

# JAPANESE CULTURE DISTORTED BY THE U.S. MILITARY OCCUPATION

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Japanese Culture. Semantics. Surplus Wheat. Historical Revisionism.  
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This deals with Japanese culture and how it was distorted by the United States military occupation of Japan. The occupation began right after the surrender in 1945. It ended in 1952, with the signing of the U.S.—Japan Peace Treaty concluded at the Opera House in San Francisco. The occupation, therefore, lasted for seven years.

As to whether the occupation did end there and then, the Japanese do not quite agree among themselves. The conservatives claim that it did. The left wing disagree; they say Japanese are still under American occupation, inasmuch as their government today often yields to American demand such as those made of late with respect to trade imbalances. It is probably fair to say that neither disagrees on the effect of the occupation.

This article, an excerpt from the lecture delivered at the Tenth International Revisionist Conference held in Washington, D.C. on October 13 through

15, 1990, consists of three main parts:

- A) A short survey of Japanese culture—what it is, when and how it could be interpreted to have been formed.
- B) A review of the U.S. military occupation—what the American policies toward the defeated enemy were, and the reactions of Japanese people were to them.
- C) A report on certain features of Japanese society which, in this writer's opinion, have surfaced as a result of American influence.

## I. JAPANESE CULTURE AND SOME MISCONCEPTIONS OF IT

A culture may be observed through various channels, the most fundamental one of which could be the type of food. Some scholars seem to further insist that wheat and rice cultures take a clearly definable, different path of development respectively.

In ancient times the Japanese, the rice-eaters, learned much from those peoples living in Asian Continent, who ate wheat. In consequence, Chinese people say that the Koreans copied Chinese culture. Koreans say that the Japanese in turn copied theirs. Alas, chauvenism appears to be no monopoly of anyone, and it is not new that the Japanese are accused of being a copy-cat.

It may be fallacious, however, to assume that a culture was born with a nationality. It can be incorrect to inject the modern concept of nation-states into the disseminatory track of prehistoric civilization in such a way as to say that Chinese culture was handed down from China to Korea, and from Korea to Japan. For, this fallacy, as popular as it is, runs counter to the following two facts:

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- 1) China is a name in geography, equivalent of Europe.
- 2) Peoples differ in their propensity to learn.

The fact number one is presented hereby as a typical case in semantics that the referrant of a word is endowed with duplicity. In the name of China or Korea, ambivalent is the present-day concept of national boundary to a once rumored existence on the ancient map.

China denotes a continent. It has been confused with a single nation as if it had survived all the history. In reality, various kingdoms vied for hegemony in the continent named China, as was the case for Europe. Likewise, many nations have appeared and disappeared in the peninsula called Korea. Both China and Korea therefore is a catch-all name, unfit to a clear identification and thereby a rational analysis.

The name of Japan as a political entity was on the record since the year 600 anno domini. The name of Cathey, or China, referring to a fairly uniform civilization, was first brought to Europe about the year 1300. It was documented by Marco Polo, a Venetian trader. The name of Korea, as a dominion in Korean Peninsula, was recorded for the first time in 1446.

The second point to support the assertion that a culture may not spread under its own weight is the fact that peoples do not seem to learn in the uniform way. Some are eager to learn, whereas others do not even want to know what they consider alien.

In this connection an interesting study conducted by zoologists on Japanese monkeys is to be cited as follows:

The Japanese archipelago was once a part of Asian Continent, as evidenced by archaeological findings made in Japan in the recent thirty years. Fossils of dinosaur have been dug up in the island. It was once before believed that humans migrated to the island. That belief has now been overturned by the discoveries of crude stone tools together with the bones of Nau-

man elephants. It appears that the last time the glaciers melted some 20,000 years Before Present, the Japanese islands were finally cut off from Asian Continent. Wild monkeys, who happened to be on the islands, too were isolated. They live in mountains at several spots. Because they constitute an independent group, they are identified as *makaka japonica*. And *makaka japonica*, as revealed by the study, appears to be easily influenced by other members of the group.

In their experiment the zoologists, letting loose a laboratory-trained monkey to wash his meal into a wild bunch, found that wild monkeys would copy the trained one. Picking up the raw, sweet potatoes that the scientists throw, wild animals began to hold as many potatoes as they can, stand up on the legs, unassuredly walk to the sea water, and there, watching the trained one, they now wash the potatoes before gobbling them up.

