

RESHAPING HONOUR : 85 YEARS OF JAPANESE ‘MILITARY’

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Abstract

Honour, is a word often used in day-to-day communication, to convey emotions associated with pride or self-esteem. The word honour is inherently extremely complex. The complexity stems from the fact that the meaning and the interpretation of the word honour fluctuates and changes dramatically or even in degrees across geographies, cultures, societies, professions, faiths and even across time.

This paper attempts to unravel the evolving meaning of honour in military. Honour, as a word has deep and unbreakable associations with military as a profession and is also deeply embedded in military values, tradition and ethos. To understand the evolving meaning of honour, the authors have focused on ‘military’ in Japan and have investigated the meaning of honour, over time, by reviewing literature, published on the subject. This has enabled the authors to examine honour in a feudal and modern context, which has cast light on how the meaning of honour has transformed over time.

Keywords- Honour, Military, Japan, Samurai, Bushido

Introduction

“When a crime goes unpunished, the world is unbalanced. When a wrong is unavenged, the heavens look down on us in shame. We too must die for this circle of vengeance to be closed. We will leave this record of our courage so that the world will know who we were and what we did. Tonight we will regain our honour and avenge our lord. None of us knows how long he shall live or when his time will come. But soon all that will be left of our brief lives is the pride our children feel when they speak our names. Now we are forty-seven.” - Ōishi Yoshioⁱ in 47 Roninⁱⁱ.

The words of Ōishi Yoshio reflect the fundamental moorings of honour. Honour is deeply linked with the values of shame,

courage, vengeance pride and legacy. Ōishi’s speech also turns the spotlight on several issues which emerge from his reflections. .

First, there is an element of masculinity associated with honour, more so in the context of the film which largely deals with the samuraiⁱⁱⁱ warrior. Second, that honour is not permanent. It can be lost and the loss of honour results in shame. In the case of Ōishi and his band of men, it is obvious that they have lost their honour and burden of ‘loss of honour’ translates into a sense of shame. Third, honour can be regained. Ōishi makes that amply clear that the time has now come for the group to redeem themselves by regaining their honour. Fourth, force can be

applied or demonstrated to regain honour. Therefore, force is a tool which intrinsically linked to demonstration of honour and even redemption. Finally, honour is the highest value one can aspire for. This is evident when Ōishi says “*But soon all that will be left of our brief lives is the pride our children feel when they speak our names*”. Death, of self or someone else, is a path to regain honour. Of all the values, according to Ōishi, honour is a value worth dying or even worth killing for.

Ōishi is not wrong. The Iliad^{iv}, legends associated with King Arthur^v, the oaths of the knights^{vi} and samurai warriors are testimony to the fact that honour is essentially masculine (Nye, 1998). The foundations of honour are rooted in Greek and Roman literature. Honour appears a staggering 109 times in one of the greatest work of all time ‘The Iliad’ (Mansoor, 2014). The honour of Sparta^{vii}, and Spartans, was violated when Helen^{viii}, the queen of Sparta, left for Troy^{ix} with Paris^x, the prince of Troy. Since the essence of honour emerges from societies like Sparta and Troy, honour has become a symbol of manliness and has defined masculinity (Nye, 1998).

Honour has also been used extensively to explain social and societal relationships, male and female sexuality and even religion. The meaning and the values associated with honour are not defined by one central institution, but by a number of institutions, both formal and informal. These institutions include the family, kinship, the society, religion and even the state. As a result, the meaning is often contested, ambiguous, dynamic and constantly shifting (Gill, 2013).

Review of Literature

The authors have reviewed past literature to understand the meaning of military, as well as honour. Honour has been looked at from several angles; such as social and societal, apart from military. Based on the review of literature the research gap has been identified.

Meaning of military

As per the UCMJ^{xi} of the United States, military “refers to any or all of the armed forces”. The armed forces as defined by the US Department of Defense^{xii} to include “the Army, Navy, Air Force, Marine Corps, and Coast Guard.” These two definitions imply that the armed forces and military mean the same and that the military is made up of the Army, Navy, Air Force, Marine Corps, and the Coast Guard.

