16 years old, I would say. And, um, the first thing that-that we were doing with them, of all strange things, was to read Shakes--um, Chaucer's Canterbury Tales, [ER: Chaucer? Oh ho!] eh-yes! which is the textbook they had. [Santha Rama Rau laughs] [ER: You did choose some strange English to start on!] Well, I didn't choose it actually; it's what they were reading at the time. And um we came upon a sentence in Chaucer in which somebody was asked to swear on the Bible. So one of the girls in the class um put out her hand, and-and asked what this meant, to swear on the Bible. So I explained that in Christian countries, the Bible was the holy book, and um after you had put your hand on, it you were supposed to tell the truth. Well the class went into gales of laughter. They had never heard anything quite so funny, and I said well, you know, "Why are you laughing, it seems perfectly normal?" And they said, well, eh-the-the idea is so superstitious, and so strange, why should anyone be expected to tell the truth simply because they put their hand on the book? And uh while the-the incident, you know, at the time imp-uh-impressed me as something amusing, it didn't impress me as particularly significant. But on thinking it over later on, I thought, well um of course it's perfectly true. I mean, each country does regard the religious practices of another country as superstitious. And in the same way, um practices that-that to the West that seem entirely democratic, in um Japan may seem undemocratic, and things in Japan which seem feudal and terrible are, in their sense, much more democratic than the West has.

[ER:] Uh, tell me what would in a court in Japan, what normally would be the thing that would be asked of a Japanese, for instance, as the ritual to-to expect them to tell the truth afterwards?

[Santha Rama Rau:] Well, I don't believe that there is a-a religious uh connotation to it. I mean they go through a formality of saying "From now on, I am telling the truth," I believe, I'm not entirely sure of this.

[ER and Santha Rama Rau overlap]

[ER:] But there is no religious connotation.

[Santha Rama Rau:] I don't think so, no.

[ER:] And is that because in their religion uh there is nothing that ties them to, um--a court of law for instance? It's kept quite apart from—

[Santha Rama Rau:] Yes, it's kept pretty far apart, but of course, I saw Japan under the occupation, so I'm not sure if all of this is true of pre-occupation Japan. And of course, under the occupation they were running more and more to Western systems. They weren't using the old Japanese systems quite so much.

[ER:] But I'm-I'm wondering whether it's good; whether you shouldn't really try and find out what--w-would mean something to them if they said um "I'm now telling the truth," if-if there was something in their background that would make them tell the truth, do you see?

[Santha Rama Rau:] Oh! I think so, yes. I think certainly that-that that kind of standard should be applied. But, er the point is that the standards that holds good over here, may not be the one that will make them tell the truth. [Santha Rama Rau overlap]

[ER interrupting:] No, but that's why, I think possibly we-we should learn, we should learn what does mean to them and not try to-to administrate as it would be done for us.

[Santha Rama Rau:] I--I agree with you, yes. A-a common example that used to crop up every day, for instance, was in Japan, in the normal course of manners you bow to people. And over and over again, my American friends in Japan used to have the greatest trouble bowing to a Japanese, because with the perfectly good democratic concept in their mind that all men are equal, they had--[ER: shake hands] you know, considerable trouble in-in bowing. Well, to the Japanese, bowing seems like the most democratic thing there is, because they say you bow to a man's achievement, to his artistic attainment, to his scholarship--and that- determines that-how deep you bow to him. [ER: And I really don't--] And I say, this is much more democratic because [ER: regardless] regardless of his origins you bow to his achievements.

[Santha Rama Rau and ER overlap]

[ER:] But I don't think that should be difficult to an American because--I think um most of us are brought up to, at least, I should-should think if we'd been well brought up um we would have been taught to bow to our elders, at least I-I was taught to bow to my elders.

[Santha Rama Rau:] I was too but, [Santha Rama Rau and ER laugh] it doesn't always—

[ER:] And then you always bow to people that you knew in the street, I mean, I do it still. That doesn't mean you bow low, because it's just a passing thing, but that is what you would do to--um-to be polite.

