

IN F E

THE UNITED STATES OF AMERICA, et al

-vs -

ARIKI, Sadao, et al

SWORN DEPOSITION (translation)

Deponent: YOSHIDA, Kumaji

Having first duly sworn an oath as on the attached sheet and in accordance with the procedure followed in my country I hereby depose as follows:

The deponent, after graduating from the College of Literature of the Tokyo Imperial University, majoring in philosophy in the 33rd year of Meiji (1900) gave lectures on ethics and pedagogy at the Tokyo University and elsewhere while doing graduate study on "moral education" in the graduate school. In April of the following year I was appointed by the Education Ministry to the committee for preparing text books for primary school use on morals and I devoted myself to the task. In the 37th year of Meiji (Ta: 1904) said text book on morals having been completed was put to use in all parts of Japan as the standard text book and the deponent was ordered to go to America and Europe to study ethics and pedagogy. After returning home from abroad in the 40th year of Meiji (Ta: 1907) I lectured on ethics and pedagogy at the Tokyo Women's Higher Normal School, the Tokyo Higher Normal School, and at the Tokyo Imperial University.

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In the 45th year of Meiji (Mn: 1912) after receiving a doctorate of literature degree for my thesis "Kant and the Theory of Moral Teaching Prior to Kant" I gained the chair of pedagogy as a full time professor at the Tokyo Imperial University. I retired in the 8th year of Showa (1934) in accordance with the age limit action. During that time, when the investigation committee for governmental books was established in the Education Ministry in the 71st year of Meiji (Mn: 1908) I was appointed to the committee as a member of its First Division (Morals). At the same time I was made a member of the Committee for drafting text books on morals and was engaged in the revision of the primary school text book on morals. Later when the said committee was abolished and the committee on text books was established I was appointed to it and remained in office until the said committee was dissolved in the 20th year of Showa (Mn: 1945). Further, I visited the United States of America in the autumn of the 2nd year of Taisho (Mn: 1913) and went across to Europe in the spring of the following year and inspected the educational conditions in these countries. I returned home in the autumn of the same year. After my retirement from age limitation I gave lectures on ethics and pedagogy at the Tokyo University and others until the termination of the war.

1. History of the Educational System in Japan

The Department of Education was established in the fourth year of Meiji (Mn: 1871) to control educational administration throughout Japan but the actual establishment of our educational plan began with the enactment of the "Educational System" in the fifth year of Meiji (1872). This "Educational

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"System" was the foundation of the educational system of the new Japan, and its spirit has since been handed down unchanged throughout the Meiji, Taisho and Showa eras.

Educational policy of the "Educational System" is most clearly indicated in the Decree on the Introduction of the Educational System (Ref No. 1) which was issued in the same year by the DAJOKIN (The predecessor of the present cabinet). The purport of the said Decree lay in giving equal opportunity of education to all the people. It states that education is not, as in the feudal ages, to be enjoyed only by the people of the "samurai" class and higher but by all classes including "peers, gentry, military, agricultural, industrial and mercantile classes and even the poorer sex," in hopes thereby that "not a single illiterate family remains in a village and not a single illiterate person in a family."

For the general plan of the "Educational System" the French educational administrative system seems to have been largely depended upon for references (Reference No. 2). However, unlike the French way of differentiating primary and higher education as entirely different systems of education having no mutual connection, our "Educational System" stipulated that all children from every social class should be admitted into the primary school and the superior students among them to be advanced into the Middle Schools and on into the Colleges and the Universities. This was a very democratic system of education and was much like that employed in the United States.

In the way of curricula too it seems that they were formed much after those offered in the United States. In summary, the opening of the primary and middle schools and colleges to the whole nation was without parallel in Europe at that time. The basic deviation from the principle held in the United States was the uniform national control system, under which the entire country was divided into eight college districts, each of which was sub-divided into middle school districts, and then into primary school districts, all under the control of the central government under the Education Ministry. It also held to a general uniformity of curricula throughout the country. This is apparently an influence of the French system.

In the 19th year of Meiji (1886) Education Minister MORI, Arimori executed an overall reform in the above primary-middle school-college system as well as in the normal school system. Yet the principles of equal educational opportunity and centralized uniform education referred to above were never changed. (Reference No. 5) Education Minister MORI put much weight on the normal schools. He added military training to its curriculum, but his intention does not seem to have been to inspire militarism but in giving proper disciplinary training to the people. The fact that he held "bonign goodness", "faith-inspiring love" and "trust-inspiring dignity", as three basic virtues to be aimed at by normal school education is proof of this. He was an admirer of Western Civilization who advocated, in the early year of Meiji, the abolition of the sword-wearing custom, and also the adoption of English as the national language. It is said that he married his wife only after exchanging a contract of mutual love. This may well inform us of

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the general trend of his thought

Article I of the Primary School Ordinance of the 23rd year of Meiji (1890) says: "The principal aim of the primary school is to give the children, while paying attention to their physical development, a fundamental education of morals and citizenship as well as teaching them general knowledge and skills necessary in their daily life." This was the stipulated aim for the general education of the Japanese people and remained unchanged despite frequent revisions of the Primary School Ordinance until it was finally revised in the 16th year of Showa (Ta: 1941) with the National Grammar School Ordinance. In this fact we can see the constancy of our educational policy for the public at large throughout the eras of Meiji, Taisho and Showa. Although the Primary School and the Middle School Ordinances were revised in the 30's of Meiji (Ta: 1900's) the Girls' High School Ordinance was created about the same time. The policy and purport of these were almost the same as those found in the Ordinances of the 19th year of Meiji (Ta: 1886) holding to the principle of equal educational opportunity and centralized control. (Reference No. 4). The Education Ministry successively issued amendments to the Ordinances for Primary, Middle and Higher schools and then the University starting from the 7th year of Taisho (Ta: 1913) basing the amendments on reports made by the Extraordinary Educational Conference which convened in the 6th year of Taisho (1917) for the purpose of discussing the educational system at large. No marked change however was made then except with the Higher School System. Only more emphasis was placed on the educational policy, on the importance of "cultivation of nationalism".

The newly adopted seven-year Higher School system as the basic principle of higher general education was like the French lycée and the German gymnasium system. But the point that it admitted graduates of primary and middle schools and did not establish any special preparatory courses to shutting out outside applicants was entirely in line with the democratic principle of equal opportunity and quite differed from the aristocratic exclusiveness of higher education in Germany and France. For education in the middle school and the girls' high school only a very general stipulation was made, saying that it aimed in giving higher general education. By "common education" was meant education in the primary schools, "giving a profound and refined higher general education" only was what was said of the purpose of High School education.

All these facts testify to the constancy as well as the peaceful and cultural character of the education policy for schools of new Japan. The essentials of "the Imperial Rescript on Education" which was promulgated in the 23rd year of Meiji (Th: 1890) are not different in spirit from the above.

The Educational Investigation Council that was established in the 12th year of Showa (1937) examined and discussed as the Extraordinary Educational Council had done, the educational system in general and continued its work for several years. And according to the reports made by the same Council, the Education Ministry made revisions in each of the School Ordinances. These revisions were more concerned with the import of the

education than with the educational system, and required the aim of each school to be based upon "Kokoku No Michi" (Ta: The Way of Imperial Japan) (Morality of the Japanese Empire). Concerning the meaning of the term "Kokoku No Michi" some of the extreme Japanese "spiritual nationalists" interpreted it as an egoistic and exclusive Nipponism. But in the Regulations for Application in the Primary School Ordinance it was defined clearly that "Kokoku No Michi" signified the way shown in the "Imperial Rescript on Education". Only, it must be admitted that in the curricula for the middle, higher and normal schools hastily laid down by the Education Ministry in conformity with the above revisions and in the national text books compiled by the Education Ministry, there seems to have been some material included based upon the opinions of the extreme Nipponists.

II. Foundation of Japanese Moral Education

At the time of the establishment of the Education Ministry in the 4th year of Meiji (Ta: 1871) there was what was called the Jingi-Sho (Ta: Department of Divine Worship) which took charge in the supervision of the people's spiritual life. In order to propagate the Great Way of the Gods and to cultivate in the people respect for the Emperor and reverence toward the Gods, the Jingi-Sho divided the whole country into parishes, or teaching districts, and had Shinto and Buddhist priests act as leaders of the people's spiritual education. In the 5th year of Meiji (1872) the name of the Jingi-Sho was changed to Kyobu-Sho and after the introduction of the "Educational System" it was incorporated into Education Ministry.

Educational affairs since then have come solely under the supervision of the Education Ministry. Even then the policy of the Education Ministry

did not make even a slight change in the essentials of the "Educational System". The "Educational System" prescribed in the curricula of the primary and middle schools was a "moral training" course for moral education. The primary school manual interpreted this to be as "teaching of manners" and as for the course for the lower reference book classes it mentioned "Book for Children's Education" (Ta: Domo-Kyoso) which was a translation of Chambers' "Moral Class Book" and for the higher classes. "Education on the Rewards of Virtue" (Ta: Kenzen Kumao) a translation of an European ethics book. This fact leads us to conclude that our moral education policy of this period was based mainly upon European-American ethical theories.

Around the 10th year of Meiji (Ta: 1877) arguments for the revival of moral teaching based on "loyalty, filial piety, benevolence and righteousness" arose and the Education Ministry compiled and published the "Primary School Moral Teachings (Shogaku Shushin Kun) in the 13th year of Meiji (1880). The main purport of it was to teach fundamental ethical principles based upon the virtues of loyalty, filial piety, benevolence and righteousness (Reference No. 1). In the following year (14th) (Ta: 1881) the revision of the manuals for the primary and the middle school curricula was made and deference for the moral teaching of loyalty, filial piety, benevolence and righteousness was encouraged therein. In December of the 15th year of Meiji (Ta: 1882) the Imperial Household Ministry published and distributed "Principal Items for the beginning course in Education" which gave expositions on the twenty basic virtues of filial obedience, loyalty, amiability, friendship, faith, studiousness, aspiration, sincerity, benevolence, courtesy, plain living, perseverance,

constancy, integrity, intelligence, courage, fairness, magnanimity, just judgment and diligence. Around the 20th year of Meiji (Tn: 1887) when revival movements for Shintoism, Confucianism and Buddhism became active, Western thought founded upon the idea of liberalism and equality had already become fairly familiar in the country, arousing as a consequence a confusion in the world of thought. In line with the establishment of an "Imperially Granted National Parliamentarianism" following the promulgation of the Constitution" in the 22nd year of Meiji (Tn: 1889) voices for the establishment of a definite plan for moral education became loud. It finally resulted in the promulgation of the "Imperial Rescript on Education" in the 23rd year of Meiji (1890). Since then, the policy of moral education in our country which became established has been constant throughout the Taisho and the Showa eras. It must, therefore, be said that moral education in new Japan has been conducted always in compliance with the Imperial wish expressed in the Imperial Rescript on Education.