However, in literature, military does not have a uniform meaning. The meaning is contextual and dependent on the scholar’s interpretation at a particular point of time. Shakespeare (1600), sees the military as a “band of brothers” implying a deep sense of camaraderie and an underlying tone of masculinity.

Chanakya^{xiii} explained the role and meaning of military at a turbulent point of time. He goes on to say that “He (the Mauryan soldier and therefore the military) is thus the very basis and silent, barely visible cornerstone of our fame, culture, physical well-being and prosperity; in short, of the entire nation building activity”^{xiv}. Chanakya, sees the military as an invisible force which not just defines the state but also as an institution which contributes to the culture, values and prosperity of a state.

The meaning of honour

Baxter & Margavio (2000) explain honour as an ‘experience’ one gets when one stands out from a group. Mojab’s (2012) proposition that honour has a private as well as a public dimension is reinforced by Deol (2014). Honour is about an individual’s ‘self-respect’, and how a person ‘sees himself and his relative value to the society’. Honour is also a measure of the extent to which a society recognizes a person’s self-worth, accepts it and accords honours, awards and privileges to him (Deol, 2014).

Honour is also a tool for ‘social differentiation’. In a social context, it is used to demonstrate and exercise ‘personal superiority over other members of a group’.

Therefore, honour is about demonstration, competition and above all reputation (Giordano, 2010). Vishwanath & Palakonda (2011), observe that honour is the ability to impose control or regulation on a woman as her fertility is seen as dangerous when it is not under male control. Control is not just essential but also vital to maintain purity of the lineage or caste.

Honour is societal acknowledgement of the importance and worth of an individual. Since the focus is on the individual, honour demands imposing of self on other, claiming superiority over others and finally demanding recognition of superiority. Honour, therefore, can be achieved only through violence and courage (Robinson, 1999).

From a military perspective, narratives on honour, in the context of the first crusade, are based on those knights who deserted the crusade. Narratives emphasise that deserting the crusade or brother knights' midway is dishonorable. By deserting, the knights were breaking the bond which existed between the knight and god (Kostick, 2013).

In chivalric tradition, honour was also accorded to a knight for 'protecting women from harm and in winning (or not) the woman's love in return for courageous combat' (Crane, 2011). Honour also meant pledging loyalty and allegiance to the king or lord (Yin, 2009; Terry, 1999). Sonda & Yamaguchi (2007) describe a samurai's sense of honour as 'a vivid consciousness of personal dignity and worth...' and it is 'the immortal part of one's self, what remains being bestial'.

Addressing graduating midshipmen^{xv}, the then US commander-in-chief^{xvi} President Barack Obama^{xvii}, invoked honour as a guiding light or an inner moral compass that guides an individual, not when it is easy and obvious, in uncertain times. The 'moral compass', not just guides but helps an individual differentiate between right and wrong (Mansoor, 2014).

The Research Gap

Review of literature points to a gap in the conceptualisation of honour. The authors are yet to come across literatures which has tried to evaluate the impact of time on honour.

Impact of time ignored: While investigators have established the fact that honour has different meanings across cultures, geographies, societies and even situations, time and the effect of time on the meaning of honour, has not been factored in any investigation. What remains unexplained, is how the meaning of this word evolves or changes over time, in the same context.

Research Objectives

Based on the research gap, the key research objectives can be stated as:

- To understand the impact of time on the meaning of honour, in a particular domain or area.
- To understand the meaning of the term honour at different points of the time continuum.

The Methodology

In all, just over 45 papers were reviewed for this paper. To enable specificity as well as comprehensive understanding a detailed set of inclusion criteria, as well as sub-criteria, for choice of papers was developed. The parameters considered under inclusion criteria were:

- The word honour had to appear in the title of each paper.
- Alternatively, names of institutions founded on the basis of honour could also appear in the title of the paper, in lieu of the word honour.

The authors also identified two vital sub-criteria essential to build focus as well as shed light on the subject under consideration

- Each of the paper had to be in the context of Japan and to be more

specific in the context of the Japanese military.

- An additional yet crucial sub-criterion was the fact that the relevant papers had to be specific to 85 years of Japanese history.

