

# Education for International Understanding in Shūshin Textbooks

By Tori Takaki

The report to be presented has to do with an analysis of the textbooks used in the pre-war Japanese school moral lessons class of Shūshin. It is undertaken with the idea of providing a background knowledge for investigating into needs and possibilities in education for international understanding in Japanese schools at the present and in the future.

So far as Shūshin textbooks are concerned, they have been the center of Japanese education up to the end of the Second World War, and thus have drawn the attention of educators abroad as well as in Japan since the end of the war. In studies on them, Robert King Hall's *Shushin: The Ethics of a Defeated Nation*,<sup>1</sup> for example, has come out, and in Japan, too, some have been reported, but there is no study which deals with the textbooks from the point of view of education for international understanding.

Of course, education for international understanding can mean various things. But from the view-point that it is one in its ideal with Unesco, whose plans for textbook analysis and improvement is done "in the interest of international truthfulness, international understanding, and international peace,"<sup>2</sup> the primary objective of the present study may be defined as an evaluation in terms of the Unesco ideal of the changing education

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1. Bureau of Publications, Teachers College, Columbia University, New York, 1949.

2. I. James Quillen, *Textbook Improvement and International Understanding*, p. 1. Washington: American Council of Education, 1948.

for international understanding as it appears in Japanese textbooks. In the present report, this means in Shūshin textbooks.

As primary material, four sets of Shūshin textbooks published since the beginning of the six year compulsory education system in 1903 to the time of the Second World War were used. These include textbooks used before the First World War, those used during or after the war, the revised colored edition used in the period after the Manchurian Incident, as well as the edition used during the Second World War. In these four sets of textbooks in Shūshin, materials which specifically mention various nations and nationalities, various regions of the world, as well as international organizations were taken up for consideration both in texts and in visual aids.

As for the principles and criteria of the analysis, those appearing in "The Model Plan for the Analysis and Improvement of Textbooks and Teaching Materials as Aids to International Understanding" issued by Unesco were used.<sup>1</sup> The principles selected are accuracy, fairness, worth, balance, world-mindedness, and international cooperation. And the criteria based on them and used in the present study are the following, of which 1 to 4 come under accuracy, 5 to 8 under fairness, 9 under worth, 10 under balance, 11 to 13 under world-mindedness, and 14 to 16 under international cooperation.

1. How accurate is the information included?
2. Are the interpretations of events and the generalizations about them adequately supported by the facts presented?
3. Are important terms accurately and clearly defined?
4. Are the illustrations, charts, graphs, and maps representative, accurate, and up-to-date?

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1. *A Handbook for the Improvement of Textbooks and Teaching Materials as Aids to International Understanding*, pp. 77—80.  
Paris : Unesco, 1949.

5. Are minority groups, other races, nations, and nationalities treated fairly and justly? Is due representation and recognition given to their contributions?
6. Are the same standards of scholarship, justice, and morality applied to other nations and groups as to one's own?
7. Are controversial issues presented objectively?
8. Are words and phrases which develop prejudice, misunderstanding, and conflict avoided?
9. Are the text, illustrations, and exercises of worth and relevancy in the development of the knowledge, attitudes, and skills necessary to effective living in the modern world?
10. Is the material presented well-balanced in selection? In interpretation?
11. Are the ideals of human freedom, dignity, equality, and brotherhood given adequate stress and support?
12. Is the need of a moral code of mutual human behaviour and a sense of common responsibility for world conditions emphasized?
13. Are the advances of civilization stressed? The set-backs and obstacles to human progress? World ideals and heroes? World interdependence?
14. If appropriate to the subject, is there adequate information on the United Nations? On the specialized Agencies?
15. Is the need for international organization and co-operation recognized?
16. If appropriate to the subject, is the concept of a just peace through international cooperation and law made clear?

Further, in evaluating historical materials, some authoritative books on history become necessary. For those, books by western scholars such as Yanaga, Reischauer, and Samson were used from the point of view that they take the middle way between the rightest interpretation of pre-war Japanese books on history and the often leftist interpretation of post-war books. Along

with those books by western scholars, *Outline of Japanese History* by Ebisawa who presents the history of Japan from the world point of view was used. On the other hand, for ascertaining anecdotes and small details in history, more specialized works were consulted.<sup>1</sup>

Before going into the main part of the report, the accompanying table and chart may be explained. Table I on the space

Table I

Space-allotment for Materials on Nations and Nationalities, Regions of the World, and International Organizations.