## II. JAPANESE CULTURE AND ITS CHARACTERISTICS

*Makaka japonica* is a monkey, who is supposed to be inferior in intelligence to apes (gorrillas, orang-utans and chimpanzees). Yet on certain issues he learns better than the latter. This observation might support the assertion that peoples too are not all equal in their inclination to learn from others.

To put it more succinctly, Chinese culture is said immune to changes. Whereas Japanese culture is said quite susceptible to external stimuli. The difference can be at least partly attributable to linguistic structure, or to their language.

Linguists explain that languages are not the same in their capacity to borrow foreign words, thereby foreign ideas. The Chinese language rejects foreign words. A proof is that there practically is no translated works of literature of the world in China.

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English may be a case in point in opposite; it readily absorbs foreign words. Loans from Greek, Latin, French and German are said to make up more than a half of English vocabulary.

That is also true for the case of Japanese. When presented with a new word which could not be translated into Japanese on account of the absence of the idea or referent, the Japanese would simply borrow the word. It often results in degenerated English, yet they can borrow what Chinese or Koreans are not able to.

Thus Japanese culture emerged and became distinct, distinct from those in China or Korea, by the year 600. Then the Japanese in general ate rice and fish products, were clothed in kimono, were housed in wooden structures which had to have their floors raised above the ground. Street shoes are to be removed and left at the door. That is because they do not enter their home but climb up onto, as if the floor were an extended bed.

Artwork, sculpture, paintings, music, drama, other forms of popular entertainment and literature developed in due course in Japan. For heating home, wood was used. Consequently no coal was mined. There was adequate mining and refining of copper, iron and gold. Wood pulp and paper was relatively abundant. Economy used to be self-sufficient.

Social orders were kept by a military governor called shogun. The shogun drew his authority from the emperor, who ruled but did not govern.

The institution of the emperor began 600 AD. In the beginning the imperial court tried direct control over land holdings as well as over the farmers living on it. The farmers tended to flee, or clear additional land in secret. The control broke. So a network of proxy was developed. The shogun controlled this network of administration, like a junta in today's South America.

As no emperor came out into the open, his presence was neutral to Japanese politics. This symbolic status was found by the American public

rather difficult to understand. But the U.S. Government in 1945 knew better — it did not touch the emperor. That defused pent-up apprehensions on the part of Japanese public facing the first surrender in their history.

### III. OCCUPATION OF JAPAN AND AMERICAN POLICIES

The postwar occupation of Japan was different from that of Germany, which was literally overrun. Though bombed and bombarded to the point of obliteration, Japan was enabled to keep its social fabrics intact. The home defense force of three million men strong disarmed themselves voluntarily and ceremonially. There was no resistance by force. As a result the American soldiers did not stand in guard in the streets of Japan. They stayed in their camp, kept by themselves, did not come in contact with the defeated enemy public in a large scale.

The U.S. military occupation was remarkably trouble-free. It seeded no hatred. On the contrary, it moved the vanquished to admire and respect the victors.

Under such circumstances official American policies toward Japan were manifested in two directions:

- 1) One was to eradicate the war machines of prewar Japan, and snip any future possibility of them to revive.
- 2) The other policy was to establish democracy in Japan patterned after that of America.

These two policies, translated by the staff of general headquarters of the occupation forces set up in Tokyo, took a form of working directives. The Japanese Government worked on them. Unlike the case for Germany, there was no military administration by the United States. General Douglas MacArthur merely stood by, watching.

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In the occupation policies as such, totally lacking was planning for recovery of Japanese economy. There was no Marshall Plan for Japan. Yes, CARE sent packages. Yes, much private assistance was received. But there was no official aid. Manufacture of airplanes, and automobiles, was specifically prohibited.

What happened instead was importation in great quantity of American wheat.

Some historians cite the American motives to sell surplus wheat. The record shows that the representatives of the American Association of Wheat Growers indeed frequented the MacArthur headquarters. On the other hand the Japanese Government, apparently in its effort to alleviate acute food shortage, instituted a system of providing free lunch at public schools, opening up consumption channels for surplus American products.

Before the war the Japanese children brought their own lunch to school one each. The lunch would consist of steamed rice and fish products, occasionally supplemented with poultry, eggs or vegetables. The school provided tea. After the war, they no longer carry what their mothers would like to have them eat for lunch. They lunch on bread and milk instead. Bread is baked of American flour. Dairy products are prepared out of the powdered American milk in surplus.

