



Ruth Tanbara Papers

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In Search of
Mutual Understanding



JAPAN/UNITED STATES TEXTBOOK STUDY PROJECT

Summary Report

Cover art work by Kathy A. Robinson

FOREWORD

The Japan/United States Textbook Study Project is one of several NCSS/Embassy of Japan initiated projects involving educators from Japan and from the United States. The project seeks to improve the quality of social studies textbooks in both nations. It seeks to accomplish this goal by exchanging and reviewing selected textbooks, exchanging the reviews, and preparing and disseminating widely recommendations for improving the treatment each nation gives the other and relations between the two countries in its textbooks.

This report sets a context for the study, describes the procedures, provides sample reviews, lists major findings and offers a series of recommendations for improving the accuracy, coverage and presentation of content each nation includes about the other in its textbooks.

Special thanks go to the reviewers, the Advisory Committee, and project staff for their dedication and skill in completing an important and difficult task. Their names are listed in the appendix.

NCSS is pleased to make this report available to the profession.

Paul Purta
Executive Director
NCSS

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Background and Purpose

The Japan/United States Textbook Study Project is a cooperative research effort sponsored by the Japan Textbook Research Center and the International Society for Educational Information in Tokyo and the National Council for the Social Studies in Washington, D. C. Improvements in the quality of textbooks of both nations is the overall purpose of this joint project. The immediate goal of the study is to improve the treatment each country gives the other and the attention given to the relationships between the two countries in their respective textbooks.

The project involves the exchange and review of selected, widely-used history, geography and other social studies textbooks in lower secondary and upper secondary school social studies courses in Japan and middle or junior high school and high school courses in the United States.

Representatives of the sponsoring agencies determined the scope, organization and schedule of the study, and established guidelines for the examination of the content of the textbooks to be reviewed. Using these guidelines, a panel of reviewers in each country recorded their impressions of the textbooks selected for review. These reviews were the subject of discussion at two joint meetings and provide the substance for a part of the Final Report. This summary report, one result of the project, provides background information, a list of findings, and a series of recommendations for improving each nation's textbooks.

Social Studies in Japan and in the United States

Courses in history, geography, and the social studies in Japan and in the United States serve similar purposes; that is, they are expected to provide knowledge about the world and to influence the attitudes of children

and youth toward their own country and toward other nations. They are among the most widely offered courses in the schools of both countries.

Within each country, the strong similarity of courses and topics taught at various grades from elementary through upper secondary or high school suggests virtually a national curriculum. However, the conditions that contribute to this remarkable similarity of course offerings within each nation are quite different.

In Japan the types of subject areas to be taught and the standard annual school hours of each subject area are defined by the Ministry of Education. Within these frameworks the basic criteria concerning the objectives and teaching contents of each subject area are specified in the "Courses of Study of the Ministry of Education." Courses of study are compiled for each level of these schools on the basis of recommendations by the Curriculum Council, an advisory body of the Ministry of Education.

In the United States, no national curriculum mandates are prescribed by federal educational agencies. In many states, requirements for specific courses or topics exist; however, prescriptions for objectives and specific content are rarely found. Nevertheless, commercial nationally-marketed textbooks have a homogenizing effect on the content of social studies courses. It should be noted, however, that there are many choices of textbooks available. Therefore, what appears to be a national curriculum when course titles are examined can and does vary substantially from one school to another and even from one teacher to another.

The Importance of Textbooks in the Social Studies

The quality of instructional materials and the manner in which they are used affects teaching and learning in classrooms everywhere. In Japan and in the United States a variety of instructional materials are available to teachers of history, geography and the social studies. Nonetheless, as the following sources indicate, textbooks are likely to be the primary source of information for students enrolled in history, geography and social studies courses in both countries.

"In Japan, elementary, lower secondary and upper secondary schools are obligated by the School of Education Law¹ to use textbooks for the education of pupils and students."

Some recent studies demonstrate that textbooks also play a vital role in classroom instruction in the United States.

"Teachers of science, mathematics and social studies... rely on textbooks as the basis for curriculum. Students spend their time processing the contents of the textbooks in some way: filling out worksheets, writing answers to questions at the end of chapters, or taking part in teacher-led recitations."²

The studies cited here show that textbooks play a major role in most classrooms in both Japan and the United States. Concomitantly, they conclude that the teacher plays a key role in classroom instruction. The manner in which the textbook is used, the extent to which students are required to

¹Outline of Education in Japan, Science and International Affairs Bureau, Ministry of Education, Science and Culture, Japan, 1979.

²Taken from a summary of the Report of the 1977 National Survey of Science, Mathematics and Social Studies Education, Iris Weis, U.S. Government Printing Office, Stock #: 038-000-00364-0. Reported in News Exchange, Vol. 20, No. 5, December, 1978, Association for Supervision and Curriculum Development, Washington, D. C.

read, and are held accountable for the materials in the textbooks, is largely up to the individual teacher.

Furthermore, the maps on the school-room wall, stimuli provided by the various media in the school, in the home, and in the community, informal interactions with fellow students and with teachers may well leave more lasting impressions than those derived from the textbooks. Nonetheless, as long as textbooks largely set the agenda of topics to be studied, and as long as tests are based mainly on materials found in them, they will continue to be an important factor in determining the focus of instruction in the social studies.

The general purposes served by textbooks are similar in Japan and in the United States, but the manner in which textbooks are prepared is quite different. In Japan most of the textbooks used in schools must be approved by the Ministry of Education. In the United States, approval at the national level is not necessary, but in some areas of the country, state approval is required.

The key role played by the Ministry of Education in determining the course of study and the content of textbooks used in Japanese schools stands in sharp contrast to the U.S. system, where the preparation of curricula and the selection of the content of various courses is widely shared among a number of agencies and groups.

What students learn from their textbooks can affect efforts to improve Japan-United States relations. Accurate information about each other does not mean agreements can always be reached or that differences can easily be resolved; nevertheless, reliable knowledge of each other is essential for building better understanding and for guiding policy decisions.

The Review Process

In all, 14 Japanese and 28 United States social studies textbooks were exchanged and reviewed by specialists in the fields of history, geography, civics and social studies. Textbooks used in the following courses were reviewed:

<u>Japan</u>	<u>United States</u>
Civics (politics and economics in senior schools)	United States History
Geography	World History
History (secondary schools)	Geography
World History (senior schools)	World Cultures
Japanese History (senior schools)	

The textbooks selected for review represent widely-used textbooks in both countries. Before being exchanged, each textbook was read and the passages in each book treating Japan and the United States, or relations between the two countries, were identified. Some reviewers read additional sections in the books assigned them, but they focused their primary attention on the identified passages.

The next section of this report provides a summary of the reviews of selected Japanese textbooks by U.S. reviewers in each of the following areas: geography, Japanese history, world history, civics, and politics and economics. Following the review of Japanese textbooks is a section providing a summary of the reviews of U.S. textbooks by Japanese reviewers in each of the following areas: geography, U.S. history, world history and world areas or cultures.

*It should be noted that in the opinion of the reviewers, most U.S. civics textbooks contain so little information about Japan or about world affairs in general that it was deemed inadvisable to include them in the study.

Japanese Geography Textbooks

The reviewers characterized the geography textbooks as well-written, thoroughly researched and highly informative with many graphs and other visual presentations. The reviewers also noted a tendency of the authors to over-emphasize certain issues or institutions, and in some cases, to oversimplify explanations of complex social trends or developments.

For example, the Japanese geography textbooks stress the varied racial composition of the U.S. and the issue of racial relations. Despite a sensitivity to the complexity of this issue, Japanese textbooks consistently refer to the U.S. as part of the Anglo-American world, emphasize the country's Anglo-Saxon heritage, and describe U.S. citizens as Caucasian. Further, demographic maps of races are outdated and do not adequately reflect the multi-ethnic composition of the U.S.

When examining American cities, some textbooks resurrect the race phenomenon. Invariably, the flight to the suburbs is followed by phrases such as:

"After people move away, blacks and Puerto Ricans move in; when that happens, the remaining white people, disliking this, leave for the suburbs. The new residents of the inner city experience racial discrimination in various aspects of social life, including employment and education. Since their income is low, their residential areas often become slums."

By mixing several phenomena -- economics, class, and race -- the textbook presents an image that distorts even when it is not untrue. Many texts continue to speak of blacks as living primarily in the South, only now wending their way to the great urban centers. Further, no mention is made of the civil rights upheaval of the 60's.

For the most part, America is portrayed as a "huge country" (taikoku) with enormous industrial strength and a high GNP.

By playing down Japan's role in controversial world events, i.e., by casting Japan as an underdog and the U.S. as a free-wheeling power-broker, a certain ethnocentrism is revealed. One reviewer aptly stated:

"I think the textbook is unduly reticent in mentioning Japan's extraordinary rise in the technology behind its products, the marvelous quality of Japanese exports. It has been this willingness to outdo other countries that has marked Japan's success. Everyone knows a bargain, and Japanese goods have been bargains. They have been extremely attractive to Americans because of their quality. I think the text, in a modest way, should celebrate this achievement."

Many textbooks choose to present a one-sided, one-way flow of power and influence out from Wall Street and Washington:

"Japan imports much of its foodstuffs from America. Consequently, if American food exports drop, Japan's food supply is greatly influenced. In addition, if import limitations are placed on Japanese products, Japan's industries lose a great number of sales. Business and bank capital are expanding into Japan. Thus, the influence of the the American economy over the Japanese economy is very great."

There is no mention here of traffic in the other direction -- of import limitations on American products, of Japan's impact on U.S. industry.

Indeed, the student schooled in this textbook will never understand why the EEC (European Economic Community) is so "upset" with Japan. This vision of Japan as an underdog is simply not consistent with current realities.

In general, the geography textbooks present physical geography effectively but fall short when they attempt to explain complex historical events in simplistic terms. Errors of oversimplification such as "English people went to North America as farm immigrants" and "There were two types

of immigrants to this country from Europe" while not untrue, tend to distort.