Textbooks	Lines on the Topics	Percent of Total	Textbooks	Lines on the Topics	Percent of Total
Set I v. 1	0	0	Set III v. 1	0	0
v. 2	0	0	v. 2	18	2.8
v. 3	0	0	v. 3	3	4.
v. 4	32	7	v. 4	137	12.
v. 5	42	7.8	(v. 5)	(425)	14.5
v. 6	108	18.	v. 6	344	27.5
Total	182	7.4	Total	959	13.5
Set II v. 1	0	0	Set IV v. 1	0	0
v. 2	7	1.9	v. 2	0	0
v. 3	0	0	v. 1	49	6.3
v. 4	79	12.9	v. 2	153	18.3
v. 5	192	23.	v. 3	457	37.1
v. 6	73	8.7	v. 4	215	17.5
Total	351	9.9	Total	874	17.6

Note : The parentheses around Volume 5 in Set III indicate that for this volume the teacher's edition, instead of the student's as in all other volumes of textbooks examined, was used because of the latter's unavailability. The first set of volume 1 and, 2 in Set IV are entitled "Good Children" and are primary readers while the remaining volumes 1 to 4 are called "Shotōka Shūshin" and are for upper grades.

1. See bibliography at the end of the article.

allotment for materials which specifically mention various nations and nationalities, various regions of the world, and international organizations shows that in Set I or in the set used before the First World War, 182 lines or 7.4 per cent of the total textbook space available is spent for the topics; in Set II or in the one used after the same war, 351 lines or 9.9 per cent; in Set III or the set used after the Manchurian Incident, 951 lines or 13.5 per cent; and in Set IV or the set used during the Second World War, 874 lines or 17.6 percent. In other words, the amount of space used for the topics selected as comprising "education for international understanding" increases in quantity with every new set. Chart I below shows this fact at a glance. But whether

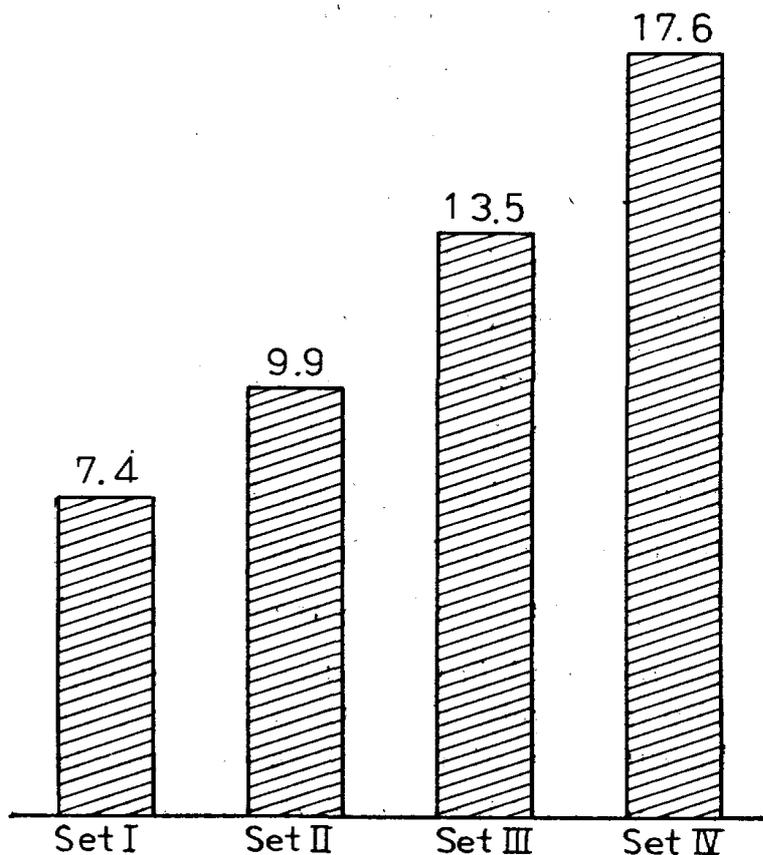


Chart I  
Space-allotment for  
Materials on Nations  
and Nationalities, Re-  
gions of the World, and  
International Organi-  
zations in Shūshin  
Textbooks

this increase in quantity means more education for international understanding of the kind Unesco fosters can be seen only through the qualitative examination of the materials.

The following paragraphs which deal with the main and qualitative part of the present investigation is presented in terms of the principles and criteria which have already been introduced.

*Accuracy.*

The Shūshin textbooks published before the First World War, and those used up to about the time of the Manchurian Incident are accurate in presenting historical facts, that is, in so far as their material on education for international understanding are concerned. But in the textbooks published after the Manchurian Incident and especially in those used during the Second World War inaccurate statements are found.

In the sets of textbooks used before and after the Manchurian Incident, a chapter written on Socrates states that he would rather die than to disobey national laws by escaping from prison. Without explaining differences in the cultural, political, and social backgrounds of the Athens of Socrates and of Japan, the chapter concludes with the following remark which presents the matter of the great philosopher obeying laws in democratic Athens as identical with the teaching of loyalty to the Emperor and patriotism in the feudalistic Japan of the prewar period.