The payment for these products was deferred on account with interest. Late in 1950 and during the Korean War, Japan acted as a supply depot for the American troops operating in Korean Peninsula. The costs of provisions supplied then were offset against that special account. And the balance was paid back in cash to the United States in 1973.<sup>1)</sup>

That wheat importation caused serious side-effects. It changed the Japanese diet. Lunch is one meal out of the three a day. The school in Japan runs six days a week. Repetition forms a habit. Diet defines a way of life. And

people would bring forth the habit that was acquired in their formative youth. As a result the rice consumption per capita, 330 pounds a year in prewar Japan, has now been reduced to one-third of it.

Today, Japan is the number one International Wheat Agreement buyer of American wheat.<sup>2)</sup> In the overall trade volume, Canada is the top partner with the United States and Japan, the second. But in agriculture and fishery and forestry, the Japanese buy the most and are hence heavily dependant on it. For instance in 1987, Japan bought foodstuff valued at 22 billion dollars from abroad. The United States, providing one-third of it, was the top source of supply.

From America Japan buys 84% of its tobacco need, 60% of grains and even fish, which is 20% of the like import.<sup>3)</sup> Look at this situation from the other side of it. And it can be seen that the Japanese consumers are held in bond to American wheat, corn, soybeans, peanuts and fruits.

Partly due to this dependence, Japanese culture too underwent a considerable transformation. It has become a quasi-American culture.

#### IV. JAPANESE SOCIETY TODAY

Tradition of Japanese culture is not dead yet, but it has been tucked behind the facade of Japanese mammonism, or worship of money. For example, new homes are being built using two by fours. "Two by four" refers to construction materials of two inches thick and four inches wide wood. It was widely used in the old Wild West. Now, "two by four" has become part of Japanese vocabulary, minus the rugged American individualism that went along with it. The Japanese know of the materials, but not the American frontier spirit that was once housed in it.

Likewise their clothes are now American. Kimonos are rarely seen worn



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in public. In the past, kimono was selected in accordance with time, occasion, place and season. The bed-time kimono was especially comfortable, as it was loose. But kimono has been abandoned. A recent statistics shows that most people today sleep in tight-fit pajamas. Imagine, Japanese people in pajama!

In this writer's opinion, the Japanese are fast losing their tradition in culture. It is not that they neglect anything cultural. On the contrary, as GNP increases year by year, more and more people are engaged in doing their own thing—more musicians, more artists, more actors. Yet, few things come out of Japan as distinctively Japanese.

A visit to Japan today with an expectation to find something peculiarly Japanese is likely to result in disappointment. Yes, they drive on the left-side of the road. Yes, they use their own money, which is not greenbacks. But they would not stand in line in front of McDonald's Hambergers as the Russians do, either. For, American fast food chains are ubiquitous. The chains include Kentucky Fried Chickens, Pizza Huts, and Haagen-dazs Icecreams. White Castles failed and folded. But Coca Cola dominates the market.

Today, Japanese people are said to think and behave like Americans. They keep appointment, and find it difficult to do business with the Arabs who say *bokura*, and South Americans who say *maniana*. Both *bokura* and *maniana* mean "tomorrow." In fact in Asia, that is in Thailand, Indonesia and in the Philippines, Japanese businessmen are not considered as one of them Asians but "yellow-faced Westerners." There is even a standing joke saying that no one would be surprised should Japan apply for the fifty-second statehood (after Puerto Rico) from the United States.

Japanese learning, nonethelss, stops short of understanding ideas really American. This inability is most probably due to their thought process conditioned by language. As explained previously, their language accepts loans easily. Loans disappear, however, in the context of language. Alas, a language

is not a simple matter of collected words alone. Besides, the Japanese are an extremely poor linguist, do not learn any foreign language to the point of adequate fluency. Therefore they convert, for instance, all the American movies and television programs through dubbing.

To illustrate this, in 1950's, when television sets were rare in Japan, an American comedy "I Love Lucy" used to draw hoards of viewers. The Japanese audience truly enjoyed it, but many old folks failed to realize that the program had been dubbed. Often they exclaimed, "Oh, this pretty Lucille Ball and her witty bunch! Americans must be an awefully smart people. Why, they have learned to speak Japanese so well! No wonder we lost the war..."

As I have come this far, some of you historical revisionists might ask about revisionism in Japan. Are there, for instance, second thoughts in Japan about the accepted view of history?

## V. OFFICIAL HISTORY WRITTEN BY THE VICTORIOUS

With reference to modern U.S.-Japan relations, it would be safe to state that pronounced beliefs of historical revisionism are:

- 1) that in 1941 the Roosevelt regime maneuvered Japan to fire the first shot,
- 2) that the attack on the Pearl Harbor naval base was prompted by the desire on the part of Japan to survive the economic sanctions imposed upon her, and
- 3) that the atomic bombs were not really necessary for the purpose of concluding the war.

