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Nationalism And World Unity: How
To Educate for the 21st Century

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**THE PRACTICE OF NATIONALISM AND INTERNATIONALISM
IN EDUCATION: THE CASE OF KOREA AND JAPAN**

by

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I. Introduction

Today we are living in an era of nationalism and internationalism intermingled in mutual coexistence as well as ceaseless conflicts. While nationalism is one of the basic motivating forces of nation-building and national development as well as for national coherence, it is also one of the major causes of conflicts and divisiveness among nations, blocking the way to the world unity and harmony, posing a serious problem for mankind. And no doubt education has played, and has continuously to play a pivotal role not only in development of both nationalism and internationalism, but also in fostering the state of mind congenial to rapprochement between these two fundamental elements of modern life. With these premises in mind the writer proposes to analyze practice of nationalism and internationalism in two neighboring countries of Korea and Japan.

The concept of nationalism, as it is used today, is not very old, for it is closely linked with the concept of nation-state based upon nationality, which hardly existed in ancient and medieval times. In parallel with development of modern nation-states, nationalism has been developed. It has been developed out of commonality of customs, feelings and beliefs, the sense of national consciousness and unity based upon such factors as geographical vicinity, common language, religion, history, political sovereignty, and so forth.

Looking from the psychological perspectives, nationalism aims to foster a state of mind among the people of the same nationality, involving such perceptions, attitudes, beliefs and values as those tending to cultivate the sense of national identity and willingness to place the national interests above the individual, corporate and international interests. As a theory and practical policy it has been largely born among the oppressed and dismembered nations, as Nicholas Hans aptly points out. 1)

It is natural that it should demand in time of need a centripetal force bringing them to unity and leading them to the sense of power and efficacy. The role of education in this connection can hardly be overemphasized.

Internationalism is an outgrowth of an international age. It is an emerging need of our time, which is increasingly moving towards internationalization, a tendency to promote internationalism more intentionally and intensely. Cognizant of the scars of wars, mischievous consequences of colonialism and imperialism, exploitations and oppressions, we are beginning to realize the limitations of misguided nationalism, being compelled to look for an alternate course of internationalism. The rapid transformation of the national, regional and global communities, made possible due to technological revolutions, along with parallel changes in attitudes, beliefs and values of the peoples involved, we are

treading upon a new era of internationalism, increasingly emphasizing the importance of the sense of universal civility, economic abundance and social justice for all mankind coexistence and prosperity in peace and harmony among all nations based on mutual tolerance and understanding.

Korea and Japan in modern times present a typical case of practice in nationalism and internationalism, for they have experienced bitter and sharp conflicts of nationalism and are now emerging upon a new road to internationalism. In this annoying and painstaking process education has played a significant role and is expected to play an even more important role in the years to come. Incidentally in both countries, it is to be noted, education has always been given importance and priority in their national life, unequal to any other nations in the world.

It is from this vantage point that the writer wishes to examine practice of nationalism and internationalism in education of these two nations. Analysis is made in terms of educational policies and textbook contents, the former representing the overall directions and the latter indicating examples of the political socialization process. While extensive sources of information and materials on the subject available both in Korea and Japan have been utilized for the purpose, limitation is rather clear both in terms of contents and scope of the study as well as sources of materials mobilized.

II. Practice of Nationalism and its Problems in Education

1. In Korea 2)

a) In relation to educational policies

It was towards the end period of the Yi Dynasty Era (1392-1910) that nationalism began to take roots on the Korean soil. Under the influences of such forces as the rather pragmatically-oriented Neo-Confucianism of the Shilhak, the newly-introduced Protestantism and the Catholicism, the modern systems of education introduced and promoted in parallel with the general movement of enlightenment of early modernization, national consciousness among the people began to be moulded. An amalgamation of the ideas, concepts and attitudes leaning to pragmatism, antifeudalism, enlightenment, anti-colonialism, etc., it was further fostered and grew in strength in colonial times harshly oppressed and yet surviving underground or even in exile. 3)

After liberation of the Korean people from the colonial rule in 1945, Korea, in rebuilding her ruthlessly torn-down nationhood, almost naturally leaned towards nationalism and democracy as guiding principles for politics, economy, education and what not. Thus in education nationalism has become one of the two major guiding philosophies of this emerging nation in the nearly half-century post-liberation period since 1945. A recent study, or rather a series of studies, conducted by the Korean Educational Development Institute (KEDI) suggests that nationalism has deeply permeated the whole system of education, underlying educational policies. 4)

