

Japanese National Identity in Light of Kokutai's Theory (1825-1945)

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Abstract

This research attempts to trace the roots of Japan's national identity in its political concept, nature, growth and evolution through historiography, and the extent to which it is influenced by internal and external political developments, given the emergence of some intellectual schools that advocated the principle of Japanese ethnic superiority. In this regard, the visions of Sechesai Aizawa, the thinker and teacher of the Mitogaku National School, and its most prominent advocates have emerged. When in 1825 he introduced the Kokutai theory, which formed the basic building block of Japan's libertarian thought, She called for the sanctity of the Japanese Earth, the Emperor's reverence and loyalty to him and the need to restore his divinity and role in governance. and alerted to the seriousness of the Western threat and Christian proselytization, committing politicians to liberating Japanese land and will from foreign penetration into Japan as a national and religious duty. These ultranationalist foundations and sentiments, based on the concept of "nation, state and family in the system of their societal traditions", have been restored as the sacred book of nationalists and the philosophical and theoretical basis of the national movement and modern and contemporary Japanese political thought. In the same context, research focused on the extent to which these ideas are reflected and elaborated in different State institutions and, in particular, the military and educational institutions that played an important role in assuming responsibility for restoring Japan's security and embodying its political nationalist identity as a sacred nation protected by the gods and unique and distinct in everything, This was reflected in its expansionist tendency to establish its existence as a powerful State at the regional and international levels. The outbreak of the First World War in 1914 was an occasion to justify its expansionist policy and turn it into an economic and imperialist force influencing the international level. What has come with time in the face of contradicting her visions and objectives with the West that is hostile to her aspirations on the one hand, Japan ' and its move to extreme right-wing national trends that led Japan to a policy of expansion and alliance with totalitarian States, and hence its involvement in the Second World War.

Keywords: National Identity, Kokutai, Mitogaku, Sechisai Aizawa, Modernization, Expansion.

Introduction

Within its broad jurisprudence as an individual's benign emotion towards his homeland and not the blind loyalty of the State, numerous studies have been released that address the concept of national identity and its role in building the State and society. Nevertheless, a number of important issues related to the circumstances and changes that distorted the concept, distorted its natural course and generated new insights, ideas and orientations, still need further study.

As far as the order relates to (Japanese national identity in the light of the Kokotai 1825-1945 theory). The subject matter of the research was based on the need to provide an objective and in-depth reading of the nature of Japan's most important political and economic developments, and its impact on the crystallization of national political thought administered by the State in accordance with the principle of Japanese ethnic superiority. Its widespread dominance, which led Japan to expansionist economic and military policies with disastrous results at all levels, has prompted scrutiny, scrutiny and identification of its content and objectives derived from the theses, insights and theories of some schools of thought that have significantly influenced the drawing of Japan's Fatima's national identity until 1945.

The research included a history profile focused on the roots of national thought in Japan until 1868, crystallizing the Kokotai theory and its role in modernizing Japan until 1912, and its impact on Japan's nationalist orientations until 1945. In this regard, the research has raised several questions and, in particular, to what extent did Japan's internal and external political developments affect the emergence of some intellectual schools advocating the principle of racial superiority? What are the principles of the Kokotai

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theory put forward by Sechesai Aizawa, a thinker and teacher at the Mitugaku National School in 1825? Did those principles affect the drawing of their expansionist tendency to establish a strong State at the regional and international levels? What foundations has Japan adopted economically, militarily and educationally in order to achieve its objectives? The consequences of its entry into the Second World War until 1945?

First: Roots of National Thought in Japan until 1868.

