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【論文】

The ‘Missing Soldier’: Modern War and Lies of Omission in Japanese and American Junior High and High School Textbooks (Part 1)

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教科書に現れない兵隊―日米中高教育における現代戦争をめぐる誤解を招く省略［パート 1］

グラハム　児夢

This paper is a discussion of how the card-stacking technique has been employed in promoting historical understanding among youth, mainly where textbooks are concerned, but in the information mainstream as well. Both Japan and the United States have their unsavory histories, whether it be the enslavement of African Americans for the United States or the militarist past in Japan. Where it comes to Japan’s understanding of how to teach modern American history, too, the domestic significance of World War II can get short shrift altogether. A particular widely respected Japanese publisher of textbooks for school age English language learners highlights and even celebrates the message of Martin Luther King’s “I Have a Dream,” but makes an error of omission revealing a stunning lack of historical perspective.

Keywords : World War II　Martin Luther King, Jr.　killology　textbooks　propaganda

War is a nightmare. War is awful. It is indifferent and devastating and evil. War is hell. But war is also an incredible teacher, a brutal teacher. And it teaches you les-

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sons that you will not forget. In war you are forced to see humanity at its absolute worst. And you are also blessed to see humanity in its most glorious moments.

Jocko Willink

In Japan there is no conspiracy of silence among the public at large about the ugliness of the militarist past, at least not in a broad sense. A curious literate person young or old has wide access to a diverse array of documentation and commentary on all things grievous and gruesome that make up the lore of Japan's part in World War II, whether called "the Fifteen-year War," "the Great Asian War" or "the Pacific War."

Unfortunately, educators who see their main mission as preparing students for exams, or simply making the most of doing the least, will not necessarily feel challenged to connect the Marco Polo Bridge Incident, the attack on Pearl Harbor - and all that - with anything of enduring relevance to the life of the future productive citizen and voter. Such matters committed to memory temporarily pass as 'knowledge' to be regurgitated on an answer sheet on the same level as listing in order the names of the Ashikaga shoguns or being able to differentiate between *hajiki* and *sueki* pottery. Beyond the exam, most names and dates have no meaningful life. August 15th, the anniversary of the war's end, is reportedly remembered by only 54 percent of Japan's college students, and most likely not because of anything learned in history class ("Sakurai"). Similarly, general knowledge of the past among young adults in the U.S. has been consistently minimal over decades relative to other school subjects (Dillon). One third of native-born American citizens are observed to fail the Immigration and Naturalization Service (INS) citizenship exam, a test about basic civics and key events in American history required for naturalizing as a U.S. citizen. 97.5 percent of foreign-born examinees, on the other hand, pass it on the first try (Pondiscio).

Given the easy and immediate access to information via the smart phone, the perception of the study of history as a chain of events, places, people and dates for mere memorization is well past obsolescence. The most avid users of these devices are the young who have no experience of the world before the Internet. To them the smart phone is a virtual part of the brain and it may come to pass that it is student adeptness at operating the device that is tested in the exam halls rather than the memory retrieval system between the ears. Keeping up with a revolutionary advance in information technology means abandoning traditional ways of viewing the learning process, an inevitable change that need not be painful. What parts of cranial capacity that were devoted to retaining chunks of information can now be freed for more discussion, critical thinking and the cultivating of an awareness of the connectivity that links all standard school subjects, but is seldom addressed, especially when the subject being examined is modern war. History class and the humanities in general offer the appropriate venue for developing these goals, though Japan's leaders, much to the nation's detriment, are not shy in demonstrating a preference for whatever soulless study helps grow national wealth and prestige (Sawa). Government is not a major cheerleader for the promotion of critical thinking among the citizenry, preferring instead to place its academic priorities on the cultivating of know-how in science, technology, engineering and math (so-called STEM subjects).

What follows is an argument for the military in recent history, not as a defense of hawkishness, but for deserving, as a social class and minority, a level of attention and respect it is frequently denied by textbook writers in both Japan and even the United States. This paper will compare and contrast the junior high and high school history textbooks used in those two countries, noting their common propagandistic natures, if for different reasons, while finally proposing the introduction of small doses of pointed realism into textbooks for the purpose of conveying the tragedy of war on a more intimate level, hopefully to foster a deeper

emotional intelligence on how the soldiering phenomenon has touched – and can touch – the lives of us all.

Detailing a Noble Intention

Sanseido, a distinguished Japanese publishing house with over a century-long history, specializes in dictionaries of various kinds and school textbooks, among them the Crown series for schoolchildren learning English, a required subject. Martin Luther King, Jr.'s "I Have a Dream" speech, consistently ranked among the greatest speeches of all time, appears in both junior high and high school level textbooks published by Sanseido in the *Crown* series: Lessons 6 and 12 respectively. While there is nothing obviously 'military' about the speech, I will demonstrate shortly a glaring historical omission in the background information provided teachers and students for explaining context.