Nationalism in Korea naturally took the form of "democratic nationalism", a new blend combining the two ideologies of nationalism and democracy. At once emphasizing such democratic principles as respect for human dignity, equal opportunity, social justice, etc., on one hand, and such nationalistic value-orientations on the other hand as the sense of national identity, national unity and integrity, regard for national interests, etc., nationalism in Korean education attempted to uphold both principles of nationalism and democracy in harmony. In this attempt there have been both evidences of success and failure. Taken as a whole, however, we are growing in maturity successfully harmonizing them and adjusting them to the changes in circumstances, it appears.

The educational policies directed to nationalistic orientations are manifested in many different ways through diversified channels, all of which cannot be elaborated here. Four major channels only may be identified as follows:

First, nationalistic orientations of educational policies are evident in many legislatures on education, which are major vehicles of manifesting educational policies in Korea. The Constitution of the Republic of Korea (1948, 1987) provides for a national system of education to be applied to all schools and nonformal education and to be placed under overall control and supervision of the State. 5) The Education Act (1963), the Educational Personnel Act (1953), the Private School Act (1963), the Industrial Education Promotion Act (1963), the Isles and Remote Areas Education Promotion Act (1967), the Scientific Education Promotion Act (1969), the Special Education Promotion Act (1977), the Local Education Grant Act (1971) the Early Childhood Education Promotion Act (1982), the Nonformal Education Act (1982), etc., are more or less nationalistic in their base tenets. Not only nationally stipulated standards are to be applied, but also some measures of national support are provided.

Secondly, the highly centralized control of educational administration and supervision has also tended to serve for the purpose, the Ministry of Education continuing to exercise its powers in spite of the recent efforts for decentralization and establishment of local autonomy in education. It is to be noted in this connection that national control of education under the centralized administrative authorities has tended to foster nationalistic trends in educational policies, because of the long tradition, general nature of the bureaucratic control and in particular uniformity in conduct of administration and supervision.

The third avenue for nationalistic influence is through nationally standardized curricula and textbooks. While individual schools and instructors are free to exercise certain degree of discretion, entrance examinations and other external factors may also work against local and/or individual flexibility. Of course the general standards for the curricula and textbooks are set up by experts in various fields, representing different disciplines and the expertise in those fields. It may well be that the standards therefore need not necessarily be nationalistic. In practice, however, nationalistic influence on textbooks may be made available more easily as will be elaborated later.

Lastly, teacher education and in-service training for teachers tend to serve as a channel for the purpose in Korea. Elementary teachers are trained in national teachers colleges, which were all reorganized into 4-year collegiate institutions in 1981-84. Secondary school teachers are trained in national and private colleges of education. Kindergarten teachers are trained in 4-years colleges along with 2-year technical colleges. In-service training is done in in-service training institutes primarily attached to national institutions as well as independent institutes under direct jurisdiction of the municipal and provincial boards of education. In terms of the curricula standards and otherwise both pre-service and in-service education of school teachers tend to serve as an instrument of nationalistically-oriented education.

Some concrete evidences, or rather examples, of nationalistic educational policies as practiced in Korea may be cited here. Since 1948, when the Republic of Korea government was inaugurated, the Ministry of Education has made it a rule to proclaim guidelines of educational policies, pronouncing major emphases or priorities in educational policies, generally renewed and updated by each succeeding minister at the time of his or her inauguration. Such guidelines would be used as criteria in implementing and evaluating educational policies as well as supervisory practice in the operation of the national system of education. In 1950's anti-Communism and "beware of the Japanese" policies used to be emphasized. Since 1965, when Korea and Japan restored their diplomatic relations after 20-year interval of non-official relationship, the deep-rooted and age-old antagonism against Japan began to be moderated. To many Koreans, however, the harsh and cruel facts of oppression during the colonial rule, 1910-45, and even the unpralleledly devastating Japanese invasion in 1592-1598 remain unforgettable, which turn tends to let them perceive the Japanese motives and intentions with suspicion.