Having understood the complexities associated with the word honour, the authors have examined the concept of honour in one domain, across three specific points of time. Effort has been made to understand the situation and understand the essence of honour.

As contended by Nye (1998), the foundations of honour stems from male dominated warrior societies. The authors have therefore opted to base this research on military. O'Neill's (2003) observation that samurai, as a warrior class, dominated Japanese history for nearly

700 years gives the authors a compelling reason to understand the meaning of honour in the context of the Japanese military.

The authors have looked at 85 years of Japanese history. This period of 85 years has been selected carefully, yet deliberately. In these 85 years the character of the 'military', in Japan, underwent multiple transformations which, in turn, impacted the way the military, as an institution, viewed honour.

Across this 85 year time frame, the authors have selected three specific situations or incidents which occurred at different time periods. The details of the 85 year time continuum, specific points of time as well as the specific incidents have been detailed below, in figure 1. The transformation in the character of the military has been detailed in figure 2.

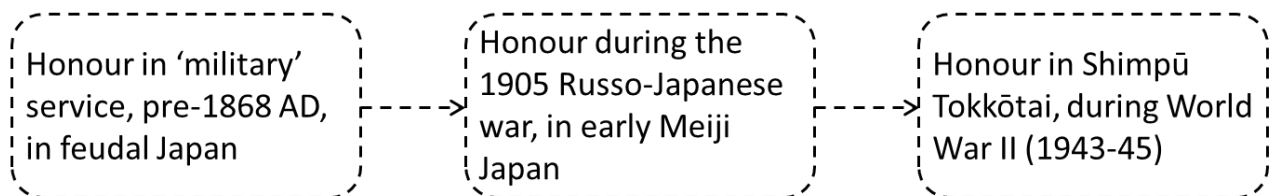


Figure 1: Research approach

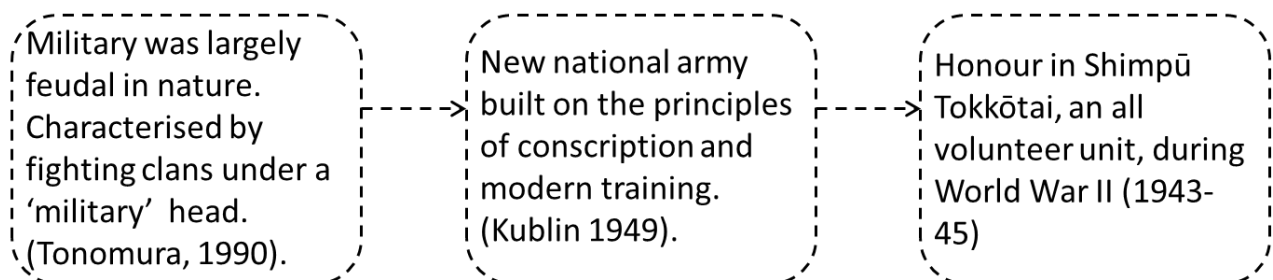


Figure 2 : Change in character of the military or military unit

Honour in the Japanese military services

Honour in 'military' service, pre-1868 AD, in feudal Japan

Bushido^{xviii} or the 'Way of the Warrior' originated as an ideology during the Kamakura era^{xix}. It was during this period that the feudal system developed in Japan (Sonda

& Yamaguchi, 2007). The era of the samurai came to fore when intrigues undermined the writ of the Emperor. Power shifted from the Emperor to the provincial lords who started vying for control. At the start of the 17th century power was consolidated by the Tokugawa family^{xx} (also referred to as the

Tokugawa Shogunate), who become the de-facto rulers of Japan for nearly 250 years (Kublin, 1949).

Each retainer (the original meaning of a samurai is a servant or retainer) pledged his allegiance to his immediate overlord and in exchange for service in the personal guard, a samurai was quartered and provisioned. Over time, sons replaced fathers in the lord's retinue and the relationship became a valued inheritance (Silver, 1975). Hereditary samurai also enjoyed a monopoly over administrative offices as well as military service (Cohen, 2014).