That Socrates thus obeyed national laws is due his deep sense of patriotism. Those who sincerely love their nation must respect national laws. The question of respecting national laws is, indeed, nothing but the way of loyalty and patriotism.<sup>1</sup>

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1. *Jinjō Shōgaku Shūshinsho*,  
*Shūshin textbook for teacher's use*, vol. 5, 1938. p. 21.

The set of textbooks used after the Manchurian Incident, includes the following explanation on the causes of the undeclared war on China given solely from the Japanese militarist point of view.

For long our country has made it the national policy to prosper together with various nations of East Asia. But China did not understand our true intention, boycotted our country very frequently, and interfered with our rights that the war had to be waged.<sup>1</sup>

In the textbooks used during the Second World War, there are also a number of materials in relation to that war which must be pointed out as giving only one-sided information.

In relation to reasons for the war, Japan is presented as standing always for justice and fair play and expressing such attitudes by waging the war. Japan is working for peace, punishing those who refuse to understand her real intention and looking towards stability in East Asia.

Again, the war in East Asia is presented as bringing bright hope for the future. Along with Italy and Germany, Japan is successful in destroying the old world which was built up by selfish ambitions of certain western nations to make it their own. The fall of Singapore is celebrated especially as a gain of a strategic point for the realization of Japan's political, military, and economic objectives.

Conquered countries and peoples are presented repeatedly as friendly and cooperating with the Japanese in the building of the Greater Asia Co-prosperity Sphere. World peace is assured under the leadership of Japan, whose people are encouraged to be examples for the whole world.

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1. *Ibid.*, p. 13.

In other words, the whole account of the Second World War is presented entirely from the point of view of the military in Japan alone. The account is, in other words, propaganda, not an accurate recording of history, though it was backed by the national policy of Japan at the time.

As for visual aids to instruction, most of them are line drawings, several are pictures, and only two are maps. The illustrations appearing in the sets published up to the time of the Second World War include those of Socrates, Columbus, Jenner, Nightingale, and Franklin as well as of some Japanese whose life experiences touched across the national boundaries. Also included are happenings of international nature and these are as accurate in representing events as the written accounts. But those appearing in the set used during the Second World War are as propaganda-like as their written counterpart. Of the twenty-seven line drawings, pictures, or maps appearing in this set, eighteen have to do with wars and six deal with those events which must be labeled propaganda. One in particular is an illustration of Chinese, Mongolian, Russian, and Japanese children in Manchukuo which at one glance looks international in nature but which, considered in the light of the written content and the national policy of the time, is a propaganda.<sup>1</sup>

So from the point of view of accuracy, Shūshin Textbooks used up to about 1930 are more accurate than those used afterwards.

*Fairness.*

The textbooks used up to the beginning of the Second World War give a fair and just treatment of various foreign personalities in that they are introduced to illustrate various virtues such as industry, independence, awareness of public welfare,

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1. *Shotōka Shūshin*, vol. 2, p. 90.

kindness, philanthropy, patience, and confidence. Jenner with his discovery of vaccination is presented in all four sets of textbooks. Columbus, Franklin, Nightingale in the three sets of textbooks used up to the Second World War. Socrates in the set used after the First World War as well as in that used shortly after the Manchurian Incident. And Confucius in the latter set. In other words, the Shūshin textbooks examined accord due representation and recognition to foreign personalities, probably due the influence of the modernization of Japan since the Meiji era, although the textbooks used during the Second World War practically cease to do so.

At the same time, one textbook used during the war introduces children in Manchukuo as big and strong, children in Mongolia as deep in sentiment, children in Russia as orderly in life. It states that children in Japan must go forward working shoulder to shoulder with these children. The textbook then introduces China as a neighbor of Manchukuo, points out its size in comparison to that of Japan, and says that children born in such a vast country are inevitably big in thinking and are relaxed in action.<sup>1</sup> Though on the surface the textbook appears to give fair and even just representation of neighboring foreign children, it must be pointed out that those are the children of the lands where the Japanese imperial ambition reached during the war, and that, therefore, the material in question is a propaganda in intent.

In relation to minority groups, a textbook published shortly before the Second World War writes on the population increase in Japan and states, "thus, there are those who have emigrated into Manchukuo and those who are working in China or other

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1. *Shotōka Shūshin*, vol. 2, pp. 90-92.

countries<sup>1</sup>". A textbook used during the Second World War includes the story of Kyosaburo Ōta, a Japanese merchant in Manila, who in the early 1900's, helped the Japanese to successfully migrate to the Philippine Islands<sup>2</sup> as well as that of Yamada Nagamasa who made a great success in Siam during the Tokugawa period.<sup>3</sup> But considering the national background in which the textbooks containing these stories were published and such statements as "Ōta did great work and was admired as the father of Davao development long before the Great East Asiatic War started and [therefore] Japan was able to chase Americans away from the Philippine Islands,"<sup>4</sup> these materials also might very well be interpreted as having been inserted not so much to bring an awareness of Japanese minority groups abroad as to point out and propagandize Japan's imperial adventure.

