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NUMBER I

THE GREATER EAST ASIA WAR AND
THE RENAISSANCE OF THE
JAPANESE WOMAN

By YONOSUKE NAKAGAWA

1.

The Japanese woman entered her new stage of development and progress with the Imperial Restoration of Meiji as its turning point. It was one of the avowed policies of the newly established Meiji Government to abolish all the old-age feudal customs concerning woman's life, as the following government measures indicate: all restrictions for marriage among the different social classes such as the nobility, farmers, artisans and traders were removed (August, 1871); the newly adopted educational decree allowed both sexes to receive the same national education (January, 1872); free worship at shrines and temples for both sexes was permitted (May, 1872); the periods of employment for servants and prostitutes were either abolished or shortened and human traffic was prohibited (October, 1872). Thus, the Japanese woman was emancipated from old-age unworthy customs

since the beginning of the Meiji Era. The guiding principle of all these policies and measures was to create the woman who was worthy of the fundamental polity of the Japanese State and its society and in this sense meant the renaissance of the Japanese woman. Nor did this renaissance consist in a formal revival of ancient traditions about woman's life but it consisted in the creation of the Japanese woman having a capacity to live up to the demands of the new age. What was, then, the task that was thrust upon her shoulders and what sort of Japanese woman came to be created during the Meiji Era? In order to consider these questions, it would be desirable to make a retrospective study of the fundamental policy of the Meiji Government which consisted in creating a wealthy and invincible nation. As everyone is well aware, the most urgent affair of Japan during that period was to assure security in her national defense and to do this she had to possess strong armaments. In order to have invincible national armaments consisting in a formidable army and a surpassing navy, she had to expand her economic power. Thus, it was only too natural that the Meiji Government promptly adopted a basic industrial policy for the purpose of creating a wealthy nation.

In pursuance of this fundamental policy, New Japan adopted a foreign trade policy and made various reforms and improvements on her traditional industries with a view to making them export industries. She also adopted the policy of encouraging and promoting the cotton textile industry as one of her principal and new modern industries. This ushered in the so-called light industrial age in Japan. The development of light industries in the nation demanded a vast army of workers, especially women and children; and countless women came to advance to the industrial front as "women operatives". With these women workers as the mainstay of industrial labour, a new epoch dawned in the history of the Japanese womanhood.

Now, it should be noted that the Japanese nation adopted her new industrial policy solely and primarily for the in-

terests of the State, and her policy of detailing her nationals in the industrial field was also considered from the same standpoint. Thus, it was expected by the nation that both her industries and workers should be commensurate with the Way of Imperial Virtues (Kodo). Now, as everyone is well aware, our economy after the Meiji Era adopted as its pattern Western liberalism. True, it was not adopted in its original and unmodified form, but after having been revised and circumscribed by our vigorous State power in order that it may be consonant with the fundamental demands of the nation. It is undeniable, however, that a flood of Occidental liberal ideas came to control our economic circles. Effects of these ideas were not limited to capitalists and industrialists and their classes but the vast numbers of women operatives also came under their influences. With the steady development of the nation's liberal economy with the Sino-Japanese War and the Russo-Japanese War as milestones of our economic progress, our country came to be confronted with "social problems" and "labour problems" just as in the case of the Occident.

From the standpoint of woman workers, it was pointed out that they were subjected to the labour policy of Occidental pattern and they claimed their privilege to protect their own rights and interest from the standpoint of Occidental liberalism. All this was really a deformed social condition which deviated from the guiding national policy of the time of the Meiji Restoration, but such was a result of the inevitable tendency of the age. Thus, the Japanese Woman created and harnessed with the new task of the age, inevitably become Occidental in attitude and thought. However, the fact should be noted that this westernization of Japanese women during the two eras of Meiji and Taisho was not very intensive in its degree. Several reasons may be cited for this comparative small degree of westernization on the part of Japanese women. In the first place, the age-old and traditional ideas of Japan exercised a powerful influence on Japanese women, especially the women operatives