The three major religions of Japan (Buddhism^{xxi}, Shintoism^{xxii} and Confucianism^{xxiii}) contributed significantly to the development of the philosophical framework of Bushido. Bushido is a philosophy that governs the life of a samurai warrior. The eight principles of bushido which every samurai must practice include rectitude, courage, benevolence, politeness, veracity and sincerity, honour, loyalty and self-control. A samurai existed to serve his lord till his last breath (Sonda & Yamaguchi, 2007).

Apart from his allegiance, the sword was another symbolic representation of a samurai's honour. While the bushido code governed a samurai's behavior and life, the samurai ruled over his sword. A samurai, who sold his sword, ended up dishonoring himself. Like the sword which is considered to be unbreakable, a samurai's word and sense of honour is inviolate. By selling the sword, a samurai reduces himself analogously - not just in terms of honour, but also in terms of his essence and even being (Silver, 1975).

Saigo Takamori's^{xxiv} honour and devotion to Bushido lives on even today and is a testimony to the fact that even in his death he remained loyal to his lord (the Emperor) despite leading a rebellion against Emperor Meiji^{xxv}. Takamori, helped establish the new Meiji state and become one of the three most powerful men in the new state. However,

Takamori became increasingly estranged from the other principle players and in the end led an army of approximately twenty thousand samurai against the Meiji state. After the rebellion failed against the modern armies of the Meiji state, Takamori committed seppuku^{xxvi} facing the Imperial palace as a mark of respect to the Emperor. Despite having led a rebellion, Takamori continues to be revered in Japanese culture as a man of honour, for having lived a life of honour. Takamori scrupulously followed the tenets of bushido by committing seppuku as his rebellion failed. Yet, at the same time, he demonstrated his fidelity to the Emperor, by facing the palace while committing seppuku (Ravina, 2010).

Honour during the Russo-Japanese war of 1905, in early Meiji Japan

The 'Meiji Restoration'^{xxvii} is a term given to the restoration of 'true' relations between the sovereign of Japan and his subjects (Khan, 1998). The feudal rule of the Tokugawa shogunate, which had ruled Japan for about 250 years, was overthrown in the name of the Emperor (Cohen, 2014). In the battle against the Tokugawa shogun the emperor, having no significant military force, had to chiefly rely on the forces of the clans opposed to the shogun (Kublin, 1949).

Post the restoration, and in view of the military dependency on the clans, reorganization of the military received utmost priority. The military reform launched by the Meiji government was built on the pillars of conscription, westernization in organization, training and equipment of the armed forces (Kublin, 1949).

At the same time the dominance of the lords was eliminated. Fiefs and stipends were reduced and commuted to government bonds. The reform resulted in the destruction of the Tokugawa system. It also resulted in the dismissal of all clan armies and the elimination of the powers of the samurai (Cohen, 2014).

On February 8, 1904, Japan attacked Port Arthur, where the naval fleet of Tsarist^{xxxviii} Russia^{xxxix} was based. Japanese forces also landed in Korea^{xxx} and attacked Russian encampments in Manchuria^{xxxi} to protect Japanese interests from Russia (Bennett, 2002). A month after the initiation of hostilities between Russia and Japan over 50 western correspondents gathered in Japan with the intention of covering the war by joining the Japanese forces (Kowner, 2001). Apart from the correspondents, military observers from Britain^{xxxii} also monitored the war between the two nations (Ferguson, 2010).

Lieutenant General Sir Ian Hamilton, the senior British observer during the war, compared Japanese infantrymen with the Gurkha^{xxxiii} troops of the British Army who were known for their bravery. He notes “They have, the same ready smile; the same jolly good-humour...the soldier’s pride and his conscious superiority to any.” The highest praise for the Japanese soldier was delivered by the then American president Theodore Roosevelt^{xxxiv} who refers to them as the “the most dashing fighters in the world” (Ferguson, 2010).

Correspondents dispatched similar assessments about the Japanese forces. Frederick McKenzie, a British war correspondent, commented on the treatment of a captured half-conscious Russian officer. He observed that “a Japanese, whose uniform proclaimed him high in the General Staff^{xxxv}, came up and spoke gently and pitifully to him in his own tongue.” As for the wounded remaining in the field, he noted that “The surgeons (Japanese) treated friend and foe alike” (Kowner, 2001).

