



## Research on the Publication and Distribution of Japanese Language Textbooks during the Invasion of China—Centered around the compilation of the "Japanese Conversation Reader" by the Xuanfu Class

Qian Wang<sup>1,\*</sup>

<sup>1</sup> School of Journalism and Communication, Xi'an International Studies University, Xi'an 710119, Shanxi, China

**SUMMARY:** *After the Meiji Restoration, Japan's national power was significantly enhanced, which not only promoted economic development, but also prompted Japan to embark on the path of militarism, actively expanding its armaments and launching aggressive wars. Against this background, Japan formulated a mainland policy with China and North Korea as its main targets of aggression. Since the mid-1870s, Japan has continued to accelerate its aggression and launched a series of Japanese language education and promotion activities in China. The purpose of these activities is to further strengthen control over China by prompting Chinese people to learn and use Japanese. This article focuses on the textbook "Japanese Conversation Reader" compiled by the Japanese Army's propaganda class. By sorting out and analyzing relevant historical documents and research materials, this article deeply explores the characteristics and influence of Japanese textbooks in China during the invasion of China, providing reference and reference for an in-depth understanding of the history of this period.*

**KEYWORDS:** *Japanese textbook; Xuanfu class; Japanese conversation reader*

### 1 Introduction

China was forced into a semi-feudal and semi-colonial society at the end of the 19th century. Western powers forced China to open its treaty ports and open its country through a series of unequal treaties. As a result, the Chinese people began a humiliating modern history. They have been in extreme panic about life and worry about the survival of the nation for a long time. Japan, which borders China, has a relatively small land area, and the Japanese archipelago is located at the boundary of the Eurasian and Pacific plates. Volcanoes and earthquakes occur frequently, and natural disasters are severe. In addition, Japan's resources are extremely scarce, and the government has developed a strong sense of crisis. In order to pursue its own development, Japan has always hoped to expand its territorial area to enhance its national economy and strength. Historically, Japan has gone through the Warring States Period for a long time. The country has formed a class of samurai who are accustomed to fighting and killing. They follow a complete set of feudal ethics and moral standards, known as "Bushido", and evolved into fascist militarism in the military circles. Militarists are on the rise in Japanese political circles, using the name of the emperor to speak to the outside world. The idea of using military force gradually became the mainstream. Feudal samurai used bushido to strengthen the unity and strength of the clan, so as to gain territory and control political power. Modern Japanese militarism used bushido to strengthen the strength of the

\*18193435689@163.com

<https://doi.org/10.65102/is20261218>

army and the obedience spirit of soldiers, and used it to unify the national mind, concentrate the power of the country, carry out colonial expansion and gain hegemony in East Asia[1]. After the Meiji Restoration, Japan's industry and economy developed rapidly, and its comprehensive strength has ranked first in Asia. First of all, the military industry has also entered the forefront of the world. At that time, Japan could already mass-produce various advanced heavy weapons and equipment such as tanks, aircraft, aircraft carriers, and warships. The improvement of Japan's comprehensive national strength made it an economic and military power, with the ability to carry out aggression and expansion.

Since 1931, Japan first launched the September 18th Incident, successfully occupied Northeast China and established the puppet Manchukuo. After that, Japan launched a full-scale war of aggression against China, which was inevitable for its expansionist thinking. It is precisely because of the continuous accumulation and strengthening of this thinking that militarism became Japan's national system, mainland policy became Japan's established national policy, and all-out invasion of China became Japan's inevitable trend[2]. The continental policy is the core of Japan's modern aggressive expansion policy. It is the general policy of aggression of the island nation Japan to expand forcefully to mainland countries such as China and North Korea, dreaming of dominating Asia and then conquering the world[3]. In 1937, Japan launched a full-scale war of aggression against China and successfully occupied most of China. At this stage, Japan's China policy was to achieve control of China through military aggression. At the same time, Japan carried out large-scale economic plunder during its invasion of China, including plundering resources, imposing high indemnities, and forcing the Chinese people to provide labor. Japan's financial plunder in its occupied areas completely adopted the methods of modern colonial plunder. These plundering behaviors seriously weakened China's economic strength and brought profound living difficulties to the Chinese people. Before the outbreak of the Pacific War, it forced people across Shanxi, Hebei and Shandong to register their property and levied "property tax", "head tax", "clothing tax", etc. For example, Hebei Province has more than 120 tax categories. After the outbreak of the Pacific War, the Japanese army used all kinds of names such as the so-called "imperial army consolation money", "national defense donation", "motherland donation", etc. to levy and extort money and squeeze the blood and sweat of the Chinese people[4]. In the later period of the invasion of China, Japan implemented the so-called "three comprehensive" policies, that is, comprehensive Expropriation, all-out plunder, and all-out destruction, many of which are still heartbreaking to this day, occurred during the invasion. The purpose of this policy was to further weaken the Chinese people's resistance and national strength to ensure that Japan's dominance and deterrence could be achieved.