These views are hardly known even in America. They are so hardly known that when I came across these views, I was deeply impressed with the spirit of free inquiry demonstrated in them. The existence of American di-

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versity was long known. Yet, it was not quite expected to have encompassed such a contrary thinking as the revisionist stance, which is to bring history into accord with facts. Till I came to know of it, I had always felt that Americans were monolithic and hopelessly emotional on the issues of Pearl Harbor attack. As far as the use of nuclear force against city population is concerned, the only excuse I came across during my stay in the States for thirty years was invariably "it was unavoidable to end the tragedy of the Pacific War."

As a matter of fact, as recent as July of this year or 1990, I got involved in a heated argument with an American professor over these issues. He held onto the "Japan the rascal" view of court history.

"Though I have no need to act as an apologist," I said, "we had better try to bring history into accord with facts." He nevertheless insisted to part with his emotion-laden bitter words such as "Still, Japan should not have sneaked up on us, killing thousands of innocent Americans. So, Hiroshima and Nagasaki was the punishment you deserved!"

I said I did not expect to encounter with any American professor at this day and age who was not YET willing to separate myths from facts. He retorted that he was shocked to find a Japanese theorist who was trying to TWIST the accepted history. I felt mad, mad like Saddam Hussein, the dictator of Iraq...but my opponent was much bigger than me. Besides, I teach international affairs, and this study has it as its ultimate aim to eliminate war as a human institution.

As we know, history is almost always written by the powerful, and court history is a product of self-justification rather than a work of compiled facts. To show you how gullible the public may be with reference to such official accounts, I want to tell you my experience in three occasions. These three occasions I have run into were:

- 1) with the Foreign Affair publication,
- 2) with Scott Meredith, a literary agent in New York, and
- 3) with a Japanese TV reporter.

"Foreign Affair" is the name of a periodical published by Council of Foreign Relations, an influential organization in America. Through a friend, I once submitted to them a thesis saying that the United States territory was not the primary target of Japan's attack. "What Japan wanted most was petroleum supply from Dutch Indochina. Her navy was afraid, however, that the U.S. Pacific Fleet would intervene with the sealane. The threat consisted of vessels and the crew, the real one being the vessels but not the crew. For, men without arms are no threat. Therefore the Japanese attackers tried to destroy only the fighting vessels. The men, they had hoped, would be out of ship and ashore on Sunday. The attack was tactical: Japan never had a territorial design on the United States."

Well, the editor of Foreign Affair replied. He said: "yours is an interesting paper, but it certainly is a curious view of the established history."

Next, Scott Meredith is a celebrated literary agent. In a book manuscript of mine submitted to him, there happened to be passages defending Japan's action or the so-called sneak attack. I had pointed out three facts which are often overlooked.

The point number one is the length of the time required for the Japanese force to reach Hawaii. It was a long 14 days. Therefore the move can hardly be described as sudden.

The point number two is about the nature of a naval fleet. All navy vessels, including of course those of the U.S. Pacific Fleet then, are armed as a norm ready to fire. This is because in case of emergency, a ship cannot afford time to go back home to load gunpowder. A naval vessel is combat-prepared at all times. In consequence the story of total unpreparedness on the part of

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the U.S. force was false.

The point number three is about the one-hour delay in declaring war by Japan. On account of that, we Japanese are still being accused of having a double-face, and we consternate. It may be a matter of semantics, however. For, a war declaration is not the prerequisite for belligerency, a good example being the Vietnam War, for which no war declaration was ever issued by the United States.

Now, could you guess what Meredith did? I was a customer for his business; he was to sell my manuscript. Yet, he chose to personally deprecate those viewpoints as above. He wrote: "those are hair-splitting arguments of no consequence."

My third experience to be reminded of the comfort that people take in court history was with a Japanese TV reporter. In New York, we have a Japanese press corps. I wanted coverage for my book which disclosed innocence on the part of President Truman in the use of atomic bombs. The details as to why so will be found in my book, "Why I Survived the A-Bomb." I had thought it was a worthwhile, shocking discovery.

However, my dear Japanese newsreporter did not jump on it. He said instead: "I have never heard of such a view and it can be a dramatic discovery. But...everyone has been told otherwise and believes in what has been told. Besides, it is us, the mass media, who have repeated it was Truman. So, we cannot change. If we do, or give your story a coverage, then it would tantamount to admitting our own error..."