The correspondents also had nothing but words of praise for the Japanese especially for their ‘sensitivity and respect’ towards captured Russian soldiers. Ashmead-Barlett, another western correspondent, noted that the Japanese General Staff took utmost care to avoid anything which gave an impression of ‘triumph over the fallen foe’ (Kowner, 2001).

These views were seconded by the Belgian ambassador to Japan, Baron d’ethan, who observed that “the solicitude of the Japanese for the Russian wounded and prisoners is...admirable. The myth of Japanese hatred for the foreigner will vanish...by the very testimony of her enemies, who will bear witness to the humanitarian feelings of their conqueror” (Kowner, 2001).

Honour in the Japanese military during World War II

In the beginning of 1943, during World War II^{xxxvi}, the growing dominance of US^{xxxvii} navy and air force forced decision makers, in the Japanese military, to change their strategy (Gordon, 2008). As the forces of the United States started notching victories in the pacific theatre, the Japanese army and navy started developing suicide weapons which, they hoped, would change the course of the war (Gordon, 2008).

Suicide attacks or Kamikaze^{xxxviii}, primarily by aircraft, became the centerpiece of Japan’s military strategy until the end of the war (Gordon, 2008). Under the kamikaze program, novice pilots willing to die for the Emperor would fly a fully armed aircraft into a warship with the intention of destroying or sinking it (Giangreco, 1997). The force trained and deployed to carry out such attacks was called Shimpū Tokkōtai (Divine Wind Special Attack Force) and was commonly referred to as Kamikaze corps. Shimpū, which literally translates to “Divine Wind”, refers to the sudden overnight storm that sank the Mongolian^{xxxix} fleet threatening to invade Japan in 1281. The Imperial army called the force Tokkōtai (meaning Special-Attack Force), considering the nature of the attack and the certain death of the pilots. To honour the certain death Shimpū was attached as the salutary prefix (Momiya, 2009).

The Kamikaze corps saw what they were doing as honourable as they were performing a patriotic duty or more specifically as a patriotic sacrifice. Kamikaze death dives are often wrongly referred to, as suicide dives.

Suicide, in Japanese culture, was atonement for failure or a shameful act. Kamikaze or Shimpū Tokkōtai as the name suggests was a special attack force (Momiyaama, 2009).

While Shimpū Tokkutai equated honour to patriotic sacrifice, the pilots viewed their role as that of protection. Axell (2002) details a farewell letter written by a twenty three year old kamikaze pilot to his parents. In the letter, the pilot writes “I shall be a shield for His Majesty and die cleanly along with my Squadron Leader^{x1} and other friends... It is an honour to be able to give my life in defense of these beautiful and lofty things”. The young

aviators believed honour was ‘giving up life’ to protect the Emperor of Japan, history and mythology of Japan, the purity of ancestors and at a larger level the ‘Japanese culture and way of life’ from the allied forces.

Conclusion

A summary of the impact of time on the honour as well as the evolving meaning of the word over 85 years, in the Japanese ‘military’ has been detailed in figure 3.