In addition, Japan also adopted a variety of implicit assimilation methods to strengthen its control during its invasion of China. Education was also a particularly important area. The invaders tried to promote their colonial rule and cultural dissemination through education, with the intention of cultivating Chinese students into citizens loyal to Japan. In order to achieve this goal, Japan has established many Japanese language schools and cultural institutions in China to promote Japanese language and culture. In these schools, students not only learn Japanese, but also learn Japanese history, culture and values. In 1939, the "(Secret) Japanese Language Popularization Policy" drafted by Japan's "Koya-in Ministry of Culture" stated this very clearly: The foundation of Koya's work lies in the education of life-unification with the spirit of the Imperial Way as the core. The connotation is to guide the mainland people to make them pure Japanese, and the extension is the education of young people and the education of the general public, and its weapon is the Japanese language[5]. It can be seen from this that the fundamental purpose of Japan's language policy in China is to make Chinese people, especially primary and secondary school students whose language and

psychology have not yet matured, recognize and accept Japanese rule ideologically, so as to cultivate the kind of "good people" Japan hopes.

The importance of textbooks in the education process is self-evident. In modern society, they are an important tool for us to acquire knowledge and master skills, and are an indispensable companion on our growth path. Through textbooks, we can systematically learn subject knowledge and master various practical skills. In the context of the Anti-Japanese War, as a tool for Japanese schools to implement "slavery" education, Japanese textbooks played an extremely important role. Their main purpose was to forcibly instill Japanese culture and ideas into Chinese students, and to cultivate their loyalty and obedience to Japan in a subtle way. These textbooks were carefully designed, with easy-to-understand language and rich and diverse content to better guide Chinese students. The Affiliated Library of Tokyo University of Foreign Studies alone has a collection of 286 types of "Japanese education materials before the war, during the war, and the occupation period" (also known as the "Nagaaki Nao-nii Library"). According to a survey by Hideyuki Yoshioka (2004), before 1945, there were as many as 1,101 types of Japanese textbooks published in Japan and abroad (including Japan and Japanese-occupied colonies) [6]. During the war of aggression against China, Japan attached great importance to the compilation of Japanese textbooks. In order to meet the needs of the war, the Japanese education department organized a large number of experts and scholars to compile Japanese textbooks. The number and rich content of these textbooks were unprecedented. The following table shows some Japanese textbooks collected by the author and their writing members.

*Table 1: Japanese textbooks compiled by the Japanese during the invasion of China and the personnel who wrote them*

Textbook name	writing member
"Primary School Japanese Reader"	Editorial Review Committee of the General Administration of Education
"Modern Japanese Conversation"	Soujiro Matsumoto
"Japanese Reader"	Uchibori Kōfumi
"Japanese Reader"	donga preparatory school
"Chinese Translation Japanese Spoken Grammar Textbook"	Matsumoto Kamejiro
"Japanese National Reader"	Manchurian Imperial Government
"Japanese Textbook for Elementary Schools"	Ministry of Culture and Education
"Japanese Textbook for Senior Elementary Schools"	Ministry of Culture and Education
"Spoken Language"	Ministry of Education, Culture, Sports
"Japanese Conversation Reader"	Japanese Army Propaganda Class

On the surface, many textbooks are an introduction to Japanese language and basic Japanese knowledge. However, the real purpose behind them is to promote Japanese cultural hegemony, weaken Chinese students' sense of national identity, and make them more susceptible to Japanese rule and influence. In the book, Japanese culture is often portrayed as noble and advanced, while China is portrayed as backward and in need of improvement. It also emphasizes the superiority of the Japanese military and its legitimate claim to Chinese territory, thereby encouraging Chinese students to support the Japanese government's aggressive behavior and focus on cultivating Japanese cultural habits and values, such as the worship of the emperor, the spirit of Bushido, and the family values of Japanese families. These values were subtly instilled in Chinese students, making them more receptive to Japanese rule and exploitation. Through carefully written textbooks, Japanese schools have

deeply implanted their culture and ideas into the hearts of Chinese students, seriously damaging the national self-esteem and dignity of Chinese students, affecting their outlook on life and values, and making Chinese students an important force supporting Japan's war of aggression.