The close connection between religion and politics was evident in Japan through (Shintoism - a religion of social status that believes in the spiritual worship of natural phenomena, represented by a composition of ancestral worships and Confucianism - a belief and physical principles of the founding of ISIS and DHAS, but an ephemeral, philosophical, philosophical, philosophical and Nara 710-794 m) (Kodansha, 1983, vol. 7, pp. 125-126; Duus, 1976, p. 92), considering according to the current official version that the State was based on a book. (Kojiki Kugaku 712m - Records of Ancient Historical Matters That Represented an Intellectual Shield in the Face of Western Culture) Born according to the Shantite faith in the aftermath of the marriage (Amaterasu - the great God who illuminates, protects and rules the Earth) From the Sun Gods, they gave birth to the Holy Archipelago of Japan, thereby blending religion with the policy of religious rituals, prayers and national duty (Zine El Abidine, 2006 at 35; Kojiki, 2005, p. 26-28; Going, 1989, p. 5).

Japan has witnessed significant political developments leading both the feudal clan systems on the one hand and the unified centres on the other, experiencing instability, multi-loyalty and sometimes biased attitudes to the stronger side (Ismail, 2006, p. 19). However, this was actually evident during the Kamakura 1185-1333 era, as a result of the Kamakura district of the military government headquarters. The role of the Emperor was reduced to the issuance of decrees, the sealing of official books and the calling for. (Shogun - 1192- 1868 military ruler) is the official ruler of the country, at the time when the Emperor retained his symbolic presence in the imperial court of the capital (Kyoto - south of Honshu, central Japan). The Shogun became the de facto ruler of Japan after placing the Emperor and his entourage under his control and identifying his treasury as money from the proceeds of his feudal lands (Beckmann, 1962, p. 94).

In the evolution of the political system in which chogons are sanctioned according to genetic judgement, Japan has experienced some social disorders, political intrigue, divisions and clan disputes between the two (Daimyo - Powerful feudal rulers), for the position of shogunia in what is historically known as (Sengoku Jidai) Any (Period of States or Warring Counties The Warring States Period 1467- 1568) (Kodansha, vol. 6, pp. 106-107), which, despite its prejudices in crystallizing the transition from a feudal, land-based economic system to the adoption of advanced military techniques. In the course of those developments and for material gain, Japan in 1543 allowed Portuguese traders to enter its territory, facilitating Christianity's entry into a boycott. (Kagoshima on Kyushu Island - southwest Japan) 1549 through the Spanish missionary) Francis Xavier 1506-1552), paved the way for the entry of the Spanish, English and Dutch, and generally created an atmosphere of civilized communication between Japan and the West (Zaki, 2006, p. 26; Hussein, 2009, pp. 28-29).

In the near term, some victorious provincial rulers have tried to harness Christian doctrine to political strength in their power dispute. This has led to increased fears of the intentions of all foreigners expulsion of Spaniards, Portuguese and other foreigners, as only a number of Chinese remained in Japan in 1604 under harsh restrictions and the Dutch to limit their activities to merchandising, and only because of their predominant Protestants, did not engage in any missionary activity compared to their Catholic peers, yet they were set up on an island (Deshima Deshima of Nagasaki County - southwest of Kyushu Island) (Hussein, 2009, pp. 28-29; Tipton, 2002, p. 24;).

To ensure Japan's security from the dangers of missionary and western penetration, Shogunat adopted a family Tokugawa 1603-1868 Policy of Voluntary Isolation of Sakoku from the Outside World of the World (1633-1854), which represented a pre-emptive defensive political decision that sought to block the dangers of proselytizing and foreign interference in the country's affairs, As Japan developed economically and socially, it strengthened its self-strength and increased its cohesion, unity and culture development and practically reflected the fundamental and important transformations in the maturity of modern Japanese

political thought that largely aligned Japanese modernity and tradition (Mohammad and Akkar, 2019, pp. 50). Isolation has thus become a fundamental issue in Japanese politics, with Japan's domestic and foreign policies being dealt with for a period of two and a half centuries, until the Government of Japan promulgated (Bakufu - Military councils tent founded by Shogun Yoritomo Nou Minamoto Yoritomo no1192-1199) A series of prevention ordinances during the years (1633-1639), aimed at reducing the risk of missionary dispatches and preventing the Japanese people's friction of sides (Philip,2003, p.10).