The teacher's manual for Lesson 6 describes the reason for the speech's inclusion in the text as threefold: to grow a concern for the subject of racial discrimination, to impart the history of the civil rights movement, and to get students to think about King's address both for its content and its delivery (*New Crown* 252). The manual contains the full text of the speech with Japanese translation, whereas the student's book contains only its most quoted and memorable phrases:

> I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character. I have a dream today. I have a dream that one day . . . our little black boys and black girls will be able to join hands with little white boys and white girls as sisters and brothers. I have a dream today.

The reading material for explaining the background spotlights the story of Rosa Parks that concludes with a 42-word paragraph about the successful bus boycott inspired by her refusal to give up her seat to a white passenger. The reading is illustrated with a photo of Parks being fingerprinted by a policeman, as well as a photo of King, Ralph Abernathy and others sitting inside a bus that had been a subject of the boycott. Another photo shows King giving his famous address followed by a photo of his being congratulated by Norwegian royalty for winning the Nobel Peace Prize. Just below that, former President Barack Obama is pictured standing before the Lincoln Memorial delivering his own message as America's Chief Executive, the textbook commentary concluding: "With this (Barack Obama becoming 44th President of the United States), part of Dr. King and Mrs. Parks' dream came true: freedom and equality for all."

In the twelfth and final lesson of *Crown English Reading New Edition*, a high school level textbook including a range of inspiring messages from sources as varied as Steve Jobs and Fukuzawa Yukichi, the entirety of Martin Luther King, Jr.'s 17-minute "I Have a Dream" speech is presented. Learning targets are similar to that of the junior high school level lesson, with an emphasis on understanding rhetorical use of repetition, metaphor and the overall skill of speaking for persuasion. Students are supplied with a three-paragraph background essay in English introducing 1963 as a "truly great year in American history" - yet in the lines that follow there are listed incidents of bigotry and violence occurring in that so-called great year which pushed the nation "to the brink of racial civil war." The role of television in the civil rights story is mentioned twice, both as a means of exposing one "horrible scene" after another to the "disbelief and revulsion" of millions, and as a far-reaching electronic soapbox for the gifted orator Martin Luther King, Jr., "the prophet of the hour" who America so desperately "needed" (Shimozaki 182). The text is illustrated with iconic photos of memorable scenes in America's post-war civil rights drama: the ever familiar Rosa Parks sitting in a Montgomery bus,

demonstrators getting fire-hosed off their feet by police on a Birmingham street, an African American man standing at a "colored only" water fountain (also in the junior high text), the 101st Airborne escorting the Little Rock Nine into Central High School, etc. (183-7).

The first page of the lesson is a color photo taken of the dense crowd of marchers in attendance, nearly a quarter of a million strong, filling every available space on the Washington Mall. Whereas Lesson 6 begins with a photo of the crowd with the Lincoln Memorial in the nearby background, Lesson 12 reveals the gathering from the direction facing the Washington Monument. Superimposed upon the photo are five lines of soul-stirring words by Edward Everett Hale misattributed to Helen Keller. They hover in the blue summer sky just to the left of the great obelisk in the distance (Shimozaki 180).

On the opposite page is a small square picture of sculptor Daniel Chester French's famous Lincoln sitting Zeus-like in his armchair, in front of which King spoke his immortal words. This warm yellow image caps a chronology of major events in King's short life, with another chronology at the far right framing his activism in a more sweeping historical context. Selected years are indicated in white numbers over a vertical mint green bar, and explanations are given in Japanese: 1619 – 20 slaves are imported into Jamestown, 1776 – The Declaration of Independence, 1861 – the American Civil War erupts, 1863 – Lincoln's Emancipation Proclamation. The chronology acknowledges all three Civil War Amendments and the year 1909 in which the National Association for the Advancement of Colored People (NAACP) was founded. Then follows the year 1929 and the Great Depression, after which we encounter an inkless hiccup, an unexplained yet conspicuous blank. The years 1944, 1946 and 1953 are displayed on the band, but the reader is supplied with no reasons why they were chosen over other years equally bereft, it would seem, of major importance. At last the entry for 1954 emerges to break the awkward silence, trumpeting the Supreme Court's unanimous "Brown decision"

"I Have a Dream" — Martin Luther King, Jr.