## **2 The actual practice of authoritarianism in the name of “moderateness”**

Since Japan launched the war, China's territory has been continuously invaded by the Japanese army with powerful military power, massacred and burned. All kinds of crimes are a heavy blow to the Chinese people's hearts. However, military occupation could not fundamentally stabilize its colonial rule. In order to provide a stable rear base for the Japanese invaders, the Japanese army established puppet governments in each occupied area and implemented "ruling China with China." Education in the occupied areas was an important measure to cooperate with the Japanese and puppet governments in strengthening their rule. It was completely different from the direct policy of massacre and looting. Its fundamental purpose was to annihilate the national consciousness and national concepts of the Chinese people, replace China's excellent traditional culture with militaristic culture, and make China forever a colony of Japanese invaders[7]. This textbook was compiled by the headquarters of the Japanese Army's propaganda class. The word "Xuanfu" originated from the "Xuanfu envoy" in the Tang Dynasty of China, and originally referred to senior officials who carried out local stability work from the central government to the local areas. However, Japan's use of the word "Xuanfu" has a strong connotation of colonial aggression. They regard the occupied areas of China as Japan's "place" and are trying to consolidate and stabilize this "place". If we break down the two words "Xuanfu", they represent "propaganda" and "pacification" respectively. It is actually an important grassroots organization used by the Japanese invaders to control the people in occupied areas of China from 1937 to 1940. It played an important role in maintaining local order in occupied areas, ensuring the safety of transportation arteries (especially those related to Japanese military operations), organizing pseudo "security committees", carrying out propaganda and enslavement education against China, and collecting intelligence[8]. The main task of the Japanese military propaganda squad headquarters is to publicize and appease the people in the occupied areas so that they support and cooperate with Japan's military operations. These measures are designed to further consolidate and expand Japan's aggressive power in China and provide strong support for its subsequent military operations. In addition, the Japanese army's Xuanfu squad headquarters also used the "Xuanfu" brand to vigorously promote its colonial policy of the "Greater East Asia Co-Prosperity Sphere". They tried to further consolidate Japan's aggressive power in China by controlling local political power in occupied areas, strengthening intelligence collection and analysis, and carrying out economic plunder. At the same time, they also used various means to deceive and deceive the people in the occupied areas, making them believe in Japan's so-called "Co-Prosperity Sphere" theory, so that they gave up the anti-Japanese struggle and instead supported the Japanese invaders.

As a special organization among the Japanese invaders, the formation of the Xuanfu Class can be traced back to the September 18th Incident. Under the planning of Tokutaro Sakurai, the staff officer of the Tenth Division of the Japanese Kwantung Army, the division often dispatched the "Jingxiang Team" into anti-Japanese guerrilla areas before engaging in combat operations in various parts of Manchukuo to persuade the local people to surrender[9]. The Japanese Army Propaganda Class is an elite team carefully organized and managed by the

Japanese military propaganda department. The team members are mainly from Japan, It consists of propaganda cadres, cultural and educational personnel, and medical and health personnel from Manchuria and China. These members have a high degree of professional knowledge and skills, as well as profound cultural literacy and good social skills. Their main task is to go to the occupied areas, actively contact the local people, and try their best to publicize Japan's war goals and military policies. At the same time, they will also teach them Japanese culture and values to strengthen their feelings for Japan. In order to better complete the propaganda work, members of the Japanese Army's propaganda class not only used fluent foreign languages to communicate with local residents, but also focused on using knowledge such as psychology and behavior to analyze the reactions and behaviors of local residents in order to better control the propaganda effect. They organized farmers and workers to carry out production activities, promoted the development of agricultural and industrial production, and improved the economic conditions of the occupied areas. At the same time, they also provided medical assistance and rehabilitation services to injured Japanese soldiers, giving them comprehensive care and assistance. In addition to propaganda work, they also actively carried out economic and social relief work to improve the economic conditions of the occupied areas and provided medical assistance and rehabilitation services to injured Japanese soldiers.

On the surface, the Japanese Army Propaganda Class seemed to be to appease the people in the occupied areas, but in fact, this organization existed to serve Japan's goals of war and rule. It controlled and influenced the people in the occupied areas to ensure their support and cooperation, while also providing the Japanese army with a large amount of resources and labor. Members of these propaganda squads often show extremely high efficiency and ruthlessness when performing their tasks. They often use various means to achieve the purpose of controlling and suppressing local people. These means include but are not limited to arrest, torture, imprisonment, execution, etc., and even include ideological indoctrination and brainwashing of local people. In the Japanese-controlled areas, the Japanese Army's Xuanfu squad became part of the local people's lives. They were everywhere and monitored and controlled the local people all the time.