It is worth mentioning that Japan has not been completely isolated from the outside world, but has paid more attention to its Asian surroundings than to the West, invoking a firm foundation in its foreign policy, and that it has been historically pursued over several years according to a comprehensive vision consistent with European orientation. According to this vision, she lived in isolation, as Pakovo's fears were more about the West than its Asian neighbours. Despite the Tokogawa government's reluctance to maintain its foreign relations, it was able to receive news of the West through the Dutch and, in particular, my representative (Dutch East India Company 1602-1799), in Nagasaki, which in the era of isolation enjoyed a privileged position as Japan's window into the outside world during the years of Ismail 2009.

In the same vein, Japan has been subjected to a number of Western attempts to open Japanese ports and break isolation, as Western ship attempts have not been interrupted from Japan's door roads by persuading Shogun to renounce the decision to isolate and return to opening the country's ports to Western ships. In this regard, the Russians expressed interest in Japan since the eighteenth century, and their traders asked the Pakovu to give them trade privileges to no avail (Hussein, 2009, p. 68). In 1804, a Russian mission arrived at the port of Nagasaki with the aim of establishing trade relations with Japan, but failed to do so, forcing Russia to wave forcefully against Japan's northern islands of isolation (Afraid, 2010, p492). In 1808 Russia sent an exploratory mission to eastern Siberia, which confirmed that Sakhalin was an island rather than an extension of Siberian territory, but that its preoccupation with the Napoleonic Wars in Europe (1803-1815) had diminished its expansionist activity in the Far East. In the same context, a number of British ships attempted to reach and attack Nakazaki, forcing Bacovo to emphasize in 1825 the policy of isolation and expelling any foreign vessel from Japanese coasts by force (Hamid, 1996, p. 41; Gordon,2003,p.48).

In the course of those developments and beyond, I directed a school. (Metogaku) of Japanese historical and Shinite studies interested in social and political issues and believing in the correlation between historical evolution and moral laws, founded in 1657 in a city. (Mito - Central Ibaraki prefecture in the east of the central Japanese island of Honshu) on the hands of some intellectuals and scientists, Lasima (Asaka Tanpaku 1656-1737), Sassa Munekiyo 1640-1698, Koriyama Senpo 1671-1706), and Gokiyatuwa 1773 Confronting external hazards (Koschmann,1987,pp.34-43;Goedertier,1968,pp.183-139) Zayn; El Abidine, 2006, pp. 37-38).

By the same token, Norinaga Motoori 1730-1801, a thinker and philosopher known for his utter racist tendencies, completed the activity of the Japanese National School, whose visions derived from Japan's literary heritage and glorified the path of God to instill the imperial family system as a legitimate chronicle of Japan's intellectual life. In response to attempts at foreign penetration in Japan, on the one hand, and in order to call for the restoration of the role of the Emperor of God and support for reforms on the other, the intellectual (Toda Yutani1774-1826), teacher and activist (Yoshida Schoen Yoshida Shoin1830-1859) (Zain El Abidine, 2006, 36-37; Kodansha,1983,vol. 5, p.257). Some pioneers and subsequent teachers of the National School called for the reverence of the Emperor and the expulsion of foreigners from Japan, the Yukoku Fujita 1774-1826, the Oyama Nobuyuki Aoyama Nobuyuki1776-1843, Toyoda Tenko Tenko 1826 and the Oyama Nobuyuku 1806 - 1899) Kodansha,1983,vol. 5, p.257) .(Goedertier,1968, pp.183-139

At a time when Japan experienced extremely serious internal and external pressures, the thinker and teacher of the National School and its most prominent advocates emerged. (Seishai Aizawa 1782-1863), through his book (New theses) Issued in 1825 and distributed in the 1840s and 1950s, Samurai awakened intellectuals to the necessity of restoring the role of the divine emperor and the gravity of the Western threat and Christian proselytizing in Japan. The book represented a combination of anti-Western ideas on the one hand, and a source of inspiration for critics of the Tokugawa family government and the Daimyo for failing

to build a military force capable of countering Western external threats (unprecedented p.44 Gordon,2003 Wakabayashi,1986, pp.208-213; Tsuneki,2019, pp.9-10).