Thus, all in all, the inertia of fixed ideas or the comfort people take in supporting court history, I feel, remains so strong.

With regard to revisionism in Japan, the like movement has not been organized due, most probably, to hate laws we have.

## VI. HATE LAWS IN JAPAN

In 1945 the U.S. occupation force made the Japanese Government change its education systems. It also placed mass media under censorship. Thus through education and communications, "hate laws" were edicted since 1945 in Japan.

These hate laws, not codified, make it socially punishable for anyone in Japan to defend or explain Japan's recent past. Practically everything and everyone in prewar Japan were verdicted wrong. The popular motto is: "Repent, 100 millions!" The number denotes the whole population of Japan.

On account of these hate laws, apres—guerre Japanese have been enabled to compromise their political conscience. They have been given a free license to preoccupy themselves with making money, to the extent that they feel no resentment even if they are called "economic animals." For, the hate laws, in effect, told people to forget about soul—searching.

On account of these hate laws, postwar politicians found it easy to dispossess the survivors of Hiroshima or any other burdens, as I have detailed in my book.<sup>4)</sup> Politicians cooperated instead with big businesses to seek wealth. Money meant everything and wealth, all. The Japanese ruling class thus lost the sense of honor.

On account of these hate laws, Japanese mass media, a capitalistic establishment themselves, do not make objective enquiry into history. Rather, they have learned to be quick to attack anyone who shows a revisionist inclination. In the recent four years, for instance, as many as four Cabinet members have fallen victims to them in connection with the infamous case of "textbook controversy." Any candid speaker of importance will be forced to resign by mass media none other than of Japan, should he ever utter something unwritten in today's Government—approved textbooks.

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There are anti-revisionism and therefore anti-sanity movements in America such as the Jewish Anti-Defamation League. In Japan, we have a like closed-minded Teachers' Union, adamant establishment press and the gullible public, all in support of propaganda. They cling to the hate laws, which were formulated by the U.S. Government some forty-five years ago.

Thus in my opinion the "Japanese man in the street" knows nothing of the scientific principle involved in historical revisionism, or the principle of having history into accord with facts. He is taught otherwise. The set of values for the avant-guerre Japanese society has been replaced by an entirely different one imposed, of course, by the U.S. occupation.

## CONCLUSION

Japanese culture has lost its flavor as it was once known by, and the people today take American culture mostly as their own. And they are not aware of it. A cause for this cultural transformation may be their dependence on American supply of food. Another cause is definitely the American influence felt through the periods of postwar U.S. military occupation and thereafter.

The Japanese in general are eager to learn. Their learning nevertheless is limited, because they speak only Japanese. It is limited to something tangible. Intangible ideas are neither digested nor assimilated. In other words the Japanese have failed to learn things truly American, that is, American ideals, spirit and beliefs. They take American facade only, unable to understand its heart or soul.

In addition, on account of the censorship and educational changes imposed upon by the U.S. occupation, the postwar Japanese find it expedient to write off their recent past including the set of values upon which the traditions of Japanese culture had been built. Thus it is quite unpopular now to

adopt the objective stance in re-examining the U.S.–Japan relations in the light of facts alone.

**Footnotes:**

- 1) The *New York Times*, January 20, 1973.
- 2) Agricultural Statistics, 1988, U.S. Dept of Agriculture.
- 3) White Paper on Trade, Japanese Governmt House, 1988.
- 4) Kohchi, *Why I Survived the A-Bomb*, Institute for Historical Review, Calif. USA, 1989.



## アメリカ軍の占領により歪曲された日本文化

河内 朗

国際関係史の範疇に属す小論は、講演草稿からの抜粋である。講演自体は1990年10月、国際史問題再検証学界第10回世界大会（ワシントン市）にて行われた。

この学界は「歴史を事実で裏づける」方針を信条とするが、そのため官製歴史を擁護する既成勢力からの様ざまな圧迫にさらされている。太平洋戦争にまつわる当学界の立場は、感情論を排して事実立脚するならば：

- 1) 日本をだまし討ちの極悪人に仕立て上げ、それを契機にアメリカを参戦に引き入れたのはルーズベルト大統領であった。
- 2) 戦争末期における大量破壊、なかんずく原子爆弾の対民間人使用は、必要不可避だったとはいえない。