公民権運動略年表

キング牧師年譜		社会情勢
	1619	ジェームズタウンに20人の黒人奴隷が輸入される
	1776	アメリカ独立宣言(Declaration of Independence)
	1808	イギリス奴隷貿易禁止
	1820	ミズーリ協定　北緯36度30分を自由州と奴隷州の境界に
	1861	南北戦争(the Civil War)(～65)
	1863	リンカーンによる奴隷解放宣言
	1865	憲法修正第13条により，奴隷制度完全撤廃
	1868	憲法修正第14条(黒人市民権)
	1870	憲法修正第15条(黒人選挙権)
	1909	全米黒人地位向上協会(NAACP)結成
1月15日，マーティン・ルーサー・キング誕生	1929	世界恐慌
モアハウス・カレッジ入学(15歳)	1944	
牧師の仕事を始める	1946	
コレッタ・スコットと結婚(24歳)	1953	
	1954	ブラウン事件判決　公立学校での分離教育が違憲とされた
ボストン大学より神学博士号取得	1955	バス・ボイコット運動 (Montgomery Bus Boycott)
バス・ボイコット運動のため投獄(27歳)	1956	6月4日，連邦地方裁判所，市バスでの人種隔離を違憲裁定
南部キリスト教指導者会議(SCLC)結成，会長に就任	1957	公民権法制定 アーカンソー州リトルロックの黒人高校生編入を知事が妨害
	1961	5月14日，アラバマ州バーミングハムで「フリーダム・ライド」(Freedom Rides) のバスが攻撃される
アラバマ州バーミングハムでのデモ行進で逮捕，投獄 8月28日，ワシントン大行進(March on Washington)で"I Have a Dream"の演説を行う(34歳)	1963	バーミングハムでデモ行進にイヌが放たれ，放水が浴びせられる 11月22日，テキサス州ダラスでケネディ大統領暗殺
ノーベル平和賞受賞(35歳)	1964	7月2日，公民権法(the Civil Rights Act of 1964)制定
	1965	2月21日，マルコムX暗殺 3月21～25日，連邦軍に守られてデモ行進がセルマからモントゴメリーに向かう アファーマティヴ・アクション(Affirmative Action)出される
	1966	ニュージャージー州ニューアーク，デトロイトで暴動，死傷者が出る
4月4日，遊説中のメンフィスで，ホテルのバルコニーで暗殺される(39歳)	1968	

Second page of Lesson 12, *Crown English Reading, New Edition* (2014). The chronology dismisses World War II (1939 -1945) as an event of significance in the civil rights struggle even though the Great Depression (1929) is rendered literally as “Global Panic.”

declaring racial segregation unconstitutional in public schools.

The observant Japanese high school student would come away with the impression that between 1929 and 1954 the civil rights movement didn't have enough 'movement' to make the grade for the textbook publisher's panel of distinguished historians (See chronology p.73.). In fact, the teacher's manuals themselves make little mention of the chronology (年表) or how it should be used, perhaps in hopes that the gaps would be filled in social studies or history class where the World Wars would at the very least be milked for their exam preparation value.

The website of Japan's Ministry of Education, Culture, Sports, Science and Technology describes textbooks as "central teaching material" for school subjects and "in principle" only those texts which have received official approval from the Ministry should be used. All proposed textbooks are subjected to a three-year process of editing and scrutiny before getting into the eager hands of bright-eyed and impressionable youth ("Kyoukasho"). Was World War II entered into the chronology and then edited out by the Ministry – or never even there in the first place? Whatever the case, we can be certain the empty space was not caused by some accidental obstruction falling between the printing press's ink plate and the paper.

Heiwaboke and Perception of Racial Conflict in America

Heiwaboke is not an easily translatable term, perhaps because an identical social condition has never quite occurred in those lands where the English language is native. It is a term for a type of peacenik attitude where the *boketa* (muddle-headed) frame of reference dismisses human violence as having any real-life relevance, whether it is something massed and organized as in war, or a possible personal endangerment to self or property when traveling abroad. There are clear and enviable reasons for this.

One is Japan’s relatively high level of public safety. It’s true enough that Japan has been a very peaceful and stable country over the past seven decades since ending up on the losers’ side in World War II, even with a $44 billion defense budget, seventh highest in the world (Kirk). On the other hand, the victorious United States, a nation owing its very conception to war, has been engaged in some kind of military conflict for roughly 93 percent of its history since 1776 (WashingtonsBlog). In addition, the “Land of the Free” has 26 times more homicides than Japan (NationMaster) and the highest prison population in the world (WPB). Given this stark contrast, it is no surprise that the notion of modern war may not intrigue contemporary Japanese civilians outside of a few otaku or far right-wingers – and where the war of recent memory is a topic at all, it is observably remembered in the manner Thucydides described where the Greeks made their “recollections” of the Peloponnesian War “fit in with their sufferings” (qtd. in Blight): a wallow in self-pity.

World war in the lives of black people far across the sea bears a significance so tiny that it is nearly imperceptible, as exemplified in the case of the high school reading text’s baffling chronology; World War II is simply not listed, evidently unworthy of mention as a step along the way to “I Have a Dream.” Nor is there mention of the desegregating of the American armed forces by order of President Truman three years after war’s end, another key civil rights milestone. This measure was taken in part as response to a violent incident involving U.S. Army Sergeant Isaac Woodard, an African American.