The New Letter Book was an enormous feature in the thinking of its contemporaries, promising as the Holy Book of Nationalists and the Theoretical Basis of the Japanese Nationalist Movement and Political Thought, at the time when Izawa called Japan, the Chugoku - Central Country, emphasizing the need to re-apply the actual authority of the Japanese to the Imper: "Our sacred kingdom represents the place of the rise of the Sun, the source of the vital force that remains in the hands of life and order, and our endowments that represent the sons of the gods of the Sun in every generation are uninterrupted, which represents a unique reality that will never change." He also rejected foreign beliefs, emphasizing Japan's superiority as the land of the gods, and pointed out to the Dutch Education Student scathing criticism, calling them immersed in Western visions and tendencies seeking to obliterate Japan's civilized identity and principles in life and integrating it with barbaric culture. However, it contributed as a political act to the rally around the slogan "Sonno joi - glory the emperor and expel the barbarians", calling for reforms to overthrow the Chogonese Tokogawa and return the actual authority of the imperial tile, and an escalation of anti-Christian intolerance, saying: "Today the barbarians of the West are feet and the inferior hands of the world flock by sea to set foot in the lands of others and dare with their lame feet to dominate noble nations" Wakabayashi, 1986, pp.208-213; Going, 1989, p.6)).

Despite this, the United States was able to break Japan's isolation after its ships arrived in the city. (Eduedo - Gulf Gate) led by Commodore Matthew Calbraith Perry 1794-1858 on July 8, 1853, carrying a message from the US President (Millard Fillmore 1850-1853) included American demands to open Japanese ports to trade and joint cooperation in marine rescue operations (Tidman, 1959, p. 13; Rechawar, 2000, pp. 159Tipton, 2002, pp.23-24;).

The reaction of the Shogun (Iyoshi 1837-1853) was turbulent. He went to the Emperor, opposing it, to reaffirm his importance, and asked provincial governors to state their positions in response to the US President's letter, but this did not lead to a decisive decision. On February 13, 1854, Perry returned with greater naval force, intending to open Japanese ports to international navigation peacefully or by force. 2002, p.26 Dahir, 1999, p. 29). Explaining that the issue is no more than two options, and agreeing to American claims or going to war, what has to be done Isada Iesada 1853-1858, who took over the Chogonese leadership following the death of his father Iyushi on July 27, 1853, agreed to open Japan's doors and begin a phase Kaikoku opens to the West with the preservation of heritage and tradition, keeping up with demands and signing a treaty (Kanagawa kangawa - an archaeological city east of Japan) on March 31, 1854 (Tipton, 2002, p.26; Afraid, 2010, pp. 124-127), whereby the United States of America enjoyed First Nation sponsorship status, along with commercial and legal privileges that facilitated the opening of some ports to its merchants, and then appointed the merchant and politician (Townsend Harris American Harris 1856-1861), in the first Shodda. However, this encouraged Western States to conclude similar treaties with Japan for the 1858-1861 years, known as Ansei gannen - Unequalled Treaties, which formed the basis for the invasion of Japan's Western economy, and secured trade and diplomatic privileges (Tipton, Mohammed, Pipt6, 2002). s rights ", 2008, p. 10).

Second: The crystallization of the Kokotai theory and its role in the modernization of Japan until 1912

Following the entry into Japan (Meiji Era), in which the Emperor (Mutsuhito 1868-1912) became the country's de facto ruler, Japan became a modern state with evolving institutions thanks to its reform policy that encompassed all spheres of life. However, the movement of modern Japanese thought has been accompanied by national perspectives and perspectives and has been integrated with it in addressing all the issues and attitudes faced by Japan, producing a new oriented policy idea consistent with the requirements of building a modern State based on the promotion of national harmony and the sense of uniqueness of the Japanese people, and finding a solution to the phenomenon of extreme inequality in the two societies. (Civilization and enlightenment Bunmei -Kaika), (strong army and rich people Fukoku Kyohei) and (Western education and Japanese spirit Wakon-Yosai) which sought to adopt rationality, realism and quiet diplomacy in dealing with the West, and to create the requirements of national political interests, thus "Japan

was more like a sleeping nation in a beautiful nature that did not believe in change until the winds of change came from the West" (Zain El Abidine, 2006, pp. 39-40; Tipton, 2002, p.32;42).