The Imperial Rescript on Education requires the cultivation of such virtues as loyalty, filial piety, friendship, harmony, trust, moderation, benevolence, pursuance of learning and arts, development of intellectual faculties, perfection of moral powers, consideration for public good and common interests, respect for the constitution and the laws and adherence to moral courage and sense of public duty. It instructs us that the support and maintenance of the prosperity of the Imperial Throne is by the practice of these virtues and is the true way and duty of the subjects of Japan. Since the 23rd year of Meiji (Tn: 1890) the text books on morals in the primary school

were devoted to instructions on these virtues and reportedly given in each grade (Reference No. 2). However, the pedagogy of Herbert, which was popular in the Japanese educational world at that time, put emphasis on "interest" and advocated a method where interests were held the most important so that biographies of exemplary personages were to be selected as the main teaching material. Accordingly it considered the above way of impersonal discourses on virtues uneducational. At that time an opinion for the nationalization of primary school text books arose in both the Upper and Lower Houses. A bill for the purpose was presented several times and was passed. The Education Ministry thereupon established a commission and set about in the 33rd year of Meiji (Tn: 1900) the compilation of morals text books for primary school use and upon completion of the work in the 37th year of Meiji (Tn: 1904) had them put to use throughout the country. They were of such a nature as to realize in the primary school children the essentials of the Imperial Rescript on Education by degrees in step with the development of their psychology and living conditions (Reference No. 3).

Regarding the said text books on morals two entirely opposite sets of criticisms arose. One was that they made too much emphasis of loyalty and filial piety and the other was that it made too little of them. In the 71st year of Meiji (1908) the government established an Investigation Commission for government supervised school text books and started in the revision of primary school text books on morals. The main points of revision at this time were: 1. The abstract expositions for the 3rd and the 4th grades of the Higher Primary School Course, on the theoretical ethical duties such

as the "duties to one's family", "to oneself", "to other people" and "to the nation and society" were replaced by concrete descriptions of practical morals of the same kind as those given for the other grades and 2. The addition of somewhat detailed descriptions of the essentials of vocational morals in the text book for the 3rd grade of the higher primary course. Although every volume underwent revision for the sake of more emphasis on "national morality" obedient compliance with the spirit of the Imperial Rescript on Education was unchangeably held as the fundamental aim. Revisions took place from time to time after this and in the Taisho era full time compilers were created in the Education Ministry to be engaged in the work of text book compilation. Their compiled drafts were submitted to the comment and decision of the Text-book Investigation Commission. Yet in the traditional policy of our moral education no change was made. Only it must be noted that more attention came to be called forth from about the 6th or 7th year of Showa (Ta: 1931 or 32) in the "cultivation of national consciousness" as a counter measure against the problem of student thinking centering around Marxism. But this chiefly concerned moral education in the middle and higher schools.

The abstract "to inculcate the basic ethical principles" had been the only definition long in use as the aim of the middle school morals course, until the publication of the "Basic Teaching Plan for the Middle School Course" under an Education Ministry Ordinance. In the 34th year of Meiji (1911) which stipulated that in the morals course in the lower grades basic principles of practical ethics should be taught and in the highest two

grades the general outline of ethics (Reference No. 4) Towards the end of the Meiji Era criticism was raised against the plan as being too much given to intellectualism and abstract theorizing. Accordingly the plan was abolished and practical ethics came to be taught in the higher grades too. But the aim of the middle school morals course at that time was stipulated to be the inculcation of cardinal ethical principles according to the "Imperial Rescript on Education." The introduction of the idea of the Kokoku No Ichi (The Way of Imperial Japan) into the general aim as well as into the basic plan of the morals course of the middle school education dates back ^{to} only after the 18th year of Showa (The: 1943) and therefore is of quite a recent matter. In summary, the primary aim of moral education in Japan was from the 23rd year of Meiji (The: 1890) based solely on the realization of the essentials of ethics expounded in the "Imperial Rescript on Education".

III. The Essential Character of Japanese Moral Education

I have explained that the moral education of the new Japan after the 23rd year of Meiji (The: 1890) had for its foundation the "Imperial Rescript on Education". It is characterized in its fundamental spirit by a concrete fusion of Oriental and Occidental moral ideas, adapted to the actual circumstances of the Japanese people. At the time of the Meiji Restoration the Emperor Meiji formulated the national policy in five articles. In Article I of which there is: "Deliberative assemblies shall be established and all measures of government shall be decided by public opinion", evidently expresses the Emperor's idea that Japan should adopt a constitutional form of government following the ways of the Western countries. Another Article says: "Uncivilized customs of former times shall be broken through and everything shall be based

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upon the just and equitable principles of Nature" and should be interpreted as the Imperial wish that his subjects should break down all evil customs coming down from the feudal ages and should conform with the great way which is common to all the nations of the world. This Imperial wish is clearly shown in the Imperial Letter issued at the same time with the above Imperial Covenant. We further understand by "Knowledge shall be sought for throughout the world so that the welfare of the Empire may be prompted", the Emperor showed the basic principle of education and moral teaching in the new Japan. It was according to this national policy that the school education in our country since the enactment of the "Educational System" in the 5th year of Meiji (Tn: 1872) has chiefly been directed towards the introduction and acquisition of Western culture and civilization. I have already referred to the fact that the Education Ministry in consideration of the subsequent reactionary criticisms about the negligence of traditional ideals and good customs of the country came to emphasize, after the 13th year of Meiji (Tn: 1880) moral education based on the virtues of loyalty, filial piety, benevolence and righteousness. But, during the second decade of the Meiji era (1878-87) the Western idea of liberty and equality, both in the political and moral field held sway over the social tendency as well as the trend of thought of Japan of the time.

Around the 20th year of Meiji (Tn: 1887) the struggle between nationalism and western ways grew acute and the people in general felt at a loss which way to turn. National political opinion was settled by the promulgation of the Imperially Granted National Constitution in the 22nd year of Meiji (Tn: 1889) but confusion of thought still continued until the "Imperial

Rescript on Education was given in order to clarify the policy ^{of} our moral education, and to give solution and guidance to this thought confusion. This "Imperial Rescript" therefore, may be adequately regarded as the "Imperially Granted Constitution" in the world of thought. YOSHIKAWA, Kensci, Education Minister at that time, on returning to his official residence after the ceremony of receiving the above mentioned Imperial Rescript, wrote down his impressions of the occasion. In this document there is a passage to the following effect:

"The Government decides the outward form and education the inner matter. A complete harmony of outward form and inward matter alone can attain perfection." This reveals his understanding of the relationship between the Imperial Rescript and the Imperially Granted National Constitution and served to support our view that the "Imperial Rescript on Education" is like the Imperially Granted National Constitution, a concrete embodiment of moral purpose of the world's just and equitable way adapted to the special character of the national polity of Japan.

The moral teaching shown in the Imperial Rescript on Education is "the source of our education" based upon "the glory of the fundamental character of our Empire". It lays its foundation on the Confucian family system which has long been followed in our country but widely takes in Western ethical ideas for defining one's moral attitude towards other people, towards oneself, and towards the country and society at large. It mentions filial piety, brotherly love and harmony as the fundamentals of ethics, family ethics and faith and benevolence as altruistic virtues. As moral duties to

oneself it urges the development of one's intellectual faculties and perfection of one's moral powers which are to be realized through diligent cultivation of learning and of the arts. It also teaches that we should bear ourselves in modesty and moderation. Moral obligations towards the country and community, it instructs, consist in devotion to public good and common interests, respectful observance of the Constitution and the laws and the resolution to offer ^{at} a time of emergency oneself courageously to the State. The Rescript concludes that all these constitute the duty of every Japanese who can by observing it contribute to the everlasting prosperity of our Imperial Throne and our Japanese Empire. All these above mentioned virtues agree, in general spirit, with the main principles maintained in the moral courses given in France, and also with the theory of Duty held in most books on western ethics.

Thus, the essential character of Japanese moral education, which is based upon the Imperial Rescript on Education, is peaceful and cultural, and is neither militaristic nor aggressive. The Rescript's reference to courage and self offering as virtues in emergencies seems to have come from the fact that the rights and duties of national defense, which had been the exclusive privilege of the military class in the feudal ages, came to be shared with the legislation of the Conscription Law in the 5th year of Meiji (1872) uniformly by the people at large. In consideration of the fact that there are teachings in "patriotism" in the western countries, this single passage in the Rescript should not be taken as indicative of militarism and aggressiveness maintained as a policy. The misunderstanding about

the military and aggressive character of our education and national teaching must date only after military training was assigned in the curricula of the government schools, and only especially after military men in active service were sent to these schools to take charge of the student training and discipline. It is true that after the 14th year of Taisho (1925) these assigned officers gave military training in public schools. But the law stipulates that the assigned officers should train the students under the directions of the school principals. In the following year, 15th of Taisho (Ta: 1926) the Youth Training School was instituted to give military training to young workers in general. In the 10th year of Showa (1935) it was combined with the Technical Continuation School and came to be called the Youth School (Ta: Seinen Gakko) (Ta: Jitsugyo Noshu Gakko). In the 13th year of Showa (1938) that is, the year after outbreak of the China Incident in the 12th year of Showa (Ta: 1937) the Youth School course was made compulsory for all young men as a means of giving them military training. This measure however was limited only to the Youth School, no change being made in the educational and moral training policy of other schools. Only, after legislation in the 16th year of Showa (Ta: 1941) of the National School Ordinance was it decided that the aim of school education should comply with the "Way of Imperial Japan (Ta: Kokoku No Michi)". It is my firm belief that, the fact that militarism and aggressiveness was not included in the moral education in our general schools is quite clear by looking at the laws. The quick spread of democratic ideas and peaceful spirit in all parts of Japan since the termination of the war has been a good proof for the fact of absence of such militant tendencies

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in the traditional moral education in our country.