It must be admitted that the overall nationalistic orientation of educational policies in Korea cannot be said to be aiming specifically against certain countries, e.g. Japan, but as a historical incident Japan has tended to appear as a bully in the neighborhood, and in the course of the history of repeated oppressions, Korean nationalism has tended to exhibit resistance reaction against such oppressions and injustices. 6)

b) In regard with political socialization

As mentioned earlier, elementary and secondary school text-books in Korea are to be regarded as a major vehicle of practicing nationalism. Textbooks for school use either compiled by the Ministry of Education or authorized by it: they are compiled directly by the specialists within the Ministry or individual authors may compile them in accordance with general guidelines as set up by the Ministry and then they are authorized and selected on competitive basis for school use. Generally textbooks for elementary schools are of the former category, while the secondary school textbooks are divided into two categories.

The Education Act of 1949 specifically provides that "civic, science, vocational and teacher education should be specially emphasized", which naturally indicates that civic education aimed

at cultivation of public citizenship as part of political socialization should be given special priority. Morals and the social studies in elementary schools are generally considered to be the subject matters for the purpose. 7) On the middle school level Korean history is added, being separated from the social studies and on the senior high school level, the subject-matter of morals is substituted by that of national ethics.

Here discussions will be centered around the subject-matter of Korean history and the textbooks in the field. It should be remembered that in Korea national history education was greatly strengthened in early 1970's in parallel with the general emphasis upon nationalistic education under the slogan of "education with nationality", stressing the sense of national identity and consciousness in education. Korean history then became an independent subject in middle schools apart from the previous social studies and the textbooks for the middle and senior high schools were turned from the authorized to the nationalized category, beginning with 1974. 8) Moreover, Korean history was made a required subject for entrance examination to higher schools, which was of great significance in the Korean educational scene.

Korean history is so closely linked with nationalistic orientations that textbooks of Korean history abound with examples of nationalism, which cannot be all enumerated. Only a few will be mentioned as follows:

1) "Anniversary of the March 1 Independence Moment" appearing in the textbook used for Grade 2 children describes the historical origin of that national holiday and discusses the importance of national independence.

2) "The Armed Forces Day" appearing in the Grade 2 social studies text discusses the significance of the Day, reminding of the Korean War.

3) The textbook of Korean history deals with such themes as a) origin of human civilization, b) life in ancient times and the three-kingdom period in Korea, c) national unification under Silla and subsequent developments, d) Korea and modernization of the world, e) development of the Republic of Korea, and f) the world of today and our tasks. Attempts are made to show the cultural history of the Korean people in the perspectives of the world civilization. Explicitly and/or implicitly the sense of national pride and unity is emphasized. In relation to Japan supremacy of Korean culture in ancient days and diffusion of continental culture to Japan through Korea is stressed along with Japanese oppression and brutality under colonialism.

4) The textbook of Korean history as used in senior high schools deals with historical development of the Korean society and Korean culture from the ancient times to the present day, specifically describing various dimensions of political, economic and cultural perspectives. It attempts to uphold the legitimacy of the Republic of Korea and suggest challenges for development of the national culture by way of contributing to the world civilization.

The textbooks in morals and national ethics generally contain

various themes closely related to individual, social and national ethics. In particular they contain topics dealing with anti-Communist ideologies. While avoiding overlappings with the contents of textbooks in other subjects, such as social studies and Korean history, they discuss civic responsibilities generally stressing the sense of national consciousness and national unity as well as the concept of anti-Communism, taken together the nationalistic tenet cannot be denied.

2. In Japan

a) In Relation to Educational Policies

Since Meiji Restoration in 1868 Japan has typically been known for her nationalistic orientation in education. It was at once restoration to the imperial rule, that is, national unity under the emperor after centuries of the military rule and reform movement directed towards modernization following the Western patterns. Under the motto of "rich nation and strong military power" she strenuously pursued for industrialization within and militant expansion without. Education played a central role in that process. The centralized control of education under supervision of the Ministry of Education, the standardized patterns of compulsory elementary education placed under public control as well as special emphasis placed upon elementary teacher training - these were some of the major factors tending to turn the whole system of education towards the nationalistic orientation. Promulgation of the Royal Rescript on Education in 1890 was also a significant fact, which was made the basis of moral education in Japan. The increasing militarism in the prewar day Japan also, it appears, tended to strengthen the nationalistic trend in educational policies. Some suspect that, more fundamentally, Shintoism prevailing in Japan tended to serve as the source of nationalism in Japanese educational policies. 9)

After the defeat in the Second World War, in the post-war period, Japan had to go through a series of educational reforms. The fact that post-war reforms were directed to elimination of the militaristic and nationalistic trends of prewar day educational policies and practices verifies that the Japanese educational policies in the prewar times had been regarded as extremely nationalistic. 10) During Occupation Period and since time of full recovery of the Japanese sovereignty in 1952 Japanese education underwent a series of reforms directed to greater liberalization, democratization and internationalization.