A few problems occur in the physical geography portion of many textbooks with outdated information and misinformation. Some examples: In recent times Omaha has replaced Chicago as the center for butchering; the grain fields west of the Mississippi are not usually referred to as the "steppes." A more serious concern, however, is the choice of topics. For example, the authors of one textbook have an obsessive interest in the TVA (Tennessee Valley Authority), which not only appears twice in the chapter on the U.S., but also in connection with Sino-Japanese relations, where it becomes a "model" of "regional development."

Despite the problems outlined above, most of the textbooks are thoroughly researched and are well-written, with good graphic presentations of sophisticated information to support their main points. The points are, for the most part, logically reasoned and convincingly argued.

History (in Japan) -- Grades 7-9

Both of the textbooks reviewed in this category generally succeed in being well-balanced. Nevertheless, some serious concerns were raised, especially in the way the U.S. is treated. In one textbook, especially, the facts are skewed by the political stance of the authors. Many of the things that America "did" -- which are uniformly true -- are said to have been done for reasons that are either oversimplified or interpretively still in debate. The following statements seem to derive primarily from the sixties and express what in the U.S. would be viewed as revisionist history:

"In 1904 in order to expand (shinshutsu) into Asia and the Pacific, the U.S. began construction of the Panama Canal."

"After the Russo-Japanese War, the U.S. tried both to expand into Manchuria itself and also to exclude Japanese immigrants from America. And so Japan and America came into opposition, and England joined the U.S. to prevent Japan's expansion."

"England, in order to oppose America which now threatened its position, Japan, in order to raise its stature in East Asia, and America, in order to stop Japan and itself expand in East Asia, were all busily building battleships after the First World War, thus impoverishing their economies."

"As the time for the Soviet Union to enter the war approached, America -- in order to preserve its superiority over the Russians in the postwar period -- dropped the Atomic Bomb on Hiroshima on August 6th, just as the Soviets were due to enter the war, then on Nagasaki on the ninth, and killed and wounded many citizens."

The coverage allotted the U.S. in the other textbook becomes problematical only in the 20th Century. The account of 18th and 19th Century American history in the first part of the book is well-balanced and generally complete. It includes brief but interesting descriptions of the early settlers, their livelihood, their contact with and ignominious subjugation of the American Indians, and the problems which gave rise to the Revolutionary and Civil Wars. The partial translation of the Declaration of Independence presents a good summary of America's founding ideas.

Coverage of 20th Century American history, on the other hand, especially the treatment of the postwar years, is disappointing. There is a great concern for reciting and linking together historical "facts," great political and economic events like the onset of the Great Depression, the outbreak of World Wars I and II, the signing of treaties, etc., but little discussion of

the human drama taking place behind these events. It is history shorn of its human and social content.

The coverage of 20th Century America appears especially biased when contrasted with that of the Soviet Union. While American involvement in Korea and Vietnam is clearly set forth, there is no similar discussion of the Soviet Union in Hungary (1956) or Czechoslovakia (1968). In addition, Stalinist excesses and Soviet involvement in Cuba are avoided. To the western reader this adds up to an ideological bias that indirectly states Japan's grievances against the U.S. but makes no attempt to do so vis-a-vis the Soviet Union.

Issues and events in social history are viewed almost exclusively from the perspective of the nation-state. States are the principal actor. One wonders, however, where people fit into this account, what part they play in the conduct of international relations. There is insufficient space devoted to the impact of changing socio-political conditions upon the lives of people, and how people in turn effect changes to which their governments are forced to respond.

In addition to the above concerns, reviewers stressed the need for appropriate citations on charts, photographs, and other visuals. Also, terminology should be explained. For example, communism, socialism and capitalism need clarification.

Japanese History 10-12

Evaluating the historical treatment of the United States in Japanese textbooks poses unique problems of sensitivity and perspective. While both textbooks reviewed were acceptable, one in particular, contained glaring omissions.

Specifically, the problem alluded to above concerns Japan's actions in the arena of foreign policy. The most prominent omissions include: the treatment of the 21 Demands; Japan's action vis-a-vis China in 1915, and the Japanese military expedition to Siberia; and the absence of any mention of the role of the emperor in the final surrender. Perhaps most disappointing is the treatment of the southward expansion of the Japanese and the attack on Pearl Harbor. Both avoid any mention of Japanese culpability regarding these events. The textbook's treatment of the U.S. basically ends in the early 1970's; therefore, crucial areas of Japanese-American interaction have been omitted.

The other textbook reviewed contains a good deal of detail and a sophisticated vocabulary and is more acceptable. The Washington Naval Conference, especially, is more thoroughly discussed than in some United States textbooks. The emergence of the U.S. and Japan as Pacific powers following World War I is placed in the context of the rise of Chinese nationalism and Soviet Russia. The treatment is even-handed and tends to be a straight descriptive line.

Japanese World History

In the main, Japanese world history textbooks are authoritative; what is covered is covered accurately. The historical mode tends to be traditional, highlighting primarily political events played out by empires and nation-states and the men who ran them. In coverage of the U.S., events occur in truncated foreign policy (e.g., Monroe Doctrine, Cold War) and presidential pieces of time. There is Jefferson who drafted the Declaration of Independence

and, as third president, "developed democracy further"; Jackson, who "came from the West, was popular with the lower classes, checked the power of the capitalists and contributed to the development of democracy"; Lincoln, a "humanist and ardent unionist"; Theodore Roosevelt who established "the anti-trust law and halted the highhandedness of the capitalists and worked for social reform"; Wilson, "an idealist who enforced the anti-trust law and carried out various reforms which furthered the benefit of the people"; and FDR who receives the better part of two pages. The problem here is not of factual content but of presentation. The idea is conveyed that the presidents somehow did it all by themselves. Congress is only seriously considered in a footnote, to explain why the U.S. did not join the League its President had created. With the exception of a few brief references to labor, the host of pressures, both foreign and domestic, that impinge upon presidential decision-making are never mentioned. The delicate balance between the executive, legislative and judicial branches, the keystone of our federal system, is ignored. The other textbook shifts the emphasis of American government onto Congress. The resulting Congressional omnipotence finds Nixon being "dismissed by a vote of Congress in 1974."

One of the textbooks seems to be Euro-centered in its bias and devoid of social history in its approach. When culture is raised, in brief summaries of the 19th Century and contemporary times, America has three "romantics" (no "realists" or "philosophers"), three inventors, and three polar explorers in the last century and the Wright Brothers in the present one. Coverage emphasizes U.S. politics not culture. The resume of American political history is impressively complete. The approach, however,

does little to enhance the image of U.S. popular culture or to portray contemporary lifestyles in the U.S.

In the arena of recent history, one of the most disturbing findings was the inadequate treatment of the complex issues of U.S.-Japanese relations prior to Pearl Harbor. Likewise, Japan's role in 20th Century world events is minimized. Japan does not receive her due as a powerful actor on the 20th Century stage.

Both the ideology and terminology employed in the textbooks are areas of concern. In one textbook the authors take a definite ideological stance. While they certainly have a right to this, it would be better if the preference were clearly stated. Issues surrounding the interpretation of complex historical events which remain controversial are never identified as such. Rather, a single and simple explanation is put before students without a hint of controversy. The same textbook employs rather ambitious if not ideologically loaded terminology, with terms such as bourgeois revolution, mercantilism, and imperialism receiving little explanation.

While both of these textbooks have much to offer, the political emphasis is overwhelming. There is no sign of the influence from other disciplines that has changed history-writing so much. As for the image of America, it is positive, even heroic, and resembles the old, but not the new -- American textbook version of U.S. history.

Japanese Civics -- 9

Both Japanese civics textbooks were very well received by the U.S. reviewers. Indeed, comments such as the following abound in the reviews:

"This is a remarkably sophisticated book, clearly and informatively written with excellent graphs, illustrations, etc. The level of economic materials, for example, is superb."

There are two equally prevalent criticisms. One of the textbooks has a tendency to gloss over controversial issues. For example, inadequate space and treatment is given to the following issues of import: the Occupation, the Defense Treaty, especially its possible economic impact on Japan, the issue of ocean fishing rights, and conflicts over U.S./Japan trade policies. The role of the U.S. is sometimes understated. For example, the U.S. is not mentioned in relationship to anti-trust laws; the reforms of the Occupation are praised, but there is no discussion of the Occupation period. Nor is there any mention of the postwar U.S. role in supplying Japan with advanced technology or encouraging world-wide free trade, from which Japan has benefitted so greatly.

One reviewer rendered the following judgment:

"A very sophisticated textbook by American standards, with an impressive basis in economics, much more international in its treatment of issues than its American counterparts. Its major weaknesses lie in areas of avoidance of controversy, understatement of the U.S. role in certain events, and omission of alternative viewpoints."

The other textbook, with the exception of one or two omissions, was equally rated. The omissions concerned treatment of the ethical and moral implications of the atomic bombings of Hiroshima and Nagasaki, and the absence of a discussion of international factors that were responsible for Japan's rapid postwar economic recovery.

Japanese Politics and Economics -- 10-12

The reviewers found the material presented in these textbooks to be acceptable. In general, the facts are accurate and textual descriptions precise. The quantitative material is recent; most of it from the mid-seventies. The material is seldom simplified. Occasionally, however, when complex social or political phenomena are discussed, only one explanation for the situation is included. The following two excerpts illustrate this problem:

"In the United States individualism and the pioneer spirit are deeply rooted, and the government's participation in natural life is passive. These are the reasons for deficiencies and disunity in the social security system."

"After World War I great nation conflict took the form of conflict between the 'have' nations of England the United States and the 'have not' nations of Germany, Italy and Japan."

In both of these instances there are other explanations that one could and indeed should offer.

The treatment of the U.S. is satisfactory. The U.S. appears as a model of the Presidential system, as the occupiers of Japan and drafters of its Constitution, as a military ally and trading partner, as the source of international currency problems, as one-half of the East-West polarity, as a party to the Vietnam War with the "complete failure of its military strategy" against the socialist bloc, and as initiating a rapprochement with China. Indeed, despite association of the U.S. with the old bipolar world, balance-of-power policies and failure in dealing with the nations of the Third World this is not the only negative model. For example, with a clear eye to all sides, the authors state:

"After the Vietnam War, Japan began to replace the U.S. in offering large-scale economic aid to Southeast Asian countries like Thailand and Cambodia, which are strategically important in the East-West conflict. This kind of move brings to mind Japan's prewar Asian policy and will evoke the opposition of other nations."