One of the special characteristics of Japanese moral education is its mental attitude toward religion. I have mentioned above that, at the time of the Meiji Restoration, the "Kannagara No Michi (Tn: the way in conformity with the will of the gods)" was encouraged by the Department of Divine Worship (Tn: Jingi Sho). But school education since the introduction of the "Educational System" in the 5th year of Meiji (Tn: 1872) conducted moral and ethical teachings with no special religious or sectarian preferences. This is the reason for our school education having often been criticized as being anti-religious. The amended educational ordinances issued in the fourth decade of the Meiji Era (Tn: 1877-1906) prohibited all religious rites and ceremonies in the public schools. Religious freedom is clearly acknowledged in the Imperially Granted National Constitution. It is therefore self evident that our moral education which urges respect for the Constitution and law can not be of an anti-religious character. Freedom of faith is a matter of individual concern. The public schools give instructions only in the general and common duties of the Japanese people. The likes of compelling students and school children to worship before Shinto shrines was no more than a temporary phenomenon accompanying the emergency period subsequent to the Manchurian and China Incidents. However, there are religious as well as ethical sides in the worship of gods and spirits of ancestors, also that the encouragement from the ethical point of view of such worship is not totally absent in our morals text books either. But the fact that the moral education in our country highly respects the freedom of religion, and stands neutral toward

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all religions can be clearly seen in the fair treatment of students in the public schools regardless of their religious denominations.

OATH

In accordance with my conscience I swear to tell the whole truth withholding nothing and adding nothing.

YOSHIDA, Kumaji (seal)

On this 18th day of January 1947

at Yamagata Prefecture

Higashi Sumitama Gun, Nakagawa-cho

DEPONENT Y. SHIDA, Kumaji (seal)

I, YAMADA, Hanzo, hereby certify that the above statement was sworn to by the Deponent who affixed his signature and seal thereto in the presence of this witness.

On the same date at

Witness (signed) YAMADA, Hanzo (seal)

K O T F E

SWORN DEPOSITION

Deponent: YOSHIDA, Kumaji

Having first duly sworn an oath as on attached sheet and in accordance with the procedure followed in my country I hereby depose as follows:

TRANSLATION CERTIFICATE

I, Yukio Kawamoto, of the Defense Language Branch, hereby certify that the foregoing translation described in the above certificate is to the best of my knowledge and belief a correct translation and is as near as possible to the meaning of the original document.

/s/ Yukio Kawamoto
Yukio Kawamoto

Tokyo, Japan

Date 26 Feb 47

"Sworn Deposition of YOSHIDA, Kumaji"

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Data

On Educational Principles

(1) The Cabinet proclamation in the 5th year of Meiji (1872).

It is because one attends to one's moral culture, adds to one's stock of knowledge, ~~and attains~~ ^{develops} ~~great skill~~ ⁱⁿ one's talents and ^{makes} accomplishments, that one can succeed in life, make a fortune and ~~do~~ ^{prosper} ~~good~~ in business, thereby making one's name. To attend to one's moral culture, add to one's stock of knowledge, ~~and attain~~ ^{develop} ~~great skill~~ in one's talent and make accomplishments, there is no other royal ~~way~~ ^{road} but education, which has necessitated ~~a school institution.~~ ^{the establishment of institutions of learning.} ~~to institute the institution of schools.~~

Of all the ~~of all the~~ ^{the} ~~subjects~~ ^{subjects} with which one may have contact, ~~one goes through,~~ such as ~~not to speak of~~ reading,

writing and arithmetic, military arts, official work, agriculture, commerce and all other arts and crafts, as well as law, politics, astronomy, medical science etc., ^{they} cannot but ~~depend~~ ^{rely} upon education. Under these

circumstances, education is compared to a basis for establishing oneself in the world, upon which one can afterwards succeed in life, make a fortune and do ^{well in} ~~a good~~ business. ^{Hence,} How one can ~~do~~ ^{do} well without education?

It is really due to illiteracy ~~at all~~ that one ^{may be forced to} ~~must~~ live such an unfortunate life as ^{who has been} one ~~is~~ reduced to beggary, faced ^{with} ~~the~~ starvation, ^{and} ~~leads~~ ^{the} ~~to~~ ^{of} ruin ~~one's~~ family, ^{as well as personal degradation.} ~~and degrades oneself.~~

Many years have elapsed since school ~~institutions~~ ^{were} ~~was~~ established, but it is very regrettable that there are a number of those who

are of ^{the} opinion that education is
 necessary ^{only for those of} ~~to persons above the~~
^{class and above,}
 "samurai" (~~military~~), but not to
 farmers, industrial workers, merchants
 and especially to females. This
 is because they ^{do not really} ~~cannot truly~~
 understand the ^{true} ~~real~~ object of
 education. ^{again,} ~~On the other hand,~~

there are ^{those} ~~quite a number of~~
~~not a few~~ persons
 who ^{even} ~~though they~~ ^{rarely} ~~are~~ ^{among} ~~educators~~
 the samurai and higher classes,
 and would ~~dare~~ ^{more or less,} ~~to say~~ that they are learning
 only ^{for the sake} ~~in~~ ~~favours~~ of the state. ~~But~~
 reality ^{is} ~~is~~ they do not ^{realize} ~~know~~ that
~~education~~ ^{learning} is a basis for establishing
 themselves in the world, ~~and~~
~~strain~~ as it were, ^{"strain} ~~at~~ ^{at a goat"}

They are occupied merely with memorizing and reciting texts and

and swallow a camel," only

~~adhering to such trifling matters~~

~~as to recite phrases and sentences, or~~

indulging in academic controversies,

what they argue

the theories of which may appear to be noble, but ^{and advanced} they are quite incapable

of putting ^{those ideas} ~~them~~ into practice. ~~It is not~~ almost

possible to put ~~them~~ ^{it} into practice. This is because ~~such~~ ^{it} is

a long-established custom, ~~and~~ culture ^{is yet to be} is not spread, ~~as yet~~, and moreover

there are many who are not

skilful in their talent and accomplishments ²¹

so that they are

poor, become bankrupt ~~and~~

lead to ruin their own

families. From this point

of view, one must learn ^{diligently,} ~~hardly,~~

and this, without misunderstanding
the real object of education.

Now the Education Ministry has
established an educational system
and will revise (from time to time)
education regulations, and promulgate
them ↙

It is hoped, therefore,
that ^{henceforth} ~~from now~~ ^{the} general public
(peers, "samurai", farmers,
industrial workers and merchants,
as well as females) should endeavour
not to leave any one uneducated.

~~On the other hand,~~ any guardians
~~therefore,~~ ^{too,} ^{foregoing}
of children, comprehending its purport,
should bring up those with tender
care, and ^{their school attendance should be made} ~~make them attend school~~

compulsory.
~~compulsory~~. (While the attendance of
 children at schools of higher grade
 is left to their discretion, according to
 their talent, ^{be they} ~~be they~~ ^{males}
 or females, ^{their attendance} ~~should attend~~ ~~compulsorily~~
^{be made compulsory} at
 a primary school; otherwise their
 guardians are held responsible for
 it).

It has long been misunderstood
 that education be given to persons only
 for those who belong to ^{class and above, and the} ~~alone~~ "samurai" ^{in favour of} ~~the~~ ^{state}
 the state, and that their school expenses
 as well as other ^{items of} food and clothing
~~was~~ be disbursed by the government;
~~and~~ ^{it were} that, if otherwise, they may
 not attend school ^{at all}. In view of such
 a practice, ~~of this~~, there were not a few

that they are doing it

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children who grew desperate. Nothing is more imprudent than this. Such being the case, the general public ^{is} ~~are~~ advised to remove such misunderstanding in future, and should ^{earnestly} devote themselves to education.

The governors are herewith requested that the purport of this proclamation should thoroughly be made known with annotation to the general public, and that every effort be made for the ^{diffusion} ~~popularization~~ of education, in accordance with the regulation of the Ministry of Education.

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July in the 5th Year of Meiji (1872)

The Cabinet.

Translated by HIZAKI

Contents of

Elementary Moral Admonition Primary School Lessons

The first book,

1st, Learning.

2nd, Living.

3rd, Aspiration.

4th, Moral culture.

The second volume.

5th, Intellectual culture.

6th, Fulfil duty,
Culture of Practical wisdom sense.

7th, Home code of conduct.

8th, Association.

Contents of

Primary School Text Book on Ethics.

I. Revised ^{Primary School} ~~Elementary~~ Moral ^{Education} ~~Adomention~~ _{culture}.

by NAITO, Chiso

Published in August, 1893.

Book for ordinary ^{Primary School} course pupils.

Volume 1.	Volume 2.	Volume 3.	Volume 4.
1. Filial piety	1. Loyalty and filial piety	1. National polity	1. National polity
2. Friendship	2. Filial piety	2. Filial piety and brotherly love	2. Filial piety and brotherly love
3. Sincerity	3. Friendship	3. Obedience	3. Obedience
4. Propriety	4. Sincerity	4. Sincerity	4. Sincerity

5. Reverence	5. Propriety	5. Propriety	5. Propriety
6. Modesty	6. Modesty	6. Modesty	6. Modesty
7. Benevolence	7. Benevolence	7. Benevolence	7. Benevolence
8. Diligence	8. Diligence	8. Diligence	8. Diligence
9. Loyalty	9. National polity	9. Heroism	9. Heroism
		10. National duty	10. National duty

Book for higher ^{Primary school} course pupils

Volume 1.	Volume 2.	Volume 3.	Volume 4.
1. Loyalty and filial piety	1. Loyalty and filial piety	1. Loyalty and filial piety	1. Loyalty and filial piety
2. Friendship	2. Friendship	2. Friendship	2. Friendship
3. Fidelity	3. Fidelity	3. Fidelity	3. Fidelity

4. Propriety	4. Faithfulness	4. Faithfulness	4. Faithfulness
5. Discretion	5. Propriety	5. Propriety	5. Propriety
6. Probity	6. Discretion	6. Discretion	6. Discretion
7. Obedience	7. Obedience	7. Obedience	7. Obedience
8. Diligence	8. Diligence	8. Diligence	8. Diligence
9. Frugality	9. Frugality	9. Frugality	9. Frugality
10. Benevolence	10. Benevolence	10. Benevolence	10. Benevolence
11. Heroism	11. Heroism	11. ^{for} common good	11. Common good
	12. National polity	12. National polity	12. National polity
	13. National duty	13. National duty	13. National duty

A list of contents of ^{the} state text-books on ethics

(Part 1)

Contents of ordinary primary
school text-book on ethics.