In the near term, internal reform movements, the evolution of education and the influence on Western culture, and the Dutch Secema, which exacerbated societal contradictions, kept pace with the outbreak of the 1877 agricultural uprisings in which Satsuma Satsuma united south of Kyushu Island, Chuchoshu west of Honshu Island, Tosca, south of Gordon, 2003, p.45; Zidane, 1922, p. 408), thus contributing social and political elites to the crystallization of a new national spirit known as Kobu Gattai - Imperial and Chogonese Court Union) (Zine El Abidine, 2006, p. 40-41). In 1882, the Government established the Rikken Teiseito Party, which is one of Japan's first conservative nationalist parties, under the leadership of the critic and writer Fukuchi Genichiro 1841-1906 (Huffman, 1980, p.118). Henshall, 2004, p.107).

In general, the leaders of change in Megi State have realized the importance of feeling Japan's inclusive national identity in confronting internal, external and aspirational risks of self-determination. To translate this, Japan has established two important foundations with a wipe of mysticism and intellectual connotation in its calculations. The first focused on the question of religion, as Japan desperately needed a genuine rather than imported religion that contributed to deepening the sense of nationalist political identity directed by the State. s people, which gave religious impetus to the ideas of Japanese territorial expansion. The second emphasized the importance of education, which represented modern nationalism. - Postponed, the essence of his curriculum that emphasized the willingness to sacrifice oneself for the state and emperor (Tipton, 2002, pp.59-61). In order to ensure the National Consensus, the Government of Meiji in 1890 issued an official declaration in its educational curriculum, establishing the Office of Education, and appointing three supervisory officials from the specialist in dating and Shinite Japanese culture, who in turn became responsible for the formulation of the national policy of the Mi-Government, and 1997

However, the educational system played an essential role in deepening Japan's national identity, emphasizing that the Japanese language and the Tokyo dialect should be the basis for language development as a tool to crystallize a common cultural identity. The Emperor also issued a decree that became an important document for the Japanese, providing for obedience and unity for the benefit of the Empire, as well as obedience to the family, development of intellectual and intellectual talents, respect for the Constitution and preservation of ancestral traditions. The decree also emphasized the superiority of the state over the individual, and that the emperor above the state as the essence of the Japanese nation that manifested itself in the theory (Kokutai - Koku Koku land or homeland, Tai being or building) of the Holiness of the Earth and the two divine Emperors who remained in keeping with Japan's national identity. Thus, the saying of national identity represented a vital part of Japanese political culture, which in Meiji's reign was based on two basic bases: the first manifested itself in loyalty to the land or the homeland, and the second in loyalty to the Emperor and the execution of his orders, in confirmation of Japan's identity embodied in the reverence of the Empire (Kodansha, 1983, vol. 4, pp.262-264; Huffman, 1980, p.116; Going, 1989, pp.10-11).

Accordingly, copies of the Imperial Decree and photographs of the Emperor were sent to the Territories, where Japanese reformers adhered to two basic bases. The first was the firm belief in the homogenization of Japanese society and the rejection of what provoked the distinction between its sons, and the second emphasized belief in Japan's absolute resemblance and political nationalism. This was mainly due to its new construction, which in its prayers reached the degree of racial differentiation derived from theories of ethnic intolerance inspired by ancient historical myths based on the purity of Japanese ethnicity, inherited national supremacy, sacred land and the Emperor's revered symbolism (Al-Qaisi, 2010, pp. 83-87).