Therefore, there is a notable lack of bias, with the portrayal of the U.S. remaining accurate and unemotional.

"This is an impressive textbook in its breadth of coverage, sophistication of materials, and specificity of technical information. The discussion is at a high level throughout."

In sum, these are admirable textbooks with an international focus.

Summary of Japanese Reviews of United States Textbooks

The Japanese reviewers rate the U.S. textbooks as excellent in their volume, colorful design and substantial descriptions. They cite the use of case studies, stories and questions as favorable elements in motivating students to learn.

While the Japanese reviewers gave most of the U.S. textbooks used in this study an overall favorable rating, they did find numerous errors and omissions and considerable misunderstandings in many of these textbooks. They attributed these shortcomings largely to: (1) the lack of information about Japan and the insufficient use of experts on Japan; (2) the difficulty of understanding the substance of the Japanese culture; and (3) a failure to keep up with the rapid changes in every aspect of Japanese politics, economics and social life.

Most of the Japanese reviewers' critical comments center around the many factual errors, inadequate explanations of complex issues and topics, the uneven coverage of the history of Japanese-United States relations, the

lack of emphasis on post World War II Japan, and the tendency to reinforce rather than challenge some of the stereotypes about the Japanese people. The very size of the U.S. textbooks raised questions by the Japanese reviewers regarding whether such a large amount of material is actually covered or learned by U.S. students. They also felt that the case studies and human interest stories, while motivating students, were often misleading in the impressions they provide of life in Japan.

Geography and World Cultures

The U.S. textbooks are voluminous with an abundance of color photos, maps and illustrations. The elaborate description of each country, including such factors as historical background, natural environment, racial composition, way of life and cultural and economic activities, found in the U.S. textbooks is in sharp contrast to the more limited treatment in the Japanese textbooks. The U.S. textbooks suffer from the fact that such thick books are cumbersome. The Japanese books are much handier because they are thin.

The use of case studies is characteristic of the U.S. social studies textbooks. The Japanese reviewers appreciate that the case study stimulates the desire to learn, but pointed out it has a number of questionable points: (1) an overemphasis on the development of the story itself can lead to an oversimplified presentation of the content; (2) the main point of the story might be lost on the students; or (3) the story may seem artificial and unappealing to the student. For example, in one textbook, a humble Japanese welder is introduced by the host at an exhibition of a new product using the laser beam. He appears on a TV show and is interviewed by a

major newspaper reporter (questions vary from labor issues to inflation, environmental pollution, etc.); then he is called by his company's president and assigned to a high-ranking managerial position. This type of rapid advance cannot be realized in present-day Japan.

The traditional Japanese way of life has long been seen as exotic and homogeneous by U.S. citizens. Most of the U.S. textbooks mention that this way of life is changing today and reflects a blending of the Orient and West in line with the nation's efforts toward modernization. Most of the U.S. textbooks fail to describe this widespread change; their descriptions continue to include traditional prejudices. Some U.S. textbooks still suggest that Japan's economic activities are mostly supported by agriculture. Some of the textbooks still suggest that cheap labor explains the growth of Japanese heavy industry. Yet the average wage of industrial workers in Japan already exceeds that of Western Europe.

The U.S. textbooks often present exaggerated descriptions of pollution in Japan:

"Tokyo air is frequently so polluted that the police on traffic duty wear gas masks, despite the fact that numerous measures have been effectively taken, and the situation has considerably improved."

The textbook writers sometimes excessively shorten the explanations, misleading the students. An example of this misleading information is the explanation of the Japanese custom of taking off their shoes while in a house. It is not as simple as the following suggests:

"The Japanese remove their shoes to avoid dirtying the straw mats that cover the floor."

This custom is attributable to the Japanese character that requires strict discrimination between the inside and the outside. Often mentioned in the

U.S. textbooks is the notion that the Japanese believe in two different religions simultaneously, Shinto and Buddhism. In fact, Shinto seems for most of the Japanese to have the color of a folk belief and is not regarded as a religion in the real sense. A stereotyped explanation refers to the well-known mystic smile of the Japanese, as quoted in one textbook:

"The fact that a Chinese or Japanese person smiles at you does not always mean that he or she is happy to see you. They smile because they have been taught to act that way meeting anyone, whether Friend or Foe."

This mystic smile is also an expression of a type of shyness.

Despite enormous efforts to help Americans understand Japan through their textbooks it is regrettable that misunderstandings, false impressions and out-of-date facts still exist. These errors are more frequently found in the textbooks describing the recent changes involving Japan's economic growth, or the custom of Japanese life and the basis of her culture. An example is seen when a housewife appears with a beautiful and gorgeous silk kimono.

Simple errors in the figures or statistics can be readily corrected; more consideration, however, should be given to the differences in cultural traditions of both nations, the Japanese' ethnic psychology and the lack of time for mutual contacts. These basic problems cannot be solved unless the members of both nations have much closer contacts, exchange their views more actively, and provide each other with more data.

The U.S. reviewers commented that the Japanese textbooks of geography tend to overestimate the U.S. while underestimating Japan. The image of the U.S. as a big country in Japanese textbooks is mere recognition of an

objective fact verified by various data. The underestimation of Japan is serious, yet it is hoped that this inconsistency will be removed in the future when Japanese writers select and describe the themes in the new editions of geography textbooks.

The activities of various nations and various races in the current world have geopolitical connotations, which must be considered or we shall fail to accurately illustrate the dynamic world. The U.S. textbooks express such backgrounds boldly, an example of which is:

"If the Soviet Union were able to control the oil produced in the Middle East, it might make Europe and Japan -- who need much of this oil -- more dependent upon the Soviet Union. This might weaken the connection of the USA, Japan and Western Europe."

The Japanese textbooks of geography tend to avoid such geopolitical descriptions. The U.S. reviewers pointed out the uneven descriptions of the political activities of the USA and the USSR in our textbooks. It is considered better to avoid a politically-biased description, and therefore it is better to describe the world-wide strategic activities of the USA and the USSR as a geopolitical and historical fact.

Rich insertions of maps are common in the U.S. textbooks, but regretfully, frequent errors appear in the contents. While the efforts to use as recent photos as possible are appreciated, it is felt that similar attention should be paid to the maps.

Future U.S. textbooks should portray Japan as an Asian nation that is distinctly different from other Asian nations. There are a lot of common traits among the peoples of East Asian countries, and the geography as well as the culture of Japan is related to those of Southeast Asia and the Pacific .

region, but there is also a Western influence upon Japan. All of these in the aggregate have contributed to the characteristics of present-day Japan.

World Cultures 6-7

World Cultures textbooks, unlike those that are divided into geography and history, provide descriptions that are focused on Japanese history (and progress) and the culture of Japan.

Attempts to make easier what is most difficult for students in Western countries to understand about Japan have failed largely because the data used still presents an out-of-date Japan. An example is in the discussion of the interior structure of a Japanese house:

"Porches open on gardens and can be closed by sliding wooden walls at night. The houses are airy and pleasant. Inside, screens of bamboo and paper divide the house into rooms. The screens slide along grooves in the floor. They can be pushed aside to make one large room."

Such is the description of the typical and traditional Japanese house. But houses in contemporary Japan often have Western-style independent rooms where sofas, beds and tables are placed. "Most houses in both cities and the country have electric light." This description suggests that electric lights have only recently started to diffuse in Japan. Actually, electric lights were used nationwide more than 70 years ago. It should be noted that the number of electric washers, fans, radio receivers and TV sets possessed by Japanese households ranks as the world's first or second.

There are instances in the U.S. textbooks that ask students to answer questions, which even the typical Japanese will find difficult to answer correctly.

The religion of the Japanese appears in the U.S. textbooks as one of the most ambiguous aspects of Japanese culture: "There are two different

religions of Shinto and Buddhism...." The gods cited in the description of Shrine Shinto are quite different from the Christian God. This kind of misunderstanding stems from the prewar years when the ultranationalists conceived of and promoted a nation-sponsored Shintoism, which regarded the emperor as God.

The Japanese habit of visiting the shrine on the New Year's days does not always represent a concern with the Shinto as a religion. It can be considered a folk belief or traditional event. The "festivals" that are celebrated locally used to be annual events of the shrines associated with the Shintoism; but even in prewar times the festivals had lost much of religious nature.

Exaggerations and other mistakes are found in the treatment of the natural environment of Japan. Japan is depicted as an earthquake-ridden country, in reference to: "2,000 to 3,000 earthquakes occurred in Japan...." (The frequency of microscopic earthquakes that can be sensed by the seismometer certainly exceeds 1,000 but the earthquakes that anyone can feel do not add up to 100 a year, even by including the nationwide records.)

Similar misinformation exists regarding the Japanese climate. There are four distinct climates in Japan. The southwestern half of Japan is warm in the winter without frosts (average temperature of January is about 5°C), and the Nansei Islands (Okinawa Pref.) may be said to be subtropical. The winter lasts longer in the northern half of Japan, and the climate of Hokkaido is similar to that of New England in the U.S.A. Snows are heavy in the winter along the Japan Sea coasts while it is

drier and milder along the Pacific coast of Japan.

It is misleading to indicate that electric power is supplied by the hydroelectric power stations, and that the energy of Japan is fed by water. Japan's main source of energy was coal in prewar times; charcoals and firewoods were used to heat homes. At present, 80% or more of Japan's total national energy is supplied by petroleum. The explanation: "Firewood and charcoal are used for cooking and heating" is based on outdated information and no longer pertains to the Japan of today.