In spite of reforms, however, many characteristics of nationalistic orientations in education seem to persist. To a considerable extent the old traditions of centralized control under direction of the Ministry of Education particularly on the basic levels of elementary and secondary education, as well as the legalistic approach to education reinforced by the bureaucratic control of pervasive nature, seem to be continuing. Such control, subtle and indirect as it may appear, is still real and powerful. It may be exemplified by the seemingly liberalized textbook policy. Individual authors of textbooks will write textbooks independently in general accord with the guidelines as set up by the Ministry and yet the guidelines are such that the subtle control on textbooks

does persist, as verified by the constant complaints raised by neighboring nations including Korea and China. Moreover the "Guidelines of Instruction" as provided by the Ministry of Education tend to serve as criteria for curricula, textbook compilation and instruction, exerting practical influences on basic stage education in Japan.

The overall tenet of nationalistic orientation in Japanese educational policies is distinctly manifested in various ways. As in case of Korea it is clearly seen through such channels as follows: first, Japanese education is more or less placed under the control of many legal provisions; secondly, the Ministry of Education continues to exert considerable influence on education throughout the country, although administration is considerably decentralized; thirdly, textbooks continue to be the major vehicle for nationalistic control on the contents of education; fourthly, teacher training also continues to serve as an important channel for nationalistic orientation of Japanese education, probably to a lesser degree than prewar days, but to a degree as equal as Korea or any other country in this region of the world, partly due to tradition and partly due to the general social milieu.

The nationalistic tenet of the Japanese educational policies may be more implicit and subtle than that of Korea, with explicit pronouncement of anti-Communism and open eruptions of pent-up emotions against Japan. The undercurrents, however, have remained to be nationalistic. The sense of national pride, unity and dominance of national interests seem to be omnipresent in the Japanese mind, as fostered by historical tradition, painstaking efforts of the Japanese teachers, administrators and policy-makers, all united together under the banner of one nation and one big family, often to the envy and fear of their neighbors.

The Japanese educational policies in post-war period may be said to have dual characteristics of both continuity with nationalistic trends and apparent efforts directed to discontinuity of the extremely chauvinistic nationalism of the prewar days. It seems in this connection that the perceptions of the extent and content of such continuity and discontinuity vary among the Japanese themselves and among nations of the world. It is clear, however, that the overall tenet of the nationalistic orientation in Japanese educational policies continues in nearly all spheres of educational endeavors, 11) which is apparent to most foreign observers.

b) In relation to political socialization

It is beyond the scope of this paper to make any attempt to analyze the political socialization process in Japanese education in a comprehensive or systematic manner. For our purpose it seems to suffice to glean some of the evidences of the Japanese practice based on some recent analyses made of the Japanese textbooks, such as those made by the KEDI. 12)

One of the basic tenets of the Japanese text-books, as revealed in recent studies and as witnessed by sensible foreign observers, is that the Japanese take great pride in their what they like to call "creative ability" in developing the peculiarly Japanese culture out of whatever they had absorbed from the foreign cultures.

In all fairness it should be admitted. The Japanese may well take a pride in their ability to do so: to the extent that they have developed their own culture and that they have attained the present level of technological evolution as well as the advanced civilization, to say nothing of the moral standards and economic superiority, they deserve such self-appreciation.

On some important accounts, however, many foreigners and Koreans in particular tend to refuse to concur with the Japanese trends in their political socialization process as revealed through text-book analysis. First, the Japanese are not free from the colonialistic views on Korea and Koreans. Despite the historical fact of the Japanese colonial rule the Koreans are hardly in a position to understand the Japanese attitude to devaluate their past achievements and to view the mutual relationships among nations, relations among China, Korea and Japan in particular. As a concrete example the Japanese textbook writers would hardly recognize the historical facts of Korean contributions to the early-day Japanese nation-building and cultural development. Where evidence is rather clear in terms of historical remains and archaeological ruins they are not only reluctant to recognize Korean contributions, but also tend to devaluate the Korean achievements in the past, which to many Koreans appears to be unfair. 13) Another example for the Japanese colonialistic viewpoint is clearly revealed in their description of the Korean-Japanese relations in modern times. The Japanese tend to minimize the misgivings done by their acts of aggressions and oppressions, describing the Korean people as lacking the sense of self-determination and self-reliance, being vulnerable to foreign invasions and aggressions. Some textbook writers still tend to persist in their ideological biases in favor of North Korea. In a more recent comprehensive survey of Japanese textbook analyses it has been concluded that many biases and distortions still remain to be corrected. 14)