from agricultural districts. Secondly, the new State of Japan never abandoned its traditional family system as its fundamental basis of managing the whole Japanese community, although it did adopt liberalism in its economic sphere. Thirdly, there was a persistent necessity of maintaining and developing the family system in order to assure a fertile procreation for a vast supply of industrial labour as well as for the supply of manpower for national defense purposes both of which were demanded by the new age. For this reason, a constant demand for family morality and motherhood was stressed by the Government. It may be said that the Meiji Government's policy of creating a wealthy nation sent women to the industrial world, while its policy of creating an invincible national defense retained them in the traditional world of Japan. The women workers who were sent to factories in the course of the execution of the policy of creating a wealthy nation were assured that their primary and higher task consisted in motherhood and that their industrial life was but a temporary affair. It was usual to treat them as potential wives and mothers rather than wage workers. But this general attitude towards women workers was criticized by those who were absorbed in things Occidental urging that women workers in Japan were subjected to discriminatory treatment, saying that they were entitled to the same treatment with men workers because both were alike workers.

At any rate, the Japanese woman since the beginning of the Meiji Era had her area of social activities considerably widened and her social value and position underwent such an extensive development as to be incomparable with her condition during the feudal period. The Japanese woman managed to retain her traditional power, because the State's demand of her was that she should be "a woman" rather than "a human" or "an individual" as in the Occident. Thus, the basic feminine type during the Meiji Era was "the wise mother and good wife", and a view of discrimination against woman persisted. The idea of woman's emancipa-

tion was introduced into Japan during the Meiji Era but it failed to gain any moment. The movement for woman's emancipation during the eras of Meiji and Taisho was never actively carried out. One may say that the vast majority of Japanese women never lent their ears to the outcries of such a feminine movement, for they were determined to become "wise mothers" and "good wives" for the interests of the State. This, as has been already stated, was one of the demands of the Japanese State since the time of the Meiji Restoration. But the fact that the women of Japan were content with their domestic mission imposed by the State and never allowed themselves to be led astray by the movement of their emancipation testifies to the fundamental distinction between Japanese culture and Occidental culture. In view of the fact that there are some critics of women's movements in the Occident who declare that the real emancipation of woman consists in their "emancipation from arguments for their emancipation", it should be admitted that the culture of Japanese woman possesses a depth of truth which can only be fathomed by a deeper examination.

I shall now examine the Occidental theory of woman's emancipation which exercised its influence on the creation of the Japanese woman since the Meiji Era. Although, as I have already stated, the movement of woman's emancipation in Japan never made much social development, its influence on the nation's women, especially those of the intellectual class, was considerably great, so much so that they have not yet completely discarded it.

2.

Generally speaking, the theory of woman's emancipation that prevailed during the Meiji Era and in the closing part of the Taisho Era was characterized by individualism and liberalism, while that which prevailed from the middle of the Taisho Era to the beginning of the Showa Era by the Marxism idea of social classes. These characteristics in the

two periods correspond with the general social currents of the periods. Let us take the theory of woman's emancipation during the first period. Both liberalism and individualism are essentially anti-State, anti-religious, untraditional, humane, international, cosmopolitan, intellectual and rational. All these earmarks are shown also in the theory of the woman's movement. Woman is regarded as "a human" or "an individual" before she is regarded as "a female" and she was considered to possess the right of woman as human right or individual right. Moreover, the new feminine image which was portrayed at that time was intellectual and critical in its attitude and its objects was considered to secure social freedom as in the case of men, and desired emancipation from domestic fetters as far as possible. It was only too natural that women so emancipated became un-national, un-historical, untraditional and, in consequence, undomestic. True, some of those who advocated the emancipation of woman like Yukichi Fukuzawa had a broader vision and greater statesmanship and in consequence cannot be placed in the same class with others. He contended that the position of Japanese women should be elevated if Japan should rise to a higher level. His arguments in favour of woman's emancipation may be summarized as the follows: "While the burden of a people among the civilized nations of the world is shared by both sexes, in Japan it is borne entirely by men who constitute only one half of its population. If, therefore, we have the same intelligence and virtues with other nations, we shall have only one half of the power of any of these nations" (Treatise on Both Sexes). However, it may be stated that as in the case of other theories of enlightenment, the Western theory of woman's emancipation was absorbed uncritically to a large extent. This was unavoidable in view of the fact that the nation's economy was developed along the line of liberalism and a large number of the female population was engaged in the activities of the liberal economic society.