School year Lesson	1st year,	2nd year,	3rd year,	4th year,
1. School,	Parent and Child.	Her Majesty the Empress.	The Empire of Japan.	
2. Teacher.	Mother.	Loyalty.	The Empire of Japan (continued).	
3. Posture.	Father.	Ancestors.	Patriotism.	
4. Orderliness.	Self-reliance Own affair.	Filial piety.	Loyalty.	
5. Punctuality.	Teacher.	Diligence.	Loyalty (continued).	
6. Study.	(Respect for the) aged.	Learning.	Filial piety.	

7. Class room and play ground.	Brother and sister.	Self-reliance self-support	Brother and sister.
8. Play.	Diet.	Perseverance.	Co-operation.
9. Father and mother.	Cleanliness.	Courage.	Diligence.
10. Filial piety.	Honesty.	Keep composure. Presence of mind	Set value ^{the} of time.
11. Brother and sister.	Orderliness Put things in long order	Get ^{ting} over a difficulty.	Have strong maintain will strongly.
12. Happiness of home.	Usage of words Expression.	Honesty.	Courage.
13. Friends.	Promises Engagement	^{Commit} (Conduct) no act Conscience pricks _{against ones}	Sanctity Hygiene Knowledge about the body.
14. His Majesty the Emperor.	Others' errors Others' fault	Excessive pride Don't be proud of.	Cultivation of wisdom.
15. Physiology the body.	Bad advice False advice wrong	Be broad minded.	Avoid superstition.
16. Be energetic.	Friends	Health.	Etiquette.
17. Behavior.	Caution Don't be careless of things	Frugality.	Respect others' honour.
18. Don't quarrel with others.	Errors Fault	Charity.	Philanthropy.
19. Don't tell a falsehood.	Finds Things found	Be Compassionate to your servant.	The Common good.

20. Dont cover your fault,	Living things,	Dont be ^(ungrateful) (an ingrate)	Military service,
21. Dont disturb others,	Flag of ^{the} rising sun,	Friends,	Payment of taxes,
22. Belongings of own and others,	Regulation,	Dont be Jealousy jealous,	Education.
23. Living things,	His Majesty the Emperor,	Etiquette,	Election of member of assembly.
24. Neighbour,	Courage,	Things in your charge,	Respect for law,
25. Dont annoy others,	Courage, (continued)	Neighbour,	Man is lord of the creation,
26. Good children,	Dont annoy others,	^{The} Common good,	Man's duty and Woman's duty.
27.	Good children	Review,	Good Japanese.

(Part 2)

Contents of higher primary school text-book
on ethics.

School year Lesson	1st year.	2nd year.	3rd year.	4th year.
1.	His Majesty the Emperor.	Home,	Rules at home, Family.	Rules ^{governing the} individual (continued) Knowledge.
2.	Imperial Prince KITASHIRAKAWA, Yoshihisa.	Master and servant.	<i>ditto</i> - Filial piety,	<i>do</i> Courage.
3.	Establish ^{yourself} in life.	Virtuous conduct,	<i>ditto</i> - Friendship,	<i>do</i> Patience.
4.	Attend diligently to duty, ^{for the}	Friend,	<i>ditto</i> - Ancestor,	<i>do</i> Introspection,
5.	Respect Imperial family.	Magnanimity,	<i>ditto</i> - Relation.	<i>do</i> Moderation,
6.	Initiative spirit ,	Superstition,	<i>ditto</i> - Master and servants.	<i>do</i> Modesty,
7.	Honesty is the threshold of success in life.	Courage.	Rules at society, Society.	<i>do</i> Dignity.
8.	Benevolence and courage.	Courage. (continued)	<i>ditto</i> - Friends	<i>do</i> Speech,
9.	Chivalry,	Self-reliance and self-support.	<i>ditto</i> - Neighbours	<i>do</i> Apparel.

- | | | | |
|--------------------------------------|-------------------------------------|------------------------------------|--|
| 10. Faithfulness, | Patience, | do, Other's body, | do, Labour, |
| 11. Keep your will strong, | Study, | do, Other's property, | do, Occupation, |
| 12. Frugality, | Study, (Continued) | do, Other's freedom, | do, Competition, |
| 13. Develop industry, | Honesty | do, Other's honour, | do, Credit (Confidence). |
| 14. Filial piety, | Sympathy, | Repay a kindness, | do, Money, |
| 15. Etiquette, | Freedom of life, | do, Honesty, | do, Discipline, |
| 16. Custom, | Charity, | do, Engagement, | do, Self-reliance and self-support. |
| 17. Measures to create better habits | His Majesty the Emperor, | do, Magnanimity, | do, Adaptation of theory, |
| 18. Self-reliance and self-support. | His Majesty the Emperor (continued) | do, Kindness | do, Cultivation of Moral Character, |
| 19. Be a martinet, | His Majesty the Emperor (continued) | do, Charity, | do, Own development and advancement, |
| 20. Common good, | Rules of citizens, | do, Righteousness and benevolence, | do, Rules of association, |
| 21. Common good, (continued) | Public health, | do, Public, | do, Treatment of animals, |
| 22. Labour, | Common good, | do, Social order, | Rules of nations
The Empire of Japan,
Rules for governing Subjects - The Empire of Japan. |

23. Patience, ^{Industriousness} ~~Develop industry~~, Progress of the world, ^{Do,} Loyalty and patriotism.

24. ^{Be kind to} ~~Compassionate~~ Elaborate ^{Do,} Foreigner ^{Do,} National duty,
 to living things, ^{a new} ~~an~~ industrial enterprise,

25. Kindness, Occupation, Rules of individual, ^{Do,} National duty,
 Self. (continued)

26. Philanthropy, Luck, ^{Do, The} Body (Part 1) ^{Do,} Self-governing body,

27. Fete days and National duty, ^{Do, The} Body ^{Do,} Election of members
 national holidays (Part 2) of assembly.

28. Review, Good Japanese. ^{Do, The} Body ^{Generalization,} Good Japanese.
 (Part 3) Conclusion }

11
Tentative Items on ethics at

Middle school, February 6, 1902.

Ethics.

1st year class and 2nd year class.

One hour a week.

Essentials of ~~expanding~~ morality.

~~According to~~ ^{with} wise remarks and exemplary conduct.

Lessons on familiar matters ^(associated with) ^(shall be given)

the daily conduct of pupils. Though the items

are ^{follows} ~~as the following~~, it is ^{neither} ~~not~~ necessarily

required to stick to them nor to follow a

but to be applied in
 systematic order, ~~in~~ conformity with the progress of
 the pupils' attainment and ~~the~~ ^{whenever the opportunity arises.} ~~opportunities.~~
~~lessons shall be given pertinently~~
~~to live up to the morality.~~

Rules ^{for} pupils.

~~School~~
 Regulations ~~of school~~, rules for teachers and ^{person's} ~~senior~~,
 duty as a pupil, etc.

Rules concerning health.

^{Exercise,}
~~To strive to the exercises~~ moderation in
 eating and drinking, ^{keeping} ~~to keep~~ body, apparel
 and dwelling clean, etc.

Rules concerning study.

Be firm of purpose, diligent in school-work,
endure difficulties, etc.

Rules for friends.

To ~~stress~~ ^{friendly association,} fidelity, associate with friends

affectionately, ^{mutual aid etc.} help each other, etc.

Rules concerning daily life and behaviour.

To value time, to ^{orderliness, appearance, etc.} keep things in order, to straighten

appearance, etc.

Rules at home.

To be filial to their parents, ~~to~~ affectionate

to their brothers and sisters, etc.

Rules for state.

To revere national polity, to obey the laws
of the country, to offer themselves courageously
to the State, etc.

Rules for ^{society} ~~the public~~.

To revere seniors, to regard public morality,
to be responsible for ^{one's} ~~his own~~ position and
occupation, etc.

Rules concerning cultivation of moral character.

Explanation of the leading virtue and way

of its practice, danger of temptation, to perfect purpose, etc.

3rd year class and 4th year class.

One hour a week.

Essentials of ~~expanding~~ morality.

Duty to ^{oneself.} himself.

Physiological
~~his own body.~~

Health, life.

Mental
Mind.

Intellect, emotion and volition.

Self-reliance.

Vocation, property.

Character.

Duty to ^{one's} ~~his~~ family.

Parents, brothers, sisters, children, husband
and wife, relations, ancestors, clan, servants.

Duty to the public.

Individual.

Others' character; body, property,

honour, ~~secret~~, ^{secrets, promises,} ~~engagement~~, etc. of others.

favour, friends, young and old, high

and low, master and servant, ~~etc.~~ females.

Public.

Co-operation, ~~order of the public~~, ^{order,} progress

of the world.

~~Responsibility~~ (Responsibility to one's social) group.
 Corporation affiliated.

Duty to the State.

National polity.

The Imperial family.

Loyalty, Imperial ancestors, prosperity

of Imperial Throne.

State.

National constitution, national law,

patriotism, military service, taxation,

education, official duties, civil rights,

world.

Duties to mankind.

Duties to ~~cosmos~~ the universe.

Animals, natural objects, genuineness,

goodness, ^{beauty.} ~~prettiness.~~

As the above mentioned items are mainly

the objects of duties, ^{most important} lesson on the leading

duties in this connection. ^(shall be given) For instance, as to

~~spiritual and mental considerations,~~
~~as stem on the mind of self,~~

^{of}
 training ~~their~~ intellectual faculties, restraint of
 passions, cultivation ^{of} sentiment, training ^{of} thought,
 fostering common sense, etc., and as to an item
^{character of}
 on the others, character, respect
^{the} its rights ^{ideas,} faith, sentiment, desire,
^{of others, etc.,}
~~etc., and other matters,~~ ^{emphasizing illustrations} enumerating such
 instances as thoroughly as possible, shall be
 emphasized.