[Santha Rama Rau: But Mrs. Roosevelt--] You can't stop and shake hands with everybody [Santha Rama Rau: That's true.] that you m--happen to see as you go by. [Santha Rama Rau chuckles] But you bow to them!

[Santha Rama Rau and ER overlap]

[Santha Rama Rau:] But, you know, a curious transformation takes place when you're dealing with a conquered nation. And then the difficulty actually of bowing to someone that has been conquered, becomes a psychological problem.

[ER:] I should think it would be almost more incumbent upon you to do it.

[Santha Rama Rau:] I agree, it should be, [chuckles] it isn't' always, though.

[ER:] That's, um- that's a curious idea that it--it does something to you inside to feel that you um are living with a conquered people. That-that's terrible thought, I think, that it-uh has that effect so quickly.

[Santha Rama Rau:] It's frightening, yes.

[ER:] It's-it's almost uh worse what happens to the people who have conquered than what happens to the people who are conquered.

[Santha Rama Rau:] I agree with you entirely, that is the frightening thing yes.

[ER:] That's-that's a dreadful thought, I think.

(Break 20:20-20:34)

[ER:] Now Miss Rama Rau, I want to talk a little bit about the children. Uh is it hard for them to adjust, particularly those in their teens whom you were teaching, and who started out with one concept of life and have had to change to another?

[Santha Rama Rau:] Yes, of course it is, I think in a way it's harder for them than anyone because, they've had to make this shift in thinking at a very impressionable time of their lives. They've had several years of schooling, and so forth, under the old Japanese system, and then under the new system, they've had another few years. And that break in the thinking--and the sudden change in point of view, and so on--is a difficult thing for a teenager to-to take completely in her stride.

[ER:] Yes, I should think it would be, and I should think the fear would be that you would destroy something which um er was uh value to them, it must be very difficult not to uh to-to try and give what you think is good, and yet not destroy anything which was good in what they had already learned.

[Santha Rama Rau:] Yes um that is true, um--a school teacher in Japan always used to tell me, and-and I think she was perfectly right, that it's impossible to teach unless you are willing to learn. And that of course was terribly true um as far as the Japanese kids were concerned. Um they were being taught a whole lot of new things, it would have made it a lot easier for them if the people that were teaching them were also willing to learn from them, because there were things in their life that they valued. You know, art is an intensely important thing anywhere in Asia, and any-any Asian child, not only Japanese child, is, um--you know, can produce a creditable work of art, maybe not a great piece of art, but they are artistically educated. And that is a quality of their civilization that they value highly and would not like to see lost. And oh and other one is uh, for instance--that they have a strong feeling anywhere in Asia about their family as a unit. And, eh-um i-it's--eh-there's a strength in that family, and there's a feeling about that family of security that again, they wouldn't like to lose. On the other hand, they realize very clearly that there is yet a lot to be learned from America, from the West, and they want to learn it. But, if it could be an exchange of some kind, it would be wonderful.

[ER:] Uh, that's interesting you should say that, because eh in committee three, from some of the um er Asian people, I have been hearing that quite often. Uh "If only you people would realize that we-we have to take um material things which you excel in. But we would like to feel that you took some of the things from us that we have to give." That's--it's --They're very--they ha-they have that feeling very strongly, I think, that we don't appreciate what uh what they have to give, which is also true.

[Santha Rama Rau:] Well, in a way, I suppose it is true, Mrs. Roosevelt. We-uh can't, you know, for so many--so many thousands of years of the world history. And it is half the population of the world, [ER: yes.] in Asia, as of course you know, and a-out of that, inevitably, in all those thousands of years, they must evolve things that they consider valuable. [ER: mhm, philosophies.] That, eh--philosophies, ways of living, anything you want to call it, thing-things that they don't want to lose. On the other hand they know that there is a great deal that they want to learn and must learn if they're to become a part of the rest of the world. But if it could be both ways at once that would be ideal solution. [ER and Santha Rama Rau overlap begins]

[ER:] It ought to be both ways. Well, I wonder if you think there's a possibly of the old order returning in Japan?