In relation to the treatment of foreign countries, a textbook in explaining the national development in the Meiji Japan justly recognizes the advances made by other countries in comparison with that of Japan and writes as follows.

After the First World War, Japan became one of the great nations of the world. To bring Japan to such a position in the world was not easy and was due the efforts of Emperor Meiji and his officials. But even at present, there are points in which Japan does not measure up to England, America, Germany, France, etc. It is our responsibility that in the future, Japan develop further and work towards the progress of civilization right along with these nations.<sup>5</sup>

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1. *Jinjō Shōgaku Shūshinsho*, vol. 6, 1938, p. 102.

2. *Shotōka Shūshin*, vol. 4, pp. 74—81.

3. *Ibid.*, vol. 2. pp. 44—50.

4. *Ibid.*, vol. 4, p. 80.

5. *Jinjō Shōgaku Shūshinsho*, vol. 6, 1930, pp. 10—11.

On the other hand, in order to bring out the age-old idea that Japan is the only country in the world which will continue forever, Greece, Rome, and the dynasties of China are introduced in contrast.<sup>1</sup> Whereas Japan was actually undefeated by foreign powers up to the end of the last War (when the textbook in question was published), introducing foreign countries just to bring out a desired characteristic of one's own country is a questionable action from the viewpoints of the justice and morality which should be applied in the treatment of various nations, for such presentation can lead toward prejudice or misunderstanding.

From the point of view of fairness, also, then, the Shūshin textbooks used in the decades before the latest war are better than those used later in that the former contained a considerable amount of materials which introduce foreign personalities fairly.

#### *World-mindedness*

Underlying world-mindedness, according to Unesco, are the ideals of human freedom, dignity, equality, and brotherhood.

In relation to the last criterion, brotherhood, there are three or four stories repeatedly told in the textbooks published at different times. One goes as follows and appears in a set of textbooks published before the First World War as well as in the one used during or after it.

A sailor Torakichi from the country of Kii, on his way back home from Edo, met a storm on the sea and was adrift in the ocean for almost two months. In the meantime, the food and the drink he had brought with him were gone, and he was having a very difficult time. By chance, an American whaling vessel appeared, saw Torakichi, and immediately picked him up, took him onto the ship, and cared for him. Then the captain of the ship put Torakichi on a steamship

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1. *Ibid.*, vol. 3, pp. 117—119.

which took him to Hongkong. There a Japanese tailor took a good care of him, and asked a French vessel to take him to Shanghai. From thereon, Torakichi received the protection of Chinese officials and was able to return to his country on another steamship.<sup>1</sup>

Another is the story of the Kamimura squadron, which in the Russo-Japanese War, rescued 600 sailors of the sinking enemy warship and which appears in all three sets used before the Second World War. The story of Takeo Hirose in Russia who sent Russian stamps back to Japan for an interested child, on the other hand, appears in a textbook used during or after the First World War as well as that used after the Manchurian Incident and illustrates friendship expressed over an interest in things foreign.

Finally, there is the story of the rescue of German sailors on ship-wrecked S. S. Robertson by the people of Miyako island of the Okinawa group. It points out the friendship built among the two peoples through this incident, and says that the German Emperor later sent a monument to Japan in grateful memory of this incident. While it surely illustrates brotherhood expressed across international boundary, however, this story which has to do with friendship between Germany and Japan appears in textbooks published after Germany and Japan came closer in their war-efforts in the Second World War. It, therefore, must be interpreted as a part of the military propaganda which becomes pronounced in the textbooks published around the time of the war.

Aside from the above stories which illustrate the ideal of brotherhood and friendship with other nations and nationalities, a textbook mentions the founding of the International Red Cross

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1. *Jinjō Shōgaku Shūshinsho*, vol. 5, 1913, pp. 47—49.

by those who were impressed by Nightingale's life of philanthropy.<sup>1</sup> Again, two textbooks mention the European tour of the present Emperor in Japan and one of them states that it was for the purpose of building friendship between Japan and each nation visited,<sup>2</sup> while another published during the war mentions the visit of the puppet Emperor of Manchukuo to Japan and that of Prince Chichibu to Manchukuo to increase solidarity between Japan and Manchukuo.<sup>3</sup>

In relation to equality or negation of this ideal, a textbook published during the Second World War, presents both other nationalities as if they treated the Japanese with a superiority complex and Japanese as treating others also with a superiority complex. In the chapter on "The Father of Davao Development," it says, for example,

Looking askance at Americans, Spanish, etc. who had looked down upon the Japanese, saying that they could never successfully produce Manila hemp, Kyōsaburo's company prospered gradually.<sup>4</sup>

While it is true that no other nationality but the Japanese developed Davao successfully and there might have been certainly no ideal relations among the different nationality groups, the statement in the context of imperialistic ambition has the tone of pointing out the superiority of the Japanese race.