Woodard, a veteran of the New Guinea campaign and just recently honorably discharged, was on his way home by Greyhound Bus to North Carolina from Georgia when in mid-journey he was beaten senseless by police. “Mister, I just got off the front lines and I’m not going to the back,” he reportedly told the offended officers. For sitting in the ‘wrong’ part of the bus, the police gouged out his eyes and rendered him totally blind. “Nigger, if you can’t see that ‘White

Only' sign," they replied, "you don't see anything." Woodard nearly died from his injuries ("Hell"). This, too, is a "bus story" – about *one black soldier* - and one that predates Rosa Parks and the Montgomery boycott by nearly a decade. Woodard was by far not the only black veteran to encounter an ugly racist incident at the hands of whites (Bragg). It would appear that the textbook editors of *New Crown* found anything 'military' other than the Civil War itself to be a distraction, a break in the momentum of a narrative that is all about the triumph of a *non-violent* campaign for equality and its beautiful climax of August 28, 1963. The Woodard tale is largely forgotten even by Americans today, but in its day it was highly publicized and helped set the gears in motion in the early postwar period for a push toward racial equality.

Oliver Brown, the named plaintiff in the 1954 class action lawsuit of *Brown v. Topeka Board of Education* that brought down racial segregation in public schools with a unanimous Supreme Court decision, was another one of the one million African American service personnel that participated in the war effort (Greenspan, Taylor). No African American soldier who had experienced the sting of institutionalized prejudice would have failed to sense the contradiction of fighting for a freedom that even in victory would remain out of reach without extra effort. Leading black periodicals of the time such as the *Chicago Defender* labeled this two-pronged struggle a "Double V" (for Victory) campaign which would conclude with a successful strike against the fascist Axis powers *and* a winning strike to follow against the old familiar racist tyranny at home. Veterans-turned-activists stood literally at the forefront of the civil rights struggle risking their lives in confrontations with those white supremacists that tried to block their path to equality ("African American Veterans").

The background information for high school teachers mentions refusal by the University of Mississippi eight years after the Brown decision to admit "a black student" in the Kennedy years and how rioting white mobs on campus, re-

sponding to federal pressure to integrate, caused the deaths of two unspecified victims. The black student in question is not mentioned in this information by name, nor is his military service (110). He was James Meredith, a nine-year veteran of the United States Air Force (Nulton).

The teacher’s guide for the junior high level “I Have a Dream” lesson makes mention of other persecuted peoples in history, namely the Jews and the black population of South Africa who suffered under apartheid (237). The high school guide adds the caste systems of India and Japan. Further along in the Lesson 6 guide, a section on short speeches is introduced where students are called upon to talk about a person they respect. “Today I am going to talk about the person I respect”… reads the student book sentence, followed by five blank lines upon which the student may presumably describe any personality he or she desires, famous or otherwise. The teacher’s book singles out as examples the celebrated baseball hitter Ichiro Suzuki and the late female mountaineer Junko Tabei: two perfectly praiseworthy candidates (259-61). They are also exemplary, not surprisingly, for being safely non-controversial. (Although the lesson does leave open the door for names of controversial public figures.) The “dreams” of a sports hero or mountain climber are of a completely different order than King’s; they may seem misplaced, almost to the point of distraction, in a lesson devoted to a world-famous activist’s call for social justice.

Could the celebrated words to “I Have a Dream” possibly mean something to Japanese people in their own Japanese world, other than being gems on a string of sparkling English rhetoric useful for recitation contests or learning new vocabulary? The struggles of the Ainu, the Koreans, sufferers of Hansen disease, the atomic bomb victims (*hibakusha*) - all had spokespeople, as did most notably the outcast burakumin. The teacher’s manuals are barren of such names. Foreigners living in Japan whose racial features clearly mark them as ethnically non-Japanese, Brazilians in particular, have been denied service by businesses of various

kinds in a manner not unlike that observed in the American South toward blacks (Arudou). (“Japanese only” is a sign likely to be encountered in many small scale real estate offices.) Perhaps there is just not enough time to address these matters in a language lesson. The result, in that case, is a “lie of omission,” known in propaganda jargon as card-stacking (from “stacking the deck” in gambling), a universal trick commonly employed for minimizing or avoiding the embarrassments of a recent and turbulent past. Race, along with sex, religion and income disparity, has long been a subject best left untouched in the classroom, even in a society as conspicuously multi-ethnic and ‘open’ as that identified with the United States.

Skin Color and the Other: Missing Soldier as Missing Father

It is true that the average junior high school pupil may not have enough knowledge of history or current events to think beyond physical challenge as a test of courage or prowess, but it is worth mentioning that humanitarian Sawada Miki has been written up in Japan’s school texts for both elementary school (Monbukagakushou) and high school levels (*Polestar II*), the latter of which is another textbook for English learners. Sawada was a woman of strong Christian convictions, born into the Mitsubishi fortune and a life of extraordinary privilege, yet in the postwar chaos, with family coffers bare, exhibited an uncommon generosity and love toward “Amerasian” children, fathered by U.S. servicemen, and abandoned by their Japanese mothers who could not or would not raise them. Rejected by both Japanese and U.S. governments, these children were left to fend for themselves in Japan’s streets (Murata). Sawada’s brand of citizenship and social activism places her squarely in King’s ‘league.’ Approximately 2,000 children of as many as 10,000 “mixed blood” (*konketsuji*) born in the immediate postwar years had the good fortune of being nurtured by Sawada Miki in the special home she founded in Oiso, Kanagawa, named after Elizabeth Saunders, the first contributor of supporting

funds (Kagawa).