I have elsewhere explained that the movement of woman's

emancipation in Europe may be traced to be Renaissance in the thirteenth and fourteenth centuries and made its marked development with the French Revolution as its turning point. The theory of woman's emancipation was introduced from England, France, Germany and the United States, and John Stuart Mill's "The Subjection of Woman", 1869 was revered as the bible of the woman's emancipation theory in Japan as in other countries.

The digest of Mill's work on woman's emancipation may be summarized in the following words:

Woman's subjection to man may be traced to the latter's physical strength during the primitive time and it became a lasting habit in human society, so that it is based on no theoretical ground whatsoever. Woman's social emancipation will give rise to various desirable results: man's selfishness will be lessened; society will be enabled to entrust important social tasks to competent women; women will become real companions for men and fulfill their duties as citizens; and women could develop their faculties with freedom. In order to bring about such emancipation to woman, it is necessary to emancipate social conditions and to give her political franchise in order to give her an equality with man before law. Various theories and ideas regarding woman's inborn nature and her alleged incompetency and inferiority to man are largely intended as a means to further man's interests and are absolutely devoid of any rational basis. Sex equality before law is a demand of human justice and the only way of making the home a source of human civilization.

Mill's "The Subjection of Woman" was translated into Japanese in 1882. In his book entitled "Modern Woman's Great Learning" one of the Japanese writers of early Meiji years, namely, Kako Doi, who evidently came under the influence of Mill laughs at one of Japan's classical works by a noted Confusion scholar, Ekken Kaibara, entitled "Woman's Great Learning". The ideas of Kaibara are held, as being a "downright and helpless case of uncivilized conservatism".

He asserts that the old morality of woman must be destroyed to be replaced by a new morality which he contended must be created. His book derives arguments largely from Mill's views. Yukichi Fukuzawa, noted educated of the early Meiji period, wrote two books on woman's emancipation entitled "The Treaties on the Japanese Woman" and "The Treaties on Moral Conduct" in 1885 or thereabout. These two books also denounce the Confucian moral precepts regarding woman's conduct and social position as being "devices for the exclusive conveniences of man in a nation", and further denies the existence of sex difference in faculty. He says: "Women being equal in their mental faculties with men, there is nothing that men do which women are incapable of doing themselves". Again, he says "Woman occupies the same social station and possesses the same rights with man, so that she is entitled to possess property and substance the same as man". Fukuzawa's books also criticise "Oriental respect for man and contempt for woman", and consider "sex discrimination against woman as the manifestation of an unworthy and uncivilized social attitude". All these quotations undoubtedly indicate the profound influence of Mill's ideas upon the author.

The ideas and movement of woman's emancipation which began in the first part of the Meiji Era met a setback and depression, owing to the determined opposition of various reactionary and nationalistic organizations such as the Oyashima Gakkai, the Dai Nippon Kokkyosha, the Seikyosha, the Nippon Kodokai, etc., which came into existence after 1888 or thereabout. The advent of an anti-Christian movement about five years later also proved a strong factor for the general retreat of the emancipation movement for woman. But this decline proved only a temporary phenomenon. Towards the close of the Meiji Era, Japanese economy came to make an epochal expansion as a result of wars with China and Russia and this economic advancement of the nation inevitably ushered in various modern social problems. Under the influence of Nietzsche's will to power and his individu-