In the context of the Japanese invasion of China, the Japanese propaganda class became a crucial part. The Japanese army's propaganda squad played an important role in the Japanese invasion of China. They were the "soft knives" that coordinated with the Japanese armed aggression. The means of aggression were more concealed. Yaginuma's husband once made a profound discussion on the role of the propaganda officer. "The propaganda officer is a soldier without a gun." This discussion fully illustrates the colonial and aggressive nature of the Manchurian Railway's propaganda squad[10]. After Japan launched the war, linguistic "assimilation" became a key part of its invasion process. This process aimed to force or induce the residents of the invaded areas to abandon their mother tongue and switch to Japanese, thus weakening their cultural identity and national cohesion. Through such means, the Japanese army can better control and rule these areas, and it also helps to eliminate the resistance consciousness of residents in the invaded areas. In order to achieve this goal, the Japanese government has taken a variety of measures. They have promoted Japanese through the education system, made it mandatory for all students to learn Japanese, and implemented strict discipline and punitive measures in schools to ensure that students can speak Japanese fluently.

The name of the author of "Japanese Conversation Reader" cannot be verified due to the baptism of time. However, in the paper "Reexamination of the Author of "Japanese Conversation Reader" compiled by the Japanese Army Propaganda Class" published in 2002 by Professor Shigeo Nakamura of Japan, the author's name on this textbook is After in-depth exploration of the teaching methods, textbook composition, content, and historical

background, it was inferred that the specific compilers of the book were mostly employees of the South Manchuria Railway Co., Ltd. or related personnel in Chinese education who had received Chinese education at Shanlin Academy[11]. This idea was first proposed by Hikotaro Ando. Zennein Academy was formed in June 1898 through the evolution of the private school "Eiguisha" opened by Miyajima Daihachi at his home in 1895. Hikotaro believed that Zennein Academy was the most important institution in modern Japan. This is the origin of the Japanese "secret notation", which echoes the preface of the textbook that advocates students to memorize by rote. After receiving education at Shanlin Academy, he went to the military academy as a teacher and brought this kind of Japanese education into the compilation of the textbook. At the same time, according to research by Professor Nakamura, the book "Japanese Conversation Reader" is widely used throughout North China. It is used by 14 of 27 primary schools in 15 counties in Shanxi Province, 1 of 3 religious schools, and 14 Japanese schools. It is used by 6 out of 10 and Japanese language classes, 5 out of 9 primary schools in Henan Province, 1 out of 13 private vocational schools in Beijing, and a total of 27 educational institutions have chosen this textbook for Japanese language teaching. The popularity rate is still quite impressive.

### 3 Seeking assimilation in a “silent” place

This textbook has been revised many times. From the first edition to the third edition, each edition will have some minor changes and adjustments. Although only the first three editions can be found at present, according to the records in the introduction, the fourth edition will also be released. There may be certain differences in the horizontal and vertical widths between volumes 1 (first edition) and 2 (first edition) collected by the Shito Bunko of the Tokyo Metropolitan Central Library, and volumes 1 and 2 (4th edition) collected by the Beijing Municipal Archives. However, this is not the focus of this study. This article mainly refers to volumes 1, 2, and 3 of the "Japanese Conversation Reader" collected by the Asian Historical Information Center. Since these versions are electronic documents, their specific width and width cannot be measured, but the information they reveal is the focus of this article's research.

Although the general framework and text expression between Volumes 2 and 3 are consistent, there are significant differences between them and Volume 1 in terms of writing style, content selection, and language difficulty. First of all, judging from the label on the cover, the cover and title page of Volume One indicate that the compiler was the Japanese Army. This may be related to the historical background and the purpose of compilation at that time. In contrast, Volumes Two and Three directly state Xuanfu Banbian. Secondly, the entire book in Volume 1 is written in relatively simple katakana. In the 19th century, most of the textbooks used by people to learn Japanese were composed of katakana. One feature of Japanese textbooks in the late Qing Dynasty and the Republic of China was that when teaching Japanese kana, katakana was taught first and hiragana was taught later. This was related to the understanding of the learning characteristics of Chinese Japanese learners at that time (it was believed that it was easier for Chinese people to master katakana), and also related to the wider use of katakana in real life[12]. However, Volumes 2 and 3 added some Chinese characters based on Volume 1. In addition, a table of contents has been added since Volume 2, which provides a brief summary of the content of each lesson, making it easier for learners to understand the topics and content of each lesson. In addition to these obvious differences, there are also significant differences in the design of specific chapters. For example, the first lesson of Paper 1 is about Japanese expressions of greetings, while the first lessons of Paper 2 and Paper 3 focus on the national flag.