III. Emerging practice of Internationalism in Education

1. In Korea

The Education Act of 1949 provides that education in Korea aims, as one of the ultimate objectives, at realization of the ideal of coprosperity of mankind as well as development of a democratic nation under the concept of "Hongik Inkan" or the greatest service for the benefit of humanity. Within the broad framework of such a lofty ideal internationalism has been upheld along with nationalism in education. More concretely, promotion of international understanding through exchange of ideas, information, materials and the personnel, etc., has been persistently emphasized. Due to special relationship with the USA, Korean-American relations have been particularly stressed. Since the United Nations were involved in the establishment of the Republic of Korea Government and its subsequent international recognition, and because of the UN involvement in the Korean War, 1950-53, in particular international relations with the UN-associated countries have also been promoted. Although limited in scope under the cold war ideology internationalism has more or less been practiced since its inception, particularly centered around the

UN and the affiliated organizations, e.g. the UNESCO.

Korea came into open, official relationships with Japan in 1965. As the student demonstrations staged against normalization of Korean-Japanese diplomatic relationship indicate, our two nations had complicated relationships in the past, accompanying strong emotional responses attached. As both nations mutually began to benefit from the new relations, however, a new era was beginning to unfold between these two neighboring countries. Cooperation as well as competition, consent as well as dissent, differences of views and interests do exist between two nations, which is naturally reflected on perceptions, attitudes and sentiments of the people, with significant implications for education of the young.

More recently Korea has experienced a series of events, unparalleled in her long history, leading to further internationalization. The overall liberalization and democratization process prevailing, the 1988 Olympiad, the Northern politics, and many other factors, not excluding her expanding economy, have to do with it. And as the result of changes taking place in her environment Korea is drastically undergoing changes in education. It is truly said that education is affected by whatever changes taking place outside the schools even more than by whatever changes taking place within the schools. 15) And there is little doubt that the advent of international age or internationalization era has significant implications for Korean education today and tomorrow.

Practice of internationalism is emerging in the Korean educational scene, some explicitly and others implicitly. In terms of explicit declaration of educational policies it seems slow-coming. In terms of implicit practice in political socialization it is much more deeply rooted in the school curricular practice and extra-curricular activities, dating back to earlier days. Some of the indications of this emerging practice in Korea is identified as follows: 16)

1) Earlier statements of educational policies on internationalism are found in the Long-range Comprehensive Educational Plan (1972-86), which was developed by the Council for Long-range Comprehensive Educational Planning set up under the Prime-minister, 1969-71. The Plan called for expansion and strengthening of overseas education, including education for children of overseas residents and students and teachers going abroad for study and/or research. It is also called for promotion of international cooperation in terms of technical assistance, research cooperation and exchange of the personnel and information materials. 17) The Second Plan of the similar nature developed by the KEDI under the title of "Prospects and Programs of Educational Development in Korea, 1978-91", also includes the similar statements. Those policies have been implemented more or less successfully.

2) The Presidential Council for Educational Reform (1985-87), through its final reports, was more explicit in envisaging advent of international age and more broadly called for its preparation, particularly stressing international understanding as well as creative responses to its challenges. It is also called for wider range of programs including those related to "education for internationalization" involving such programs as

education for promoting international understanding, foreign language education, international exchange of arts and sciences as well as information, area studies, overseas education, etc. It further called for strengthening educational programs for information era and for unification of Korea. 18)

3) Education for promotion of international understanding has been a part of school curriculum and extra-curricular activities in Korean schools since early 1950's. Under the auspices of the Korean Commission for UNESCO a variety of programs and activities have been promoted and carried out throughout the country and on all levels of schools including colleges and universities. Since the opening of Associated School Project in 1953 a wide range of programs and activities have been activated, being supported by the UN and other international organizations as well as the Ministry of Education. 19)