[Santha Rama Rau:] I don't think so, from what -from what I saw it seemed to me um entirely gone. There will certainly, you know, be fragments of it that try to gain ascendancy from time to time, but I really don't think it has the chance to take control of the country as it did before.

[ER:] I see. You think the change is really a fundamental change because the world has changed.

[Santha Rama Rau:] Yes, I do, yes.

[ER:] Yes. And the world's grown smaller and so everything has to mix more than it used to.

[Santha Rama Rau:] Yes, and of course, when a country has had several thousands of um people from a different civilization in their midst, they're bound to change, you know. [ER: [unclear]] Whether they like it or not, they're bound to absorb a certain amount and give a certain amount.

[ER:] Well, now I read with great interest in your book about the school that you were teaching in. How did you teach the girls, what textbooks did you use? [Santha Rama Rau: Well-- [laughs]] You said you use Chaucer, but that can't be the only one.

[Santha Rama Rau:] That wasn't the one I chose. My father always used to tell me that I didn't teach them anything, and if I learnt something, that was the most I could hope for. [ER laughs] But, um the textbooks that I chose were mostly plays because, uh the girls needed practice in conversation more than anything else. They could read adequately well, and they could write a little bit, but they had no feeling of the sound of the language, and that was what they wanted. [ER: Yes, mhm, yes.] So I chose, um, a play by Lillian Hellman called *Watch on the Rhine*, which-- [ER: Oh yes, I know that well.] [Santha Rama Rau laughs] I considered it full of democratic ideas, for one thing, and also very- very nice writing.

[ER:] Did it have much meaning to them?

[Santha Rama Rau:] Yes it did, because there were a lot of parallels they could draw [ER: Yes. They could draw. Mhm.] in their own country and um they-they liked that very much. And the other play that I chose was one of their own um Noh plays, called *Birds of Sorrow*, which--of which I had a translation in English, and for that, they could see what the Japanese was and what the English was, and then speak the lines in English.

[ER:] That was--that was a good way to teach, I think- I think that's um a way to really uh get sound of words into their ears, which is the only way to learn to talk a language. Uh what were the living conditions in Tokyo like when you were there?

[Santha Rama Rau:] Well, when I first got there they were fairly rough, there had been of course a great deal of destruction during the war, and Tokyo had been very- very severely bombed--far more um severely bombed than I had imagined. And uh one lived, of course, an army life um because it was all an army occupation, and so we ate, um army rations, and lived in army billets, and so forth. But um the thing that startled me is that uh when you bomb a Japanese town, you know, it's not like bombing a town in Europe, because since most of the houses are wood, they vanish. They burn absolutely to the ground and then the ash blows away, so you don't have-eh fragments of buildings, you have great black spaces [laughs] and it's a frightening thing when you first see it. But uh we got used to it--all the Japanese, of course, were much shorter of food than we ever were.

[ER:] Of course in a way, it's better because you don't have a lot of rubble to clear away.

[Santha Rama Rau:] Yes, that's quite true.

[ER:] It's easier to rebuild.

[Santha Rama Rau:] Mhm. And they were rebuilding very fast I must say.

[ER:] A--Were there many restrictions under the occupation on the Japanese people, that--?

[Santha Rama Rau:] Yes um in a way, there were, a-and of course a whole lot of freedoms that they had not known before the war. The restrictions that I felt particularly, because they restricted us as much as they restricted the Japanese, were the non-fraternization orders, which um bothered me. And that meant, of course, that we couldn't invite Japanese to our houses, or have them in hotels and-and--occupation.

[ER and Santha Rama Rau overlap]

[ER:] You couldn't either?

[Santha Rama Rau:] No, and on the other hand we couldn't go to their hotels--

[ER:] No diplomatic immunity?

[Santha Rama Rau:] Well yes, I used that rather shamelessly, I hate to admit it, but I did.

[ER:] And-and then you could do that.

[Santha Rama Rau:] Yes, but for most of the occupation, of course, they couldn't at all.

[ER:] They couldn't at all. Well, don't they resent that? I should think they would resent that very much.