In connection with duties, virtue
 shall be explained,
 and have the pupils understood ^{the} correlation
 between duties and virtue, and ^{by} quoting wise
^{as well as by}
 words ~~and~~ exemplary conduct, etc., have them

thoroughly indoctrinated
~~saturated~~ with it in their hearts.

5th year class.

One hour a week.

Glimpse of moral philosophy.

Brief explanation on

elements of conduct, conscience, ideas, duty,

moral power, ^{attempt} ~~device~~ to cultivate moral

power; relation between ethics and nature, etc.

Essentials of ~~expounding~~ morality.

Generalization of matters taught in the previous

school years.

Instruction Hints to instruction.

1. In citing proverbs and ^{illustrations,} ~~example,~~ its number is not the question but ^{those} ~~the~~ most appropriate ~~one~~ to the trend of the times and the circumstances of the pupils shall be selected.

~~A radical instance~~ ^{Extreme illustrations} shall preferably ^{be avoided.} Should such an ^{illustration} ~~example~~ ^{be cited,} ~~referred to,~~ special attention must be paid not to mislead the pupils in its application.

2. As for ^{the} teaching ~~of~~ duties, by paying ~~an~~ attention to the difference in future in

the pupils' position and occupation, duties in all quarters shall be referred to and have ~~them~~ ^{their correct} understood. respective application

3. As to 2nd year class and 3rd year class, as the body and mind of pupils undergo ^{gradual} changes little by little and ~~they are~~ ^{they may} easily succumbing to temptation, ~~exertion~~ ^{an attempt} shall be made to cultivate ~~a~~ firm purposes and ~~to~~ ~~form~~ ~~a~~ good habits, by ^{giving such problems} ~~paying~~ ~~a~~ special attention. ~~to that effect.~~

4. As to ^{the subject "A} glimpse of Moral Philosophy,"

~~refraining~~ from speaking ^{above the heads of the} ~~too~~ ^{students} ~~high~~ uselessly
 or referring to different views of various
 schools. ~~an~~ Ordinary general ~~ideas~~ ^{ideas} shall be
 expounded so as enable the pupils to grasp
 the thought. ~~to a certainty~~

5. ~~At~~ ^{Should} ~~when~~ an ~~event~~ ^{incident occur} which is believed to
 be helpful to instruction ~~occurred~~, or at the
 occasion of ^a ceremonial day, ^a memorial day,
 or the like,
~~etc.~~ ^{well} it is preferable to give ~~a~~ special
~~(moral) instruction~~
~~injunction~~, calling a part of or ^{all} ~~whole~~ school
 pupils together.

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The Subjects of Study based on the ~~Revised~~
Revised Ordinance of 1900 (MEIJI 33)

	Teaching hours in a week	The first grade	Teaching hours in a week	The Second grade
Ethics	2	The gist of morality	2	The gist of morality
National Language Japanese	10	Pronunciation, The Japanese syllabary, Reading, writing, spelling, and composition of easy sentences and speaking	3	Indispensably necessary letters. Reading, writing, composition and speaking of easy sentences
Arithmetic	5	Counting, writing and four elementary rules within the limit of No. 20	6	Counting, writing and four elementary rules, within the limit of No. 100. not more than 100.
Gymnastic exercises	4	games	4	games ordinary gymnastic exercises
Drawing				Simple form
Song		Easy songs		Easy songs
Sewing				
Handicraft		Simple workmanship		Simple workmanship
total	21		24	

~~at~~ Primary School

Teaching hours in a week	The Third grade	Teaching hours in a week	The Fourth grade
2	The gist of morality	2	The gist of morality
15	Indispensably Necessary letters Reading, writing, composition and speaking of easy sentences	15	Indispensably Necessary letters Reading, writing, composition and speaking of easy sentences
6	Ordinary four elementary Rules	6	Ordinary four elementary rules counting writing and addition and subtraction of a decimal (Arithmetic by means of abacus Addition and subtraction)
4	Games Ordinary gymnastic exercises	4	Games Ordinary gymnastic exercises
	Simple form		Simple form
	Easy songs		Easy songs
	The way of handling needle The way of Sewing ordinary clothes		The way of Sewing ordinary clothes The way of Repairing
	Simple workmanship		Simple workmanship
27		27	

25 a

The grade	Teaching hours in a week	The first grade	Teaching hours in a week	The second grade	Teaching hours in a week
Ethics	2	The gist of morality	2	The gist of morality	2
National Japanese Language	10	Indispensably Necessary letters Reading, writing and composition of ordinary sentences	10	Indispensably Necessary letters Reading, writing and composition of ordinary sentences	10
Arithmetic	4	Four elementary rules Counting of weights and measures, coinage and time simple decimal (Counting by means of abacus addition and subtraction)	4	Decimal Fraction Simple proportion (Counting by means of abacus four elementary rules)	4
Japanese History	3	The gist of Japanese history	3	Following the preceding grade	3
Geography		The gist of Japanese Geography		Following the preceding grade	
Science	2	Plants Animals minerals and Natural phenomena	2	Plants Animals minerals and Natural phenomena	2
Drawing	Male 2 Female 1	Simple forms	Male 2 Female 1	Simple forms	Male 2 Female 1
Song	2	Single sound songs	2	Single sound songs	2
Gymnastic exercises	3	General gymnastic exercises Games Male, military drill	3	General gymnastic exercises Games Male, military drill	3
Sewing	3	Instruction in needlework The way of handling needle The way of Sewing ordinary clothes	3	The way of sewing, cutting off and up repairing ordinary clothes	3
Handicraft		Simple workmanship		Simple workmanship	
Agriculture		Agricultural affairs The gist of agricultural affairs		Agricultural affairs The gist of agricultural affairs	
Commerce		The gist of commerce		Fisheries The gist of fisheries The gist of commerce	
English		Reading, writing, spelling, speaking		Reading, writing, spelling, speaking	
Total	Male 28 Female 30		Male 28 Female 30		Male 28 Female 30

The third grade	Teaching hours in a week	The fourth grade
The gist of morality	2	The gist of morality
Indispensably Necessary letters Reading, writing and composition of ordinary sentences	10	Indispensably Necessary sentences Reading, writing and composition of ordinary sentences
Fractions Proportion Percentage (Counting by means of abacus) four elementary rules	4	Proportion Percentage (Product Ordinary bookkeeping Counting by means of abacus) four elementary rules
Following the preceding grade		Supplement of Japanese History
The gist of geography of the foreign countries	3	Supplement of Japanese geography and geography of the foreign countries
Ordinary physical and chemical phenomena, Element and Compound, Mechanism of simple machines, Gist of physiology and hygiene	2	Ordinary physical and chemical phenomena, Element and Compound, Mechanism and function of simple machines. The interrelation among plants, animals and minerals and the relation of these to life. The gist of physiology and hygiene
Various forms	Male 2 Female 1	Various forms (Descriptive Geometry)
Single sound songs	2	Single sound songs
General gymnastic exercises Game	3	General gymnastic exercises Game
Male - Military drill		Male - Military drill
The way of Sewing, cutting # and # repairing ordinary clothes		The way of Sewing, cutting # and # and # repairing ordinary clothes
Simple workmanship		Simple workmanship
Agricultural affairs The gist of agricultural affair Fisheries The gist of fisheries The gist of commerce		Agricultural affairs The gist of agricultural affairs Fisheries The gist of fisheries The gist of commerce
Reading, writing, spelling, speaking	Male 28 Female 30	Reading, writing, spelling, speaking

(Subjects)
List of Curriculum

at the occasion of Middle School
Regulation promulgated in 1900.

School Years Subjects	* First year	** second year	*** Third year	**** Fourth year	***** Fifth year
Morals	1	1	1	1	1
Japanese language and Chinese classics	7	7	7	6	6
Foreign language	7	7	7	7	6
History	3	3	3	3	3
Geography					
Mathematics	3	3	5	5	4
Natural history	2	2	2		
Physics and chemistry				4	4
Laws and economics					3
Drawing	1	1	1	1	
Music	1	1	1		
Gymnastics	3	3	3	3	3
Total	28	28	30	30	30

Summary of Middle School Regulation

Ordinary course

6th class

- | | | |
|---|----------------|--|
| 1. National language
Japanese | 2. Arithmetic | 3. Writing { Correspondence
Composition }
+ Drawing |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Algebra | 8. Geometry | 9. Physics |
| 10. Chemistry | 11. Physiology | 12. National constitution
structure
(KOKUTAI) |
| 13. Form of government
(outline) | | |

5th class

- | | | |
|---|----------------|---|
| 1. National language
Japanese | 2. Arithmetic | 3. Writing &
Drawing |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Algebra | 8. Geometry | 9. Physics |
| 10. Chemistry | 11. Physiology | 12. State of ^{the} nation
(outline) |

4th class

- | | | |
|---|----------------|----------------------|
| 1. National language
Japanese
& old proverbs | 2. Arithmetic | 3. Writing + Drawing |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Geometry | 8. Algebra | 9. Physics |
| 10. Chemistry | 11. Physiology | |

3rd class

- | | | |
|---|---------------------|---------------------------------------|
| 1. National language
Japanese
& old proverbs | 2. Arithmetic | 3. Writing, Drawing
& Book-keeping |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Geometry | 8. Algebra | 9. Physics |
| 10. Chemistry | 11. Natural history | 12. Ethics |

2nd class

- | | | |
|---|---------------------|---------------------------------------|
| 1. National language
Japanese
& old proverbs | 2. Arithmetic | 3. Writing, Drawing
& Book-keeping |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Geometry | 8. Algebra | 9. Physics |
| 10. Chemistry | 11. Natural history | 12. Ethics |

1st class

- | | | |
|---|---------------------|---------------------------------------|
| 1. National language
Japanese
& old proverbs | 2. Arithmetic | 3. Writing, Drawing
& Book-keeping |
| 4. Foreign languages | 5. Geography | 6. History |
| 7. Geometry | 8. Algebra | 9. Physics |
| 10. Chemistry | 11. Natural history | 12. Ethics |

Higher Course

6th class

- | | | |
|---|---------------------------------------|----------------------|
| 1. National language
Japanese
& old proverbs | 2. Writing, Drawing
& Book-keeping | 3. Foreign languages |
|---|---------------------------------------|----------------------|