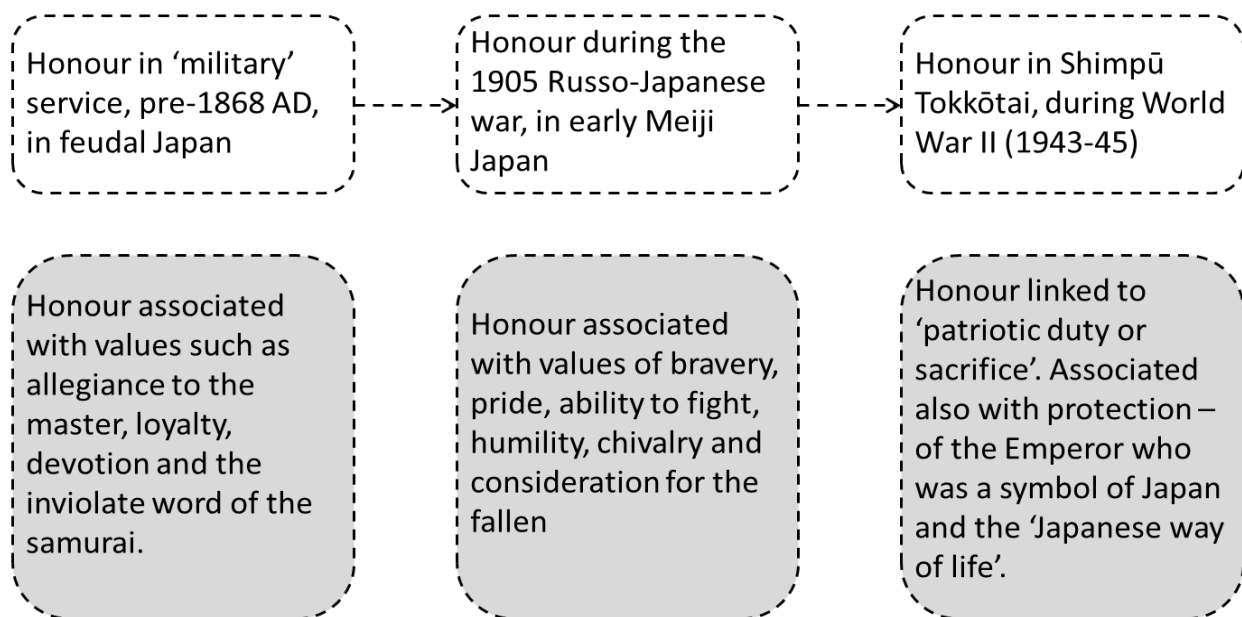


Figure 3: Evolution of the meaning of Honour from 1860 to 1944

Gill’s (2013) assertion that the meaning of the meaning of honour is often contested, ambiguous, dynamic and constantly shifting is validated across the three events described earlier.

In about 85 years, from 1860 to 1944, the essence of honour changed several times, in the Japanese ‘military’. In the bushido philosophy, honour was associated to values such as allegiance to the master, loyalty and devotion. Honour was also associated with the inviolate word of the samurai.

Time and external factors infused new meaning to honour in the aftermath of the Meiji Restoration. Post the Russo-Japanese war, the western correspondents as well as the military observers found the conduct of the Japanese soldiers extremely honourable as they demonstrated values such as bravery, pride, ability to fight, humility, chivalry and consideration for the fallen foe.

Towards the end of World War II, when times were desperate and the tide of war had turned against Japan, honour became closely associated with ‘patriotic duty or

even sacrifice'. The other meaning associated with honour, at the same time, was protection. Honour was linked to protecting the Emperor who was a symbolic representation of all things Japanese or the Japanese way of life.

Gill's (2013) other observation that the meaning of honour is not defined by one central institution, but by a number of institutions, both formal and informal is also relevant as the source of honour kept changing over time. From an ideology (bushido), to an event (invasion of Port Arthur) to a force (Shimpū Tokkōtai) and finally an individual (pilot). Each of these sources of honour, interpreted and to an extent also defined honour based on their past conditioning, the environment they operated in or even the situation they were in.

Heraclitus^{xli}, once said "change is the only constant in life". Despite Heraclitus's sagacious words the authours, in this paper, opted to keep everything unchanged and change just the dimension of time.

The world in 2017 is completely different from what it was in 1945. The factors driving changes have multiplied dramatically and exponentially. And this leads the authours to safely believe that the meaning of honour in the Japanese military, in 2017, would be vastly different and much more complex.

The events of the last 70 years including the change in the nature of the Japanese military from an offensive force to a defensive force post 1945, the economic turnaround of Japan in the 70s and 80s as well as the recent emergence of geo-political tensions in the South China sea and the Korean peninsula would have led to the creation of new meanings of honour in 2017.

Future Research

Two broad areas for future research emerge from this paper and the same have been

detailed below. The authors intend to pursue research, on both the fronts, at a future date.