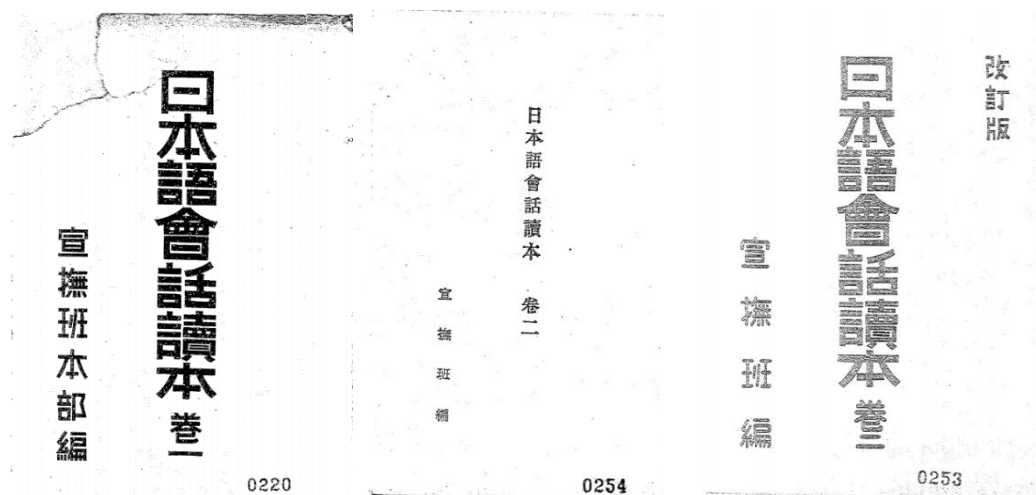


Figure 1: Cover of the third edition of "Japanese Conversation Reader"

Looking at the whole book, we can clearly feel that the compiler's main goal is always the same, which is to achieve the spiritual "Japanization" of the people in the occupied areas through simple Japanese expressions. In order to achieve this goal, the teaching content of this book uses relatively simple katakana to convey simple and practical Japanese expressions. The prefaces of the three books all encourage learners to fully memorize the text without having to learn grammar first, and strive to allow learners to quickly master simple reading and writing of this language. For example, the theme of the fourth lesson of Volume 1 is about asking and answering questions about the ownership of things and other situations that are often encountered in real life. The second lesson of Volume 2 and Volume 3 introduces the specific meaning of Monday to Sunday. In daily life, knowing the day of the week is very important for people's travel, work and life. In Lesson 8, it introduces how to use Japanese to make simple responses on the phone, which is also a very practical skill in real life. As can be seen from the above examples, the teaching content of this book is designed based on application scenarios in real life. By integrating these scenarios into the teaching content, the editors enable learners to more easily master Japanese expressions and quickly use the knowledge they have learned to communicate in real life.

But hidden beneath the surface of the book, its underlying ambition to assimilate the Chinese people is clearly revealed. Before the preface of the book, the reader is greeted by a map of the occupied areas of China at that time. On the right side of the map are written the words "North China, Central China, and South China are completely stable." The word "stability" here means a calm and normal life in Chinese, without twists and turns or harassment. From this word, it is not difficult to see that the compiler at that time had already regarded the Chinese territory as his own. The last page of the book has the same pattern as the "Building a New Order in East Asia Commemorative Medal" issued by Japan. The inside of the circle is composed of the flags of Japan, the Puppet Manchukuo and the Puppet Provisional Government, and it says "Building a New Order in East Asia." This slogan was proposed by the Kono Cabinet at the time, and under this slogan the later "Koa-in" was hatched. These facts all show the sinister intentions of this book.

The setting of the specific content is even more impressive. The book is a textbook specially written for Japanese teaching in the war years, but the entire text involves relatively little war. On the contrary, it pays more attention to language communication and expression in daily life, and how to use Japanese for daily communication and communication. Communication, there is no mention of war or war-related descriptions in the 53 pages of Volume 1. Manchukuo is mentioned only in the dialogue between old friends (old friends) in

Lesson 4 of Volumes 2 and 3, Manchuria is mentioned again in Lesson 31, and there is a sentence "ニアリマセシ" in Lesson 36 News (News). "The Fall of Nanjing" in detail (nothing else, it is a very detailed record of the fall of Nanjing), more about food, clothing, transportation and other things closely related to the people. As a product of a specific era, this textbook intends to downplay the impact of war on the people, create an illusory scene of stable life, and give people an illusion.