- 4. Geometry
- 7. Chemistry
- 10. Ethics

- 5. Algebra
- 8. Zoology
- 11. Economics

- 6. Physics
- 9. ~~Measurement~~ ^{Surveying}

5th class

- 1. ~~National language~~ ^{Japanese}
- + old proverbs

- 2. Writing, Drawing
- 9. Book-keeping

- 3. Foreign languages

- 4. Geometry
- 7. Chemistry
- 10. Ethics

- 5. Algebra
- 8. Botany
- 11. Economics

- 6. Physics
- 9. ~~Measurement~~ ^{Surveying}

4th class

- 1. Writing + Drawing

- 2. Foreign languages

- 3. Geometry

- 4. Algebra

- 5. Physics

- 6. Chemistry

- 7. Mineralogy

- 8. ~~Measurement~~ ^{Surveying}

- 9. Mechanics (outline)

- 10. Ethics

- 11. Economics

3rd class

- 1. Writing + Drawing

- 2. Foreign languages

- 3. Algebra

- 4. Geometry

- 5. Chemistry

- 6. Biology

- 7. ~~Measurement~~ ^{Surveying}

- 8. Mechanics (outline)

- 9. Ethics

- 10. Economics

- 11. Physics (outline)

2nd class

- | | | |
|-----------------------------|----------------------------|---|
| 1. Writing +
Drawing | 2. Foreign languages | 3. Algebra |
| 4. Geometry | 5. Chemistry | 6. Measurements
Surveying |
| 7. Mechanics
(outline) | 8. Ethics | 9. Economics |
| 10. Physiology
(outline) | 11. Astronomy
(outline) | |

1st class

- | | | |
|---|----------------------------|---------------------------|
| 1. Writing +
Drawing | 2. Foreign languages | 3. Chemistry |
| 4. Measurements
Surveying | 5. Mechanics
(outline) | 6. Ethics |
| 7. Economics | 8. Physiology
(outline) | 9. Astronomy
(outline) |

(3) Primary School Regulation in the
19th year of Meiji (1886)

Article 9. The following are lesson
hours per week ^{for} of each ^{subject.} curriculum

	Ordinary course	Higher course
Ethics	1.30	1.30
Reading Composition Writing	14	10
Arithmetic	6	6
Geography History		4
Physical science 77.24		2
Drawing		2
Singing Gymnastics	6	5
Needle work Sewing		2-6

Article 4 The following are lesson hours of each ~~curriculum~~ ^{subject} of Ordinary Middle School

	5th class 1st year	4th class 2nd year	3rd class 3rd year	2nd class 4th year	1st class 5th year
Ethics	1	1	1	1	1
National language + Chinese classics	Japanese 5	5	5	3	2
1st foreign languages	6	6	7	5	5
2nd foreign languages or agriculture				4	3
Geography	1	2	2	1	
History	1	1	2	1	2
Mathematics	4	4	4	4	3
Natural history	1		2		3
Physics	1		2		3
Chemistry				2	3
Writing	2	1			1
Drawing	2	2	2	2	1
Singing	2	2			
Gymnastics	3	3	3	5	5
Total	28	28	28	28	28

Lesson hours ^{of} each ^{subject} ~~curriculum~~ of Higher Middle School in the 19th year of Meiji (1886)

	1st year	2nd year	Terms of Law, medical science, Engineering, Literature and Physical science in this table mean colleges.
National language Chinese classic	Japanese 3	3	This lesson not given to applicants for Engineering. This lesson not given in 2nd year of those for Physical science
1st foreign languages	4	4	
2nd foreign languages	5	5	Not required Not in 2nd year of those for Engineering Course.
Latin languages	2	2	Not required Not to those for Engineering Course. Not required for those in Not in 2nd year of those for medical science. Lesson of 1st year given in 2nd year of those for Literature and Physical science, but as regards those for Physical science, this lesson given only when drawing is nil
Geography	3	3	Not required Not to those for medical science, Engineering, Literature and Physical science courses.
History	3	6	Not required Not to those for medical science, Engineering and Physical science. Not required for those in Not in 2nd year of those for Literature.
Mathematics	3	3	Not required Not to those for Literature Course. Not required for those in Not in 2nd year of those for medical science and Literature courses.
Zoology			Not required Not to those for Law, Engineering, Literature and Physical science.
Botany	2	7	
Geology & Mineral	2		Not required Not to those for Law and medical science
Physics	5	2	Not required Not to those for Law Not required for those Not in 2nd year of those for Literature and Physical science.
Chemistry	3	5	Not required Not to those for Literature. Lesson of 1st year ^{Course} given in 2nd year ^{to} of those ⁱⁿ for Literature and Physical science.

Astronomy		1	Not required And to those for Law and Medical science
Political economy		2	Not required And to those for Law, Medical science and Engineering.
Philosophy		3	Not required And to those for Medical science and Engineering
Drawing	3	6	Not required And to those for Law, Medical science and Literature. As regards those for Physical science, ^{not required} only when Latin language is nil in 2nd year.
Dynamics	2	2	Not required And to those for Law, Medical science and Literature. Lesson of 1st year given in 2nd year of those for Physical science course.
Surveying Measurement	3	3	Not required And to those for Law, Medical science and Literature.
Gymnastics	3	3	Not required And to those for Engineering and Physical science.

Lesson hours of each ^{subject} ~~curriculum~~
of Ordinary Normal School.

	1st year	2nd year	3rd year	4th year	
Ethics	1	1	1	1	
Education		2	8	4	28
Japanese National language	3	1			
Chinese classics		2	2	3	
English	5	4	3	3	
Mathematics	4	3	3		
Book-keeping	3	3	3		
Geography History	2	2	2	3	
Natural history	2	2	2	3	
Physics Chemistry	2	2	2	3	
Agriculture manual arts	2	2	2	6	
Housekeeping	5	5	4	5	
Writing Drawing	4	4	1	2	
Music	2	2	male 1 female 2	2 6	
Gymnastics	male 6 female 3	6 3	6 3	6 3	
Total	34	34	34	34	28

(2) Summary Table of Primary School Regulation

Primary	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Ordinary course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course	Higher course
Advancing from class to class every 6 months	8th class	7th class	6th class	5th class	4th class	3rd class	2nd class	1st class	8th class	7th class	6th class	5th class	4th class	3rd class	2nd class	1st class
Age	6	6.5	7.5	7.5	8	8.5	9	9.5	10	10.5	11	11.5	12	12.5	13	13.5
Lesson hours per week	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30
Spelling	6	6														
Writing	6	6	6	6	6	6	4	4	2							
Vocabulary reading	6	4														
European arithmetic	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
Ethics	2	2	2	1												
Vocabulary recitation	4	2														
Conversational reading		4	6													
Vocabulary dictation			4	2												
Reader's Reading			6	4												
Conversational recitation				6												
Geography Reading				3	6											
Hygiene				2	2	2										
Conversational dictation					4											
Reading by turns					6	6	6	4	4							
Grammar					nil	nil	nil	nil	nil	nil	nil	nil	nil	nil	nil	nil
Geography by turns						6	6	4	6	6	4	2	2	2	2	2
Physics by turns						2	4	6	6	6	6	4	2	2	2	2

Vocabulary recitation	4	2																		
Conversational reading		4	6																	
Vocabulary dictation			4	2																
Reader's Reading			6	4																
Conversational recitation				6																
Geography Reading				3	6															
Hygiene				2	2	2														
Conversational dictation					4															
Reading by turns				6	6	6			4	4										
Grammar				nil	nil	nil			nil	nil	nil	nil	nil	nil	nil	nil	nil	nil	nil	nil
Geography by turns					6	6			4	6	6	4	2	2	2	2	2	2	2	2
Physics by turns					2	4			6	6	6	6	4	2	2	2	2	2	2	2
Correspondence					2	4			6				4	4						
Review of each lesson									2											1
Small characters writing										2	2									
Correspondence & Composition										6	6	6				4	3			
History by turns											4	4	6	4	2	2	2			
Speedy copying of small characters											4	4	6	4	2	2	2			2
Drawing												2	2	2	2	2	2			2
Geometry											2	2	2	2	2	3	1			
Natural History												4	4	4	4	4	6			
Chemistry													4	2	3	2				
Physiology														4	3	2				

100-439

I M T F E

SWORN DEPOSITION

Deponent : YOSHIDA, Kumaji

Having first duly sworn an oath as on attached sheet and in accordance with the procedure followed in my country I hereby depose as follows.

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TRANSLATION CERTIFICATE

I, Yukio Kawamoto, of the Defense Language Branch,
hereby certify that the foregoing translation described in
the above certificate is, to the best of my knowledge and
belief, a correct translation and is as near as possible
to the meaning of the original document.

/s/ Yukio Kawamoto

Yukio Kawamoto

Tokyo, Japan

Date 26 Feb 47

"Sworn Deposition of YOSHIDA, Kumaji"

1
I M T F E

The United States of America,
et. al.

^{vs.}
~~against~~

ARAKI, Sadao, et. al.

Sworn Deposition (Translation)

Deponent: YOSHIDA Kumaji

Having first duly sworn an oath
as on ^{the} attached sheet and in accordance
with the procedure followed in my country
I hereby depose as follows.

The deponent, after graduating from
~~the philosophical faculty, the Faculty of~~
^{College of Literature}

~~Department~~ of the Tokyo Imperial University
majoring in philosophy in the ^{of Meiji (1900)}
~~in 1900 the Meiji 33rd year~~ gave lectures
^{doing graduate}

while studying on "moral education" at the ~~the~~
graduate school ⁱⁿ
~~GAKU-IN Academy~~, on ethics and pedagogy at
^{and elsewhere} of the following year ^{was}
the TOYO University. In April 1901, commis-

sioned by the Education Ministry ^{to} as the draft-

ing committee ^{for preparing} of the morals text-books for
primary school use ^{and} devoted myself ^{to}
^{engaged chiefly} on

the task. In ^(TN:) 1904 ^{the} Meiji 37th year ^{the}

said ^{or} moral text-books ^{having} ~~being~~ ^{completed} ~~accomplished~~,
as ^{the} ~~rational~~ standard text ^{books}
~~were~~ ^{were} put to use in all parts of Japan,

~~naturally~~ and the deponent was ordered to go to
and America ~~and~~ ^{to}
Europe ^{to} study ethics and pedagogy. After

returning home ^{from abroad} in ~~1907~~ ^{the} ~~Meiji~~ 40th
year ^{of Meiji (TN: 1907)}

I ~~delivered~~ lectures on ethics and

pedagogy at the Tokyo Women's Higher
Normal School, the Tokyo Higher Normal

School, and ^{at} the Tokyo Imperial Univer-

sity. in ~~the 41st~~ ^{the 45th} year of ^(TN: 1912) ~~Meiji~~ ^{after} receiving a

doctorate of literature ^{degree} ~~on account~~ ^{for} of my
~~through~~

thesis work "Kant and ^{the} Theory of Moral Teaching Prior to Kant Before Him," I ~~held~~ ^{gained} the chair, as ~~prof~~ ^{of pedagogy} a full time)

professor only at the Tokyo Imperial University. I ~~retired~~ ^{retired from the office} the 9th year of Showa (1934) in accordance with ~~in 1934 according to~~ the age-limitation ~~rule~~ ^{law}.