[Santha Rama Rau:] Well um some of them resented it, yes, um because it's--

[ER:] Because there--are there no exceptions made--are there no exceptions made so that you can't have, is it just a blanket rule, that that no one eh can invite a Japanese into their house?

[Santha Rama Rau:] It was at that time, it has since been withdrawn. I think the year after I left Japan the non-fraternization orders were lifted. But at the time that I was there, you couldn't invite any Japanese into any of the occupation villas. And we were staying at the Imperial Hotel and that meant that we simply couldn't have them in--inside the front door. If you wanted to talk to them, you could talk to them on the front steps, or the street, but that was all.

[ER:] I should think they might have resented that. Um how did the Japanese people feel about the War Crimes Tribunal?

[Santha Rama Rau:] Well, there was uh several rather curious reactions to that. A lot of the Japanese I met found it a complete waste of time. They seemed to feel that the judgement of the Japanese people had already been made on their leaders. As far as they were concerned, they had--they had been defeated, they were failures, and that was that, there was nothing more to be said about it. One or two of them were fairly impressed with um the idea of a democratic trial. I sent all the children in, um my class off to uh see one of the war crimes um sessions and asked them to write an essay about it afterwards, and--most of them, of course, were trying to please me and said how good and democratic it was, and how nice to see things working in such an orderly fashion, and there was one girl who said that "I can't possibly write about this eh trial at all, all I have is a series of questions." So I said, "Well, do stand up and ask your questions."

And she said, "Well, you're accusing our leaders of aggression and imperialism and um various other crimes," and she said "Yet on the tribunal, I see members from all kind of nations who to this day um aggress and imperialize," if that's the right phrase, in Asia, and she said, er, "Here is a Dutchman, and

they are in Indonesia, a Frenchman, and they are in Indochina, a Britisher, and they are in India, as they were at that time," and um, so on. She listed them all off, and of course, it put me in an exceedingly difficult position. I didn't know what to answer to that, so I said "Well, there must be a point in history where you , eh--say, well from now on we will start condemning aggression." And she said, "Well, in that case, if you start condemning aggression from the point at which the Japanese aggressed, then you must also condemn the Russian aggression in Eastern Europe, and so on." Altogether it was a very complicated class; I didn't know how to answer any of her questions.[ER: Well, those are--] But the thing that impressed me out of it all was that I considered that uh a-a very sound um point, one--uh democratic way of thinking. [ER: Right.] Because if she was thinking along those lines, and if she was thinking in terms of-of um what is fair and what is not, [ER: Yes] well, that seemed to me a victory for the occupation.

[ER:] I think very decidedly it was. But when you journeyed through Asia, where did--where did you go?

[Santha Rama Rau:] Well, from Japan to China, and then to Indochina, and Siam, Malaya, and Indonesia, and finally back home to India.

[ER:] Well, what method of travel did you use?

[Santha Rama Rau:] Oh, it varied enormously Mrs. Roosevelt, we had--we went part of the way on foot, and riding on tops of trucks, we had to hitch hike through China to get out of the place, and, um--oh, some of the way we took boats, and on one occasion when we could afford it we flew, and that was all.

[ER and Santha Rama Rau laugh]

[ER:] Where did you stay the longest on your trip?

[Santha Rama Rau:] In Indonesia.

[ER:] In Indonesia. Uh Is that a very interesting place now, do you--could you see uh a new spirit rising in Indonesia?

[Santha Rama Rau:] Oh yes, I adored it because we lived most of the time in Bali, which is the most fascinating island in the world. [ER: Oh, Bali must be wonderful.] Absolute heaven.

[ER:] Well tell me, do you find much Communist influence growing in-in the major part of Asia?

[Santha Rama Rau:] Well, in China, of course, [ER: Yes.] we were there when the war was on, but um not so much in the rest, at least we didn't run into it.

[ER:] Do you think they're thinking about it a great deal?

[Santha Rama Rau:] I suppose so now, because China represents a large part of Asia, and if that has gone Communist, why it makes everybody else think.

[ER:] Well, now I must just say thank you, very much for coming to be with me today, and also I want to tell you that I have loved your book.

[Santha Rama Rau:] Oh, thank you very much.

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