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fulfill the duty of subjects of guarding and maintaining the Imperial Throne in observance of the bequeathed will of their ancestors. This is the essence of filial piety. . . .

The great duty of the Japanese people to guard and maintain the Imperial Throne has lasted to the present since the Empire founding and will last forever and ever. To serve the Emperor is its key point. Our lives will become sincere and true when they are offered to the Emperor and the state. Our own private life is fulfillment of the way of the subjects; in other words, it is not private, but public, insofar as it is held by the subjects supporting the Throne. . . .

The China Affair is a bold task for Japan to propagate the ideals of the Empire founding throughout East Asia and the world over. . . . In order that Japan may be able to obtain her mission and establish a new order, it is natural that the country must be prepared to meet with many difficulties and obstructions in the future. This is the very moment that the Japanese nation should thoroughly understand the fundamental character of the Empire, eliminate selfish and utilitarian ideas, enhance national morals of service to the state as prior to all, have keen insight into the international situation, and fulfill the duty of the people with indomitable and unflinching determination, thereby diffusing the glorious and great principle of the Japanese Empire to the world.

Japan is the fountain source of the Yamato race, Manchukuo is its reservoir, and East Asia is its paddy field.

#### IMPERIAL RULE ASSISTANCE ASSOCIATION

*The Taiseiyokusankai, or the Imperial Rule Assistance Association, came into being on October 12, 1940. By then all political parties had voluntarily disbanded, but the Association never took their place. Symbolically, the Association chose the name of an association (kai) to differentiate itself from political parties (to). The Association covered people from all walks of life, including civil servants, schoolteachers, university professors, monks, clergymen, women, and veterans, making it an incohesive entity. It received its funding through governmental appropriation and the prime minister was the ex-officio president of the Association. Yet in Japanese domestic politics it never attained the status enjoyed by the Nazi Party in Germany or the Fascist Party in Italy.*

*Its chief contribution to Japan's war effort was propaganda. Its main purpose, as articulated in Document 8 (issued December 14, 1940), was to disseminate the ideals of Japan's new order to her people. And in this task the Taiseiyokusankai was remarkably successful. It controlled all channels of communication. It was divided into prefectural, city, township and village units. Each unit was further subdivided into groups of ten or so households, which were called neighborhood groups (tonarigumi). These groups were required to circulate papers sent from the Taiseiyokusankai headquarters, and to hold*

*monthly meetings to read and discuss the contents of directives sent from Tokyo. In this way a directive sent from Tokyo reached every adult citizen, residing in urban centers as well as in the remotest corners of the country. A sample of the Association's organizational setup is given in Document 9, which was issued on September 11, 1940 (a month before the formal organization of the Association but in preparation for it).*

**8** **Basic Outline for Implementing the Imperial Rule Assistance Association, 1940**<sup>13</sup> At a turning point in the world history today our Imperial country, which advocates the realization of the principle of extending the benevolent rule of the Emperor (*Hakkō Ichū*), is destined to become the glorious moral leader of the world. Toward this end, we, the nation of 100 million, must with singleness of mind dedicate our all to the Emperor and establish a national system with unity of spiritual and material things. This Association, being an assemblage of His Majesty's subjects, shall promote mutual assistance and mutual encouragement and become the vanguard of our nation. We shall maintain a relationship of close cooperation with the government at all times and endeavor to let the will of those who are above be transmitted to those who are below, and to let the desires of those who are below be known to those who are above. In this way we shall work toward the realization of a nation highly organized for national defense.

We hereby advocate the following outline for implementation.

1. We shall fully devote our energies to the implementation of the *Way of Subjects* (Document 7). We shall believe in our national polity, which is a manifestation of the incomparable, absolute, and universal truth. We shall hold as sacred the rescripts issued by generations of Emperors, and shall make manifest the great way of restoration.

2. We shall cooperate in the building of the Greater East Asia Co-prosperity Sphere. We shall complete the system of co-prosperity in Greater East Asia and plan for its growth. At the same time, we shall work actively toward the goal of establishing a new order in the world.

3. We shall cooperate in the establishment of a political system that assists the Imperial rule. We shall endeavor to establish a strong and comprehensive political system that will unify our economic and cultural life under the spirit of assisting the Imperial rule.

4. We shall cooperate in the establishment of an economic system that assists the Imperial rule. We shall endeavor to establish a comprehensively planned economic system through the maximum utilization of our imagination, ability, and scientific knowledge. We shall endeavor to bring about a sharp rise in our productivity and thus work toward the completion of a self-sufficient economy in Greater East Asia.