U.S. History

The descriptions of Japan in U.S. history are focused on topics chosen not by their significance in the Japanese history, but by their importance to the U.S.A. Even the Meiji Restoration, which cannot be overlooked in the Japanese history, is not mentioned directly in the U.S. textbooks. The first event that is treated in most of the U.S. textbooks is the "opening" of Japan to the world triggered by the visit of Commodore Perry. Commodore Perry is described in such a way as having brought to the then uncivilized Japan the advanced Western culture. He is portrayed as the "Apostle of Culture," who opened Japan to the Western world. This is supported by accounts like "Before Perry, people in Japan lived like those in Europe in the Middle Ages." What most U.S. textbooks fail to mention is the important fact that this "Apostle of Culture" attended the diplomatic negotiations with Japanese officials with a coercive attitude fully prepared to resort to arms if the Japanese officials rejected his request to open the country. A considerable amount of space is given to the Russo-Japanese War in these

textbooks. There is inadequate description of the causes of this war, and little reference to the international relations in Eastern Asia after the Sino-Japanese War, including the invasions of China by the major powerful nations, the occupation of Manchuria by Russia, and the subsequent extension of her influence in the direction of Korea. Some textbooks even give the impression that the Russo-Japanese War was the direct result of Japanese expansionism, as seen in the statement: "But in 1904 Japan launched a sudden and decisive attack against Russia."

The U.S. textbooks in dealing with the Russo-Japanese War tend to give much attention to the efforts of President Theodore Roosevelt to bring about the peace negotiation between the two conflicting nations. Japanese immigration to the U.S. is an area that most of the Japanese history textbooks do not touch upon. More pages are given to this subject in the U.S. textbooks than in the Japanese textbooks, and their treatment is fair. U.S. racial prejudice toward Japanese immigrants, unfair discrimination in their treatment or the movement for exclusion of Japanese are not omitted. This attitude of U.S. textbooks indicates that the American people, as a racially composite nation, have a keen interest in racial problems. A textbook mentions "The treatment of Japanese-Americans received during the War was clearly uncalled for" or "One of the sorriest spectacles of the times," relating to the compulsory camps of Japanese-Americans.

In most U.S. textbooks the Japanese invasion of China, violating the 9-nation treaty after the Manchurian Incident in 1931 and her military intrusion into French Indochina in 1940 and 1941 are the main topics of Japan-USA relations. The incident of the U.S. gunboat, Panay, sunk in

1937, is also included in many textbooks. The textbooks treat Japan as the invader. Not sufficiently explained by the writers of U.S. textbooks are a series of economic retaliations taken by the U.S. against Japan; the severe impacts of the abolishment of the Japan-USA trade and navigation treaty in July, 1939 and the freezing of Japanese assets in the USA and the prohibition of petroleum export to Japan in 1941. The prohibition of petroleum export to Japan made the Japanese Navy, which had previously had a passive attitude, decide to go to war against the U.S.A. Not denying that there was a surprise attack, in fact, the unhappy war started by the Pearl Harbor attack by Japanese needs to be understood by the American students clearly through the substantial description of the factual processes and the standpoints of both nations up to the time the war broke out.

Events leading up to the attack on Pearl Harbor are not adequately dealt with in U.S. textbooks. One textbook gives us a wonderful impression by an illustration of the life of an American citizen early in the morning of December 7th, 1941. Most of the U.S. textbooks simply mention the atomic bombs, dropped over Hiroshima and Nagasaki, by quoting the formal explanation of bombing, as given by the U.S. government. The bombing of Nagasaki is totally ignored by some textbooks. The damages caused by the atomic bombs and the number of casualties, dead and wounded, is understated in most U.S. textbooks. We suggest that more accurate data can be obtained from the Japanese Council. Delicacy should be given to the accounts of the nuclear bombs. There should be no hiding the fact that most of the

casualties were noncombatant civilians, and that deaths from radiation sickness still occur among victims of the bombings.

Most of the U.S. textbooks fail to mention postwar Japan. The Japan-USA relations after World War II and the omission of this important topic seems to be a critical defect of the American textbooks.

World History

There is better understanding of Japan evident in these textbooks. It is hard to find any descriptions that might be considered perverted with extreme bias. Generally speaking, their descriptions of Japan can be evaluated as fair. A U.S. textbook describes the steps taken by Japan up to the outbreak of the Pacific War by presenting the nation's stand in international relations, political antagonism within the nation, assertions exchanged between Japan and the U.S. in various negotiations and other substantial facts from different viewpoints.

In addition to the historical descriptions of Japan's cultural traditions, most of the world history textbooks touch upon Japan's development as a modern nation.

In the selection of topics for a description of the cultural and historical traditions of Japan, undue attention is given to Shintoism, Zen, Noh plays, flower arrangements and tea ceremonies. This tendency presents a problem of balance in the descriptions. One textbook uses most of its description of Buddhism in an explanation of Zen. The suicide of Yukio Mishima, introduced in the front page of one textbook, stresses the incident as stemming from the cultural tradition of Japan. Such an emphasis serves to impress upon the students the peculiarity of Japanese in their thinking

and behavior.

Such misrepresentation is further evidenced in a textbook that cites only two modern-day writers, Yasunari Kawabata and Yukio Mishima, while there are numerous others -- Soseki Natsume, Ohgai Mori, Toson Shimazaki, to name but a few of world renown.

In their description of modern Japan, many U.S. textbooks place emphasis on the military, particularly in the years following the Meiji Restoration, during the Russo-Japanese War, the World War I era, Japan's invasion of China, and the Pacific War.

The international relations of modern Japan are mentioned in detail in most U.S. textbooks. A representative description is found in a world history textbook that quotes Premier Nehru's memoir, "Toward Freedom," and asserts the great impact of Japanese victory in the Russo-Japanese War on Asian nationalism and points out the significance of this event in world history. Some textbooks stress the similarity between the surprise attack of Japan that opened the Russo-Japanese War and that made at Pearl Harbor. This description, however, fails to note that the military action in 1904 was taken by Japan only after the official severance of diplomatic relations. The textbook descriptions of the domestic issues of modern Japan are generally too simple and too short. They also generally fail to consider the political developments of the Meiji and Taisho eras (i.e., the establishment of parliamentary institutions and the advancement of party politics), and Japan's industrial and social development of these eras.

Most of the U.S. textbooks carry very meager accounts of postwar Japan, particularly after the U.S. occupation terminated.

Most of the world history textbooks allocate too few pages to Japan to provide adequate descriptions. The omission of major events and the oversimplification or fragmentary description makes it difficult for the U.S. students to properly understand the flow of Japanese history.

There is adequate coverage of Japan in most of the U.S. textbooks examined in the study, but oversimplification, which often seems inherent in the texts, is the result of trying to cover volumes of material in a short space. While bias was considered to be minimal, there is still a thread running through many of the books that implies that as a result of a benevolent American European influence, Japan has, at last, managed to join the Western world of the Twentieth Century.

General Findings*

The textbooks reviewed in this study are different not only in grade level and disciplines or subject-matter, but also in regard to breadth of coverage, level of sophistication, specificity of technical information, and in orientation and ideology. The general findings, therefore, do not necessarily apply to all the textbooks reviewed in this study, nor do they apply to the same extent to each textbook reviewed.

*The reviewers found much to be commended in many of the textbooks. They also found many areas wherein they believe improvements could be made. Since the purpose of this study is to seek improvements in social studies textbooks, this report focuses on areas wherein improvements might be made.

1. The Japanese textbooks generally present more complex vocabulary and substance than the United States textbooks.
2. Neither the Japanese nor the United States textbooks adequately indicate sources (including dates) used in writing the textbooks.
3. The Pacific War, especially the background and issues leading up to it, is not adequately treated in either the Japan or the United States textbooks. The United States textbooks tend to present it as a simple case of Japanese aggression. The Japanese textbooks provide a more complicated view, but do not deal directly with the Japanese responsibility for the Pacific War.
4. There is an overemphasis in the textbooks in both countries on certain traits, e.g., in the United States textbooks, the Japanese are frequently characterized as adaptive and energetic; in the Japan textbooks, United States citizens are frequently individualistic and materialistic. Certain descriptions, which are based on traditional prejudices, still appear in both nations' textbooks.
5. The moral and ethical implications of the atomic bombs dropped on Hiroshima and Nagasaki in World War II are not sufficiently expressed in most of the textbooks of both nations. In fact, the topic receives only brief treatment.
6. The Japan textbooks provide more data than do the United States textbooks.
7. The Japan textbooks present a greater range of ideological approaches than do United States textbooks.
8. Each country's own history books are generally more ethnocentric than are their respective world history and geography textbooks.
9. There is a marked difference in pedagogy in the textbooks reviewed. The U.S. textbooks reflect a greater variety of pedagogy than do the Japanese textbooks. For example, many United States textbooks provide case studies, inquiry exercises, and reflective thinking activities as well as other strategies and methods popular in "The New Social Studies."
10. There is a general tendency in both countries' textbooks to underestimate past conflicts and undesirable aspects of history. However, there are increasing efforts to remedy this situation, although the effort is not yet sufficient in either country.
11. The conventional format of textbooks in each country has an effect upon both the quality and quantity of materials presented. The Japanese textbooks are handy and compact, and the terms used in

them are simple and descriptions are brief. On the other hand, the U.S. textbooks are large and contain more descriptive materials.

12. The treatment of Japan and of the United States in each other's textbooks is generally accurate, but certain descriptions, which are based on stereotypes and inaccuracies, still appear in both countries' textbooks.

Specific Findings Re: Japan Textbooks

1. The Japanese textbooks seem unbalanced in the sense that their emphasis on economic and political developments tends to overshadow their emphasis on social change and cultural developments.
2. In many of the Japanese textbooks, the use of a simplified narrative style tends to flatten out the peaks and valleys of social change, hiding and blurring the turmoil, conflict and cooperative efforts which characterize much of human experience.
3. In the majority of the Japanese textbooks, nations as such tend to be emphasized more than other actors in human affairs -- e.g., individuals, corporations, social groups, etc.
4. In the treatment of Japan-U.S. relations, Japan is often treated as being passive or acted upon rather than as an active agent pursuing its own goals and purposes. This is especially true in the treatment of 20th Century Japan.

Specific Findings Re: U.S. Textbooks

1. The treatment of Japan in the U.S. textbooks seems to be unbiased except for some exaggerations. Yet some of them are too exotic.
2. Most of the U.S. history textbooks put too much emphasis on some specific periods of Japanese history, neglecting the continuity of Japanese history such as the modernization process of Japan and Japanese ancient culture.
3. Some of the U.S. textbooks omit basic information about Japanese politics, economics and geography, although in general there are efforts to acquaint students with Japanese culture and society.
4. While the U.S. textbooks are by and large accurate in basic facts, there are many mistaken inferences, interpretations and descriptions of Japanese life.