つぎに小文の論稿内容を述べる。

敗戦国日本は、7年間、アメリカ合衆国による軍事占領下に置かれた。ドイツの場合とは異なって全面管理されたわけではないが検閲、権力への追従、価値観の転倒、教育の再編成、アメリカ余剰農産物輸入から生じた食生活の変化などの原因から日本文化の伝統は、大きく歪曲されたと考えられる。

ただし私たち日本人がそのことを自覚しているか否かは別であり、その意味では事実誤認は他にも数多く見受けられる。

たとえば「日本文化は中国から朝鮮を経て伝来した」一般論も誤謬の一つであり、ここでは近代の国民国家の概念が古代の地域総称と混同されている。すなわちより正確には「アジア大陸の黄河文化がコリア半島を間に置いて日本列島に影響をおよぼした」と記述すべきであろう。

日本人も日本文化も渡来したのではなくて2万年前に大陸から分離した日本列島において自然形成されたものである。この形成には日本語の他言語借用能力が大きく関わる。日本語は英語とひとしく外来観念を消化する構造をもつ。ちなみに中国語にはこの能力が欠落している。つまり話者は、中華尊大意識から容易に脱却しかねるとい

う事実があり、これは言語学者らがつとに指摘するところである。

占領下の日本でアメリカ軍は天皇制を許容、社会秩序の維持に成功した。だが復興援助を政策としたわけではない。援助はすべて非公式のものであり、対日マーシャルプランは存在しなかった。航空機と自動車の生産は、特に禁止された。

その代わり日本はアメリカ余剰農産物の捌け口となる。むろん敗戦後の食料の絶対不足という事情はあった。けれども戦後になって初めて採用された小学校における給食制度は、いったい何を材料としたか。アメリカ精麦生産者協会がマッカーサー司令部と緊密な連絡を保ったことは記録に残る。しかもこれらはおおかたの当初の希望的観測を裏切って後日、有償と判明し、かつ現金で決済された（ニューヨーク・タイムズ記事1973年1月20日）

現在の日本が輸入食料の3分の1をアメリカ合衆国に依存しているのは周知のとおりであり、個別データは政府の通商白書にくわしいが、成長期を通じてパン食に馴れ親しんだ米食日本人のコメの消費量は一人あたり年間50キロ、言い換えると戦前の3分の1に落ち込んでいる。

この食生活の変化が社会に反映しないはずがない。伝統が失われて一見アメリカ風の現象が日本に満ち、それが吟味もされず、当然のこととして受け入れられているかのようなのである。キモノ姿が街頭から消えたのは時の流れとしても、近年の調査結果に示されるように、大半の日本人が夜パジャマを着る習慣を身につけたのはサル真似、ここに極まったの感が深い。

このサル真似が日本文化の低調を招いたのではないかと思われる。国民総生産がふえて各種のカルチュア教室が大繁盛だというのに、これこそ現代日本文化なりとして誇れるものは何も出てこない。なぜか。私たちが摂取したと信じるものが表層だけの疑似アメリカ文化に過ぎないからに違いなく、異文化の理解は言語の深奥に横たわる思想や理念にまで到達しなければならないのに外国語が不得手な日本人にはアメリカの精神面までは体得不能だからかもしれない。

このような軽薄アメリカ化社会の現況も、もとを糾せばアメリカ軍に占領された原体験に行きつく。とくに「一億総ざんげ」の安易な概括と、いわゆる民主教育とに論者は一因を見出す。

よく知られた私たちの歴史的健忘症に加え、戦前の日本と日本人とを一括排除する風潮は戦後世代に大きな便宜をもたらした。ために統治層は国民無視の過去を払拭し

て目前の私益追求に専念することが可能となり、拝金主義がおこって名誉と正論と主張がすたれた。

言論界も同様である。既得権益集団による自虐傾向は事実の客観的再検討をいさぎよしとせず、教科書問題で異議をとなえた気骨の政治家4人まで、ヒステリックな感情論だけで役職罷免に追い込んだ。

日本の主流マスコミの自虐はアメリカ言論界の日本人悪者論と対を成す。これもアメリカ軍日本占領の帰結であって「正義は常に勝ち、アメリカ人は常に正しい」小児的論理に短絡するものであるが、多くのアメリカ人はそれが実は冷徹な論理ではなくて、潜在欲求という不安な心理に根ざすものであることが分からないもようであり、この希求願望の前には不利な事実も事実であってもたびたび意図的に隠蔽されるか、あるいは歪曲される次第となる。

このようなアメリカの一方的正義論も、また日本の「過去の価値観はすべて悪」一括も共に不合理であり、きわめて非科学的な対処だと思推される。