



Candidates must complete this page and then give this cover and their final version of the extended essay to their supervisor.

Candidate session number

Candidate name

School number

School name

Examination session (May or November)

Diploma Programme subject in which this extended essay is registered: History

(For an extended essay in the area of languages, state the language and whether it is group 1 or group 2.)

Title of the extended essay: To what extent did the cultural heritage and acceptance of suicide as an honorable tradition within Japan influence the Imperial Army's implementation of it as a military tactic during World War II.

Candidate's declaration

This declaration must be signed by the candidate; otherwise a grade may not be issued.

The extended essay I am submitting is my own work (apart from guidance allowed by the International Baccalaureate).

I have acknowledged each use of the words, graphics or ideas of another person, whether written, oral or visual.

I am aware that the word limit for all extended essays is 4000 words and that examiners are not required to read beyond this limit.

This is the final version of my extended essay.

Candidate's signature: _____

Supervisor's report and declaration

The supervisor must complete this report, sign the declaration and then give the final version of the extended essay, with this cover attached, to the Diploma Programme coordinator.

Name of supervisor (CAPITAL letters)

Please comment, as appropriate, on the candidate's performance, the context in which the candidate undertook the research for the extended essay, any difficulties encountered and how these were overcome (see page 13 of the extended essay guide). The concluding interview (viva voce) may provide useful information. These comments can help the examiner award a level for criterion K (holistic judgment). Do not comment on any adverse personal circumstances that may have affected the candidate. If the amount of time spent with the candidate was zero, you must explain this, in particular how it was then possible to authenticate the essay as the candidate's own work. You may attach an additional sheet if there is insufficient space here.

I was assigned to the candidate in September 2013. The candidate completed a majority of the paper prior to first time we met. She felt that her biggest obstacle was finding credible sources. She was very motivated and enthusiastic during the process and was truly interested in the topic.

This declaration must be signed by the supervisor; otherwise a grade may not be issued.

I have read the final version of the extended essay that will be submitted to the examiner.

To the best of my knowledge, the extended essay is the authentic work of the candidate.

I spent hours with the candidate discussing the progress of the extended essay.

Supervisor's signature: _



Student advisory exemplar - History exemplar A

Criteria	Maximum mark	Descriptor level achieved	Comments
A Research question	2	2	
B Introduction	2	1	It is not clear where the introduction ends. The worthiness of the study is not clear.
C Investigation	4	2	Borderline 2/3
D Knowledge and understanding	4	2	Knowledge is given in a descriptive/narrative way. Adequate is the best fit here.
E Reasoned argument	4	2	Some claims are unsubstantiated. Best fit is 2 marks. There is some attempt to present the argument in a logical and coherent manner and produce a reasoned argument to the RQ but it becomes very repetitive as an argument tends to drift into “forbidden territory” towards the end when it deals with events of the last 10 years.
F Analysis and evaluation	4	2	Best fit here is 2 marks. Evaluation is lacking with regards to the source material used and analytical skills are partially effective at best since much of the essay tends to describe rather than critically comment (or analyse) the material and the events.
G Use of subject language	4	2	This is borderline 2/3. The essay is strong on assertions and would have benefited from using the words still available (just under 600) to better evidence the claims. Best fit is a 2 with regards to the wording of the level descriptor.
H Conclusion	2	1	The conclusion is only partially consistent.
I Formal Presentation	4	1	Limited ineffective table of contents and no pagination.
J Abstract	2	1	The research question is stated, the scope is at times unclear. The abstract is not labelled.
K Holistic judgment	4	2	Personal engagement is obvious. On balance, 2.
Total		18	
Summative comment			The word count is fairly low for the piece of work. Sometimes this is self-penalizing. The nature of the task and assessment criteria are drafted and assessed with a 4000 word essay in mind. While the research question is clear enough, “To what extent..” suggests perhaps that other factors will be identified, which further makes the word count rather short if it is to be satisfactorily addressed. Note too the limitations of a History EE. The events considered and assessed must be from within the last ten years.

To what extent did the cultural heritage and acceptance of suicide as an honorable tradition within Japan influence the Imperial Army's implementation of it as a military tactic during World War II?