A text entitled *Watashitachi no Doutoku* published by Japan's Ministry of Education for "moral education" aimed at fifth and sixth-grade levels tells the story of Ai who writes in her diary about how Lian, a classmate from Vietnam, is being ignored by her classmates, a situation largely interpreted in Japanese social context as a form of bullying (*ijime*). Ai pities Lian for being unable to speak Japanese well, but also feels ashamed that she herself lacks the will to communicate with the friendless Lian. Ai writes in the next entry about how her father wants to "go home" – and together they go to Oiso and visit the Sawada Miki Memorial near the site of the Elizabeth Saunders Home. Ai learns for the first time that her father's father was an American serviceman. In those days just after the war "it was difficult for people of two different countries to get married," Ai writes, so even though her Japanese grandmother and American grandfather "loved each other," they "eventually would part." It is mentioned how the young mother was unable to look after Ai's father because of "illness," a morally palatable excuse, though reasons for rejecting children were varied, from economic reasons to fear of social stigmatization. Some children had been conceived out of rape. Ai, being an innocent child, does not address specific and unpleasant aspects of abandonment. "After that great war when Japan was in chaos," she states, "children like Father were born where marriage with foreigners couldn't take place, and many children were separated from their parents." The tale concludes with Ai surprised to hear her father relate a typical example of how he was bullied, getting his hair pulled because it was a different color – and being told to "go back to America." Sawada Miki would scold these misguided tormentors by reminding them that Amerasian children were children just like children anywhere else in the world – and they had done nothing to deserve the unkind treatment they were receiving. Thus, Ai is made to think again about Lian who, as it happens, her father remembers from having once visited Ai's class. Lian, he tells Ai, reminded him of how

it felt to be ostracized for a difference that couldn't be helped. "Ai, are you being nice to Lian?" he asks ("Ai no nikki").

The high school text primarily authored by Matsuzaka Hiroshi, Lesson 7 of *Polestar II* entitled "Sawada Miki – Mother of Two Thousand," covers the same moral turf as the elementary text, but this time as an English learning exercise; there are added details about Sawada Miki's life and how she herself was angrily accused of caring for "the children of the people who ruined" Japan. The mention of soldiers is unavoidable for obvious reasons, but leaps into specificity with the introduction of "a black boy called Mike" who the text claimed was for Sawada Miki "a case in particular [that] was never forgotten." Rather than illness as the reason for parents not being able to marry and raise their child, the problem was a homicide (of a fellow American) committed by the father. Despite his violent crime, he was a loyal husband who "wrote every week to Mike's mother" from prison. Sawada Miki personally visited the man where it is said he told her he really did once want to marry the mother, but that it was no use. In fact, through Sawada Miki's insistent intervention, father and son were able to meet again (105-10). The text's description of racism at that time in Japan is simple and direct, leaving room for fathoming between the lines the extent of the hurt. The final lines of the lesson are the words of Sawada Miki herself, echoing the message contained in the most famous lines of "I Have a Dream" :

> My whole life has been a journey in search of a place where people don't say cruel things about children of mixed parentage, nobody is stared at through the eyes of prejudice, and everybody can walk down the street with pride (110).

In this specific situation the textbook soldier is conspicuous in his absence, depicted as bringer of bad luck, irresponsible or worse. In fact, thousands

of American military families, presumably many stable ones, were physically present during this time, and showcased a lifestyle that would reignite Japan’s own consumerist soul. Soldiers touched by the same sense of mission and Christian charity that inspired Sawada Miki, also adopted mixed race children and would take them home to the U.S. for hopefully less trauma-ridden lives. Over 600 of the Elizabeth Saunders Home babies were later adopted by American families, though it is difficult to ascertain what percentage of them were military families stationed in Japan. Sawada Miki was particularly worried about the darker skinned children, doing her best to see that they spend their lives in the United States if at all possible, where she believed they would fare better than in a closed and xenophobic Japan still reeling from the defeat of war (Kato).

“Erasing” Soldiers: Historical Thinking beyond the Textbook

Textbooks as printed matter are the first colorless, low-key form of propaganda that a young person encounters. It is a chicken-or-egg question to ponder whether they reflect the general values of society or are themselves the instruments for molding those values. In truth, government, society and mass media coalesce into one great ‘textbook’ for any critical thinker to “read.” The teaching of history is not just about fostering informed citizenship, but a means of revealing patterns of national behavior held in common with other cultures and societies. Militarist Japan and the slaveholding Confederate States of America, for example, both fought and lost to the government of the United States with devastating results, producing blind spots and ghosts of all kinds, as fascinating as they are troubling.