For its part, the military asserted its important role in taking responsibility for restoring the security of the nation and embodying Japan's national identity as a sacred nation protected by the gods sacred nation protected by the gods. The Government set up an Office for the Affairs of the Military, known as Army and Navy Affairs, and subsequently developed into the Military Defence Office, which is linked to military forces under the Direct Emperor's supervision. The Government has also paid great attention to increasing the number of army personnel, developing its organizations and promoting the construction of military

barracks, as well as the construction of weapons and warfare equipment plants within Japanese provinces (Al-Rikabi, 2019, pp. 173-176).

In a proactive step dictated by Japanese ambitions, the trainees were to be converted under the 1873 Compulsory Recruitment Act into the elite section of the Goshinpei Imperial Guard after completing all training requirements. However, the Government aimed to recruit the largest number of young people in the ranks of the Army and bring them into external wars to build a colonial empire in the Western colonial Empire pattern, emphasizing this approach to the nationalist upbringing and politeness of soldiers politically and intellectually (Yanaga, 1950, p.67) through books issued by the Government under the title "Dulers". "The army was established for the purpose of implementing the will of the Emperor, strengthening the institutions of the country and protecting the people and the nation. It is on this basis that those who become soldiers must make loyalty to the Emperor their guiding principle." This established the foundations of the Imperial Japanese Army, which embedded the features of Japan's political nationalist identity in a glorious way when the majority of Japanese began thinking and cherishing themselves "Japanese", returning as one of their lofty goals, and once the beginning of the twentieth century became a general phenomenon in Japan (Al-Rajabi, 2019, p. 173-176).

Third: The Impact of the Kokotai Theory on Japan's Nationalist Orientations until 1945

Japan has seriously sought to adopt new paths in its political development. Once Meiji's reign ended with the death of Emperor Mutsuhito in 1912, a rebirth stage led by Emperor Yoshihito 1912-1926, known as Taisho - Great Righteousness or Great Justice, began. (Keene, 2002, P.320; Henshall, 2004, p.106) At that point, Japan's nationalist sentiment escalated in the light of the military expansionism aimed at establishing its existence as a powerful State. The outbreak of World War I in 1914 was commensurate with the justification of its expansionist policy and its transformation into a more liberal State and an internationally dominated imperialist force. (Hassan, 2003, p. 28), prepared by a number of Japanese: "God-given opportunity" (Tomoyuki and Frank, p.58).

Although Japan refused to participate in the European Frontier War, on August 15, 1915 it gave a warning to Germany to abandon the Kiaochow Gulf on the southern coast of Shandong-eastern China, an important naval base known as "German Gibraltar in the East". When it refused, Japan declared war against it on 23 August 1914 and was able to acquire its colonies in Asia and the Pacific, Lasima in China and some islands (Marshall, Marianas, Palau, Karolincaroline, eastern Philippines and southern Japan) (Tomoyuki Frank, 2022 Hussein, 1988, p. 16). However, Japan has exploited European states' preoccupations with war by seeking to acquire my two territories (Manchuria and Mongolia - northeast China) to secure their political and economic control over China. For his part, Japanese public opinion welcomed his Government ' Honorary, 2006, p. 135-135).

In the near term, the war provided Japan with an important opportunity to form its capital, complement its economic independence and industrial development, and reach the monopoly stage, qualifying it as a powerful nation armed with its national identity (Wali, 2013, p. 80). The negative face of aggression and militarism in the late Taishu era, and Japan's ambition to affirm its national identity, manifested in strengthening its strength and asserting its pivotal role in Asia and the Far East, have been a source of concern to major nations and have made Japan dangerous for its interests in the region (Mohammed and Akkar, 2016, p. 133).

In 1919, some extremist national secret societies that derived their ideas from the compositions of the philosopher and politician were active. Kita Ikki 1883-1937, whose books with national dimensions had a major impact on political developments since the 1920s, called in his book of 1919 entitled (a detailed plan to reorganize Japan), through a military coup d'état that restores imperial rule and restructures the Japanese economy, at a time when the Government has sought to overcome its financial constraints through its external expansion, as in most countries that have acquired overseas colonies. In this response, she stood out (Nihon Kokusai Kai) Founded by Tokoname Takejiro in 1919 and Jinmu Kai and (Party of Heaven - Tenketo Kai), and (Blood League - Ketsumeidan) and (Sakura Kai) national secrecy extremist under the leadership of the presenter Kokuhonsha (Kengoro Hashimoto 1890-1957) and Kokuhonsha State Basic