TOTAL WORD COUNT 3423

This is a fairly low word count given the 4000 word maximum. The task is clear enough, but, "to what extent.." questions suggest that "other factors" will be identified, making the 3423 words rather short if the task is to be satisfactorily addressed from the outset.

This section should be clearly titled "abstract"

The objective of this essay is to answer the research question: To what extent did the cultural heritage and acceptance of suicide as an honorable tradition within Japan influence the Imperial Army's implementation of it as a military tactic during World War II? This essay first explores the historical background of suicide in Japan, beginning with the ideals of the Bushido code, then further examines its various forms of practice throughout Japanese history. After the connection between honor and suicide is examined, the paper next explores how this mentality led to its adaptation by the Imperial Japanese Army in multiple military strategies, which are individually explored, during the Second World War. The consequences of using suicide as a military tactic during the war and its effect on modern day Japan are contrasted with its purpose in order to further stress the grave importance that the Japanese culture places on honor and specifically during the war years, devotion to the emperor. This paper's conclusion indicates that the cultural heritage and acceptance of suicide as an honorable tradition in Japan can be directly linked to its use by the Imperial Army during World War II, as honor has remained an important value to the Japanese throughout time.

The RQ is stated. The scope is at times unclearly expressed. The reference to "modern day Japan" suggests that this may stray into events of the last 10 years which is not permitted for a history EE.

Word Count: 206



Table of Contents

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This table of contents is barely what it states to be. The sub-sections should be clearly broken down and linked to appropriate page numbers. A properly set out table of contents page helps inform examiners of how well the essay has been planned and thoroughly structured.

After learning about Japan's no-surrender policy during World War II in U.S. history last year, I became fascinated with the nation's wartime mentality. While wars are often fought with the intent of preventing civilian casualties, many Japanese people adopted the belief that suicide was favorable to surrender during World War II, further increasing the amount of civilian casualties. The Japanese culture is one rooted in honor and during World War II it was the popular belief that surrendering to the enemy, or allied forces, was equivalent to losing one's honor. The nationally recognized disgrace that became associated with surrender over the course of history and especially during times of military conflict placed heavy moral burdens on the Japanese citizens. The Imperial Army was reported to have provided their people with weapons and commanded them to claim their own lives for the good of their nation during several major battles in the Pacific Theater. Through my extended research, I will identify Japan's historical and cultural ties to the practice of suicide and examine how such ties impacted the Imperial Army's tactical strategies involving it during World War II. I believe that when the government endorsed a no-surrender policy during World War II, they tapped into an honor rich tradition from their cultural heritage for possible militaristic benefit. Government recognized suicide for the war effort was widely performed and accepted by the Japanese during World War II.

Throughout Japan's history, several forms of suicide have been regarded with high honor. These various types of suicides stemmed from practices in ancient Japanese honor codes. Within these honor codes, suicide was most commonly used to either restore honor to fallen heroes or keep soldiers out of enemy hands. In the nineteenth century, the military nobility of pre-industrial Japan was known as the Samurai. The strict honor code of the Samurai was created with the intent of emphasizing parsimony, martial arts proficiency, devotion to the Emperor, and

It is not clear where the introduction to the essay ends. There is some reference to personal interest in choosing the topic/task but context and worthiness is not sufficiently developed to merit the full 2 marks available for the introduction. It is always good practice to clearly state the RQ in the introduction.

to secure honor in death.¹ Bushido, which is interpreted to mean "The Way of the Warrior", is an ancient Japanese saying used to describe the Samurai's way of life². This honor code introduced a righteous form of suicide known as Seppukū. The Samurai practiced Seppukū under various circumstances. When used voluntarily, it was done so that a samurai could die with honor rather than falling into the hands of their enemies. It was also used as a form of capital punishment by the Japanese government for samurai who had committed serious offenses, or performed actions that had brought shame to their nation. When not performed on the battlefield, Seppukū was a planned ritual that took place in the presence of many spectators. During the Seppuko ritual, a samurai would arrive, dressed in all white robes, and eat his favorite meal. After he was finished eating, he would be presented with a short blade or sword to take his own life with. The disgraced soldier would then write a death poem following the presentation of his weapon, open his kimono and plunge the sword deep into his abdomen, moving the weapon in a left to right motion. Almost immediately after stabbing himself, the samurai's selected attendant, referred to as a kaishakunin, would perform kaishaku. Kaishaku was a cut made to decapitate the samurai so that his head was hung to resemble a bow.³ Female relatives of disgraced samurai also had their own practice of suicide. At a young age, noble women were instructed on how to perform Jigaki. Before taking their lives, women were told to tie their knees together in order to remain in a dignified pose and then kill themselves using a knife, tanto or kaiken, to sever the arteries in