alism and naturalism that swept over the Occident at the time, a movement of "new women" made its advent in Japan. By far the most typical and powerful movement of "new women" was organized by Raicho Hiratsuka and her associates called the "Seitoshu" or the "Blue Socks Society". This society was intended to bring about the emancipation of women by their own hands and marked a new epoch in the history of the Japanese woman's movement since the Meiji Era. The declaration issued by this society denied its intention to preach "any superficial doctrine of sex equality" or "a formal emancipation of woman from her oppressions and fetters"; but that its real intention was to enable woman to display their potential capacity and genius that "are concealed in the hidden sun". But the members of this society were over-eager in displaying too freely the faculty and inborn capacity of woman in an attempt to bring about the emancipation of woman, not as man's collaborator but as "an individual" and "human". This eagerness is found in their contention that "woman has been degraded from the radiant sun to the pale moon that glitters in the ray of another star". Thus, the Seitoshu was subjected to severe social derision, abuse and contemptuous treatment and finally was dissolved after a brief existence. This movement had derived much inspiration from such persons as Ellen Key, Olive Schreiner, Emma Goldman, Havelock Ellis and other writers on woman's problems in the Occident.

After the lapse of ten years, a new woman's organization called "Shin-Fujinkyokai" was established. After the earthquake and fire of the Kantō district in 1923, another powerful organization of women called "Tokyo Rengo Fujinkyokai" was organized. Japan's movement for woman's emancipation seems to have entered its second stage about this time and stress came to be placed on woman's social and labor problems. Many women's professional and social organizations were formed including the Professional Women's Federation, the Women Students' Federation, the Women Teachers' Association, the International Women

Workers' Society, etc., their common object being the emancipation of professional and working women. However, they greatly differed in their concrete objects, although in the following they roughly agreed: the advancement of woman's education, demand for woman suffrage, protection for professional women and the abolition and revision of laws prejudicial to women's welfare. We have already seen that their movement was permeated by socialism and the ideas of class struggle. Some of the women leaders argued that the traditional educational policy of creating wise mothers and good wives "was absorbed in making women faithful domestic slaves and merely domestic consumers". They further argued something as follows:

"The development of capitalism has shown a remarkable advancement in the status of women workers. The invention of machinery of precision has resulted in the repulsion of adult workers and skilled workers who earned high wages and in the welcome of women and child labourers and unskilled workers who are paid cheap wages and who have come to replace men workers.....In view of the fact that the women of our nation constitute about sixty per cent of the total working population, to leave our women workers in the state of their weak organizing and intellectual powers and subject to the complete exploitation of capitalists would be a serious problem".

As reasons for woman suffrage, the following were given by the leaders: (1) To reform the existing unjust laws and social systems against women's interests; (2) to uphold the right and obligation of love and motherhood; (3) to maintain the dignity of sex; (4) to solve the economic problems that drive proletarian women out of the home.

I shall now summarize what I have so far explained. Japan's movement for woman's emancipation since the Meiji Era was developed under the influence of the theories of liberalism and socialism. This movement showed its contempt for the traditional moral precepts of woman's conduct and training based upon the Confucian and Buddhistic teach-

ings as being uncultured and unworthy, such classics as "Woman's Great Learning" and "Woman's Four Books" having been thrown away as absolutely lacking in value. However, the Occidental theory of woman's emancipation never was acceptable to the male population, nor did it influence the masses of the feminine population. Generally speaking, it could be said that while the new Japanese woman of the Meiji and Taisho eras realized that they must not remain in the feudal state, nor to be Westernized by the ideas and systems of the Occident, they must retain what is fundamentally Japanese and at the same time adapt themselves to the modern conditions. Thus, they entered the new era of Showa Restoration with their minds seeking the Way of Imperial Virtues—the Kodo.

3.