~~arrangement.~~ During that time, when the ^{for governmental} Investigation Committee of Books for ~~text-~~ books was established in the Education Ministry,

in ^{the 9th year of (T.N. 1908)} ~~1888~~ Meiji ~~18~~, I was appointed ^{to the} as a member of its ~~its~~ committee, and ~~belonged to the First Division~~ ^{belonged to the First Division} (morals).

At the same time, I was

member of the ^{for drafting} made a ~~drafting~~ Committee of ~~the~~ ~~moral~~

~~On~~ ~~Morals~~ ^{was} engaged in the revision of Text-books,

the primary school moral ^{on} text-book. Later

when the said ^{Committee} ~~commission~~ was abolished

and the ~~Text-book~~ ^{Committee on Text books} ~~Commissioner~~ was estab-

lished. I was ^{appointed} ~~ordered~~ to become a member

^{to} ~~of~~ it and remained ^{in the office} until the said com-
mittee, ^{the 20th year of (TN: 1945)} mission was dissolved in ~~the~~ ^{Showa} ~~(TN: 1945)~~

~~During that time~~
Further
↑

visited the United States of America
the 2d year of (TN: 1913) ^{went across}
in the autumn of ~~Tai~~ Taisho ~~(TN: 1913)~~ and ~~returned~~
to Europe
Atlantic in the spring of the following year in

and inspected ~~order to study~~ the educational conditions ^{in these countries.} ~~there;~~

I ~~and~~ returned home in the autumn ^{of ~~1919~~ the same year}. After my ^{retirement from} ~~leaving my post on account of the age-limit,~~

^{age-limitation} I gave lectures on ethics and pedagogy at the

TOYO University and others ^{until} ~~the~~ termination of the war.

I. History of the Educational System in Japan

~~Although~~ The Education Department ^{is} was established in the fourth year of Meiji ⁽¹⁸⁷¹⁾ to control ~~the~~ educational administration ~~all~~

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throughout ~~over~~ Japan, ^{but} the ^{actual} real establishment of our
educational plan began with the "Educational
System" in the Meiji fifth year (1872). This
"Educational System" was the foundation of
the educational system of the new Japan, and
its spirit has ^{since} ~~not~~ been ^{handed down} changed throughout the

MEIJI, TAISHŌ and SHŌWA ^{eras} ~~periods~~.

^{Educational policy}
~~The educational plan~~ of the "Educational
System" is most clearly ^{indicated} ~~shown~~ in the Decree
^{on} ~~concerning~~ the Introduction of ^{the} Educational System
(Reference No. 1) which was issued in the same

DAJOKAN (TN - predecessor of the present cabinet)

year by the ~~cabinet~~. The purport of the said Decree ~~is~~ ^{lay} in giving ~~the~~ ^{an} equal opportunity ~~to~~ ^{of} education to all ~~at large~~ equal opportunity for education. It states that

~~school~~ education is not, as in the feudal ages, to be enjoyed only by the people ~~upper~~ ^{and higher} by ~~the~~ ^{of} the samurai class but all ~~people~~ ^{classes} of including.

"peers, gentry, military, agricultural, industrial and mercantile classes" and even "the ~~lower~~ ^{fairer} sex"

should be given ^{in hopes} education, ~~expecting~~ thereby that "not ~~to let even~~ a single illiterate family remain in a village and ^{not} a single illiterate person in a family!"

^{For} the general ^{plan} rules of the "Educational

System"

^{French} the educational administrative system ^{largely} seems to have been ^{upon} depended off for reference.

(Reference No. 2). ~~As to the~~ of education,

However, ^{unlike} ~~despite~~ the French way of differenti-

ating ^{the} primary and ^{the} higher education as they

~~belong to~~ entirely different ^{systems} lines of education

and ~~therefore~~ having ^{mutual} no connection, ~~between them,~~

our "Educational System" stipulated that all

children from every social ^{class} status should be ad-

mitted into the primary school, and ^{the superior} ~~and~~ ^{students}

among ^{to be advanced} them ^{into} the Middle Schools and ~~then~~ ^{or} into the

Colleges and ^{the} Universities. This was a very demo-

cratic system of education and was much like

^{employed} that in the United States. In ~~the~~ the

way of curricula ~~subjects of education~~, too, it seems that they

were formed much ^{those} ~~are decided~~ after ~~the~~ ^{models offered} ~~sample~~ ⁱⁿ of the United

States. In summary, the opening of the

primary and ~~or~~ middle schools and ~~the~~ col-

leges to the whole nation was, at that age

without parallel ^{the} ~~in~~ ^{at that time} Europe. The ~~point~~ ^{basic} en-

~~deviation~~ ^{the principle held in} ~~tirely different~~ from ~~that of~~ the United States

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was the ~~institution~~ ^{national control} of the uniform system,

under which the ~~whole~~ ^{entire} country ^{was divided} into eight college

districts, each of which was subdivided into

middle school districts, and ^{then} ~~each of which~~

~~again~~ into primary school

districts, ^{all under the} ~~to be controlled~~ ^{of} the central govern-

ment ^{under} ~~namely~~, the Education Ministry, and

It also ^{held to a general} ~~tried the~~ uniform ^{ity of} the contents of edu-
cational curricula ^{throughout the country,} in the ~~corresponding~~ schools

and colleges. This is ^{apparently an influence} ~~considered to have~~ ~~had~~

^{of} ~~had~~ the French system,

In the Meiji 19th year of year (1886),

Education Minister MORI, Arinori executed an overall reform in the ^{above primary-middle school-} college system as well as in ^{system} the ~~primary~~ and the normal schools. Yet the principles of equal educational opportunity and centralized uniform education, ^{referred to above,} which I have just mentioned, were never changed. (Re-

ference No. 3). Education Minister MORI put ^{weight on the} much ^{education} normal schools. He added military training to its curriculum, but his intention ^{does not} seems not ^{have been to} to ~~inspiring~~ militarism but in giving ~~regular~~

proper disciplinary training to
~~a regular physical training.~~

~~training to the people.~~

The fact that he held ~~the three virtues of~~ "benign
 obedience, love and trust, and solemnity, as the
 goodness" "faith-inspiring love", and "trust-inspiring dignity"

as three basic virtues ~~the aimed at by~~ the normal school edu-
 cation, is ~~a~~ proof ~~of it~~. He was ^{an admirer,} a eulogist
 of this.

of ~~the~~ Western Civilization who advocated, in the

early years of Meiji, the abolition of ^{the} sword-wear-

ing ^{custom} and also the adoption of English as the

national language. It is said that he ^{married} held his

his wife ^{only} nuptial ceremony, after exchanging ^a the contracts

of mutual love, with his ^{future} wife. This may well

inform us of the general ^{trend.} ~~idea~~ of his thoughts.

The Art. I of the Primary School Ordinance

of ^{the 23d year of} Meiji ~~the twenty third year~~ (1890),

says: "The ^{principal} true aim of the primary

school is to give the children, while paying

attention to their physical development, the^a

fundamental ~~moral and national~~ education

of ~~moral and citizenship~~ ^{general} teaching them ~~general~~ skills

as well as knowledge and ~~ability~~ necessary

in their daily life

for their living."

This was the stipulation

for the true aim ^{for} of the Japanese people's general

education ^{of the Japanese people} and ~~it was passed~~ ^{remained} unchanged despite ~~the~~

Primary School Ordinance until it was finally

revised in the Showa 16th year ^(TN: 1941) ^{with} of the

~~is of the~~ Grammar

Ordinance National School Conference. In this fact we

can see the constancy of ^{our educational} ~~the~~ policy ^{for} ~~of~~ ^{the} ~~national~~ public at large ^{national} ~~to~~ ~~be~~ ~~of~~ education throughout the eras of

Meiji, Taisho and Showa. Although

tion of the Primary School

Middle School Ordinances, ^{and the} ~~of~~ ~~the~~ ~~1900s~~ were revised ^{in the 30th of Meiji} ~~at~~ ~~1900~~

(TN: 1900s) and

A (The Girls' High School Ordinance ^{was created} ~~was made~~ about the same time,

~~in the early years of the thirties of Meiji~~ ~~the~~

policy and ^{purpose} ~~contents~~ of these were almost the same as ^{found in the Ordinances of the} ~~of~~ ~~Meiji~~ (TN: 1886)

those, ~~the~~ ~~Meiji~~ 19th year (1886).

holding to the principle of equal educational opportunity
 as to the opening ^{policy} principle and the centrali-
 and centralized control.