Further on the principle of world-mindedness, accounts on Takataya Kahei who took the governmental order to open up ocean routes in the north and who helped to bring understanding

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1. *Jinjō Shōgaku Shūshinsho*, for Teacher's use, vol. 5, pp. 146—7.

2. *Jinjō Shōgaku Shūshinsho*, vol. 6, 1930, p. 13.

*Shotōka Shūshin*, vol. 1, p. 99

3. *Shotōka Shūshin*, vol. 2, pp. 88—9.

4. *Shotōka Shūshin*, vol. 4, pp. 78—9.

between Russia and Japan, when the latter took into custody the captain of a Russian ship which was surveying islands off Hokkaido, appears in all of the four sets of textbooks examined. It illustrates a Japanese who served his country by settling difficulties with Russia through his own sense of integrity and personal effort to bring about international understanding. In the sets published after the Manchurian Incident, however, the story is elaborated to show how Kahei saw to it that Russians treated him with respect as follows.

[At Kunajiri Island], the commander at first did not allow Kahei to land but had the Japanese sailors land and told them to go and get a definite answer about Korobunin from governmental officers. The commander said that if within three days he didn't receive an answer, he would take Kahei back to Russia.

Kahei was very angry about the commander's attitude of distrust and thought that perhaps this was the end of his negotiation. So, as he saw off the sailors who were reluctant to leave him behind, Kahei very sternly told the commander, "The reason I have forebore shame and lived to this day is that I had wanted to solve the Russo-Japanese difficulty and bring peace. If there is no hope of solving it finally, why should I allow myself shamelessly to be taken back to Russia," and showed that he was ready to die. The commander was taken<sup>1</sup> in by Kahei's attitude and allowed him to land right away.

This account is factual and appears in a biography of Kahei; but it emphasizes the dignity of the Japanese which earlier textbooks do not take the trouble of doing,<sup>2</sup> and which, considered in the context of national policy behind the sets of textbooks, can be interpreted as inserted to emphasize nationalistic sentiment.

1. *Jinjō Shōgaku Shūshinsho*, vol. 6, 1939, pp. 88—9; *Shotoka Shūshin*, vol. 4, pp. 94—6.
2. Takata Keiichi, *Takataya Kahei O Den*, Tokyo: Hobunkan, 1933.

In relation to the criterion whether the advances of civilization are stressed, one textbook published shortly before the recent war writes on the progress of various systems of transportation, although even such account or part of it can be interpreted as war-time propaganda. It says that the railroad in Korea and Manchukuo have been greatly developed and connections with China have become good, that ocean routes have opened up and the traffic of steamship going in and out of ports in Japan is heavy, and that large ships are used for the routes to the Asiatic mainland, South Seas, as well as Europe and America. The textbook further states that the number of Japanese ships has increased, and Japan is considered to be one of the countries, along with England and America, where the shipping industry is prospering most. The airplane services are good, too, and air routes are open to Formosa, Korea, Manchukuo and China.

The story of Eisei Noguchi appears in two textbooks published after the Manchurian Incident, and it might be considered a presentation of a world hero from Japan. There are a number of stories which illustrate world-mindedness as expressed in the attention given world interdependence. Of course, the stories of Torakichi, the Kamimura Squadron, and possibly the rescue of the German sailor already mentioned in relation to brotherhood illustrate interdependence among nations or nationalities. But in addition to them, the story of Eiichi Shibusawa in a textbook used before the Second World War illustrates world interdependence spiritually. When Eiichi was in Paris on a governmental mission, he was most impressed by the scene where a banker and a military general were chatting in a very friendly

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*Jinjo Shogaku Shūshiusho*, vol. 6, 1939, pp. 103—4.

way like equals. For in Japan there was the idea of Shinokosho or rigid class distinction, and the social distance in the status of a soldier and that of a merchant made it out of the question for those two to meet the way the banker and the general were doing in Paris.<sup>1</sup> This, in other words, is an anecdote of a well-known Japanese depicting his sense of respect for the ideal of equality which was learned from foreigners. Further, there are accounts in the same set of textbooks which illustrate world interdependence in knowledge: Noguchi's story when it points out his study in the United States of America and his research in Africa as well as his contribution to the welfare of mankind; the story of Chūkei Inō who studied a Dutch book on calendar and wrote about them in two sets of textbooks published prior to the Second World War; and that of Kozaemon who foresaw foreign demands for Japanese tea and silk threads and was able finally to produce those of good quality which foreign merchants were ready to commend. In three latest sets of textbooks, there is the story of Yasuyoshi Kato who went after a Dutch book on navigation difficult to obtain, finally became an authority on it, and dared to voyage across the Pacific Ocean,

In relation to Katsuyoshi's voyage across the ocean, however, there are differences in treatment among the earlier two sets and the one used during the war. In the former, Americans are presented as greatly impressed by the successful voyage.