After the Manchurian Incident thirteen years ago, especially following the outbreak of the Greater East Asia War, various internal reforms of stupendous importance have been made in order to cope with the exigencies of the war—so much so that it appears that Women's problems have disappeared all together. But this is only a surface indication. In reality, it may be said that at no other time in the history of our country the women's problems have assumed such a paramount importance as it does today. I am convinced that this fact will come to the attention of our public with a growing force hereafter. The reasons for this are not far to seek. There are the problems of population, industrial labour, national education and national hygiene all of which have been brought into existence by the prosecution of the existing war; while the Government policy of resuscitating and developing the family system as part of the program of national construction has ushered in anew the problem of motherhood. Lastly, there is another important problem of a re-examination of the Occidental theory of emancipation for woman. The war produced in the land, sea and air

fields numerous undaunted heroes who paid the supreme sacrifice for the country, falling like gods in bravery and in disinterested patriotism of unparalleled austerity seldom seen in the history of mankind. Now, the women that gave these heroes milk and rocked their cradles led an existence far detached from the Occidental theory of emancipation for woman during their prime. This fact imparts a strong impact to the idea of the new Japanese woman at present. It is becoming increasingly clear that the execution of the Greater East Asia War will be impossible of accomplishment unless we solve such important problems as those of population, industriousness, education and the proper maintenance and enhancement of the family system. In other words, we cannot expect to win victory in the war unless our women realize their great responsibility of making their positive and self-sacrificing endeavors to the nation. Thus, we are to face with such problems as how the Japanese women should carry on their activities, what should be considered as their proper type and how motherhood should be protected. All of these problems have a direct and important connection with the expansion of war power.

Japan is now advancing towards a new age both in her national history and in the history of the world. Japan since the Manchurian Incident has been directing the political movement of Greater East Asia. She is now charged with the mission of renovating the established world order in collaboration with Germany and Italy and has been strenuously engaged in creating a Greater East Asia and a new order for the entire world. The Imperial Restoration of Meiji made our country "the Japan of the world", but she is heading towards the era of "the world of Japan". While this great development is a testimonial of the superiority of Japanese culture to that of other nations, its excellence should be further displayed hereafter in order to prosecute the current war and to attain its objects. This cultural excellence should be manifested by the human excellence of the people above all others, and it behooves both the men

and women of the nation to undergo constant mental training as the rightful carriers of Japanese culture which is the most glorious in the world. It is because of all this that we make an issue of the Japanese human image of the new age. Our deep conviction is that since the Japanese State Structure is incomparably excellent among the nations of the world, the Japanese should be so as humans. For the State Structure is the very source of human existence and growth. Since this source in our case is incomparably excellent, it follows that those who are raised and developed should be also incomparably excellent. Thus, in order to develop the Japanese woman, she must be educated to have a real understanding of the Japanese State Structure so that she will come to the self-consciousness of being a proud woman of the glorious Empire, for self-consciousness is the motive power of conviction and action. On the other hand, the State and society should extend to her needed protection and guidance so as to enable her to become a real Japanese woman.

I have so far dwelt on the fundamental principles of woman's education and training in the new age. But in reality, abstract theories must be supplemented by concrete measures which must be given solution. But it is not the object of the present article to take up the concrete problems of womanhood. I shall be content with the indication of the fundamental direction of the solution of woman's problems.

The problems of the Japanese woman fall into two natural divisions, positive and negative. The negative problems are concerned with the task of eliminating the un-Japanese elements they have inherited from former ages, while the positive problems concern with their execution of the tasks entrusted to them by the State and society, especially in connection with the prosecution of the Greater East Asia War. Some of those un-Japanese elements about woman's life are Confucian and Buddhistic and may be traced to very old periods, but those whose influence upon woman has been direct and is of a comparatively recent

experience still lingering in her intellectual life, are Anglo-Saxon liberalism and the economic theory of Marxism. We shudder at the very thought of some of the more recent instances that have been indicated on the surface of the baneful influences upon the women of the nation exercised by these alien ideas—in reflecting how these ideas of foreign importation had the effect of deforming the Japanese human image and of influencing the woman of the intellectual class of the nation. We refer to such unfortunate social phenomena as expansion of women's desire for materialistic life, pursuit of indulgence and enjoyment, decadence of sex morality, contempt of man, blind reverence of Occidental culture. True, some of these phenomena are not limited to women but may be taken as indications of men's intellectual ignorance, incapacity and effeminacy, all of which exercised deteriorating influences on women. But all these now belong to the past. The Japanese men are proving the real loyal subjects of the Empire, their prominent parts being played as soldiers and industrial warriors, so that the women of the nation must show their real worth inherent in them in the existing great national moment. In other words, they should discard such alien elements as egoism, Hedonism, internationalism and the idea of class opposition, and return to their station as the Imperial subjects. The positive problems of women are those concerning the capacities which they should positively display in fulfilling their duties. It is alike the essential duty of both men and women subjects of the nation that they should exert their endeavours for the State to their full capacities, but women's part should be held as being of special importance in the present time. The Greater East Asia War is unparalleled in the history of the world in its scale and intensity and demands a vast number of people for both the front and factories.