Recommendations

A major purpose of this study was to prepare a list of recommendations designed to encourage improvements in social studies textbooks in Japan and in the United States, especially in regard to the treatment each gives the other and the relations between the two countries in their respective textbooks. The recommendations follow.

General:

1. In the preparation of textbooks, both countries should pay more attention to scholarship. It is strongly recommended that in the preparation of textbooks greater use be made of subject matter specialists in collaboration with writers.
2. Controversial issues and personalities should not be glossed over or muted in efforts to present a single version of the past.
3. More attention should be given in the social studies textbooks of both nations to differing interpretations and points of view, especially in regard to controversial issues and areas of conflict between the United States and Japan. When dealing with such situations, it is important that the background, causes and consequences of the conflicts be presented in detail sufficient to afford students the opportunity to grasp the complexity of events and to appreciate the fact that divergent views exist with regard to such areas of conflicts.
4. Recent social, political and economic events in both countries as they affect U.S.-Japan relations should receive more attention. The tensions created by intensified economic competition and the potential benefits of increased cooperation should be given more attention.
5. Special attention should be paid to the inclusion of up-to-date materials.
6. Multi-causation and the multifaceted nature of international problems and issues should receive more attention.
7. Descriptions of the role of nations in world affairs should include presentations involving other significant participants in world affairs -- individuals, corporations, social groups.
8. Cultural and artistic developments in both nations should be treated more fully.
9. Sources of data, especially dates, should be identified in all social studies textbooks.

United States:

1. U.S. textbooks should be made more compact; content should be more concise.
2. U.S. textbooks in general and those in United States history, in particular, should provide more complete treatment of the history of Japan and of the relations between Japan and the United States. The current tendency is to focus on only four or five events, most of which involve United States intervention in Japanese affairs. Greater attention should be given to the contemporary period and to current relationships between the two countries.
3. Although Japan has much in common with other Asian countries, it should be treated as a separate and distinctively different country.
4. Some topics and events should be treated in a larger context; too often world events are presented only as they relate to the United States, thus reinforcing an American-centered view of the world.
5. Restricted use should be made of the monolithic term "Japanese." Individuals, groups and sectors of the population in Japan should be acknowledged and included as part of the textbook whenever appropriate.
6. The exaggerated image of Japanese militarism presented in U.S. textbooks -- extending from the feudal period to the present -- needs to be moderated by placing it in a larger perspective which includes more emphasis on other aspects of Japanese culture and traditions.
7. Carefully drawn case studies emphasizing common and contemporary aspects of Japanese culture should replace case studies which emphasize the traditional or the exotic.

Japan:

1. Japanese textbooks should be expanded to provide students an opportunity for a fuller understanding of American culture.
2. Additional incentives should be provided to encourage the publication of more unique and innovative textbooks in Japan.
3. The Japanese textbooks should discontinue the practice of understating the nation's role in international affairs generally and in international economic affairs in particular.
4. Japanese textbooks should treat artistic and cultural developments more fully; the current emphasis is largely on economic and political developments.
5. Japanese textbooks should not portray the U.S. as dominantly Anglo-Saxon and need to present the full range of cultural diversity as it exists in the U.S.

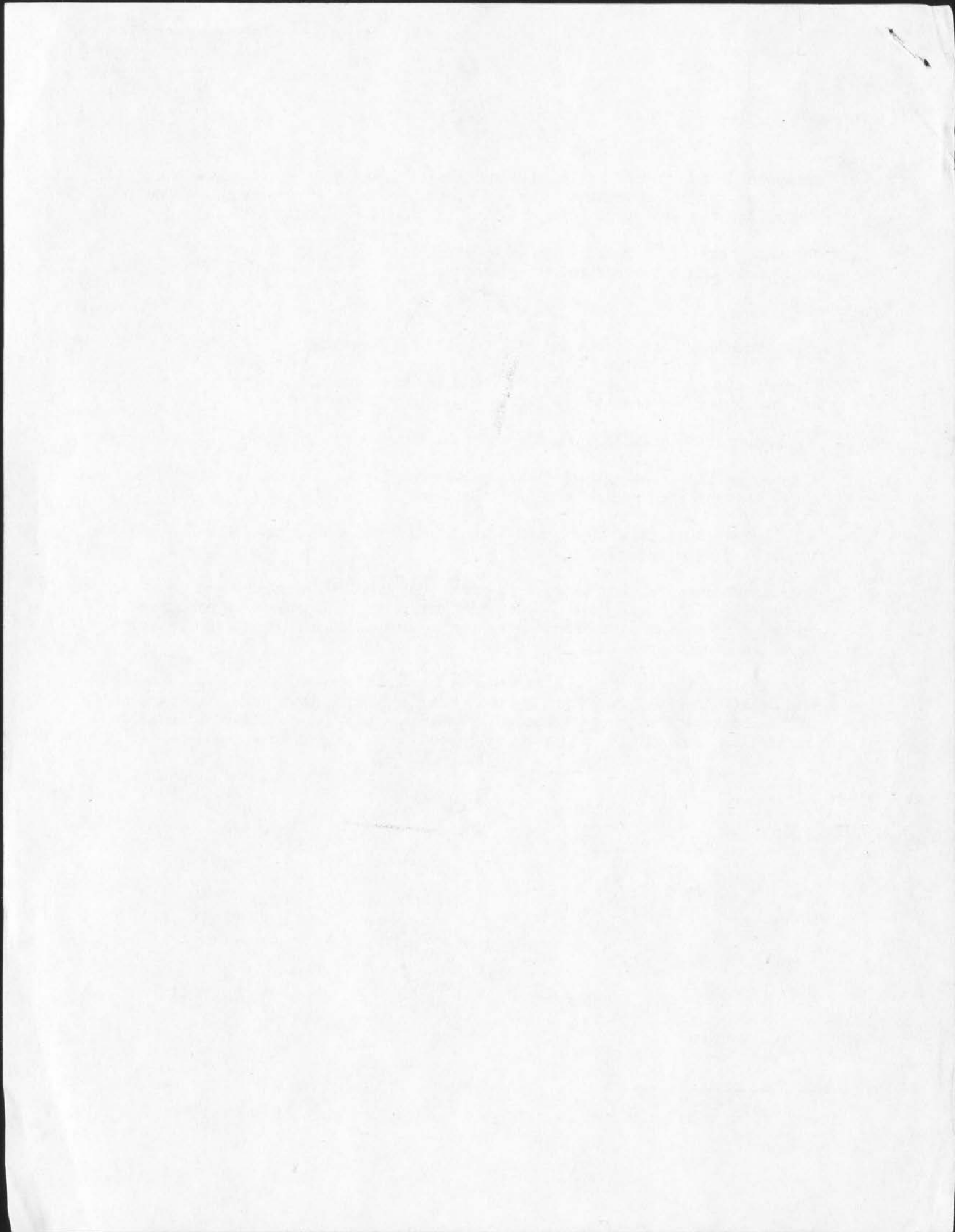
6. Japanese textbooks should include such significant U.S. developments as the civil rights movement of the '60's, the "sunbelt"* phenomenon of the '70's, and the impact of Japan on the U.S. and world economies.
7. Japanese textbooks should provide more complete explanations of U.S. historical and contemporary developments.

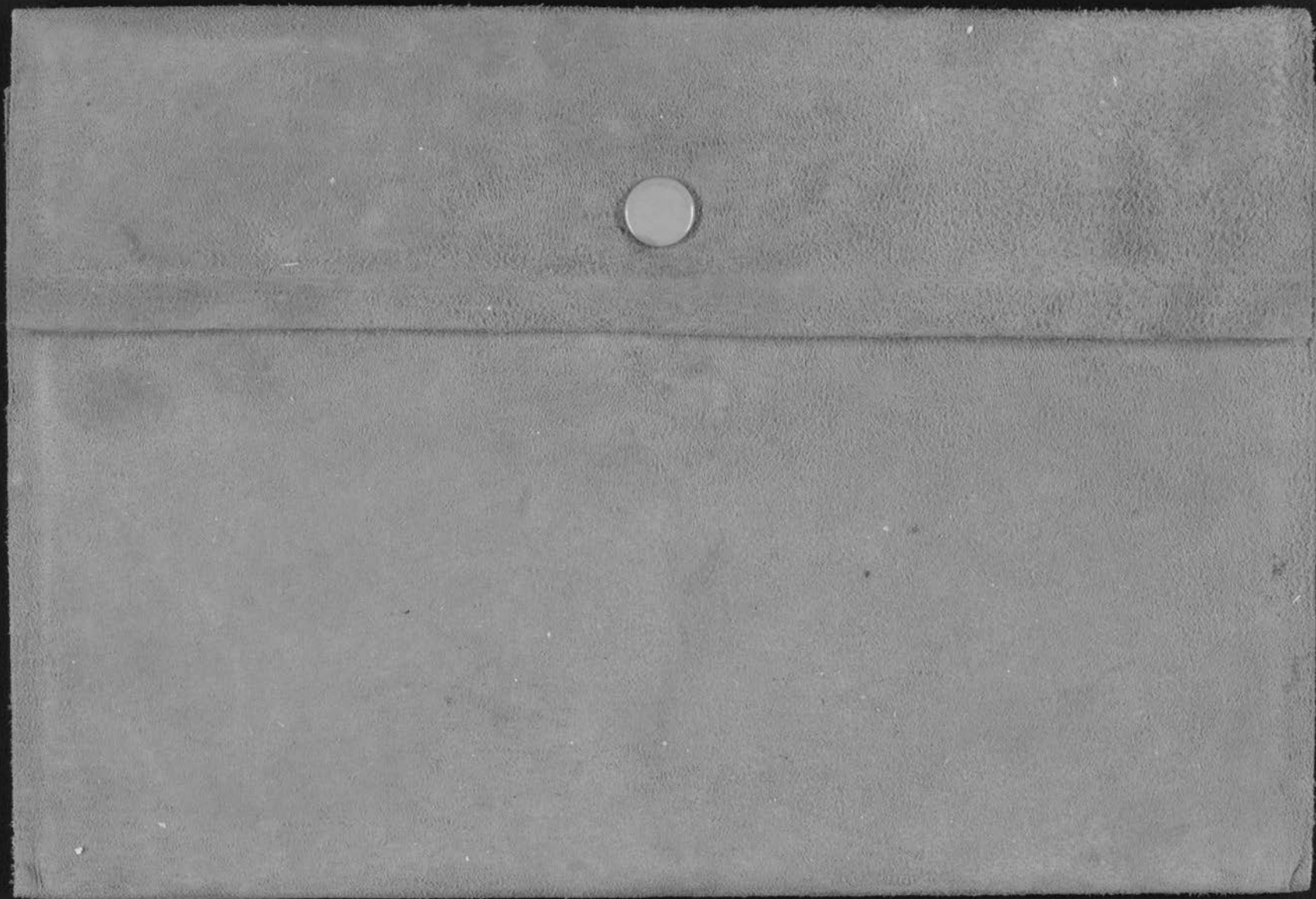
Other:

It is recommended that efforts be made to jointly undertake:

1. A study of primary school textbooks and concomitantly a study of images and attitudes Japanese and American youth have of each other.
2. The preparation of materials for teachers based upon the reviews of textbooks.
3. A study of the treatment of global problems in Japan and in U.S. textbooks -- e.g., environment, energy and pollution.
4. A follow-up study within 5 years to determine the extent to which recommendations have been implemented.
5. Increased communication between Japanese and American scholars and educators involved in the development, production and use of textbooks is encouraged in order to reduce misunderstandings, misconceptions and prejudice in textbooks in each country.
6. Both nations should continue and expand contacts between educators, scholars and others involved in planning, preparing and using textbooks. Exchanges of textbooks and other instructional materials as well as information about curriculum development and teaching methods should be encouraged.

*The shift of population and industry to the southern part of the U.S.





School District No. 1, Multnomah County
Oregon This Certifies that

Ruth T. Nomura
has completed the Stenographic Course of Study at
the Jefferson High School as prescribed by the Board
of Directors.

Given at Portland, Oregon, on this thirteenth day of June in the
year of our Lord, nineteen hundred and twenty-four

J. E. Martin
Chairman of the Board of Directors

D. A. Groat
Superintendent of Schools

Hopkin Jenkins
Principal



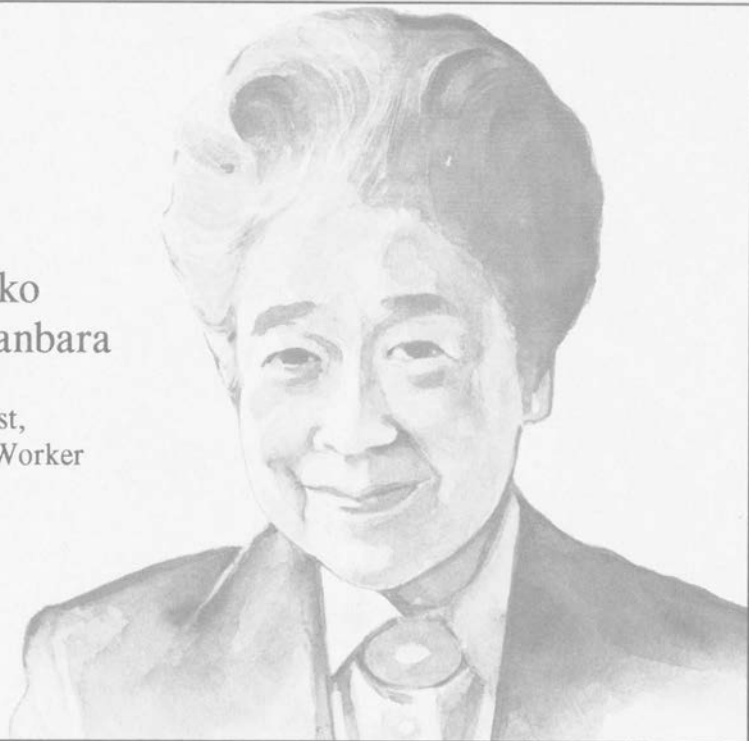
Can You name the following Minnesota women of history?

1. U of Minn. professor whose statue represents Minnesota in Statuary Hall in Washington, D.C.?
2. The first woman to play professional baseball?
3. First woman in space (set High altitude record)?
4. Only woman ever elected to U.S. Congress?

For answers see our Women of Minnesota posters and biography materials at your favorite bookstore or write:

MWHM P.O. Box 16104 St. Paul 55116 Minnesota.

Ruth Tokuko
Nomura Tanbara
1907-
Home Economist,
YWCA Social Worker



Ruth Tokuko's Japanese name means "health, truth and beauty and heart." A Nisei—second-generation Japanese-American—born in Oregon, Ruth and husband Earl Tanbara were ordered to St. Paul in 1942 during forced relocation of Americans of Japanese descent. She was YWCA staff member for thirty years and has served on numerous community boards and committees.

Proceeds from these notecards fund
Minnesota Women's History Month projects.
MWHM, PO Box 16104, St. Paul, MN 55116

Art: Leslie W. Bowman



City of Saint Paul

Proclamation

Whereas, Ruth Tanbara, with her husband Earl, came to Saint Paul on August 9, 1942, from their home in California to avoid placement in a relocation camp; and

Whereas, Ruth immediately began to speak at local churches to build community acceptance of people of Japanese heritage; and

Whereas, during the war, Ruth worked through the YWCA to help new families and students of Japanese heritage find homes and jobs in Saint Paul; and

Whereas, in 1955, Ruth was asked by Louis W. Hill, Jr. to participate in the newly-formed sister city relationship with Nagasaki, Japan, and has remained a member to this day; and

Whereas, Ruth has worked tirelessly to promote knowledge of Japanese culture through such programs as the Festival of Nations, the Japan America Society of Minnesota, and the Saint Paul-Nagasaki Sister City Committee; and

Whereas, Ruth has lived by the concept that civilization is maintained by individuals who live for others, who radiate kindness and friendship and live beyond themselves to add something to the contentment and happiness of others;

Now, Therefore, I, Randy C. Kelly, Mayor of the City of Saint Paul, do hereby proclaim Saturday, August 20, 2005 to be

Ruth Tanbara Day

in the City of Saint Paul as Ruth helps the first cities in the USA and Japan to unite as sister cities and celebrate the 50th anniversary of their friendship.



In Witness Whereof I have hereunto set my hand and caused the Seal of the City of Saint Paul to be affixed this Twentieth Day of August in the Year Two Thousand Five.

Randy C. Kelly
Randy C. Kelly, Mayor

In Memoriam



Ruth Nomura Tanbara

October 15, 1907 - January 4, 2008

RUTH NOMURA TANBARA

MEMORIAL SERVICE

Saturday, February 9, 2008 ♦ 2:00 p.m.

Officiants: Rob Eller-Isaacs and Janne Eller-Isaacs

MUSIC FOR MEDITATION

TOLLING THE BELL

PRELUDE

OPENING WORDS

Rob Eller-Isaacs

OPENING HYMN (21)

For the Beauty of the Earth

WORDS ON GRIEF

Janne Eller-Isaacs

SILENCE

MINISTER'S PRAYER

INTERLUDE

Tamuke

Meaning "hands folded together in prayer," this piece is a requiem or eulogy for the departed souls of loved ones for a safe passage.

REMEMBRANCE

Dr. Joseph Uemura

INTERLUDE

COLLAGE OF VOICES

INTERLUDE

Murasaki no Kyoku

It is believed that the composer, most likely a Buddhist monk, was standing in a field of purple flowers when he wrote this piece. Its name means "the music of purple."

EULOGY

CLOSING HYMN (159)

This Is My Song

BENEDICTION

POSTLUDE

Ruth was born October 15, 1907, in Portland, Oregon, the daughter of Frank Jiro and Kiyoo Takeda Nomura. Her family also included brothers Paul and Howard and sister Elsie.

In 1926, as a winner of an essay contest for Nisei students, Ruth traveled by steamship to Japan. This trip provided a foundation for her deep appreciation of Japanese culture. In 1930, she earned a Bachelor of Science home economics teaching degree from Oregon State University. She married Earl Kazumi Tanbara on September 16, 1935.

During World War II, she and Earl received permission from the U.S. Army to move to St. Paul to help resettle evacuees from the relocation centers, assisting more than 100 families, students and young men and women.

At the end of the war, the Tanbaras decided to stay in Minnesota. In 1953, Ruth received her master's degree in home economics from the University of Minnesota.

She worked from 1942 to 1972 as adult education director and international YWCA program director for the St. Paul YWCA. The Japanese Garden at the YWCA on Kellogg Blvd. is named in her honor.

Ruth directed the participation of Japanese Americans in the first Festival of Nations in 1947, served on the board of directors of the International Institute of Minnesota, and coordinated the Japan food booth at the festival, 1982-1988.

She was a charter member in 1972 when Japan America Society was formed and served on its board of directors. She was one of the founding members of the St. Paul-Nagasaki Sister City Committee, which began in 1955, and served as president of the board 1966-1972. She also served on the board of trustees of the Minnesota Museum of Art in the 1970s and on the board of Family Service of Greater St. Paul in the 1980s.

Ruth was a longtime member of Unity Church-Unitarian in St. Paul, where she served on the board of trustees for one term beginning in 1955 and arranged flowers for Sunday morning services for more than 35 years.

Ruth enjoyed traveling and led six tours to Japan and other Asian destinations. Her other hobbies included photography, leather glove making, teaching flower arrangement, gourmet cooking, bridge and various arts and crafts.

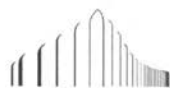
Ruth passed away at age 100, 34 years to the day after Earl's passing.

All are invited to a reception following the service in the Parish Hall.

The greeters today are: Tom Kosobayashi, Travis Morehead, George Murakami, Steven Murakami, and Philip Nomura.

The musicians today are: Leo B. Hansen, shakuhachi (traditional Japanese flute) and Jacob Manier, organ.