4) As Korea and Koreans are treading upon a new era of internationalization, education for internationalism is being emphasized and increasingly practiced in nation's schools, regardless of their levels, kinds and localities. Some of the emerging practices include the following: a) strengthening education for human rights, b) education for universal civility and international etiquettes, c) education for peace and environmental conservation, d) exchange of the personnel, information and materials, e) strengthening foreign language education including language programs for early childhood children. 20)

2. In Japan

In the post-war period Japan had to face the world reality and increasingly came to moderate previous practice of nationalism, leaning gradually towards internationalism. Education for world participation had to be increasingly emphasized, involving such programs as teaching of foreign languages, studying abroad, opening up Japanese educational institutions to foreign students, training the young for the increasing roles in the changing world, promoting international understanding, etc. 21)

It is to be recalled that Japan had opened her door to the outside world much earlier than Korea, taking the road to modernization and Westernization. Because of the overemphasis upon chauvinistic nationalism, however, she had to suffer from the defeat in war and national humiliation. She was in a sense forced to seek an alternate course of harmonizing nationalism and internationalism in the post-war period, more or less balancing her national interests and international obligations. Out of the ashes and ruins of the war she admirably rebuilt the country. Over the years she has become one of the economic superpowers of the world, and as her economic power grows, overall national strength is apparently growing.

In this process of big change Japan has been quite vocal in promotion of internationalism in education. In terms of policy statements and declaration of intentions the policy direction is rather explicit and clear. The Interim Council on Education, 1985-87, established under the Prime Minister, for instance, submitted four consecutive reports on its deliberations concerning the future directions of educational reforms directed towards

the 21st century. 22) The Interim Council Reports identified three major directions of change: 1) transition to a life-long learning system, 2) building education with emphasis upon individual personality, and 3) realization of education responding to a new era of internationalization and information. And in response to the overall policy directions within the Japanese Ministry of Education the Educational Reform Implementation Office has been inaugurated. 23) A series of educational/cultural programs have been promoted along the line, including such as follows: a) promotion of education for international understanding, b) improvement of foreign language instruction, c) promotion of the educational personnel and/or youth exchange, d) promotion of cultural and sports exchange, e) inauguration of an international senior high school in Tokyo, etc. 24) In spite of these and other emerging practices, however, the Japanese efforts for promotion of internationalism in education is generally regarded as inadequate, particularly in view of the role of Japan as an economic superpower in the modern world, as the Japanese themselves are beginning to realize. 25) For instance, foreign students studying in Japan as of 1988 was 25,643, including 5,260 Koreans, which was relatively few as compared with other advanced countries of the world, such as 349,610 in the USA, 126,762 in France, 79,354 in West Germany and 48,686 in the United Kingdom. 26)

As for the Japanese textbooks, more specific indicators of political socialization in Japanese education, seem to be far below the needs of an international era for Japanese themselves as well as the expectations for their neighbors including Koreans and Chinese. Changes may be coming slowly, and yet the residual of nationalism oftentimes seem to overshadow the emerging practice of internationalism. 27)

IV. Concluding Remarks

Korea, as an emerging nation out of the colonial rule and as a divided country sacrificed by superpower politics, has had ample grounds for practice of nationalism in education in the process of her nation-building in her own right. In accord with the rapidly changing environmental conditions and due to her own maturity as a sensible member of the world community Korea now faces great challenges of internationalization. For further national development as well as for survival she must accept the challenges of internationalism, for which education has to play a pivotal role. Practice of internationalism, in order to succeed, is not only determined by the institutional arrangements of rules and regulations, but also, perhaps even more substantially by the perceptions, attitudes and beliefs of the people. Thus practice of internationalism in education is rapidly becoming a strategic priority in Korea.

Japan in her own right vigorously pursued the road to nationalism in the past. In so doing she sacrificed many neighboring nations including Korea for the sake of her narrow chauvinistic national interests, ultimately ruining herself. Reborn and awakened, she is now moderating her practice of nationalism in the prewar days, accommodating practice of internationalism. As her economic and other powers grow, her responsibilities must also grow. How she

will accommodate international responsibilities beyond the pursuit of sheer national interests will have important implications for not only her own future but also for the future destiny of her neighbors including Korea and China.

The emerging needs of internationalism are clearly perceived in both Korea and Japan. Because of the importance attached to education in development of individual personalities and moulding their future societies, both countries are stressing the important role of education in meeting this challenge. To meet the challenges of the on-coming 21st century, Korea and Japan must practice internationalism between them first. And education must cope with this immediate and hard-pressed demand.