~~zation principle of school education, no change~~
~~was made~~ (Reference No. 4). The

Education Ministry successively issued ~~starting~~ ^{amendments}
~~from the Taisho 7th year (1918), the amended~~

to ^{the} ~~a~~ Ordinances of Primary, ^{for the} School, Middle ^{and} School,
 Higher schools ^{then the} ~~High School, and~~ University, ^{starting from the 7th year} ~~according to the~~ ^{amendments on} ~~of Taisho (1918)~~ ^{basing the}

reports made by the Extraordinary Educational

Conference, ^{which} ~~was~~ ^{convened} ~~established~~ in the Taisho 6th year ^{of}

(~~1916~~ ¹⁹¹⁷) for the ^{purpose} ~~sake~~ of discussing the ^{educational} ~~school~~ system.

at large. No ^{marked} ~~great~~ change, ^{however,} ~~was made,~~ ^{then} ~~except~~ ^{with}

the higher school system. Only, ^{more} emphasis was placed ^{on} ~~just, regarding~~ educational policy, to the effect that ~~more attentiveness was required for the~~ ^{on the importance of} ~~more attentiveness was required for the~~

"cultivation ^{nourishment} of nationalism." Concerning the ~~High School~~, the ^{newly} adopted ^{High School} seven-year system ^{as} ~~its~~ ^{the} basic ^{principle} ~~rule~~ ~~for~~ the ~~purpose~~ of accomplishment

~~ment~~ of higher general education was like the ^{French} lycée and the ^{German} gymnasium ^{system}.

in Germany. But the point that it admitted ^{the entrance of} ~~the~~ graduates of ~~the~~ primary and middle schools, and did not establish any

special preparatory courses ^{to shutting out} ~~to closing~~ the door

^{outside applicants} ~~to any others than the graduate of it,~~ was

entirely in line ^{with the democratic ^{equal opportunity}} ~~of the opening principle~~

~~namely democracy,~~ and quite ^{differed} ~~different~~ from

the aristocratic ^{exclusiveness} of higher education in Ger-

many and France. For ~~the~~ education in

the middle school and the girls' high school,

it stopped ^{only a very} ~~only with the~~ general stipulation

was made, saying ⁱⁿ ~~that it aimed at~~ ^{giving} the training in higher

general education, ^{By "common"} ~~and general education~~

^{It} ^{was meant} ~~was referred to as~~ ~~the~~ education in the pri-

of Showa ~~giving~~ "giving a ^{refined} ~~de~~ ~~tail~~ ~~ed~~ ~~higher~~ ~~general~~ ~~education~~ ~~was~~ ~~only~~ ~~what~~ ~~was~~ ~~said~~ ~~about~~ ~~the~~ ~~purpose~~ ~~of~~ ~~education~~ ~~in~~ ~~the~~ ~~high~~ ~~school~~ ~~as~~ ~~well~~ ~~as~~ ~~the~~ ~~peaceful~~ ~~and~~ ~~cultural~~ ~~character~~ ~~of~~ ~~school~~ ~~education~~ ~~policy~~ ~~of~~ ~~the~~ ~~new~~ ~~Japan~~ ~~The~~ ~~essentials~~ ~~of~~ ~~the~~ ~~Imperial~~ ~~Rescript~~ ~~on~~ ~~Education~~ ~~which~~ ~~was~~ ~~promulgated~~ ~~in~~ ~~the~~ ~~7th~~ ~~(1890)~~ ~~are~~ ~~not~~ ~~different~~ ~~in~~ ~~spirit~~ ~~from~~ ~~the~~ ~~Meiji~~ ~~23rd~~ ~~year~~ ~~is~~ ~~considered~~ ~~also~~ ~~to~~ ~~the~~ ~~same~~ ~~effect~~ ~~the~~ ~~above~~ ~~same~~ ~~effect~~ ~~Council~~ ~~The~~ ~~Educational~~ ~~Investigation~~ ~~Confer-~~ ~~ence~~ ~~that~~ ~~was~~ ~~established~~ ~~in~~ ~~the~~ ~~Showa~~ ~~12th~~

tail ed higher general education" ^{only} what was said

~~about~~ ^{of} the purpose of education in ~~the~~

education. High school. All these facts testify ^{to} the con-
as well as the peaceful and ^{cultural} ~~civilized~~ character ^{for schools} ~~of~~ ~~the~~ ~~new~~
stancy of ~~school~~ education policy ~~of~~ ~~the~~ ~~new~~
the

Japan. The essentials of "the Imperial Rescript

on Education" which was promulgated in the

of Meiji 23rd year ^{7th} (1890) are not different in spirit from ~~is~~ ~~considered~~ ~~also~~ ~~to~~ ~~the~~

the above.

same effect.

The Educational Investigation Confer-
Council

ence that was established in the Showa 12th

of Shōwa examined and
 year (1937), discussed, as the Extraordinary

Educational ^{Council} Conference had done, the educa-

tional system in general and continued its

^{work} ~~investigation~~ for several years. And accord-

ing to the reports made by the ^{same} Council conference, the

Education Ministry made ~~the~~ revisions ^{ing} of
 each ^{of the} School Ordinances. The ~~point~~ of these

revisions ^{were} ~~were~~ more concerned with the ^{import} ~~ess-~~

ents of ^{the} education than with the educational

system, and ^{required} ~~stated~~ the aim of each school

to be based upon ~~the~~ "KŌKOKU NO MICHĪ"

(virtue) ^(The Way of the Imperial Japan)
 (Morality of the Japanese Empire). Concerning

the meaning of the term "KŌKOKU NO MICHĪ,"
 some of ^{Japanese} "spiritual nationalists"
 the extreme advocates of the Japanese spi-

rit interpreted it as ^{an} egoistic and exclusive

Nipponism. But in the Regulations ^{for Application} relative to the

~~the~~ Primary School Ordinance, it ^{was} de-

defined clearly that "KŌKOKU NO MICHĪ" signified

the way shown in the Imperial Rescript
 on Education." Only, among the principal items ⁱⁿ

of teaching ^{for} in the middle, high and normal

schools ^{hastily} laid down by the Education Mini-

stry in conformity with ^{the above} ~~the~~ revisions and
 also ~~and~~ ⁱⁿ ~~the~~ ^{national} ~~state~~ text-books compiled by
 the Education Ministry, ^{there seems to have been} ~~included~~ some material
^{included} some ~~that~~ are based upon the opinions
 of the extreme ~~advocators~~ of Nipponism ^{to}.

Foundation

II. ~~Primal Basis of~~ Japanese
 Education
 Moral Teaching.

At the time of the establishment of
 the Education Ministry in the ^{of} Meiji 4th year
 (1871), there ^{was} ~~was~~ ^{existing} what was called
 the JINGI-SHŌ (the De-
^{TN:} ^{TN:}

partment of Divine Worship), which
 and took charge ^{in the supervision of} ~~of~~ leading the people's spi-

ritual life. ^{That} In order to ^{propagate} exalt

Great Ways of the Gods the great principle and to ^{cultivate in the people} spread ~~the thought~~

of respect for the Emperor and reverence to-

ward the Gods, the JINGI-SHŌ divided the

whole country into parishes, or teaching

✓ districts, and ^{had} put Shinto ^{& Buddhist} priests ^{act} as leaders of the people's spiritual education, ~~to the charge of spreading the great teach-~~

ing. In Meiji the 5th year ^{TNI} (1872), the

name of the JINGI-SHŌ was changed ~~as~~ to

education. The primary school manual
 interpreted ~~the term "moral"~~ ^{this to be} as "teaching
 of manners," and as for ~~it~~ ^a ~~reference book~~ ^{for the course,} ~~it~~ ^{for the lower classes,}
 mentioned "Book for Children's Education (DŌMŌ-
 KYŌSŌ)" which was a translation of Chambers
 "Moral Class Book," ^{and for the higher classes,} ~~for the lower course,~~
 and ^{"Education on the Rewards of Virtue"} ~~"Moralizing Education"~~ (KANZEN KUMMŌ)
 a translation of an European ethics book,
~~for higher course.~~ This fact leads us to ~~an~~
 conclude ~~understanding~~ that ~~the~~ ^{our} Japanese moral edu-
 cation policy ^{of this period} was ~~established~~ ^{based} mainly upon

European - American

~~the basis of the~~ ^{Western} ~~European~~ ethical theories.

Some time around the 10th year of Meiji (1877), ^{arguments} ~~there arose~~ an opinion that ~~the~~ moral teaching of "loyalty, filial piety, ^{based on} benevolence and righteousness" ^{arose} ~~should be re-~~ ~~vived~~, and the Education Ministry compiled and published the "Primary School Moral Teachings (SHŌGAKU SHŪSHIN KUN)" in the ⁵⁶ Meiji 13th year (1880). The main pur-
 port of it was ^{to} in teaching ~~the~~ ^{fundamental ethical} principles ~~of~~ ^{based} humanity upon ~~the basis of the~~

virtues of loyalty, filial piety, benevolence
 and righteousness (Reference No. 1). In the
 following ^{14th} year (1881), ^{TN:} the revision of
 the manuals for the ^{curricula} primary and the middle schools, was made
 and ~~reference~~ ^{reference} for the moral teaching of ^{loyalty} ~~loyalty~~,
 filial piety, benevolence and righteousness
 was ^{encouraged therein.} ~~put into the stipulations.~~ In Decem-
 ber ^{of the} 15th year of Meiji ^{TN:} (1882), ~~the "Principal~~
~~Items for First Course Education (YŌGAKU YŌKŌ)~~
~~was introduced by the Imperial Household~~
~~Ministry~~ ^{published and distributed} ~~introduced~~ ~~the~~ "Principal Items

Beginning
 for the ~~First~~ Course, "Education," which gave
 expositions on the basic
~~the explanation of~~ twenty virtues of filial
 obedience, loyalty, ^{amicability,} ~~obedience,~~ friendship,
 faith, studiousness ^{aspiration} ~~fixing of~~ aim, sincerity,
 benevolence, courtesy, plainness ^{living} ~~ness~~, perseverance,
 constancy, ^{probity} ~~cleanliness,~~ ^{integrity,} intelligence, ^{courage} ~~bravery,~~
 fairness, ~~magnanimity~~ ^{just judgment} discrimination and
 diligence in work. ^{Around} At about the ~~Meiji~~ Meiji 20th
^{of Meiji} year (1887), when ^{revival} movements for the re-
 vival of Shintoism, Confucianism and Bud-
 dism became active, ~~the~~ ^{Western} European thought

founded ^{the idea of} ~~that~~ stood upon liberalism and equality, ^{had} ~~also~~
^{already} become ~~to prevail~~ among the country, arousing
^{and} ~~consequence~~ a confusion in the world of thought. In
 line with the establishment of ^a parliamentarism
 following ^{"Imperially Granted National"} by the promulgation of the ["]Constitution ["] granted
 by the Emperor in the Meiji 22nd year (1889)
 a voice for the establishment of ^{a definite} plan for
 moral education became loud. It finally
 resulted in the promulgation of the "Im-
 perial Rescript on Education" in the ~~Meiji~~
^{of Meiji} 23rd year (1890). Since then, the policy of