Americans were happy over the visit of strangers and welcomed Yasuyoshi and all very warmly. They praised the courage of the Japanese who had only recently learned navigation but who without foreigners' help came safely across the rough waves of the Pacific in such a small ship.<sup>2</sup>

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1. *Ibid.*, vol. 6, 1939, pp. 33—4.

2. *Jiujo Shogaku Shūshinsho*, for Teacher's Use, vol. 5, pp. 108—9.

But in the latter, this part of the story is omitted and the following is added apparently to encourage nationalistic spirit.

Many times during the voyage, the crew were seized with a great sense of anxiety. But Yasuyoshi would continue to give encouragement, saying, "We are Japanese. Look at that flag on the mast. Don't you forget the honor of great Japan." And the crew would look up at the national flag and get filled with brave thoughts as Japanese. "There is a proverb which says, 'Only as one gives up his life can he gain it.' We must be willing to sacrifice our lives. Only with such a determination can we increase Japan's honor," they would say and would determine to go forward.<sup>1</sup>

Further, the story continues showing a definite change of attitude in relation to Americans.

Thus, the ship advanced Eastward ... and appeared on the horizon of San Francisco.

Now the time is here when we must fly the Japanese national flag. Everybody held both hands together and deeply thanked God.

It goes without saying that at this time already Americans very definitely felt, "We cannot think slightly of the Japanese."

But Yasumasa was saying to himself with his indomitable spirit, as he saw the splendid town of San Francisco, "See Japan of ten or twenty years hence." His strong sense of patriotism welled up. He thought of this and that praying, "May the day come when the Japanese can walk around the world with great confidence and pride."<sup>2</sup>

Further on world interdependence, a textbook in writing on the growth of the Japanese nation in the Meiji era contains the following quotation to explain plainly Japan's dependence on foreign countries in civilization :

In academics and arts, Japan always had what had been hers

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1. *Shotoka Shūshin*, vol. 3, pp. 64—66.

2. *Shotoka Shūshin*, vol. 3, pp. 64—6.

since times past and what had come through China, but in the Meiji era, she took in much from the West and worked towards national growth. So today academics and arts in Japan have progressed greatly.<sup>1</sup>

In relation to world-mindedness, then, there are a number of accounts illustrating brotherhood and world interdependence as well as other aspects of it, but these are tainted with the nationalistic policy in the textbooks used after the Manchurian Incident.

### *International Cooperation*

This principle seems to be least adhered to in all four sets of Shūshin textbooks, but a textbook published after the First World War mentions Japan's participation in the peace conference at Paris and says that the Covenant of the League of Nations is a part of the Versailles Treaty.<sup>2</sup> Also, as aforementioned, the establishment of the International Red Cross is mentioned in the same textbook.<sup>3</sup> But a textbook published after the Manchurian Incident presents the following account on Japan and the League.

... Japan makes it her diplomatic policy to seek the peace of the world and the development of the civilization. Thus, in relation to the League of Nations, too, she very earnestly cooperated with it from the beginning, but when Manchukuo was established, her opinion on the method of maintaining peace in East Asia differed with that of the League and thus in 1932 she separated herself from it.<sup>4</sup>

Indeed, justification for, if not propaganda for, Japan's aggressive role in world affairs since the Manchurian Incident, an

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1. *Jinjo Shogaku Shushinsho*, vol. 6, 1930, p. 6.

2. *Jinjo Shogaku Shushinsho*, vol. 6, 1939, p. 12.

3. *Ibid.*, for Teacher's use, vol. 5, pp. 146—7.

4. *Ibid.*, vol. 6, 1938, pp. 71—2.

antithesis of international cooperation, comes out frequently in the textbooks published since the incident. Aside from the materials on the latest war which will be dealt with subsequently there are those which maintain that stability in East Asia to be realized through the so-called cooperation of China, Manchukuo, and Japan is essential for the establishment of world peace.