¹ "Bushido (Japanese History)." *Encyclopedia Britannica Online*. Encyclopedia Britannica, 2012. Web. 20 Sept. 2013. <<http://www.britannica.com/EBchecked/topic/86168/Bushido>>.

² "Samurai and Bushido." *History.com*. A&E Television Networks, 1996-2013. Web. 18 Sept. 2013. <<http://www.history.com/topics/samurai-and-bushido>>.

³ Braue, John. "The Fine Art of Seppuku." *The Fine Art of Seppuku*. N.p., 19 July 2002. Web. 20 Sept. 2013. <<http://www.win.net/ratsnest/archive-articles21/fog0000000384.html>>.

This is a very descriptive approach in which information is narrated.

their necks with a single stroke. The purpose of a samurai's relative's suicide was to relieve themselves of their family member's disgrace in a quick death.⁴

Hari-Kari was another popular form of Seppuko. The feudal Japanese warrior class practiced Hari-Kari in order to avoid falling into enemy hands. Around the sixteenth century, it became a privileged alternative to execution granted to daimyo, which were powerful ancient territory lords. Hari-Kari was additionally practiced among samurai found guilty of disloyalty to the emperor.⁵ Hari-Kari differed from Seppuko as it was an on-the-spot and more controversial method of suicide. Hari-Kari was performed by making the same left to right cut in the abdomen which a short blade, but lacked the inclusion of Seppuko's elaborate ceremony. The practices of Seppuko, Jigaki, and Hari-Kari had a major impact on the Japanese people. These many accepted forms of suicide in feudal Japan instilled the importance of dying with honor into the Japanese culture. The cultural heritage of suicide as a noble tradition influenced the Japanese Government's attitude towards using it as a military tactic to avoid surrender throughout the duration of World War II.

Towards the end of World War II, Japan lost all hope of a victory. It soon became clear after Germany surrendered to the Allied forces that the Allies would ultimately win the war. In spite of Japan's projected defeat, the Japanese people continued to fight on. Desperate times called for desperate measures. It was with this desperate reasoning that the Imperial Japanese Army began to use practices that many westerners regarded as immoral, resulting in the internal

⁴ Olsen, Kirstin. *Chronology of Women's History*. Westport, CT: Greenwood, 1994. 67. Print.

⁵ Szczepanski, Kallie. "What Is Seppuku?" *Asian History*. N.p., n.d. Web. 18 Oct. 2013. <<http://asianhistory.about.com/od/asianhistoryfaqs/f/seppukufaq.htm>>.

The essay continues on its narrative/descriptive treatment of the topic. Assertions about the "major impact" and "influence" of cultural heritage are just that: assertions. There needs to be evidence to support the claims being made.

loss of thousands of lives. In October of 1944, the Imperial Army began to employ the use of Kamikaze bombers.⁶ The use of the Kamikaze started after the Imperial Army faced several critical military defeats at the hands of the Allied forces, which were rapidly advancing towards the Japanese mainland. The Kamikaze attacks were suicide missions performed by unskilled Japanese military pilots against Allied naval vessels in the Pacific Arena. These attacks peaked in popularity during the closing stages of World War II. Captain Motoharu Okamura, who was credited for planning the original kamikaze attacks, observed "there were so many volunteers for suicide missions that he referred to them as a swarm of bees," noting: "Bees die after they have stung."⁷ Such attacks were designed to damage or destroy the Allied warships and camps more effectively than direct, conventional attacks. After their planes were loaded with explosives and flammable materials, Kamikaze pilots would fly into enemy territory and attempt to crash their planes directly into the body of an Allied vessel. The planes that the Kamikaze flew were built economically, using old engines. A Kamikaze's mission was regarded as a failure if he managed to return to the Imperial Army. The first recorded kamikaze assault occurred in October of 1944, killing thirty Australian mariners aboard a navy vessel. During World War II, nearly four thousand kamikaze pilots sacrificed their lives for the cause. The four thousand Kamikaze flights that took place were estimated to have destroyed thirty-seven allied ships and severely damaged

⁶ Erikson, Jamie. "Honor in Death: Kamikaze Pilots of World War II." *Honor in Death: Kamikaze Pilots of World War II*. N.p., n.d. Web. 20 Oct. 2013. <<http://academic.mu.edu/meissnerd/erickson.html>>.