When two heads of the states of Korea and Japan, representing two countries and peoples, met in Tokyo in spring of 1990, they led the way to reconciliation and accommodation between these two neighboring nations. In 1990 exchange of the Korean people and the Japanese exceeded two million; commercial trade between two nations amounted to nearly 30 billion dollars. As neighbors we seem to need each other on one hand. On the other hand, however, we cannot and perhaps should not completely free from the past mischiefs. Without special efforts being made, new accommodation and cooperation fitting to the needs of international era may be difficult to make. And yet we must clearly realize that the new road must be pursued, widened and be made a highway. Remembering that there is a long way to go and that rough and tough conditions may lie ahead, let rationality, instead of emotionality, prevail and let us remember that practice of internationalism is the only way to coexistence and coprosperity. The role of education can hardly be overemphasized in pursuit of this goal.

Notes

- 1) Nicholas Hans, *Comparative Education* (London: Routledge and Kegan Paul Ltd., 1958), p. 216.
- 2) Korea refers to the united Korea, North and South together, prior to 1945. Since 1945, however, Korea as used here for obvious reason refers to the Republic of Korea or South Korea only.
- 3) Untae Kim et al., "Past, Present and Future of Nationalism in Korea", August Issue of the *Minjok chisung* (National intellectuality), exclusively dealing with nationalism, August, 1987. Also see Chin-ho Chang, *Development of Education for Nationalism in Korea* (Seoul: Shilhak Sa, 1987).
- 4) Yeong-su Tscheong et al., *Ideas Reflected in Educational Policies in Korea (1945-86)*, published in three consecutive volumes (KEDI, 1985, 1986, 1987).
- 5) It was first promulgated in 1948 and last revised in 1987. As for other educational acts only the first year of promulgation is indicated.
- 6) The following source gives ample examples of educational policies in Korea oriented towards nationalism in historical perspectives. Jongchol Kim, *Studies on Educational Policies in Korea* (Seoul: Kyoyukkwahaksa, 1989).
- 7) Political socialization may be more broadly done not only through teaching in certain subject matters, but also through all subjects and activities including extra-curricular activities under supervision of the school.
- 8) Wonsoon Lee et al., *Subject-matter Education in History* (Seoul: Korean Nungryukkaebalsa, 1975). The world history textbook was to be authored after being coauthored by several writers jointly. *Ibid.*, p. 228.
- 9) Contrary to the prevailing view among Japanese people the mystic origin of Shintoism identified with the historical origin of the Japanese nationhood as well as the inauguration of the Imperial Household, as viewed one and the same, may be construed as the source of Japanese nationalism.
- 10) Japanese Ministry of Education made eleven point principles or guidelines for rebuilding education in Japan in September, 1945 soon after the military occupation of Japan by the Allied Powers. The American Education Mission Report in 1946 also pointed out the extremely nationalistic and militaristic trend in pre-war days. Japanese Ministry of Education, *One hundred Year-history of the School System* (Tokyo: Gyosei Publishers, Ltd., 1972, pp. 823-856).
- 11) *Ibid.* Also see the followings: Kotaro Tanaka, *Theories of the Educational Foundation Law* (Tokyo: Yuhi Gaka, 1961); Shogo Ichikawa, *Educational Policies in post-war Japan* (Tokyo: Daiichi Hohki Publishers, 1975). Ichikawa specifically discusses the phase of continuity and discontinuity in Japanese educational policies.
- 12) Chong-ha Han et al., *Content Analysis of the History Textbooks in Korea and Japan* (Seoul: KEDI, 1982). Sang-man Kwak et al., *Perceptions of Korea as Revealed in Social Studies Textbooks in Japan, USA, UK and France* (Seoul: KEDI, 1983). Sang-man Kwak et al., *Content Analysis of the Social Studies Textbooks in Taiwan China and Japan* (Seoul: KEDI, 1984). KEDI, *Korean History as Reflected in Japanese Textbooks* (Seoul: KEDI, 1987) (Japanese version).

The writer previously in 1970's made an analysis of the Japanese text-books in relation to their views on Koreans and the Korean culture and on his personal experiences wishes to concur with the conclusions of the recent KEDI studies related to Japanese text-books.

