

The Japanese Impact on Vietnamese Revolutionism, 1905-1945

Abstract

It is well known that 20th century Vietnamese nationalism and revolutionism finds its roots in response to colonialism, as it did with many colonies of this era. My research particularly explores the intricate relationship between Japanese influence and Vietnamese anticolonial nationalism. Vietnamese anti-colonist sentiment was rooted from their longtime French overlords, but the brief era of Japanese colonization during World War 2, as well as previous contact with the Japanese, have significantly shaped Vietnamese revolutionary attitudes from 1905-1945. By distinguishing two eras: 1905-Pre-World War 2 (1940) and 1940-1945, I analyze distinct examples of Japanese influence. Additionally, a qualitative analysis on influential Vietnamese figures' perspectives on Japanese influence in these eras also add insight to its broader impact. Through this lens, the changes and its impacts within Vietnamese revolutionary thinking is revealed. My analysis is supported by primary sources such as Japanese expansionists' publications and policy logs. Scholarly articles contribute to a comprehensive understanding of the topic. In the early 20th century, Vietnamese leaders such as Phan Bội Châu and Prince Cường Để, viewed Japan as a source of inspiration for breaking free from colonial constraints, adopting Westernized ideas and sending Vietnamese students to Japan through the Đông Du movement. However, with the Japanese invasion of Indochina in World War 2, contradictions between Vietnamese expectations and Japanese imperial policy complicated Vietnamese revolutionary beliefs, with some retaining pro-Japanese stances such as Bảo Đại and Tran Trong Kim, while many advocating for utter independence from all colonial overreaching, such as Hồ Chí Minh. The accumulation of Japanese influence is epitomized in the August Revolution of 1945. Vietnamese nationalism, in response to Japanese colonial intent and accordance to the revolutionary spirit spurred by pro-Japanese Tran Trong Kim government, catalyzed the communist Việt Minh seizing power under Hồ Chí Minh. Analysis through a Japanese outlook sheds light on an underrepresented factor in the larger Vietnamese anti-colonial movement. Vietnamese revolutionism from 1905-1945 was certainly shaped by Japan's evolving policies and actions.

Introduction

This paper is inspired by my personal interests in Japanese imperialism and its widespread consequences in its colonies. As a Korean, Japan-Korean relations has always been a major factor in my understanding of my Korean national identity, and it is well known that most of its roots from Japan's colonial rule over Korea from 1910-1945. Learning of Korean national heroes and independence activists have always been captivating and resonated a distinct Korean virtue to me. Additionally, having extensive knowledge on colonial resistance in Korea allowed me to develop a diverse perspective on the eras that followed, such as the Korean War and the authoritarian rule that succeeded it in both North and South. This interest piqued my curiosity of Japanese colonial impact in Vietnam. While French colonialism is usually inferred when referring to the Vietnamese colonial era, I believe the lesser-known Japanese period should be examined more. Just as with Korea, the presence and policy of the Japanese rule heavily influences the revolutionary movement and visions of the Vietnamese, although there are many nuances that make Vietnam unique. However, my research will not be a comparative study with Korea. I hope that examining Vietnam as standalone, I can relay what make Vietnamese revolutionism so unique, even when approached by the same Japanese power that colonized Korea, the Philippines, Manchuria, and many others.

Essentially, I will be examining the extent to which Vietnamese Revolutionism and national identity root from and are impacted by Japanese influence. I will also be analyzing the fluctuations in revolutionary thinking throughout the early 20th century to the end of the Second World War. Changes in Vietnamese revolutionary thinking in relation to Japan is a staple of the larger Vietnamese independence movement. Vietnam's anti-colonial history can be traced to Japanese influence and throughout multiple decades, develops to shape definitive Vietnamese identities against colonialism from both Japan and France. However, its fluctuations in Vietnamese perspective result from the changes of Japan's initial aura within Eastern Asia to Wartime with France in WW2 to Japanese colonial policy of the late war period and finally Japanese surrender. The concealment of true Japanese colonial intention and its eventual reveal to Vietnam is what changes Vietnamese attitude towards Japan, and therefore adjusts its entire revolutionary thinking.

I would like to orient my research by following the trends of changes in the revolutionary thinking of Vietnam. My goal is to associate Japanese imperialism with the essence of Vietnamese nationalism and larger anticolonialism movement. I will break down this concept through two eras: the early 1900s to before World War 2 and World War 2 and its immediate aftermath. My sources will also be employed into these two categories. Why I will do this is because it well represents the idea of major change in revolutionary thinking because of major changes in events relating to Vietnam, particularly the Second World War and Japanese invasion. Within these two parts I will dissect further by close analysis on specific influential Vietnamese figures of each era, such as independence leaders, royalists, and Japanese collaborators. Most of my analysis will be qualitative, interpreting the perspectives of these leaders in the context of a changing Vietnam. Some sources that will support my method and thesis include publications of Japanese expansionists and Japanese colonial policy logs. The aspects that will be well examined through this methodology are Vietnamese attitudes towards, Japanese policy in Vietnam, actions taken by revolutionary visionaries, and the extent of collaboration with the Japanese. And of course, these concepts will be compared over time as what I seek is how they have changed. Although my work is centralized on the Vietnamese and Japanese experience and significance, I do find that I must draw upon the impacts or effects of and on other nations. For example, I will need to contextualize the existing colonial situation in Vietnam through acknowledging how French imperialism affects Vietnam's initial attitude towards Japan, colonialism, and Pan-Asianism. Although I will not go into deep analysis of its effects, it is necessary that it is contextualized for a better understanding of the events during World War 2.

