

emperor the commander, this *coup d'état* will not be an abuse of power but the expression of the national determination by the emperor and the people.)

From Ikki Kita, *Nihon Kaizoo Hooan Taikoo* (Tokyo, 1953). This translation from William Theodore de Bary, ed., *Sources of Japanese Tradition* (New York, 1958), pp. 775-83.

DOCUMENT 4 THE PEACE PRESERVATION LAW, 1925

*The Peace Preservation Law was enacted on 12 May 1925, and was designed to counter-balance the 'rampant democracy' that would be unleashed by the Universal Manhood Suffrage Law enacted the same month.*

Article 1. Anyone who has organized an association with the objective of altering the *kokutai* [national polity, viz. the emperor system] or the form of government [deleted from the law] or of denying the system of private property, and anyone who has joined such an association with full knowledge of its object, shall be liable to imprisonment with or without hard labor for a term not exceeding ten years.

Any attempt to commit the crime in the preceding clause will also be punished.

Article 2. Anyone who has discussed the execution of matters specified in paragraph 1 of article 1 with the object mentioned therein shall be liable to imprisonment with or without hard labor for a term not exceeding seven years.

Article 3. Anyone who has instigated the execution of matters specified in paragraph 1 of article 1 with the object mentioned therein shall be liable to imprisonment with or without hard labor for a term not exceeding seven years.

Article 4. Anyone who has instigated others to engage in rioting or assault or other crimes inflicting harm on life, person, or property for the purpose of committing those crimes described in paragraph 1 of article 1 shall be liable to imprisonment with or without hard labor for a term not exceeding ten years.

Article 5. Anyone who, aiding others in the commission of those crimes described in paragraph 1 article 1 and in the preceding three articles, provides money, goods, or other financial benefits for others, or makes a proposal or concludes an agreement for the same, shall be liable to imprisonment with or without hard labor for a term not exceeding five years. Anyone who knowingly receives such remuneration, or makes demand or commitment for the same shall be punished in the same manner.

Article 6. Anyone who has committed the crimes described in the five preceding articles and has voluntarily surrendered shall receive reduction of punishment or amnesty.

Article 7. This law shall apply to anyone who violates it even if they are outside its jurisdiction.

Translation from *Kodansha Encyclopedia of Japan* (Tokyo, 1983), VI, p. 168.

DOCUMENT 5 KOKUTAI NO HONGI (THE FUNDAMENTALS OF OUR NATIONAL POLITY), 1937

*Kokutai no hongi was published by the Ministry of Education in 1937 and represented the official governmental interpretation of the emperor system and the relationship between the state and the people.*

Introduction

The various ideological and social evils of present-day Japan are the result of ignoring the fundamental and running after the trivial, of lack of judgment, and a failure to digest things thoroughly; and this is due to the fact that since the days of Meiji so many aspects of European and American culture, systems, and learning, have been imported, and that, too rapidly. As a matter of fact, the foreign ideologies imported into our country are in the main ideologies of the Enlightenment that have come down from the eighteenth century, or extensions of them. The views of the world and of life that form the basis of these ideologies are a rationalism and a positivism, lacking in historical views, which on the one hand lay the highest value on, and assert the liberty and equality of, individuals, and on the other hand lay value on a world by nature abstract, transcending nations and races. Consequently, importance is laid upon human beings and their groupings, who have become isolated from historical entirities, abstract and independent of each other. It is political, social, moral, and pedagogical theories based on such views of the world and of life, that have on the one hand made contributions to the various reforms seen in our country, and on the other have had deep and wide influence on our nation's primary ideology and culture. ...

Paradoxical and extreme conceptions, such as socialism, anarchism, and communism, are all based in the final analysis on individualism, which is the root of modern Occidental ideologies and of which they are no more than varied manifestations. Yet even in the Occident, where individualism has formed the basis of their ideas, when it has come to communism, they have found it unacceptable; so that now they are about to do away with their traditional individualism, and this has led to the rise of totalitarianism and nationalism and to the springing up of Fascism and Nazism. That is, it can be said that both in the Occident and in our country the deadlock of individualism has led alike to a season of ideological and social confusion and crisis. ... This means that the present conflict seen in our people's ideas,