The American soldier remains an all-purpose bogeyman in today’s Japan. His exterior is a mostly sunny one, though it is his darker self that attracts the public eye and makes the television news. His very presence is a direct consequence of Japan’s long years of flirting with imperial expansion and the “surprise”

attack on Pearl Harbor over seven decades ago. Today upwards of 50,000 enlisted personnel from the United States are stationed on numerous bases across the Japanese archipelago. On a national level there is more anxiety than joy over the matter, whether due to fears of American aircraft crashing into residential areas or the occasional rape or murder of a local by some wayward soldier or sailor. News of these failings feeds a notion that Japan would be an even safer country if only the Americans were gone. Despite the fact that statistically members of the American military stationed in Japan are overwhelmingly law-abiding and "safer" for Japan than even Japanese men (Stonehill), their image as a necessary evil for the sake of Japan's security feeds a longstanding sense of victimhood that is especially pronounced in Okinawa.

There are occasions when U.S. service personnel might have saved – or could have saved – a number of Japanese lives, though American military efforts for positive good are underreported, ignored or dismissed as propaganda. One case occurred in 2009 on board a Narita-bound United Airlines flight from Chicago with 300 aboard. An airman passenger noticed and videoed a severe fuel leak visible from his seat. He was eventually able to get the attention of the crew before the flight was too far over the ocean to turn back ("Kadena airman"). The episode did not get great press (although it should be noted pilots saw the indication of severe fuel loss on the instrument panel and stated they would have turned back anyway). In a more tragic instance, one of the survivors of the 1985 JAL 123 crash on a mountainside that killed 520 people in Gunma prefecture reported hearing helicopters flying over the jumbo jet's wreckage (Ochiai). They were Huey helicopters from Yokota Air Base and had arrived while there was still some daylight remaining in the early evening hours. The Americans, by some accounts, were first on the scene and were said to be preparing to conduct rescue operations, but were ordered by the Japanese government to stand down and let the national Self-Defense Force handle the situation; the SDF rescuers, having assumed no one

would be alive, did not arrive until the next morning. They were unable to operate in rugged terrain without sunlight. The survivor, one of four, remarked that those passengers who had not perished in the impact had been calling out for help. They were silent by dawn, having died in the night, presumably from shock and exposure (Ames). The reason for this horrific crash is beyond the scope of this paper, as is the conspiracy theory behind it, but the absence of American military assistance in this real life drama is puzzling given the cooperative spirit that infuses joint drills. Pretending not to require the benefits of experienced assistance from an enemy-turned-ally appears to have come at a high price indeed.

The past influences the present in a different way in the United States of America. A soldier can be long dead and yet live on in folklore or memorialized in statuary. A memorial, like an occupying army, can be similarly humiliating to a conquered people. In the case of the American South, the humiliation belongs both to the oppressed, African Americans, and the vanquished oppressor who nevertheless successfully clings to his culture, having lost all else. The myth of the Lost Cause was embraced by apologists of the Confederacy as a way of rationalizing the tragic conclusion of a perceived noble effort at promoting nationhood and a traditional way of life pursued at the expense of slaves. Once the first civil rights revolution of Reconstruction had failed to protect the rights of blacks, the United States reassessed its priorities and turned toward further development of the West and the building of an empire. A tone of reconciliation among whites in the North and South prevailed that failed to take into account the historical racial divides or the various African American points of view. Meanwhile, not only in the states of the old Confederacy, but all across the reunited republic, Confederate memorials were constructed in honor of fabled or unsung heroes and, some will argue, as a means of harassing the black population into accepting their subservient status. What, then, was the war about? Not slavery it would seem. The United States War

Department's 43-minute recruitment movie entitled *The Negro Soldier* (Capra 1944) includes a review of the history of African Americans taking up arms in patriotic causes from colonial times to World War I. Nowhere in that stirring recap of significant events is the existence of chattel slavery exposed, never mind its inextricable connection to the Civil War. For that matter, Disneyland's audio-animatronic Abraham Lincoln's "Great Moments" oratory, an attraction that opened in the Civil War centennial year of 1965, similarly makes no mention of slavery (Loewen 185).

Thanks to the efforts of King and others, as any schoolchild now knows, civil rights have progressed in the last half century for minorities of all kinds. Slavery is discussed openly and examined in detailed for the horrific institution that it was, while the reminders of the South's dark past in post-Obama America are set up as targets for elimination at a furious pace in a backlash against a feared new dawn of racist ideology.

The current assault on those Confederate monuments as oppressive symbols is a sympathetic response to the Charlottesville tragedy where a demonstrator favoring removal of a General Robert E. Lee statue from a local park was deliberately run over and killed by a speeding car with an avowed white supremacist at the wheel. Many others were seriously injured. Because of President Donald Trump's characterization of the monuments as "beautiful" and his implication that "both sides" were behaving badly in their manner of protest – the numerous local campaigns across the country to remove the monuments have taken on an anti-Trump message as well. Old arguments about slavery not being the true cause of the Civil War are revived in a desperate effort to stem the tide of vandalism to the statues, but the states' rights stance of these rationalizations are associated with ultra-conservative or libertarian viewpoints which the left and many conservatives as well find contemptible. Such assertions challenge the perception of the war as a humanitarian rescue mission for liberating millions from bondage.