- Understanding the essence of honour after the surrender of Japan to the allied forces^{xlii}. Post 1945, the character of the Japanese military was redesignated from being an offensive force to a limited and defensive force. In fact, post 1945, the nomenclature of the ministry controlling Japanese forces was changed from 'Ministry of War' to 'Ministry of Defense', indicating that the military's primary role was restricted to defense of Japan.
- Post 1945, under Article 9 of the Japanese Constitution, Japan gave up the right to use force as a means of resolving disputes. However, the situation Japan finds itself in today is extremely unique. From the east, Japan is threatened every other day by the Democratic People's Republic of Korea^{xliii} or North Korea. Apart from that towards the south, China's^{xliv} claim over large tracts of the South China sea^{xlv} is disrupting not just the tranquility of the region but will also threaten some of the most strategically important maritime territory. Understanding the meaning of honour, from a Japan Self-Defense Forces perspective in a geo-political context is another area of future investigation.

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Notes

ⁱ Ōishi Yoshio (April 24, 1659 – March 20, 1703) was the chamberlain of the Akō Domain in Harima Province, Japan. He is known as the leader of the forty-seven Ronin in their 1702 vendetta.

ⁱⁱ 47 Ronin is a 2013 American adventure drama fantasy film depicting a fictional account of the forty-seven Ronin, a real-life group of masterless samurai in Japan, who avenged the death of their lord.

ⁱⁱⁱ Samurai were the military nobility and officer caste of medieval and early-modern Japan.

^{iv} The Iliad, is an ancient Greek epic poem, attributed to Homer. Set during the Trojan War, it tells of the battles and events of the ten-year siege of the city of Troy by a coalition of Greek states.

^v King Arthur was a legendary British leader who led the defense of Britain against Saxon invaders in the late 5th and early 6th centuries AD.

^{vi} A knight is a person granted an honorary title of knighthood by a monarch for service to the monarch or country, especially in a military capacity. Historically, in Europe, knighthood was conferred upon mounted warriors.

^{vii} Sparta was a prominent city-state in ancient Greece. Around 650 BC, it rose to become the dominant military land-power.

^{viii} Helen of Troy, was considered to be the most beautiful woman in the world. By marriage she was the wife of King Menelaus. Her abduction by Paris, Prince of Troy, brought about the Trojan War.

^{ix} Troy was a city situated in Asia Minor. It is the setting of the Trojan War described in the Iliad.

^x Paris was the son of the king and queen of Troy. Probably the best-known was his elopement with Helen of Sparta, this being the immediate cause of the Trojan War.

^{xi} Uniform Code of Military Justice available at <http://www.au.af.mil/au/awc/awcgate/ucmj.htm> (Accessed on July 21, 2015 at 11.10 hrs.).

^{xii} US Code 101, Part I—Organization and General Military Powers available at <http://www.gpo.gov/fdsys/pkg/USCODE-2011-title10/pdf/USCODE-2011-title10-subtitleA-partI-chap1.pdf> (accessed on July 23, 2015 at 10.35 hrs.).

^{xiii} Chanakya was an Indian teacher, philosopher, economist, jurist and royal advisor. He is traditionally identified as Kautilya or Vishnu Gupta, who authored the ancient Indian political treatise, the Arthaśāstra (Economics).

^{xiv} <http://usiofindia.org/Article/Print/?pub=Journal&pubno=579&ano=712>

^{xv} A midshipman is an officer cadet or a commissioned officer candidate of the junior-most rank, in most navies.

^{xvi} A commander-in-chief is the person or body that exercises operational command and control of a nation's military forces.

^{xvii} Barack Hussein Obama II was the 44th President of the United States. He is the first African American to hold the office.

^{xviii} Bushido or the 'way of the warrior' is a Japanese term for the samurai's way of life. Like the knights of Europe, the samurai had code to live by that was also based on the moral way of life.

^{xix} The Kamakura period is a period of Japanese history that marks the governance by the Kamakura shogunate. It was established in 1192, in Kamakura, by the first shogun Minamoto no Yoritomo. The period is known for the emergence of the samurai, the warrior caste, and for the establishment of feudalism in Japan.

^{xx} The Tokugawa shogunate was the last feudal Japanese military government, which existed between 1603 and 1867. The heads of government were the shoguns or hereditary military dictators and each was a member of the Tokugawa clan. The Tokugawa shogunate ruled from Edo Castle and the years of the shogunate became known as the Edo or Tokugawa period.