⁷ Goyer, Norm. "Japan's Kamikaze Suicide Bombers." *Aircraft Market Place*. WordPress, 23 July 2011. Web. 21 Sept. 2013. <<http://www.acmp.com/blog/japans-kamikaze-suicide-bombers.html>>.

nearly three thousand others.⁸ The Kamikaze pilots were willing to die out of their sense of Bushido, or honor, and loyalty to the Japanese empire.

The use of suicide for strategic advancement can also be seen through the controversial banzai charges. In a banzai charge, the Imperial Army would directly charge at the enemy camp without any concerns for their own well-being. When charging, the soldiers would scream "Tenno Haika! Banzai!" which translates to "Long live the Emperor! Ten thousand ages!"⁹ The cries of the soldiers earned the banzai charges their name. The use of banzai charges by the Japanese in World War II was resorted to as a final attempt to change the outcome of a battle, or preserve national security when there was no possible way for the Imperial Army to achieve a victory. These charges were used in times of desperate need, when the Imperial Army ran out of ammunition or completely failed to push back the enemy. These gruesome charges resulted in mass suicides. The banzai cries signaled that the members of the Imperial Army were to charge forward and fight to the death. The Imperial Army instructed the soldiers that, in the event of a failed Banzai counterattack, they were to commit suicide in order to avoid capture by the allied forces. This prevented them from being subjected to interrogation. The Imperial Army was very concerned that interrogations carried out against their soldiers would coerce them into leaking classified information to the enemy, the United States. During World War II, Japan, while well behind Germany, was technologically superior to the

⁸ Axell, Albert. "The Kamikaze Mindset." *History Today* 1 Sept. 2002: Vol. 52, No. 9. Print. "Banzai Counterattacks." *United States History*. N.p., n.d. Web. 01 Oct. 2013. <<http://www.ushistory.com/pages/h1775.html>>.

⁹ "Banzai Counterattacks." *United States History*. N.p., n.d. Web. 21 Sept. 2013. <<http://www.ushistory.com/pages/h1775.html>>.

It is clear that the essay could have benefited from close proof-reading before submitting the final copy. Lack of clarity of expression and spelling errors spoil the product.

U.S. The Japanese destroyers, or large naval vessels, surpassed those of Great Britain and Germany. Additionally, Japan's balloon bombs were the silent killers of World War II. These bombs could float across the Pacific Ocean via jet streams to their desired destinations in the United States.¹⁰ The Imperial Army was willing to resort to any means to prevent other countries from gaining an understanding of their superior machinery and weaponry, even if it meant sacrificing their own troops. Thus, soldiers were instructed to commit suicide in order to protect Japanese national security. The first and largest example of the use of a banzai charge during World War II occurred on the remote island of Attu during the Aleutian Islands Campaign. In this specific counterattack, the Imperial Army's soldiers pushed far beyond the United State's enemy lines. By the battle's end, over two thousand Japanese soldiers had either lost their lives to the U.S. or at their own hands.¹¹ The extreme nature of these charges can be traced back to the Bushido code. As previously stated, this ancient samurai code placed an emphasis on honor in death and extreme loyalty to the emperor. By protecting their nation and dying in battle, the Japanese soldiers enforced the central principals of the Bushido code.

A final example of strategic suicide at the government's behest was seen on the island of Okinawa. From April 1, 1945, to June 21, 1945, the Battle of Okinawa took place on the Ryukyu Islands of Okinawa. This battle was the largest and final assault in the Pacific Arena during World War II. The Japanese navy and army carried out the attack against the Allied forces in the

¹⁰ Rizzo, Johnna. "Japan's Secret WWII Weapon: Balloon Bombs." *National Geographic*. National Geographic Society, 27 May 2013. Web. 19 Sept. 2013. <<http://news.nationalgeographic.com/news/2013/05/130527-map-video-balloon-bomb-wwii-japanese-air-current-jet-stream/>>.