Some on the left, for their part, would prefer to ignore how slaveholding border states remained in the Union and how the Emancipation Proclamation did nothing to free any slave living there. Those opposed to seeing the Confederate battle flag in public venues or any venues because of its association with white supremacists fail to note that the Stars and Stripes is also an important component of Ku Klux Klan regalia. After decades of civil rights struggle, political correctness penetrating the national dialog on social issues of all kinds, and the climax of Barack Obama being elected twice to the presidency as the nation’s first African American to hold that office, the ascendancy of Donald Trump fuels a profound sense of crisis for progressives. Where once in living memory the highlighting of American “greatness” necessitated the taboo of mentioning “slavery,” now it is “out of sight and out of mind” for the memorialized Confederate soldier – and any other historical markers deemed morally questionable because of the wronged ancestors of the newly empowered.

Skin Color and the Asian Enemy

Passages from “I Have a Dream” included in American history textbooks may sometimes not mention the places where King aims accusations at specific states such as Alabama and Mississippi (Loewen 233). *Crown*, on the other hand, does not hesitate to mention slavery or specific regions of the United States in its history outline; there are no risks involved in addressing them. White people, it is duly noted, have been very bad to black people, and it need not be stated that Japanese people are of neither color.

Nevertheless, ignored in the background information provided in either teacher’s guide to “I Have a Dream” is the manner non-white Japan encouraged black nationalists to stand up to white nations. The Pan-Africanist and sociologist W.E.B. Du Bois had been an outspoken cheerleader for Japan during its war with

Russia, and decades later wondered why the Chinese, akin in his mind to the "white folks' nigger" in America, were more outraged by the imperialist Japanese than they were with the more predatory and unrepentant whites of the British Empire. Didn't a shared racial background and similar culture count for something? Why did China not feel it was being liberated by Japan? China was being defended by the Allies, he would argue, because the Allies hated the Japanese, not out of any love for China itself (Kearney, "The Pro-Japanese Utterances of W.E.B. Du Bois"). Japan, for its part, called attention to the lynchings that had occurred in the U.S. over the decades as evidence of white America's evil nature (Kearney, *African American Views of the Japanese*, xviii). The reluctance on the part of high-profile African Americans to immediately identify a non-white ethnicity as an enemy was even more famously brought to the fore in the Vietnam era when anti-war celebrity boxer Mohammed Ali quipped: "No Viet Cong ever called me 'nigger'" (Loewen 247).

The propaganda value to the Japanese enemy of such race-based sympathy was not lost on the American authorities. From inside the F.B.I. there arose doubts as to the fighting efficacy of black soldiers when pitted against Japanese (Kearney, *African American Views*, xvii). Even prior to the attack on Pearl Harbor, a March on Washington Movement not unlike what would be the stage for King's speech, had been organized by labor activist A. Philip Randolph in 1941 for demanding black Americans be treated equally in the defense industry. Across either ocean there was a war being fought against fascism by American allies who hungered to be supplied. The Great Depression was coming to an end with the new economic opportunities afforded by this demand, and African Americans wanted their fair share of the pie. The march was called off when Randolph and President Franklin D. Roosevelt struck a compromise with Roosevelt issuing his Executive Order 8802. Although not an act of legislation, it did put in place mechanisms for dealing with grievances and can be viewed as being among the first victories

for 20th-century civil rights movement (Taylor). By mid-war the racist Chinese Exclusion Acts, launched late in the previous century, were repealed as an act of expressing solidarity with the Chinese people, but more importantly served as a preview of civil rights reforms to come. The *New Crown* textbook provides no photographic illustrations hinting at these compelling developments.

Instead, the civil rights movement of the 20th century in the United States is portrayed as a kind of *taningoto*, a struggle between black people and white people who collided long ago and an ocean away. Within that struggle emerged "I Have a Dream," a very fine and fascinating speech. Rosa Parks, too, and her refusal to give up her bus seat to a white passenger constitute a cathartically pleasing "speaking truth to power" story that could have been penned by a Hollywood scriptwriter. (It should be noted, however, that she was not the first to challenge this law.) The teacher's manual for Lesson 6 devotes detailed attention to Mrs. Parks. Lesson 12's teacher's manual even goes so far as discuss a similar incident in the 19th century that led to the landmark "separate but equal" *Plessy v. Ferguson* Supreme Court decision (1896). Homer Plessy, an "octoroon" and Creole who challenged the "whites only" rule in a first-class East Louisiana Railroad car, is mistakenly referred to by the female pronoun (*kanojo*), suggesting an angry-black-lady-on-public-transportation stereotype discoloring the textbook author's own grasp of events, no doubt thanks to the all-too-familiar Rosa Parks melodrama dominating the civil rights saga.