In addition, in the description of daily life in this book, there is no lack of descriptions of the people living and working in peace and contentment under the rule of the Japanese army at that time. From the author's writing, we can see that although the society at that time was in a war period, under the rule of the Japanese army, the people's lives were not greatly affected. They could still live, work and study normally, and enjoy a certain degree of material and spiritual satisfaction. For example, in the fifteenth lesson: Private spring is good. The long winter karaoke, flower saki, bird song haru, and Ichiban 楽シイ時デス (I love spring. The long winter in the mountains is easy to let go. Flowers bloom, birds sing, and spring is the happiest time.) It describes people's feelings about the four seasons. The sentence in Lesson 48: "Zoo's デコチヲク" is about all the wild beasts: ノ簇ヲ, lion, tiger, leopard, ナトカ イマス (these are all cages for wild beasts, including lions, tigers, leopards, etc.). It is about what people see and hear when they go to the zoo. The Xuanfu Ban used huge brushes to outline the wealth and happiness of people's lives, and weaved a gorgeous picture for the people in the hope of winning more support and recognition. The book depicts prosperous city scenes, abundant material life, harmonious social relations, and the good times that people enjoy living and working in peace and contentment. These poetic and picturesque descriptions make people feel as if they are in a beautiful dream, inspiring people's yearning and pursuit of a better life, hoping to win more support and recognition.

At the same time, this book attempts to attract more people to identify with Japan's dominance in a subtle way. It attempts to cover up the atrocities and aggression committed by Japan during World War II and tamper with and whitewash history in a subtle way. The description of the Chinese flag in the first lesson refers to the red The five-color flag consists of five colors: yellow, blue, white and black. After the fall of the Qing government, the Republic of China government chose the five-color flag to represent the Han, Manchu, Mongolian, Hui, Tibetan and the traditional Chinese five elements of benevolence, justice, propriety, wisdom and trust. However, there is no irony in the description, "コノ五色" "Flag No Lower ニ, 王道楽土カレルノデス" (under these five colors, "Building the Paradise of the Kingdom"), the Japanese right wing has always claimed that under Japanese rule, Manchukuo was the "Paradise of the Kingdom", but this term is undoubtedly a fig leaf for Japan to cover up the fact of its aggression. During the existence of "Manchukuo" Under the guise of "royalism", the Japanese invaders committed various crimes such as burning, killing, prostitution, and looting in Northeast China, including the "big crusade", "massacre", "mass arrests" and barbaric "Three Guangs" policy of the Japanese invaders against the Northeast people, which constitute a history of blood and tears of Japan's invasion of Northeast China<sup>[13]</sup>.

Finally, there are many descriptions in the textbook that encourage people to participate in teaching activities in Japanese language schools and exaggerate that learning Japanese well can lead a good life. These descriptions are very attractive. It seems that as long as you work hard to learn Japanese, you can have a bright future once and for all. When China was colonized, Japan linked language with opportunities for personal development and opportunities to exercise power, inducing Chinese people to receive Japanese education and even work hard to learn Japanese well<sup>[14]</sup>. In the article on Lesson 14 Linguistics, "Your Japanese language is learned at night. (Where did you learn Japanese.)" "Yaxue is taught at

night." This is a subtle expression to guide the people. Go to night school to learn Japanese and learn Japanese in a short time and with quick results; and in Lesson 39, "Night School" is the chapter theme, which introduces the procedures required to enter night school. (Just write down the required information on this registration paper and pay it with the membership fee of three yuan.)" Stamped by the guarantor, it becomes a "university certificate", which can be used to enter the night class classroom; and on the 40th day. The fourth lesson explains the benefits of learning Japanese at night school, which can help you find job opportunities in troubled times. In the chapter titled "Acquisition Examination", Mr. Yang was successfully admitted to start working because he graduated from a junior high school last year and could speak Japanese.

From the above content, we can clearly see that although the "Japanese Conversation Reader" written by the Xuanfu Ban appears in the form of a textbook, it still cannot conceal its essence of serving Japan's aggressive rule. This book further attempts to achieve ideological "assimilation" through linguistic "assimilation", thus becoming the "invisible hand" during the invasion of China and having a profound impact on the Chinese people. The purpose of writing this book is not just to teach Japanese conversation, but to subtly instill Japan's aggressive thoughts into the Chinese people through conversation.

#### **4 Use the "subtle" place to achieve the meaning of moisturizing things**

At the beginning of the 20th century, our country suffered from Japan's war of aggression against China. This war not only brought serious disasters to our country, but also imposed colonial rule on our people for nearly 15 years. During this long period of colonial rule, Japan adopted a series of cruel and vicious governance strategies, the most important of which was the implementation of large-scale colonial rule and cultural control over China. The Japanese invaders knew very well that in order to completely conquer a nation, they must first change the nation's cultural concepts, ways of thinking, and values. Therefore, they regarded the cultural penetration of China's colonial rule as their top priority, and tried their best to promote Japanese language education, trying to change the way of thinking and values of our people in this way, so that they would willingly accept Japan's colonial rule.