In other words, the supply of a vast and abundant manpower is required. This supply of human resources can only be made by the motherhood in the home. Thus, woman's greatest task has come to be that she must be a

mother above all else. Nor is it possible for her to remain in the home as a mother, because with the mobilization of males for military service, factories will become short of labour supply which must be filled by female labour. The industrial mobilization will be inevitable for this country as for other belligerent nations. Already a vast number of female population has gone to the industrial field. When it is remembered that the proper supply of soldiers to the first battle line and industrial warriors to the factory front will largely determine the outcome of the war, women hold the key to victory. Without their positive and voluntary cooperation, it would be impossible to bring the war to a successful consummation. We have seen that the greatest task of women consists in their supply of human resources and labour power. But their field of endeavours is not limited to the industrial field. They should make their advance to various other fields such as education, science, arts, government office work, social welfare and enterprise. Great also is their role to be played in the home front in respect to ideas, morality, religious faith, living, domestic consolation, and moral elevation. Great is woman's power of construction as well as destruction, so that she should reflect upon her own social and State value and display her great constructive capacity. For at no time in the history of Japan has demand for her service to the State and her cooperation with man been made so severely as it is at present. This demand of the Japanese State and society is for all women of the nation and it will be continued throughout the war. The women of Japan must display their inherent power which has been trained for the past three thousand years in order to comply with this supreme demand of the State and the people. Such being the duty of Japanese women, the State and society should assume a proper attitude and adopt appropriate policies in order to enable them to fulfill their duties. However willing and eager women may be to fulfill their appointed tasks, they would be unable to do so, if the State and society should be engrossed in old customs and

ways of thinking thereby impeding women in displaying their capacities and faculties. However, the idea should be abandoned that all the past customs and ideas about woman's cultural life in Japan were uncivilized or unworthy. There are many traditions of great value about woman's life that should be scrupulously maintained and preserved, when viewed from the fundamental conception of the Imperial State. None of them should be treated with contempt simply because they were feudal in nature or stressed on man's importance, for such a treatment would be a prejudicial view and ignoring of truth.

The policy of protection and guidance of women in the present new age to be adopted by the State and society aim at clarifying their appointed duties in the light of the Way of Imperial Virtues and at enabling them to fulfill them with the maximum efficacy. This is not only for women nor merely for men, but for the interests of the State. This protection and guidance in for women in the capacity of collaborators with men in actualizing the Way of Imperial Virtues. In this sense, there should be no distinction between men and women as the loyal subjects of the Empire. The new concrete policy of protection for women should be conceived in conformity with the above duties of womanhood. In order to assure motherhood to women the various measures of protection for their marriage, giving birth to children and their care and so forth should be adopted. In other word, proper protection should be given to mothers and children. For the protection of marriage, such eugenic factors as the health and heredity of marriage parties and should be held in importance, while the proper medium of marriage arrangements and formation should be given due consideration. In view of the growing difficulty of getting married for young people under the existing wartime conditions, having much connection with the problems of the home front, it is highly desirable that the State and society should adopt positive measures in making a proper use of marriage consultation offices which have recently been introduced. Marriage pre-

supposes birth which is an important part of the population problem. The fertility of birth should be encouraged by assuring proper diet, recreation and medical aid to expectant mothers. Enterprises in connection with protection for mothers and children should be undertaken more extensively than hitherto and should be carried on with greater zeal.