To be fair, the textbook does not completely ignore Malcolm X whose postage-stamp sized headshot can be found in the margin of one of the pages. It is a telling choice if the photo of his historic one-time meeting with King was an accessible alternative. In it the two rivals are shaking hands and smiling broadly. Instead, the photo selected shows Malcolm X pointing off into to the distance while angrily biting his lower lip. But, of course, the Malcolm X message with its own brand of racial superiority would run counter to the righteous poetry of civil

disobedience, the “tired seamstress” crusader and the bus boycott epic with its emotionally satisfying ending. In truth, Parks found King’s non-violent resistance inadequate and embraced Malcolm X’s advocacy of armament (Theoharis), another inconvenient twist that is sacrificed to preserve the story’s docile nobility.

The high school teacher’s manual openly encourages linkage of the King lesson with social studies class, though the subject is equally suited for a learning environment that seeks to cultivate historical thinking. Finding missing pieces of history in textbooks and other sources could be an engaging challenge, particularly when it comes to the impact of war on the peace that follows. In presenting the sequence of events leading up to the “I Have a Dream” speech, which means starting with the introduction of slavery to the English-speaking colonies in 1619, the teacher’s manual neither states why the British government imposed taxes on its North American subjects nor of how California became U.S. territory, the obvious preliminary step to becoming a state. The taxation issue, as any C student of American history would know, was all about how to pay for a drawn-out *war* with France, just ended, that doubled the British national debt (Tax History Museum). The manual correctly stresses how California was suddenly populated by gold-seekers and allowed admission to the Union as a free state on condition that fugitive slave laws were strictly enforced. This would placate slave states fearful of a growing majority of states prohibiting slavery. The Gold Rush began in January 1848. The very next month the Treaty of Guadalupe Hidalgo was signed, concluding a *war* with Mexico that resulted in the third largest territorial acquisition in U.S. history, which included California. It wouldn’t be taxing resources too severely to devote a few more molecules of ink to the mention of two historically significant wars that framed the course of events, yet they are altogether absent from the narrative.

The Vietnam War fares somewhat better, perhaps because there are millions still living who remember it when it was in the daily news, and because

it is on topic, having plainly involved an Asian country and a clash of races. King referred to "the madness in Vietnam" in what could be called his second most famous speech, though this fact is missing as well from student texts. Vietnam was a debacle for the U.S., but supplied "peace-loving" Japan, host to U.S. military bases, with a welcome economic boost for its so-called miracle years of the 1960s. Despite this, Japanese intellectuals from both the left and right saw mirrored in Vietnam a quagmire not unlike their own undeclared war in China three decades earlier (Havens 5).

On April 30, 1967, at Riverside Church, New York, King stated in his speech entitled "Why I am Opposed to the War in Vietnam":

> … we have repeatedly faced with a cruel irony of watching Negro and white boys on TV screens as they kill and die together for a nation that has been unable to seat them together in the same school room. So we watch them in brutal solidarity, burning the huts of a poor village. But we realize that they would hardly live on the same block in Chicago or Atlanta. Now, I could not be silent in the face of such manipulation of the poor.

To King, civil rights activism and peace activism were part of the same movement. The extraordinary cost of war was stealing public money that could be invested in opportunity for ending poverty, he argued, and waging war was obviously a grave contradiction to his non-violent Christian convictions. King went as far as accuse the United States government of supporting a regime of brutes that included the likes of Air Vice Marshal Nguyen Cao Ky, a confessed admirer of Hitler. King continues:

> I can hear God saying to America, 'You're too arrogant! And if you

> don't change your ways, I will rise up and break the backbone of your power, and I'll place it in the hands of a nation that doesn't even know my name. Be still and know that I'm God.'

It should be noted that American history textbooks regularly fail to mention this speech as well (Loewen 247).

One of the photo illustrations in the *Crown* textbook Lesson 12 is that of King shaking hands with President Lyndon Johnson on July 2, 1964, moments after the President had signed the Civil Rights Act. The subsequent articulation of an anti-war stance jeopardized his relationship with Johnson and with other erstwhile mainstream supporters. To have taken this risk, it is argued, King moved ever closer toward sealing his fate (Scruggs). To its credit, the high school manual devotes several lines to King's anti-war stance and the price he paid for it, but why the Vietnam War is missing from the student text chronology where instead there is blank space we can only speculate.

Clearly, therefore, while the "I Have a Dream" speech in textbooks for English language learning in Japan's schools may be useful for recitation, the study of rhetoric and acquiring a high-level vocabulary, as history the speech in the form presented is mired in preconceptions and an altogether avoidable superficiality. The omission of World War II as a factor that shaped civilian society in America well into the postwar period needs to be addressed and corrected. American educators, too, have found it difficult to face domestic issues of slavery and race over the generations, but where these unsavory topics connected with wars ending in "victory" there were glimmers of patriotic pride to balance the shame. Japanese wartime propagandists were well aware of how race could impact battle morale to Japan's advantage, yet over seven decades beyond the bitterness of defeat, textbook writers seem unaware or reluctant to explore this important compo-

nent of the civil rights story. Hopefully, in future *Crown* editions World War II will be properly acknowledged as a major contributor to the momentum behind the most admired and eloquent call for racial healing in the American language.

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