Assembly, founded in 1924 by lawyers and politicians (Hiranuma Kūchiro 1867-1952), to preserve Japan's nationalist character and leadership role in Asia. There are other extremist national organizations that preceded it, namely the Genyosha secret society founded in 1881 by the wealthy samurai (Hiraoka Kotaro 1851-1906) and the Kokuryū-kai Military River Society and the Nativist Nativist (1931). 1983,vol.4,p.225-226) Skya,2009,p.2016). In 1925, Nishi-Nippon Shimbun, a daily founded in 1877 in the city of Fukuoka, northeast of Kyushu, promoted national ideology and defended the concept of divine right of the Emperor, and tried to influence Japan's political landscape, as it received two Skya,2009,p.2016 Kodansha, 1983,vol.6,p.18).

Following Hirohito, Shawa ' Henshall, 2004, p.110; Shinichi,2021,p.4). Japan's general conditions deteriorated during the global economic crisis (1929-1933), leading to the emergence of national and inclusive military trends that had become widely resonant in the Japanese community. It has given way to well-known industrial empires (Zaibatsu), which date back to the Meiji era, as the central element of operations (holding companies holding holding Holding Co) represented by giant business monopoly aggregates operating in industry, commerce, mining, navigation and banking, and has been able to combine economic power with political influence and weave a network of complex relationships, Podict 9 2017 In the midst of those developments, the United States of America and the United Kingdom have taken a strong stance to prevent Japanese nationals from entering their territories. In feeling humiliated by its long-standing national identity, the desire of the Japanese people has been reinforced by the evidence of its existence and identity, reflected in its growing expansionism. Japan began to occupy Manchuria in 1931, which increased the price of extremist nationalism and militarism (Al-Qaisi, 2010, p. 90; Honorary, 2006, p. 105; Addicott, 2017, p.8).

Japan tried to justify its expansionist policy in order to preserve (the construction or structure of the Japanese Empire), which was widely enthusiastic. Once the League of Nations condemned Japan's occupation of Manchuria, the government conjured up the imperatives of defending the national identity in organizing public strikes that led to Japan's departure from the league on March 27, 1933. Internally, the ultra-oath of the Government and its compatibility with militarists have contributed to the crystallization of its expansionist ambitions and objectives by forming ultra-nationalist governments that have become a prominent feature of Japan's political life, continuing until the end of the Second World War 1945 (Al-Qaisi, 2010, 90; Going, 1989, p.7).

The concept of nationalism was based on the "theory of interests" justified for political elites, government and dominant social groups, employing the national worker in education, the media and the military as an ideological weapon for preserving and promoting national principles. (Going, 1989, pp.8-9) In 1934, the Mitugaku National School was active in publishing books as a source of intellectual guidance for the nation, particularly for national intellectual writings. (Takasu Yojiro), whose echoes were heard until the 1940s (Kamei-Dyche,2016, p.82). On February 6, 1936, the military gained power after their coup d'état against parliamentary and constitutional institutions, under (The policy of military democracy), which came part of the world context represented by the emergence of the Nazi and fascist totalitarian regimes, contributed to the emergence of Japan's expansionist military nationalism in support of the Kokotai and accused politicians of usurping the powers of the Emperor, until a number of intellectual schools began to view freedom and Parliament as practices transmitted from Japan 2020 Henshall, 2004,pp.114-115)).

On August 11, 1936, the Navy issued The Basic Rules of National Policy Document, which widened the gap with the West, emphasizing the restoration of the Emperor's power consistent with Japan's expansionist policy, strengthening Japan's national defence as a stabilizing factor for Asia, reducing the Soviet, British and American danger that has long sought to diplomatic blockade Japan, strengthening the relationship with China in accordance with Japanese vision and interests, and developing Japan's economy (Pr, P 1948). In the same vein, the Government published in 1937 a book (Basic Principles of Japan ' Gordon,2003,p.199). He sought to "enlighten the people and entrench the extremist nationalist ideology that embraced the idea of a sacred empire war against the outside world" Skya, 2009, pp.217-218).