Japanese language education became an important part of Japan's policy of aggression against China. They have established a large number of Japanese language schools in our country, forcing our people to learn Japanese, and even make Japanese a required course in schools. Japanese language education is not limited to school education. The Japanese invaders also vigorously promote Japanese through various channels, such as radio, newspapers, magazines, etc., so that our people will inevitably come into contact with Japanese in their daily lives. The Japanese invaders tried to use Japanese language education to change the language habits of our people and weaken the inheritance of our culture, thereby achieving the purpose of cultural aggression. They believe that only by allowing our people to receive Japanese language education can they more easily accept Japanese culture, values and lifestyle, thereby achieving colonial rule over our country.

As the most closely connected and widely used tool among the public, teaching materials undoubtedly play a key role in this link. In addition to teachers, teaching materials are an important carrier for conveying Japanese culture and values. Through the compilation and review of textbooks, Japan has successfully penetrated its own culture and values into the education and daily life of the Chinese, thus controlling and manipulating the Chinese ideologically.

As a tool that is most frequently contacted by the public and has the widest range of applications, teaching materials play a decisive role in this link. In the process of exporting Japanese culture and disseminating values, teaching materials not only play an important role, but also subtly influence the education and daily life of the Chinese. First of all, teaching materials are an important carrier for conveying Japanese culture and values. In the textbooks carefully written by Japan, they skillfully integrate their own cultural essence and values into them, so that students can unconsciously accept and identify with these concepts during the learning process. The content of the textbooks not only includes Japanese history, geography, culture and other knowledge, but also permeates Japan's unique aesthetics, ethics and worldview. Therefore, the textbooks play a key role in shaping the cognition and concepts of the Chinese. Secondly, through the compilation and review of textbooks, Japan has successfully penetrated its own culture and values into the education and daily life of the Chinese, in order to subtly influence the moral concepts of the Chinese. At the same time, Japanese textbooks also emphasize technological innovation and the "craftsman spirit" of excellence, thus shaping a positive image of Japan by the Chinese. This method of cultural penetration is both covert and effective, making many Chinese resonate with Japanese culture and values. Finally, the teaching materials control and manipulate the Chinese people ideologically. The cultural symbols and values conveyed by Japan through textbooks can easily make Chinese people identify psychologically, and then form a sense of closeness to Japan. This kind of psychological manipulation makes some Chinese more susceptible to Japanese influence, and even tend to support and safeguard Japanese interests on certain issues. This undoubtedly poses a certain degree of threat to our country's national security and national cohesion.

Japanese language education during the invasion of China, as a strategy of colonial rule, had a profound impact on the Chinese community in our country. During this period, Japan used compulsory education methods to forcibly instill their language, culture and values into the Chinese, aiming to control them from the ideological level and enable them to better serve Japan's colonial rule. This historical event not only caused serious psychological and cultural trauma to Chinese individuals, but also had a significant impact on the development of relations between China and Japan that cannot be ignored. During the Japanese colonial rule, a large number of Chinese were forced to accept Japanese culture, which made them identify with Japan to a certain extent. This emotion has affected the development of relations between China and Japan to a certain extent. Although relations between China and Japan have improved after the end of World War II, the shadow left by this historical event still exists, affecting exchanges and cooperation between the two countries.

## **5 Conclusion**

During its stay in China, Japan's aggressive behavior was not limited to the military field, but also penetrated into the cultural and educational fields. Japan vigorously promotes Japanese language education policies in China, aiming to further consolidate its control and influence over China by promoting Japanese language and Japanese culture. During this period, the Japanese government and military actively promoted Japanese language education, especially in the areas it occupied. They established many Japanese language schools, trained a large number of Japanese teachers, and carefully designed a complete set of teaching materials and courses. The purpose of these educational institutions is to control the minds of Chinese people by teaching Japanese language and culture so that they accept Japanese values and rule.

Some people believe that this kind of education is aimed at depriving Chinese people of their cultural identity and autonomy in order to better control their thoughts. Japanese language textbooks were like a poisoned apple, beautifully packaged and extremely deceptive. The Xuanfu Class and other institutions used this cunning tool to quietly influence and manipulate the judgment of the people at that time. These teaching materials are designed to gain more recognition, pave the way for Japan's aggression, and become a powerful assistant on the road of Japan's aggression. The affected people gradually lost their ability to think independently and became accomplices of Japanese aggression. This subtle influence was more fatal than direct military conquest. Military conquest and spiritual enslavement were two tactics used by Japan to destroy China, because the colonists understood that military power alone could only occupy a nation's territory, but ideological and cultural conquest was the true meaning of destroying its heart and country[15].

