

# Post-war japanese writing

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The literature is indicative of the manner in which anti-occupation campaigners in Japan had effectively been pressured to unconditionally throw in the towel to end the conflict, and most of the highly significant Japanese political icons that held leadership positions by the end of World War II still expressed panic about the likelihood of trial and sentence for their contribution in the conflict, so they gave in to the foreign demands. Although the operation was dubbed an Allied Occupation, Americans played a more significant role in leading the allied countries in regard to decision-making processes. Additionally, General Douglas MacArthur, the Supreme Commander of the Allied Powers (SCAP), would exercise his powers by issuing both formal and informal instructions that had to be respected by the locals regardless of the rank or position one held in the new political dispensation. SCAP's enforcement of an entirely new set of laws on the Japanese populations is a clear manifestation of the most apparent sign of the distinct nature of the operation. The new set of laws, officiated by the monarch in late 1946, substituted the Meiji Constitution which had contained governance issues for almost six decades. Under the new laws, the all-powerful central government was retained. Nonetheless, with a stroke of a pen, the establishment of the doctrine of popular mandate and properly defined bill of human rights was achieved. The development led to substantial socio-economic and political transformation. By indicating that “ I was reassured and emboldened by the firm belief ... and the constant strain of my mind, making it necessary for me to be alert and never to relax ...,” Edogawa (127) clearly indicates the determination of the common Japanese citizen, in regard to achieving social freedom. This prompted Japanese leaders to consent to the imposed political structures brought about by the

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radical program of setting up egalitarianism because they could not oppose the change whose time had come. Additionally, by indicating that “ attempts to unite Zen can be seen in the creation of Chasity ... and the choice of tea utensils,” Kenzaburo (1966) emphasizes the new-found unity among the local populations. The new society had transformed into a more powerful voice which advocated proper governance; they also established the structures, which enabled the people to chart their own destiny in a united manner.