In a formal attempt at Japanese expansion, the military and nationalists called for a project (Greater East Asia Co-Prosperity Sphere) To promote the concept of political and economic unity and the purity of the

blood of the East Asian national race, the term was first drafted by Japan's Foreign Minister (Hachiro Arita 1936-1940) on June 29, 1940, later known as the Theory (Duchudo-Bonron Doshudo-bunron Same Race, Same Race, Same Culture) (Keong-il, 2005, pp.68).

The project included the national and colonial dimensions of Japan, China, Manchuria, Russia's coastal states, Siberia, South Sea-South China from Singapore to Taiwan, Australia, India, Pacific Islands, Indochina (Vietnam-Laos-Cambodia-Thailand). In order to implement it and preserve the overseas positions acquired by Japan in the Pacific War, the Ministry of Major East Asia founded The Ministry of Greater East Asia and raised the leagues (1942-1945), the emblem (Japan is leader, protector, light of Asia) and has the right to capture military and political commands in the region, Prove-1945, Cole1; † Partisan, 2024, p. 89). Confirming its military and defence association with racist nationalist fascist regimes, Japan held on the 27th of 1940 (Triple Pact) or the Berlin Pact with Germany and Italy, from which it released forces (Axis Powers) to be brought into the Second World War, which suffered material and human losses and 1945 to the Gordon,2003,p.208;212-213. Hattori, 2021,p. 236; Burch, 1989, p. 108).

Conclusions

In the light of the above, it can be said:

- The Japanese treated the idea of Nihonjinron (cultural nationalism - Nihonjinron) according to their assimilation and general and innocent popular perception of its innate and natural concept, as a nation belonging to a land, history and common denominators with entrenched cultural anthropology, homogeneous, consensual, socially and intellectually consensual.
- Japanese society has witnessed the crystallization of new vision and ideas that have sought to advance its national identity beyond its innate cultural scope to the concept of utilitarian political nationalism administered by the State, as a logical consequence of the internal and external political and diplomatic pressures that Japan has experienced since the 1850s when confronting the dangers of Western intellectual and economic permeations and Christian proselytization imposed on it to break its voluntary isolation from the outside world and move from the Shogun-administered closed regime of governance - The military ruler, to an open system of governance based on the existence of the divine emperor.
- Japan's developments at all levels, the suitable ground for the birth of a new Japan whose tendencies have largely aligned with the Western model of global expansion and imperialism, have created a motive for Japan's growing military expansionism that has moved the national factor in line with its ideological aspirations to demonstrate its statehood.
- The Kokotai theory born out of the mercy of the Mitugaku School and national secret societies As a natural response to the risks that Japan faced at home and abroad, She went on to use the trajectory of the cultural nationalist idea to another political utility. to the extent that Japan's transformations in all areas are necessary, It is central to its public policy, military and educational, along with the economic aspect of which Zaibatsu represented one of its facets.
- Japan's victories in its war series of years (1894-1939) represented important historical stations that turned them into a military, economic and imperialist force influencing the international level, thereby undermining its aggressive expansionist nationalism.
- The collision of Japanese aspirations and the contradiction of its objectives with the West, which posed a threat to its presence and interests in the Far East and the world on the one hand, and the consequences of the global economic crisis (1929-1933) for Japan and the success of its regional political and economic projects in China and others, on the other, from its expansionism and the emergence of a state of harmony between the army's politicization and nationalism.
- The emergence of totalitarian regimes (fascism and Nazism) reinforced the obsession of political nationalist identity, particularly among Japanese military groups that sought to harness the energies of the State and society in line with their territorial expansionist orientations.

- The use of state symbols and leaders for the incorrect concept of national identity and its shaping of aggressive political and racist goals contributed to Japan's involvement in the international problems that led to its marriage in the Second World War and its defeat in 1945.

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