13) For instance, the earlier Japanese colony of Mimana in Korean peninsular in the 4-5th century is unfounded, although it is so written in Japanese text-books. A renowned Japanese historian, professor Emeritus of Tokyo University, Namio Egami, has also voiced his objection to the prevailing Japanese view on Mimana Colony in a lecture to Korean students at Hongik University, Seoul on March 29, 1991.

14) In 1990 as many as 198 Japanese textbooks were analyzed by a group of KEDI researchers as part of a comprehensive and comparative survey on foreign textbooks, dealing with some 420 Korea-related textbooks including the Japanese. Yong-hwan Jo, et al., A Comprehensive Review of Research on Korea-Related Contents in Foreign Textbooks, RR 90-23, (KEDI, 1990). Also see Yong-hwan Jo, et al., Seminar Report on Content Analysis and Comparative Review of Research on Korea-Related Contents in Foreign Textbooks, RM 90-6, (KEDI, 1990).

15) It was Sir Michael Sadler that stressed this fact in his early essay entitled, How For Can We Learn Anything of Practical Value from the Study of Foreign Systems of Education⁴? See Nicholas Hans, Comparative Education (London: Routledge & Kegan Paul, Ltd., 1958), p. 3.

16) On this item no separate treatment between educational policies and political socialization process is made, although distinction in terms of actual contents is clear. Since it is literally an emerging practice unified treatment seems justifiable.

17) Council for Long-range Comprehensive Educational Planning, Long-range Comprehensive Educational Plan, 1972-86 (Prime Minister's office, 1971).

18) Council for Educational Reform, Comprehensive Plans for Educational Reform, Final Report, 1987. This report and related studies done by the Presidential Council have served as guidelines for subsequent educational policies in Korea, being followed and implemented.

19) Korean Commission for UNESCO, Guidelines for Education for international Understanding (Seoul: Korean Commission for UNESCO, 1988).

20) The July 1988 issue of Sae Kyoyuk (New Education), a monthly educational magazine published by the Korean Federation of Teachers Associations for School Teachers in Korea addressed to the issue of education for internationalization. Six writers including the writer of this paper contributed to the issue.

21) OECD, Review of National Policies for Education (Paris: OECD, 1971).

22) Japanese Ministry of Treasury, Reports on Educational Reform: 1st to 4th Report of Interim Council on Education, Tokyo: Government Printing Office, 1988.

23) Bulletin of the Japanese Ministry of Education, January, 1989.

24) Japanese Ministry of Education, ed., Educational Policies in Japan, (Ministry of Education, 1989), pp. 104-108, 452-493. For other international youth exchange programs and activities, see Japanese Ministry of General Affairs, White Paper on Youth, 1990, pp. 482-501.

25) Japanese Ministry of Foreign Affairs, Blue Paper on Foreign Affairs, 1990. See "International Community and Japan", pp. 127-

137. The Meeting on International Exchange chaired by Gaishi Hiraiwa, in May-September, 1989, for instance, discusses discrepancies between Japanese needs of an international age on one hand and their attitudes and practice on the other hand.

26) Ibid. Originally quoted from the UNESCO Yearbook of Statistics, 1988.

27) Sang-man Kwak, An Analysis of the General Trends in Japanese Textbooks on World History (Seoul: KEDI, 1984). Also see Yonghwan Jo, et al., op.cit., 1990.

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Just in order to give you an example how a colleague summarized his intentions for the conference paper I send you the 'ABSTRACT' of Prof. Dr. Jongchol Kim from Korea.

PRACTICE OF NATIONALISM AND INTERNATIONALISM IN EDUCATION:
THE CASE OF KOREA AND JAPAN

"Nationalism has been a common strong motivating factor in building or rebuilding their national systems of education in modern Korea and Japan in different social contexts and for different reasons. With this premise in mind, I propose to examine causes and practices of nationalism in education in these two neighbouring countries. Analysis may be made in terms of educational policies and practices of education as viewed from content analysis of textbooks. Possible consequences of such practices will also be discussed.

The emerging of internationalism in education, with increasing emphasis in more recent years with the advent of an internationalizing era, will be viewed in the perspectives of environmental changes. Actual practices of internationalism in education will also be examined both in terms of educational policies and textbook contents.

Rapprochement between nationalism and internationalism as attempted and practiced in Korea and Japan, appears to have a long way to go. I propose to specify, as far as possible, some of the major obstacles blocking the way, as viewed by Koreans and Japanese from different angles. It is hoped that this may shed some light on our common effort to achieve world unity through education in this world of conflicting values."