In order to establish international peace, so far as Japan is concerned, maintaining stability in East Asia is important. Thus, we have made a treaty with Manchukuo, and have promised each other that we build a solid friendship as neighbors, and through cooperation attend to the defense of our countries. Further, we are endeavoring to advance our relations with China and are working to bring about as the fruit of prospering together the stability of East Asia. Only thus can we establish for the first time peace of the world. We must never forget the importance of international relationship, we must be acquainted with the world situation, clarify the role to be played by East Asia, and in our personal relationship with foreigners, too, mutually understand each other and endeavor to increase the happiness of all mankind.<sup>1</sup>

While these are beautiful statements in themselves, they must be interpreted in terms of the national policy and action of Japan at the time; and when this is done, and when they are seen in the perspective of the whole textbook content which includes repeated indoctrination for the Japanese to lead the world, the nature of the teaching in materials such as the above is seen to be a war-time propaganda and not a genuine instruction towards peace through international cooperation and law. The same textbook speaks of Japan's need for land and resources and the richness of the same in neighboring Manchukuo and China, whose development is retarded and whose industry is not prospering.

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1. *Ibid.*, vol. 6, 1938, pp. 72—6.

The textbook concludes :

Thus these countries desire borrowing our abilities and developing their resources in order for them to prosper. It is important that in the future the three countries, Japan, Manchukuo, and China get together and work for the prosperity of East Asia.<sup>1</sup>

Here again the so-called co-prosperity sphere in which Japan was to dominate is explained attractively as if it were for genuine peace and prosperity for all nations and peoples.

In contrast to the scarcity of materials on international organizations or international cooperation for impartial peace, there is an increasing amount of materials on wars in the four sets of textbooks.

The set published shortly after the six year compulsory education system was inaugurated contain only a short account on the Russo-Japanese War. The next set used around the time of the First World War gives an account on the war in Korea waged by the warrior-general Toyotomi Hideyoshi as well as on the Russo-Japanese War. But in the set published after the Manchurian Incident, there are several materials on various wars. The Mongolian invasion of the thirteenth century is introduced to illustrate the united effort of the people required in times of war ; the Sino-Japanese War of 1895-6 is mentioned in telling about a courageous prince in the war ; the Russo-Japanese War is presented similarly as in an earlier edition and this also to show the need for a united effort ; a story of a captain and a sergeant who disguised themselves and until their death were true to their assignment in doing intelligence work in Manchuria is introduced ; the Manchurian Incident at which time the Empress showed much kindness to the soldiers is mentioned ;

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1. *Ibid.*, p. 108.

and the reason for the undeclared war in China is given according to the Japanese view of it, and apparently to show the need for a united effort. Further, in the set used during the recent war, the Mongolian invasion is taken up with the same purpose as in the earlier sets, the stories of the prince as well as of Lieutenant-Colonel Tachibana in the Sino-Japanese War are given, the bravery of a captain as well as of two other patriots in the Russo-Japanese War are introduced, and the following story in the skirmishes which took place with a British warship before the opening of Japan in the 1850's is introduced aside from a number of accounts on the recent war.

When Iwao Oyama was young, a British warship appeared off Kagoshima. There seemed to be no end to the battle that was waged subsequently. Seeing this, Iwao suddenly took off his clothing, held a sword on his shoulder, and started swimming right up towards the ship. The enemy was greatly surprised in seeing this courageous figure.<sup>1</sup>

The story appears in the chapter entitled "indomitable spirit" and apparently is intended to fan fighting spirit.

The materials on the recent war deal with the Pearl Harbor attack, especially on the patriotic conducts of those who were sent on flying missions and never returned; with the fact that Germany and Italy with similar intentions as Japan are fighting the United States, England, and Russia in Europe and Africa for the purpose of creating a new Europe; with the story of pilot Iinuma who accomplished the record breaking flight to London in 1937, who was sent on an important mission in December, 1941, and who was killed four years later in Malay, and finally with the story of a patriot, Major-general Tateo Kato, in an air-battle over Burma.

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1. *Shotoka Shushiu*, vol. 1, pp. 94—5.

In other words, the materials on wars increase with every newer set of textbooks, and what considerations given international organization or cooperation are largely imperialistic in character.

*Worth.*

In so far as the set of Shūshin textbooks published right after the six year compulsory system was started is concerned, it is accurate both in its texts and illustrations, it introduces foreign personalities in describing virtues such as industry, independence, awareness of public good, kindness, philanthropy, patience, etc ; it has materials teaching brotherhood that crosses international boundaries ; it contains the story of the brave Takataya Kahei, who almost single-handed brought peace between Japan and Russia ; and it includes accounts which illustrate world interdependence. In other words, the principles of accuracy, fairness, and world mindedness are imbibed to some extent in this set. A similar comment can be made on the set used during or after the First World War which includes a short account on the League of Nations.