The shakuhachi pieces in today's service are from unknown composers and are hundreds of years old. Most of the music for the Japanese flute was passed down over hundreds of years from teacher to student and wasn't written down until the late 1700s. Zen Buddhist priests who played this music belonged to a sect called "Komuso" or "priests of nothingness."



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JANNE AND ROB ELLER-ISAACS, CO-MINISTERS
RUTH PALMER, DIRECTOR OF MUSIC MINISTRIES
JULIE HANDBERG, MEMORIAL SERVICE COORDINATOR
BARBARA FORD, MEMORIAL RECEPTION COORDINATOR

From Emily Myers.

February 4, 1993

Interview with Mrs. Ruth Tanbara

I will be using information from this interview in my senior honors project in history at Macalester College. I will be completing the project this spring under the direction of Professor Peter Rachleff (ph#696-6371). Feel free to contact him or me if you have any questions or concerns. My project focuses upon American women's history, and I am especially interested in situations or organizations in which women from different backgrounds interacted. For one section, I have done research on the resettlement of Japanese Americans to the Twin Cities during World War II which is the reason I asked you for an interview. This interview will only be used by me personally and I will be happy to provide you with a copy of the tape if you like. I am extremely grateful for your cooperation.

--Emily Myers

ph# 642-1169

I agree to participate in this interview under the conditions listed

Ruth Tanbara

I will respect the conditions listed above, using the tape only for my research as stated

Ruth Tanbara

Emily Myers



EARL KAZUMI TANBARA

January 9, 1974
7 pm

M E M O R I A L S E R V I C E

Unity Church - Unitarian
Conducted by

The Rev. Roy D. Phillips
and
The Rev. Andrew Otani

St. Paul, Minnesota
Portland Avenue & Grotto Street

Memorial Service
for
Earl Kazumi Tanbara

Whither shall I go from thy spirit?
Whither shall I flee from thy presence?
If I ascend into the heavens, thou art
there; if I make my bed in the depths,
behold, thou art there.

If I take the wings of the morning and
dwell in the uttermost parts of the
sea, even there shall thy hand lead me
and thy right hand shall hold me.

(Psalm 139)

(Opening words - the Rev. Andrew Otani)

It is colder now, there are many stars,
we are drifting North by the Great Bear,
the leaves are falling.

The water is stone in the scooped rocks,
to southward

Red sun grey air :

The crows are slow on their crooked
wings; the jays have left us;
Long since we passed the flares of
Orion.

Each man believes in his heart he will
die, many have written last thoughts
and last letters.

None know if our deaths are now or for-
ever: We lie down and the snow covers
our garments.

I pray you, you who remain afterward
Make in your mouths the words that
were our names.

(Archibald MacLeish)

Earl Kazumi Tanbara, husband, brother, brother-in-law, uncle, true and constant friend, has died. We are gathered this night, in this place of memory and of hope, to pay honor to his spirit and to the life he lived, to seek comfort for our sorrow and to consecrate his memory.

It is good that his friend, The Reverend Andrew Otani, is here to share in this service with me.

Let us join together in meditation:

We the living come together now to ponder the death of one known to us and loved by us. We come with sorrow that a good life should have to end. We come with deep memories of our times with him, of joy and sorrow we shared with him, of the delightful and even the impatient moments we knew when he was with us. Here was a man with hopes and dreams; and like all men, he must have held within him secret fears and unanswered questions; but he was a man with a quiet love for life and the strength to weather the storms which each of us must face. We the living give thanks that he walked among us. We give thanks that he lived.

Amen

(Remarks and Prayer - Rev. Otani)

The readings, words of poets and philosophers and men of religion will speak of him now, reflect his spirit in life and our feelings at this time;

We are always saying farewell in this world, always standing at the edge of a loss, attempting to retrieve some human meaning from the silence, something which was precious and is gone - -

We are lonelier; someone has gone from one's own life who was like the certainty of refuge; and someone has gone from the world who was like a certainty of honor.

(Adlai Stevenson)

Death this year has taken men
Whose kind we shall not see again.
Pride and skill and friendliness,
Wrath and wisdom and delight,
Are shining still, but shining less,
and clouded to the common sight,
Time will show them clear again,
Time will give us other men
With names to write in burning gold
When they are great and we are old,
But these were royal-hearted, rare,
Memory keeps with loving care
Deeds they did and tales they told.
But living men are hard to spare.

(John Holmes)

"I shall pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any human being, let me do it now; let me not defer it or neglect it, for I may not pass this way again."

(Anonymous)

And when I die, let no one
whisper words
Of sweetness o'er a grave,
nor lavish praise,
But only this, if they can,
let them say:
He met life like a man!

(Author unknown)

Man is a pilgrim born into a kind of wilderness no metropolis will ever populate. The heart is a lone stranger on this journey. Each man treads a path in solitude - through the evil, the tragedy, the heart-break, the sunrise, the accomplishment, the thrill - and beyond and oftentimes in the most difficult part of it, a green and pleasant path that opens out to an unexpected tomorrow. Nothing is ever of itself fully contained and sufficient; it relates to the elements we have come from. For in our living clay bloom the hopes that give courage to the soul.

(From Impassioned Clay
Ralph N. Helverson)

The man who was his friend and his minister here in this church for twenty-five years wrote the following: On Being Totally Alive. It reminds one of Earl.

"He was totally alive to all living things, and totally attentive to all persons."

(Author Unknown)

This was said of the great scientist, George Washington Carver. It's about as fine a compliment as could be paid to anyone. What would it mean, we find ourselves asking, to be totally alive, truly aware of all the marvel and mystery embodied in the myriad forms of plant and animal life that forever surround us? We do not inevitably spend many of our waking hours not completely awake? We cannot listen to all the noises that reach our eardrums, nor absorb all the sights and images that strike our eyes. Hardly aware that we are doing it, we select from the continuous stream of stimuli our senses bring to us. If the conversation is lively around the dinner table, we may scarcely know what we have eaten. If the mystery story is exciting, we may be quite oblivious to goings-on around us.

But if Buber was right that "all true living is meeting," we must beware lest this process of natural selection, this necessary art of "tuning out," cut us off from life and from experience. To be alive to all living things is to cultivate sensitivity and curiosity. It is to refuse to take even the most commonplace aspects of our experience for granted. A sense of wonder lies near the heart of true religiousness. The age of discovery doesn't lie somewhere in the past; not for us, anyway. There is ample ground for exploration, whether we are at home or abroad. The street where we have lived for years contains surprises, if we will look for them. Each new day offers enchanting possibilities. "Each day, as I look, I wonder

where my eyes were yesterday,"

(Bernard Berenson (1865-1959)

(Arthur Foote)

And this, also written by Arthur Foote, seems appropriate in this service of thanksgiving for the life of Earl Tanbara,

I say to myself: Be thankful.

Be thankful for the happiness you have known in times past, the moments of mirth and ecstasy, the years of health. How many of your dreams have come true; promises, long deferred, have so often at last been made good.

Be thankful for the dearness of your loved ones, the fidelity of your friends, the courtesy and kindness repeatedly shown you by total strangers.

Be thankful that your fears have again and again proven groundless, that you have survived so many close calls, so many narrow escapes; and that the same good fortune has generally followed your children in their misadventures, and your friends likewise.

Be thankful not only for the joys that have accompanied your way, and the unnumbered gifts of a kindly providence. Master the harder art of gratitude for life's sterner lessons. You have known pain, pain that has given you warning of unseen dangers. You have known failure, failure that shattered false hopes of easy victory, and toughened your spirit for renewed efforts. Having made mistakes, you have learned important lessons. Having encountered

obstacles, you have found courage and endurance to surmount them. Having known sorrow and loneliness, you have discovered that even these have quickened your sympathy and taught you your need of others.

Be thankful, then, that so much you have not sought and would have by-passed if you could, nonetheless has proved enriching to your experience. Even in life's dark labyrinthine ways and bitter moments, the man of faith and hope can trace the workings of a mysterious wisdom, an impartial providence, a more than human love.

(Arthur Foote)

To die a little later or
a little sooner does
not (finally) matter,

But to live bravely matters,
to love life, to see how
beautiful the trees are,
the birds, the mountains
and the sea.

to enjoy work (because it
challenges us) and because
it produces food for life - -

We love life because we live
in danger and in challenge,

We do not fear death, because
we understand that life and
death are necessary
to each other.

(Pearl S. Buck)

No man entering this world can ever escape sadness. Each in his turn must bear his burdens. Each one must suffer that sad farewell when loved ones embark on the last voyage, and each in turn must himself take that final journey into the dark.

But to those who make this life a pledge to light and spirit there comes the assurance of a victory that shall redeem life's pain. Though our spirit be but the feeble glow of a candle, there is no dark that it cannot pierce. For him who keeps the candle burning bravely to the end death is not defeat, for light goes on.

(Author Unknown)

"The compassion you see in the kind-hearted is God's compassion. He has given it to them to protect the helpless."

(Sri Ramakrishna)

"By their fruits ye shall know them"

(New Testament)

"Be Reverent towards each day,"

(Author Unknown)

"What a pleasant thing it is to live on in this world after one's body has gone!"

(William Allen White)

Good men and women are the fire pillars in this dark pilgrimage of mankind; they stand as everlasting witnesses of what has been, prophetic tokens of what may still be, the revealed, embodied possibilities of human nature. Great deeds cannot die; they with the sun and moon renew their light forever, blessing all those that look upon them,

(Arranged by - Stanton Coit)

When I go from hence let this be my parting word, that what I have seen is unsurpassable.

I have tasted of the hidden honey of this lotus that expands on the ocean of light, and thus am I blessed - - let this be my parting word.

In this playhouse of infinite forms I have had my play and here have I caught glimmers of the Shimmering Mysteries of Life,

My whole body and my limbs have thrilled with the pulses of life; and when the end comes here, let it come - - let this be my parting word.

(Rabindranath Tagore)

Let us be honest with death,
Let us not pretend that it
is less than it is,
It is separation,
It is sorrow,
It is grief,
But let us neither pretend
that death is more than
it is.