<sup>13</sup>Asahi Shimbunsha, ed., *Shiryō Meiji Hyakunen*, p. 511.

5. We shall cooperate in the establishment of a new cultural order. We shall nurture a new Japanese civilization based on the spirit of our national polity and endowed with majestic, elegant, brilliant, and scientific qualities. Internally we shall promote our racial and national spirit and externally we shall encourage the formation of a Greater East Asian civilization.

6. We shall cooperate in the establishment of a new life system. We shall endeavor to establish a lifestyle that is consistent with our national ideals. We shall inculcate in the minds of all our people the ideals and desires of bringing about a new era, through spreading the public good and opening up public services. We, the people, shall all act in the spirit of belonging to one great family.

## 9 Outline for Organizing Village and Township Associations, 1940<sup>14</sup>

### I. Purpose.

1. Based on the spirit of neighborhood solidarity, residents of cities, townships, and villages shall be organized into groups, so as to enable them to perform their common regional tasks consistent with the spirit of everyone supporting the Imperial rule.

2. These groups shall become the basic organizations in promoting moral training and spiritual solidarity for the nation.

3. These groups shall be utilized to disseminate information concerning our national policies to the nation and otherwise to assist in the smooth functioning of all phases of our national administration.

4. These groups shall serve as the basic regional control units in the national economy and perform such functions as deemed necessary in administering the controlled economy and in stabilizing living conditions.

### II. Organization.

1. Village or township association: Cities, townships, and villages shall be divided into certain districts, and in villages, there shall be established village associations; and in urban areas, township associations. . . .

2. Neighborhood groups: Under a village association or township association, neighborhood groups shall be established, each consisting of about ten households.

In establishing a neighborhood group, the useful features of the old group office, or group of ten, shall be as much as possible preserved. . . .

3. City, township, or village general assembly: A city, township, or village general assembly shall be established in each of the cities, townships, or villages (in the case of six major cities, in each of the wards). . . .

The city, township, or village general assembly shall plan to coordinate and manage various administrative matters relating to the city, township or village. It shall also deliberate all matters that may promote the objectives described in I. above.

<sup>14</sup>*Ibid.*, pp. 510–11.

## STUDENTS IN WAR

*This section contains two selections on topics of greatest concern to students during the war. Document 10 contains reminiscences of a Higher School<sup>15</sup> day when draft deferment for liberal arts students was canceled. Document 11 contains excerpts from the diary of a young naval officer who volunteered for a suicide mission.*

*Shimizu Sachiyo (b. 1925), the author of Document 10, is a high school teacher who is also a fiction writer. This selection is excerpted from his Gakuto Shutsujin (Students Sent to the Front) which was first published in 1964. The Higher School referred to in this selection is Osaka Kōtō Gakkō.*

*Sub-Lieutenant Wada Minoru (1922–1945), author of the diary in Document 11, graduated from the First Higher School and was a student of the Law Faculty of Tokyo Imperial University when he volunteered for naval duty. His school training was considered an elite course, which under normal circumstances would have assured him a good position in the government or in the private sector. He volunteered for an assignment in a human torpedo squadron and perished in July 1945 at the age of twenty-three.*

## 10 Cancellation of Draft Deferment for Liberal Arts Students, 1943<sup>16</sup>

The cancellation of draft deferment for all liberal arts students was announced on September 23, 1943. Before that time we all felt that those who had to be sent to the front before graduation were those lazy ones who did not do well in school. At least that was the way we all secretly felt. This feeling was shared by middle school students. I remember when I was studying for the entrance examination for Higher School, one comic character made lots for us to draw. The best prizes were entrance to the First or Third Higher School. And the worst ones were reserved for being drafted into the army or into factories. If one failed his entrance examination and remained a *rōnin*<sup>17</sup> for a long period of time, he was usually drafted to work in a factory, and when he reached the draft age he would enter the military barracks. Many of my classmates were forced to take this route. So as far as students were concerned, to enter military barracks meant to meet a dishonorable fate. This perception persisted, even though the country was

<sup>15</sup>Until 1946, Higher School (*Kōtō Gakkō*) was the institution that university-bound students had to pass through after their graduation from middle schools. Its prestige was higher than the present-day high school, and its academic contents closer to the first two years of American colleges.

<sup>16</sup>Okuno Takeo et al., eds., *Senjika no Haitin (Late Teens During the War)* (Tokyo, Shūeisha, 1965), pp. 335, 339–42, 344–45.

<sup>17</sup>A student who aspires to higher education without being admitted to the next level of school after graduation from his middle or higher school. The term originally referred to a masterless samurai.