^{xxi} Buddhism encompasses a variety of traditions, beliefs and spiritual practices largely based on teachings attributed to Gautama Buddha, commonly known as the Buddha.

^{xxii} Shinto ("the way of the gods") is the indigenous faith of the Japanese people and is as old as Japan. It remains Japan's major religion alongside Buddhism.

^{xxiii} Confucianism, also known as Ruism, is a system of philosophical and "ethical-sociopolitical teachings" sometimes described as a religion.

^{xxiv} Saigō Takamori (1828 –1877) was one of the most influential samurai in Japanese history. He has been dubbed the last true samurai.

^{xxv} Emperor Meiji was the 122nd Emperor of Japan according to the traditional order of succession, reigning from February 3, 1867 until his death on July 30, 1912.

^{xxvi} Seppuku is a form of Japanese ritual suicide by disembowelment. Seppuku was used either voluntarily by samurai to die with honour rather than fall into the hands of their enemies or as a form of capital punishment for samurai who had committed serious offenses or performed because they had brought shame to themselves.

^{xxvii} The Meiji Restoration was an event that restored practical imperial rule to Japan in 1868 under Emperor Meiji. Although there were Emperors before the Meiji Restoration, the events restored practical abilities and consolidated the political system under the Emperor of Japan.

^{xxviii} Tsar is a title used to designate certain Slavic monarchs or supreme rulers. As a system of government in the Tsardom of Russia and Russian Empire, it is known as Tsarist autocracy, or Tsarism.

^{xxix} Russia is a country that is mostly in Asia and partly in Eastern Europe. It is the largest country in the world by land area.

^{xxx} Korea is a historical state in Northeast Asia.

^{xxxi} Manchuria is a modern name given to a large geographic region in Northeast Asia. Depending on the context, Manchuria can either refer to a region that falls entirely within China, or a larger region divided between China and Russia.

^{xxxii} Great Britain, also known as Britain, is a large island in the north Atlantic Ocean off the northwest coast of continental Europe.

^{xxxiii} The Gurkhas or Gorkhas are the soldiers of Nepalese nationality recruited in British and Indian Army. Historically, the terms "Gurkha" and "Gorkhali" were synonymous with "Nepali", and derived from the hill town and district of Gorkha in Nepal.

^{xxxiv} Theodore Roosevelt Jr. was an American statesman, author, explorer, soldier, naturalist, and reformer who served as the 26th President of the United States from 1901 to 1909.

^{xxxv} A military staff (often referred to as general staff, army staff, navy staff, or air staff within the individual services) is a group of officers, enlisted and civilian personnel that are responsible for the administrative, operational and logistical needs of its unit.

^{xxxvi} World War II (often abbreviated to WWII or WW2), also known as the Second World War, was a global war that lasted from 1939 to 1945, although related conflicts began earlier.

^{xxxvii} The United States of America, commonly referred to as the United States (U.S.) or America, is a constitutional federal republic composed of 50 states, a federal district, five major self-governing territories, and various possessions.

^{xxxviii} Kamikaze or 'divine wind' or 'spirit wind', officially Tokubetsu Kōgekitai and abbreviated as Tokkō Tai were suicide attacks by military aviators from the Empire of Japan against Allied naval vessels in the closing stages of the Pacific campaign of World War II, designed to destroy warships.

^{xxxix} Mongolia is a landlocked sovereign state in East Asia.

^{xl} Squadron Leader is a commissioned rank in the air forces of many countries which have historical British influence.

^{xli} Heraclitus was a pre-Socratic Greek philosopher, and a native of the city of Ephesus, then part of the Persian Empire.

^{xlii} The Allies of World War II, were the countries that together opposed the Axis powers during the Second World War (1939–1945). The Allies promoted the alliance as seeking to stop German, Japanese and Italian aggression.

^{xliiii} North Korea or the Democratic People's Republic of Korea is a country in East Asia, in the northern part of the Korean Peninsula.

^{xliv} China, officially the People's Republic of China, is a unitary sovereign state in East Asia and the world's most populous country

^{xlv} The South China Sea is a marginal sea that is part of the Pacific Ocean, encompassing an area from the Karimata and Malacca Straits to the Strait of Taiwan