¹¹ "Battle of Attu." *History.com*. A&E Television Networks, n.d. Web. 05 Oct. 2013. <<http://www.history.com/topics/battle-of-attu>>.

region. The Battle of Okinawa was fought between one hundred and thirty thousand soldiers from the Japanese Thirty-Second Army and two hundred eighty-seven thousand United States' military.¹² With the odds so drastically against them, a Japanese defeat was imminent. The impending victory of the American troops led to the loss of thousands of Japanese civilian lives. The Japanese soldiers on the islands warned the civilians that after the American soldiers secured their victory, they would go on massive killing rampages. Female civilians on the island were warned that they would be brutally raped and that the rest of their family would be murdered and mutilated. The Imperial soldiers greatly vilified the Americans and exaggerated their cruelty. They then urged the civilians to take their own lives, rather than fall into enemy hands where they would be tortured and defiled. The Japanese soldiers distributed grenades and other types of artillery to the civilians and ordered them to take their own lives, and those of their family members. One of the civilian survivors of the Battle of Okinawa noted: "Lots of my school friends were told to commit suicide by Japanese soldiers. At school we had been brainwashed ... [that] to surrender to [US troops] would be to disgrace the emperor."¹³ Due to the fear that was instilled in them by soldiers of the Imperial Army and a desire to preserve their own honor, thousands of Okinawans followed these orders; some used the grenades, while others resorted to hanging when taking their own lives. In many instances, mothers and fathers killed their children and then went on to kill themselves. Okinawa was unfortunately much more densely populated than most of the other Pacific Islands, so the government-urged suicides had a particularly

¹² "Battle of Okinawa." *History.com*. A&E Television Networks, n.d. Web. 18 Sept. 2013. <<http://www.history.com/topics/battle-of-okinawa>>.

¹³ McCurry, Justin. "Told to Commit Suicide, Survivors Now Face Elimination from History." *The Guardian*. N.p., 5 July 2007. Web. 21 Sept. 2013. <<http://www.theguardian.com/world/2007/jul/06/japan.schoolsworldwide>>.

devastating impact on their population during this battle. After the battle was over, Japanese civilian casualties totaled around one hundred thousand, with equally heavy losses against the Imperial Army. All odds were now against the Japanese.

Korechika Anami was a general in the Imperial Japanese Army and a member of the Supreme War Counsel during World War II. He was appointed War Minister in April of 1945, at the time of Japan's surrender. General Korechika Anami was an ultranationalist and utterly opposed to a Japanese surrender. His views did not waver even after Japan suffered heavy army and civilian losses, the destruction of their cities and industrial capabilities, or after the dropping of atomic bombs on Hiroshima and Nagasaki. Instead, he proposed that a final massive inland battle be fought once the Allied forces invaded the Japanese mainland. In this proposed battle, he predicted Allied casualties so great, that Japan would be able to circumvent surrender and force the Allies to agree on Japanese terms for an end to the war. Anami's arguments against surrender were overruled when Emperor Hirohito requested a direct end to the war. After receiving these orders, it was widely believed that Anami would either vote against Emperor Hirohito's request or resign from his position in the cabinet as War Minister. However, Anami went against these beliefs and, out of loyalty to his Emperor, ordered his officers to sign for surrender. His extreme devotion made him unwilling to support any attempt to overthrow the authority of Emperor Hirohito. On August 14, 1945, Anami and the other members of his cabinet signed the surrender document. Anami then attempted to perform Seppuku early the next morning, shortly before the Emperor made his surrender broadcast. Anami failed to conduct the ritual properly and had to be dispatched by his brother-in-law. ¹⁴

¹⁴ Rickard, J. "General Korechika Anami." *General Korechika Anami*. N.p., 8 Apr. 2007. Web. 21 Sept. 2013. <http://www.historyofwar.org/articles/people_anami_korechika.html>.