It is not annihilation -
as long as memory endures
his influence will be felt,
It is not an end to love -
mankind's needs for love
from each of us is boundless,

It is not an end to joy and
laughter - nothing would
less honor a life than to
make our lives drab in
response to the ending of
what was good,

Let us be honest with death,
for in that honesty we will
understand him better and
ourselves more deeply.

(Author Unknown)

Religion can teach us ... how to under-
stand the goal of life in the presence
of mortality. That goal is that we
should create a pattern that will be a
blessing and inspiration to those who
come after us. When we die, those who
have been touched and illumined by the
flame of our being should think of us
with joyous reminiscence,

We can face death nobly when we resolve
so to live and to work in the years
allotted to us that no one shall cry in
frustration or anger when we have gone,
that no one shall silently curse the
day of our birth, but rather that they
shall recall our day upon earth in the
concert hall of memory and shall laugh
with overbrimming joy that a dear one
walked the earth bravely and lovingly
once upon a time. (Joshua Loth Liebman)

This man sowed a special kind of
faith wherever he moved,
It was in his hand when he
held yours at meeting,
Never so called out of yourself,
never so loved,
Were you or anyone by this man
in greeting.

For he kept nothing of the
thirsting flood,
It poured through him calmly like
the waters of a quiet river
A quickening essence transfused
through the blood,
Afterwards strength was in you,
he the giver.

For this man, each was given
holiness in trust,
Each with a secret gift and
none the same,
The gift of healing, healing
because you must,
Because healing was in you in
God's name.

Never doubt, Never find it out
too late,
But now flower and bear fruit
in human meeting,
Love not transcending the
person but incarnate
As in his own hand given you in
greeting.

(May Sarton)

Peace, my heart, let the
time of parting be sweet,
Let it not be a death,
but completeness,
Let love melt into memory,
and pain into song,
Let the last touch of our
hands be gentle
Like the flower of the
night,
Remain for a moment.
And let us say our last
words in silence.

I bow to you and hold up
my lamp
To light you on your way.

(Rabindranath Tagore;
"The Gardener.")

Rest now, you who have
lived,
have worked and loved.
To you were entrusted
the lives and the futures
of many,
and they rise up and thank
and bless you;
Men and women whose lives
are good and full
because you helped to
make them so.

Rest undisturbed, for your
work is done,
and we are grateful.

Rest forever, The world's
burdens are now our burdens;
because of you we are
better able to bear them.

Rest now, with our
blessing and our
benediction.

(Author Unknown)

O God, eternal mystery in whom we live
and move and have our being, we give
thanks this night for the deep, dark,
quiet sky, for stars that glimmer in the
darkness, for the waters that cover the
earth, for silent fields of snow at
evening, for the rising and the setting
sun; but especially this night we give
thanks for the life of thy child, our
brother, Earl,

This man, born Nisei, 68 years ago on
the Western coast of this nation, trans-
ported here to the Midwest three dec-
ades ago at a time of national fear and
turmoil, this man was a blessing to the
lives of many.

We recall to mind and we celebrate the
energy and skill of his youth, the dis-
cipline of his mind and his body, his
interest - all his life in sports - his
skillful participation in them as a
young man, his striving for and his at-
tainment of excellence in them, team-
work and sharing, a trip to Japan for
baseball when he was twenty, a grand
slam homerun in Tokyo, remembered there
afterward for many years,

We remember and celebrate his early and
his later skill in the work he did, his
success in business, the care with which
he did what he promised,

We give thanks for the closeness and the love he had for these 38 years with Ruth, his wife. We give thanks for their cheerful steadiness - in the worse times and in the better - the generosity which was rooted in their closeness and went out as blessing into the larger life of which they and we are a part.

We call to mind a long line of people three decades ago, people waiting to be sent away from their homes, to be sent by a fearful nation at war. And we think of Earl there and Ruth and the request made of them, standing in that line, that they go to the Midwest to help the displaced persons find new lives away from fearful places. And they went and came and did work together and did help untold numbers of people begin again.

And we give thanks that this quiet American settled here himself and has been helping, sharing here ever since. Many who looked to him through the years for good advice and who received it, know their lives have been enriched because he lived. Many community organizations and this church, too, have been blessed by his dedication and concern.

We give thanks for his ability to see life, to live it fully and to enjoy it. It was a good life, we think. He said it was, not so long ago.

And the end was clear and definite and the people who knew him have gathered close around, and his friend and his companion through the years, Ruth, his wife was with him, his companion to the end.

For this too, O God, we give our thanks,
A good life and full,

Life is a blessing and a mystery, O God. The end of a life is difficult for us to comprehend, to include within our acceptance of the life we have been given to live. The loss of one who was good is hard for us to take. But, in the end, thanksgiving wells up within us that our lives were touched by such a one as this.

O God, now and in the days to come, may we be blessed by his memory as we have been blessed by his life. May we find renewed courage and the strength to continue to live our lives in fullness. May we find certainty that the power and the goodness of his life has not passed away with the death of his body. May we celebrate that his strength and his humanness, his warmth, his laughter and joy linger on in the world through us and in mysterious and hidden ways. And in all this may we find comfort for our sorrow,

Amen

Gather the stars if you wish it so,
Gather the songs and keep them,
Gather the faces of women and men
and children.
Gather for keeping years and years.
And then -- loosen your hands, let
go and say good-by.
Let the stars and songs go.
Let the faces and years go.
Loosen your hands and say good-by.

(Closing words - Rev. Otani)

Benediction:

And now may peace and joy
be in your hearts and dwell
among us, and may God fix our
steps that we stagger not
at the uneven motions of the
world but go steadily on our
way, neither censuring our
journey by the weather we
meet, nor turning aside for
anything that may befall us.

Amen

我り祈るべし

全能の神よ、まにありて世を去る者の
霊、まともにおりて生きながらえ、主を
信する者の魂、肉の重荷をおろすのち、
まともにおりて樂む。願わくは主のし
もべ、丹原アル一美をおわれみ、この世
にておさせる罪をこごとく赦し、終りの
日に彼を正しき者とともによみがえらせ、
天の御国に至り、主の聖徒とともに住まわ
せたまえ。我らの贖い主イエス・キリストに
よりてこいねがい奉る。アーメン

全能の神よ、全うせられたる義人の魂は、
主とともに生きながらう。我り今、主のし

もべ、愛する兄弟の魂を世の造り主、
慈悲深き救い主にゆたわ、水を尊ぶ者
と認めたまわんことをこいねがい奉る。願
わくは世の罪を除くためにほふられたま
いし小羊の血にて洗い、この世にて肉の欲
魔のいぢないによりて受けし汚れを清め、
傷なき者となりて主の御前にいずるこ
とを得させたまえ。我ら世にある者、お
のが命のはかなきを悟り、その日をかぞえ、
限りなき命に至る知恵を得させたまえ。
ひとり御子、我らの主イエス・キリストの
ごおによりてこいねがい奉る。アーメン
願わくは世を去りし者の魂、主のおわれみによ
りて安らかにいこわんことを。アーメン

Our special thanks to:
Rev. Roy D. Phillips
Rev. Andrew Otani

Mrs. Virginia Wetherbee Powell,
Organist.

Ernst Elguther Robert Shoffner
William Anderson George Rokutani
Tom Kosobayashi

Ushers

* * * * *

Geneste Anderson	Toshi Nishida
Mary Anderson	Emi Nomura
Christa Elguther	Becky Overmann
Myrtle Erickson	Howard Overmann
Ursula Eustis	Louise Rathburn
Kimi Hara	Helen Richardson
Constance Helling	Michi Rokutani
Anice Hirabayashi	Leona Sandels
Helen Johnson	Hisaye Shiozaki
Mary Kimball	Mari Somekawa
Lotte Linn	Esther Suzuki
Judy Murakami	Sumi Teramoto

for the Tea Hour following the Service.

and to Linda Hashimoto
and
Betty Bachmann

for their special help.

to Dr. Yoshio Sako
Dr. George Tani
Dr. William J. Lick
for their special concern and
care.

Deep appreciation to friends and
relatives for Memorials in remembrance
of Earl Tanbara to the:

Japanese American Citizens League
(Earl Tanbara Memorial Scholarship
Fund).

St. Paul YWCA and to the R. Tanbara
Garden Fund.

Unity-Unitarian Church St. Paul and to
The Courtyard Fund.

Minnesota Museum of Arts
Japanese Christian Union Church of Minn.
Twin City Independent Church
Twin Cities Buddhist Association
Minnihon Arts Center-Minneapolis
Japanese American Citizens League
(National Building Fund, San Francisco)
and special designated memorials.

* * *
Members of the family appreciate the
thoughtfulness and kindness of friends,
and the tribute to Earl when 350
attended the service in the sub-zero
January weather.

Ruth N. Tanbara
Kiyo T. Nomura
Grace T. Kurihara
Thomas and Ayako Kurihara & family
Howard and Emi Nomura & family
Jack and Elsie Shiozaki & family
Paul N. Nomura
Carl and Mari Somekawa & family.

* * * * *

Arrangements:
Godbout & Sons
(Contemporary Service Inc. St. Paul)
Minnesota Memorial Society
Lakewood Memorial Chapel, Minneapolis.

Earl Kazumi Tanbara
Born December 5, 1905
Pleasanton, California
Father Miyota Tanbara, Okayama, Japan
Sept. 12, 1878-Mar. 12, 1956
Mother Takeno Tanbara
June 25, 1883-May 27, 1952
Sister Mrs. Grace Tomiko Kurihara
Married September 16, 1935
to
Ruth Nomura, Portland, Oregon

Education:

Montezuma Private School for
Boys, (Elementary)
Los Gatos, California
Santa Cruz High School 1920-21
Los Gatos High School 1922-23
College of Pacific 1924
University of California, B.A.
Berkeley 1925-27.

Occupations and Residence:

1927 American President Lines,
San Francisco (formerly Dollar
Steamship Company)
Home: Berkeley, California
1939 Japan and India
1942 Reedley, California
St. Paul, Minnesota
1953-71 Pyramid Foam Rubber & Supply
Company, St. Paul.

Special Interests:

Travel, Golf, Baseball, Bridge,
Reading, Photography, Music
and the Spectator Sports.

Earl K. Tanbara
Dec. 5, 1905 - Jan. 4, 1974