However, although Japan's Japanese language education in China played a significant role at the time, it ultimately failed. The reason is that the resistance and resistance of the Chinese people have never stopped. During the Anti-Japanese War, many Chinese scholars and educators actively promoted Mandarin and Chinese language education, helping the Chinese people get rid of Japanese control. A person cannot stand without roots. Similarly, if a country does not have firm cultural confidence and roots, it cannot develop steadily, just like a building without foundations cannot withstand the invasion of wind and rain. The Japanese aggressors attempted to destroy the language and cultural confidence of the Chinese people and destroy the very foundation of China. This was something they could never do. Although they may confuse, deceive or suppress the Chinese people for a period of time, they cannot truly destroy the determination and will of the Chinese people, nor can they destroy China's culture and roots. Because Chinese culture and roots are deeply rooted in the hearts of the Chinese people, it is a part of our lives, and the source of our faith. It has experienced countless tests and challenges, but it has always been persevering and has always stood firm.

Therefore, the attempts of the Japanese invaders are destined to fail. They cannot destroy the language and cultural confidence of the Chinese people, nor can they destroy the foundation of China. They can only make the Chinese people more united and determined, more determined to safeguard their own language and culture, and more determined to safeguard their national interests. After the war, with China's independence, Chinese language and culture were restored and promoted. China's education system is gradually improving, and Mandarin and simplified Chinese characters have begun to be promoted. Today, Chinese language and culture have become part of the world's cultural heritage and have been widely disseminated and recognized around the world.

## References

- [1] Li Qinghui, Bushido Education and Foreign Aggression War in Modern Japanese Army, Dalian Urban Historical and Cultural Research[J].2018 (00): 199-216.
- [2] Liao Dawei, The historical roots and special background of Japan's full-scale invasion of China, Institute of Modern History, Chinese Academy of Social Sciences Collection of Academic Symposium Commemorating the 60th Anniversary of the Victory of the Chinese People's War of Resistance Against Japanese Aggression and the World Anti Fascist War (Volume One) Social Sciences Literature Press[C].2005:18.
- [3] Yang Lei, The Formation of Modern Japanese Mainland Policy and the Thought of Marine Expansion, Journal of Yuan History and Ethnic and Border Studies[J].2020 (02):

171-180.

- [4] Nie Jiahua, On Japan's policy of "using war to sustain war" in its economic aggression against China and its bankruptcy, *Journal of Linyi Teachers College*[J]. 1995 (04): 1-5.
- [5] Wang Xiangyuan, Japan's mandatory implementation of enslavement education and Japanese language teaching in China, *China Local Education History Research Association, Editorial Department of "Education History Research" Collection of Papers Commemorating the 20th Anniversary of the Founding of "Research on the History of Education" (12) - Research on the History of Japanese Invasion of China in Education* [Publisher unknown][C]. 2009:6.
- [6] Chen Linjun, Xu Changming, Research on Japanese Language Textbooks Used by Modern Japan in China: Taking the Unified Textbook "Oral English" Compiled by the Ministry of Education as an Example, *Japanese Language Learning and Research*[J]. 2019 (03): 77-84.
- [7] Hao Dongsheng, Research on Education in Shanxi's Fallen Areas, *Shanxi University*[D]. 2022.
- [8] Zhai Yi'an, A Review of the Japanese Army's "Pacification Class" in China during the War of Resistance Against Japan (1937-1940), *Qinghai Ethnic Studies*[J]. 2021, 32 (01): 121-127.
- [9] Wang Meng, Japan's pacification team and its "pacification" work in the occupied areas of North China, *Research on the Nanjing Massacre during Japan's invasion of China*[J]. 2021 (03): 45-61+141.
- [10] Tan Zhongyan, Research on the Colonial Activities and Influence of the Japanese Pacification Class, *Modern Communication*[J]. 2018 (22): 219-220.
- [11] Nakamura Shigeho, the author of the "Japanese Conversation Reader" compiled by the Japanese Military Pacification Class, summarized by international students at Hokkaido University, [J]. 2002-12.
- [12] Zhang Jinlong, The Ministry of Education approved Japanese textbooks during the Republic of China period - taking "Practical Readings of Eastern Literature" and "Modern Japanese" as examples, *Japanese Studies Research*[J]. 2014 (00): 133-145.
- [13] Che Jihong, An analysis of the right-wing propaganda in Japan that "Manchukuo" is a "land of kingship", *Learning and Exploration*[J]. 2003 (03): 133-137.
- [14] Gu Bi, Overview of Language Assimilation Policies Implemented during Japan's Invasion of China, *Heihe Journal*[J]. 2012 (01): 60-61+175.
- [15] Wu Hongcheng, Gao Yaqian, Review of Japanese puppet enslavement education in occupied areas during the Anti Japanese War, *Educational Practice and Research*[J]. 2021 (04): 59-64.