Japan's no-surrender policy during World War II had many major impacts on those involved in the conflict. Suicide was used to avoid surrender among the civilian population at Okinawa, used as a tactic to destroy Allied ships by the Kamikaze Pilots, and ordered as a means to prevent national security breaches through the use of the banzai charges. Suicide was even the final act committed by the Japanese War Minister, General Anami, to preserve his honor even before news of Japan's surrender broke. As made clear from these examples, suicide was carried out by a wide spectrum of the Japanese people during World War II. Japan's no-surrender policy during the war led to a mass increase of suicides among Japanese citizens. When comparing the tactical use of suicide by the Imperial Army to its consequences, it becomes clear that the Japanese valued honor and devotion to the emperor, above the individual suffering that occurred because of it.

During various major battles, such as the Battle of Okinawa (described above), thousands of Japanese citizens committed suicide at their military's behest. Under the orders of the Imperial Army, many parents killed their children, brothers killed their sisters, and so on. These suicides and murders were carried out in order to escape falling into the "Barbarian" hands of the Allied forces. However after the war ended, these actions took an emotional toll on the surviving citizens of Japan. Many of these people were not able to kill themselves in time and faced capture. These family members went on to live with the guilt of their actions for years to come. Takejiro Nakamura was a fifteen years old resident on a nearby island during the Battle of Okinawa. When the American soldiers approached the cave that Takejiro, his mother, and older

A descriptive/narrative treatment again.

sister took refuge~~e~~ in, his mother murdered his sister at her desperate request.¹⁵ Once his mother had strangled his sister with a rope, he tried to do the same to himself, but could not manage. Moments later, the American soldiers captured Takejiro and his mother. In the many years after their capture, Takejiro's mother never again mentioned her daughter or her untimely death. On his island of Geruma, fifty-eight people out of the island's population of one hundred and thirty killed themselves. Takejiro's first hand account of the tragedies that occurred as a result of government-supported suicide is only one example of many. The justification for such tragedies was honor, a value emphasized in Japan since the origin of the Bushido code.

The Japanese government's refusal to surrender until the bitter end of World War II led to thousands of unnecessary civilian and military deaths. These deaths included many which could have easily been prevented through surrender. The responsibility of the Japanese government for such expansive and unnecessary bloodshed in the nation's history remains a very controversial issue to this day and its impact is still felt. A specific example of this can be seen in the debate that has broke out over textbook revisions, rejecting any reference to military force in the compulsory group suicide, carried out by the Okinawan citizens. In 2007, conservative Japanese^{vvvv} historians opted to revise textbook descriptions of the wartime atrocities in China. Eyewitness accounts were examined, arguing that the suicides were voluntary. However, the Okinawa^A assembly released a counter statement claiming that, "It is an undeniable fact that mass

The essay begins to drift into events of the last 10 years which cannot be credited according to the regulations for the EE in history. This breach of the "10 year rule" is particularly evident on the following page(s)

¹⁵ Brooke, James. "1945 Suicide Order Still a Trauma on Okinawa." *The New York Times*. N.p., 21 June 2005. Web. 06 Oct. 2013. <<http://www.nytimes.com/2005/06/20/world/asia/20iht-oki.html>>.

suicides could not have occurred without the involvement of the Japanese military.”¹⁶ Disgrace over such matters has long been felt by many of those involved since their occurrence, causing the government to overlook some of its darkest moments in history. The denial of the events at Okinawa continues to outrage many of the families involved with the ethically questionable deaths of those on the island ordered by the Imperial Army. However, the Japanese government continued to deny such truths to the present day for the same reason they were originally carried out, for the preservation of the nation’s honor.

Japan’s history has deep historical connections to suicide. The belief that suicide is an honorable means of death has roots in the Japanese culture dating back to the Bushido honor code. These beliefs were later reinforced through its popularization as an honorable alternative to surrender by the Imperial Army during World War II. The cultural association of suicide with honor and dignity still holds some present-day resonance. In the middle of an investigation regarding an expense scandal that took place in 2007, the Japanese Cabinet minister, Toshikatsu Matsuoka, claimed his own life. Shintaro Ishihara, the Governor of Tokyo at the time of Matsuoka’s death, later referred to him as a "true samurai," for preserving his honor through suicide. This example shows that to this day, citizens of Japan view suicide in a somewhat positive light. In recent years suicide in Japan has become an even larger problem among the Japanese. Over the last decade, Japan has seen upwards of thirty thousand suicides per year. These suicides equate to almost one incident every fifteen minutes. The country’s increasing unemployment rate due to financial decline and aging population both contribute to Japan’s

¹⁶ Kyodo, AP. "Okinawa Slams History Text Rewrite | The Japan Times." *Japan Times RSS*. N.p., 23 June 2007. Web. 21 Sept. 2013.
<<http://www.japantimes.co.jp/news/2007/06/23/news/okinawa-slams-history-text-rewrite/>>.