However, the set published after the Manchurian Incident begins to include among its materials on foreign nations and nationalities and regions of the world, very one-sided, (and therefore, inaccurate) texts, elements of nationalism, and several accounts on wars teaching the need for united effort, loyalty, and the like in wartime. Although this set includes some materials illustrating world-mindedness, too, it must be adjudged less valuable than the two earlier sets because of the nature of materials which have to do with education for international understanding, although it allots more space to them than the two previous sets.

In the set used during the latest war, the largest space of all

the sets examined is allotted for materials on education for international understanding. Yet most of them are propaganda-tainted, and there is only the account on Noguchi which is entirely valuable towards education for international understanding such as the Unesco fosters.

Thus it is that the general worth of the materials on education for international understanding appearing in the four sets of text books published since the early 1900's diminishes in the sets published after the Manchurian Incident.

### *Balance*

A noticeable lack of balance in the materials on education for international understanding is shown at a glance on the accompanying Table II. Four of the five foreign personalities who are

Table II  
The Treatment of Foreign Personalities  
in Shūshin Textbooks.

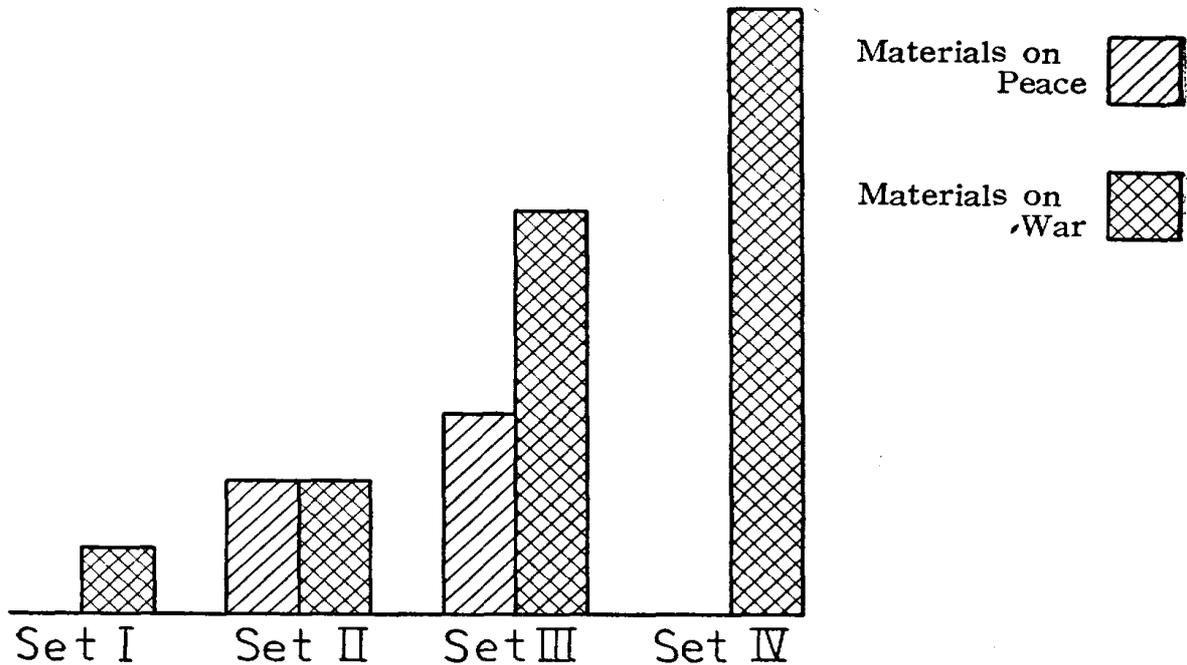
Personalities	Set I	Set II	Set III	Set IV
Columbus	✓	✓	✓	
Franklin	✓	✓	✓	
Nightingale	✓	✓	✓	
Socrates		✓	✓	
Confucius			✓	

introduced to explain some virtues are Westerners and only one is an Easterner. Moreover, the four are repeatedly treated in the earlier three sets of textbooks while the

only Easterner, Confucius, is treated, though fully, in only one set of textbooks. From the point of view of practical education for international understanding in Japan, more attention might have been given, also, to some outstandingly virtuous men in Eastern countries which are Japan's neighbors. Also the minority group within Japan such as the Koreans might have been given good fair treatment in the Shūshin textbooks to bring an awareness of foreign groups within the society.

Further, in contrast to the increasing amount of material on

Chart II  
The Treatment of Peace and War  
in Shūshin Textbooks



wars, as represented in the accompanying Chart II, there is hardly any material on international conferences or agreements. Mention in latter sets of the series of international conferences in the twenties in which Japan participated,—the Washington Conference, the Geneva Conference, the Kellogg-Briand Pact, London Conference, etc.—would have helped to do away with the emphasis on wars and to bring balance to the textbook treatment of Japan's international relations, keeping its base in historical facts.

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