Let us now consider the second problem of women, namely, protection for woman labour. This comes under the head of the general policy of protection for labour but it should be noted that special protection will be needed for women because of their womanhood and motherhood. For instance, it is essential in branches of industry for women labour that there should be nothing in respect to the problems of working hours and recreation that should allow womanhood and motherhood be destroyed. The number of women workers will steadily increase because of the rapid decrease in the number of male workers and further because of the cheap wages for women workers, but great care should be exercised so that proper protection for womanhood and motherhood may be assured in distributing women workers in the industrial fields.

In addition to these problems of women, there are other problems in regard to their political and legal position as well as to their education, all of which should never be solved in opposition to men or by elevating class consciousness as in the former periods. On the contrary, these problems, too, must be solved from the standpoint of the State and from the necessity of the entire community. That emancipation for emancipation's sake and theories for theories' sake do not bring any solution to women's problems has been amply proven in our past experiences. It goes without saying that the women of the nation will be given their necessary political and legal position and proper educational opportunities for enabling them to cooperate with men as the worthy women of the leading nation of Greater East Asia. Such protection should be extended to them from the standpoint of the State.

CONCLUSION

To summarise: the ideas entertained by our women since the Meiji Era were mainly traditional in character their dominant elements being Buddhistic and Confucian in the outlook of woman's life. And it was Occidental liberalism and Marxism that attempted to bring about a revolutionary change in the traditional life of women and the controlling principle of tradition. But this Occidental theory of woman's emancipation was too radical both for the Japanese women and the general society in the nation. It failed to attain the position of a proper theory of woman's emancipation and entered the era of the Showa renovation. We are now in the midst of the Greater East Asia War which followed the Manchurian and China Incidents. This new era is also an era of world advance for the Japanese race and our women have come to shoulder and unprecedented task of their own for the first time in the history of our race. Of various problems, those of population expansion and of labour supply cannot be solved without the positive cooperation of the women of the nation. It is high time that women exertes themselves to serve the State by means of their physical endurance, intelligence and full capacity.

The women of the Empire must undergo self-creation and self-training in order to make themselves worthy of undertaking their new tasks with a sense of responsibility at present. Above all they should be well versed in the fundamental nature of our State Structure, the qualities of our race and the eternity and sacredness of human life. They should also realize the greatness of their sacred duties as the women of the Empire and their inborn qualities. They should be grateful that they are entrusted with their great duties under the existing stupendous war of Greater East Asia, and just as soldiers serve the State by their death-braving actions, they on their part should execute their duties as women and mothers. The conceptions of women's life and duties which were deformed under the duress of

special privilege and class oppression of bygone days should not be allowed to sway women any longer. Nor can Western liberalism, individualism or Marxism form the feminine human image of the present. On the other hand, we can recall from the history of our race many women of great personality and virtues who might be considered as models for the women of the new age for whom they will prove the principles of their formation. The mother of Masatsura Kusunoki, the mother of Shoin Yoshida, the wife of Kazutoyo Yamanouchi, Botoni Nomura, Ioko Okumura—these names stand out prominently as models for our contemporary women. Moreover, the mothers of many of our fallen heroes of great military achievements who are now enshrined as war gods and those women who are proving worthy industrial warriors on the nation's factory front are fast becoming the feminine human image of the new age. The Ministry of Education in 1942 convened an educational meeting of 38 persons in charge of the domestic education from the various parts of the country. On this occasion a series of precepts composed of five articles and twenty-five chapters which might be called "War Precepts of Mothers at Home" was announced. It was intended as the guiding principle of education for primary schools as well as high schools for girls. Some scholars are also making a study of some prominent figures of Buddhism and Confucianism for the formation of the feminine human image for the new age. Others are tracing the historical and traditional sources of feminine morality. It may be conjectured that in view of the racial excellence of Japan, we shall be able to produce a feminine human image which will prove the greatest of all in the world. The Japanese woman will certainly become the light that shines for the women of the whole world.