Some very sweeping claims - unsupported - and linked to recent events - note the reference to "present day resonance". The candidate should have been aware that the coverage of events in the last decade is not allowed and cannot be rewarded.

growing suicide quotient.¹⁷ Persons in such situations often feel weak, as their economic and social status is in question. The Japanese government is struggling to change the way in which suicide is perceived to prevent its common occurrence. With the suicide rate in Japan increasing annually, the cultural interpretation that recognizes suicide as a noble and dignified act must be changed to prevent any additional growth.

Japan's no-surrender policy during World War II led to many government sanctioned suicides for the war effort. These government-condoned suicides resulted in the loss of thousands of lives in a futile attempt to preserve the empire's honor even after defeat was imminent. The families of the Kamikaze pilots, soldiers in the banzai charges and civilian suicides at Okinawa have all dealt with immense grief and loss at the hands of their government. The occurrence of these suicides has also placed such a stain on Japan's history that as recently as 2007, members of the government campaigned to cover up this brutality through textbook revisions. The suicide of the Japanese War Minister, General Anami, reinforced the historic belief of using suicide to preserve one's honor and further popularized its acceptance. All together, these factors greatly affect Japan's cultural acceptance of suicide. (Today,) Japan remains a nation with one of the highest suicide rates in the world. The original connection of honor with suicide remains strong to this day. The ideal expressed within the Bushido code, that one can preserve their honor by ritualistically ending of their life, has continued to play a role in modern Japan. The cultural heritage and acceptance of suicide as an honorable tradition led to its adaption by the Imperial Japanese Army as a military tactic during World War II.

¹⁷ Chambers, Andrew. "Japan: Ending the Culture of the 'honourable' Suicide." *The Guardian*. N.p., 3 Aug. 2010. Web. 21 Sept. 2013.
<<http://www.theguardian.com/commentisfree/2010/aug/03/japan-honourable-suicide-rate>>.

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Braue, John. "The Fine Art of Seppuku." *The Fine Art of Seppuku*. N.p., 19 July 2002. Web. 20 Sept. 2013. <<http://www.win.net/ratsnest/archive-articles21/fog0000000384.html>>.

Brooke, James. "1945 Suicide Order Still a Trauma on Okinawa." *The New York Times*. N.p., 21 June 2005. Web. 06 Oct. 2013. <<http://www.nytimes.com/2005/06/20/world/asia/20iht-oki.html>>.

"Bushido (Japanese History)." *Encyclopædia Britannica Online*. Encyclopedia Britannica, 2012. Web. 20 Sept. 2013. <<http://www.britannica.com/EBchecked/topic/86168/Bushido>>.

Chambers, Andrew. "Japan: Ending the Culture of the 'honourable' Suicide." *The Guardian*. N.p., 3 Aug. 2010. Web. 21 Sept. 2013.

<<http://www.theguardian.com/commentisfree/2010/aug/03/japan-honourable-suicide-rate>>.

Erikson, Jamie. "Honor in Death: Kamikaze Pilots of World War II." *Honor in Death: Kamikaze Pilots of World War II*. N.p., n.d. Web. 20 Oct. 2013.

<<http://academic.mu.edu/meissnerd/erickson.html>>.

It is interesting that this "classic" text is noted but is not referenced in the essay. Arguably this could be seen as a key source which should have been more extensively used.

Goyer, Norm. "Japan's Kamikaze Suicide Bombers." *Aircraft Market Place*. WordPress, 23 July 2011. Web. 21 Sept. 2013. <<http://www.acmp.com/blog/japans-kamikaze-suicide-bombers.html>>.

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There is a "sufficient range" of sources consulted and relevant material has been selected but more relevant data could have been extracted and used to support the claims. Criterion C is borderline 2/3. Too many websites which are not always central to the main focus of the topic. For