Besides the primary sources, I will also use a plethora of scholarly articles. These will allow me to draw important information about Vietnam's relation to Japan and the individuals I intend to focus on. As mentioned before, these parts of these sources will be categorized between pre-World War 2 and World War 2/Japanese rule but are not exclusive to each and the same source can be used on both sections of my research. The first article I intend to cite is *Japan through Vietnamese Eyes (1905-1945)* by Tran My-Van. This article describes how the Japanese inspired Vietnamese social and political developments, specifically in 1905-1910 and 1940-1945. It initially contextualizes Vietnamese colonialism under the French, which I will also do. The article then goes into inspirations Vietnamese leaders, such as Phan Bội Châu¹³ and Cường Để¹⁴, received from visits to Japan and how it advanced their ideas of Vietnamese independence. It also describes how Japanese support began to fade and then the hope of liberation when Japan

invaded Indochina in the Second World War. Throughout the rest of the article, My-Van describes the complexities in Vietnamese sentiment towards Japan, but how by the end of the war, the general attitude of the Vietnamese was for total liberation against both the French and the Japanese. The perspective I hope to add using this source is a more definitive explanation of specifically changes in revolutionaries and their attitudes. Regardless, this source serves as a great foundation for grouping and analyzing each individual and their impacts, particularly Japanese collaborators and sympathizers. The next source I will use is *Independence without Nationalists? The Japanese and Vietnamese Nationalism during the Japanese Period, 1940-45* by Kiyoko Kurusu Nitz. This article flips in a different direction, describing the Japanese viewpoint of colonization of Vietnamese. Essentially, this article first dives into what the Japanese thought of Vietnamese independence pre-World War 2, then the dynamics and differences in beliefs of Japanese imperialists regarding Vietnam during World War 2. The way I would challenge this article is use its information and reinterpret it in the Vietnamese viewpoint. What I hope to extract from this article are the specific policies, actions, or sentiments of the Japanese that would potentially inspire Vietnamese revolutionism, such as “minzhou kaiho¹” and the Meigō Sakusen². I will also use this for analysis on Cường Để and Bảo Đại¹⁸, two influential leaders in Vietnam who were under the control of Japan and can be seen as collaborators. I would use the source *Japanese Military Policy towards French Indochina during the Second World War: The Road to the Meigo Sakusen (9 March 1945)* also by Kiyoko Kurusu Nitz in a similar sense. This article is very similar to the previous, but goes more in depth into the military policies in Vietnam, which were most impactful since Vietnam was under Japanese military rule. Again, I will use examples of Japanese intent and tie it to its impact to Vietnam and its effect on ideals of Vietnamese independence. My last two sources, *The Vietnamese August Revolution Reinterpreted* by Huynh Kim Khanh and *The Other Side of the 1945 Vietnamese Revolution: The Empire of Viet-Nam (March-August 1945)* by Vu Ngu Chieu will be used for analysis in the accumulation of Japanese influence on Vietnamese revolutionism, epitomized in the August Revolution. Both articles dive deep into the actions of the Japanese late in the war, their desperations, and how that impacted Vietnam, particularly the overthrow of the Vichy French government and establishment of Empire of Vietnam, a puppet government to Japan. However, the latter focuses on Bảo Đại and Tran Trong Kim and their relation to revolution movements and Japan, which is why I will use this source as a foundation for my analysis on both, as their impacts are an important part of the overall Vietnamese independence movement. On the other

hand, *The Vietnamese August Revolution Reinterpreted* focuses on the Việt Minh¹⁵ and Hồ Chí Minh¹⁶ and their response to the end of the war and its consequences. I will use this article to establish the final changes of Vietnamese sentiment towards Japan and define their independence motto at the end of the Japanese era. All the secondary sources I will use will allow me to build upon my methodology of solidifying individuals' impacts and differences in the context of Japan as a conduit for explaining the changes in Vietnamese independence ideologies by the end of World War 2.

I believe my research will contribute towards the larger context of 20th century colonialism. My findings may be specific to Vietnam, but my methodology and resulting concepts will reveal the relation between individuals, revolutionary thinking, and the colonizers. My research is especially focused on the changes of revolutionary thinking in the context of changing factors surrounding the colony. I believe this is significant in understanding colonialism since Vietnam's colonial history is quite complex, with multiple colonizers and no straightforward way to independence, like many other countries. A good analysis of Vietnam's situation can be an example for modeling revolutionary history and nuances in other nations as well. In the realm of just Vietnamese and Southeast Asian history, I believe my research will bring light to an underrepresented era in Vietnam's history. The Japanese era seems to be overshadowed by the longer French rule, but through my research, I hope to show why the impacts of Japan are on par with the rest of Vietnam's colonial experiences.

Japan and Vietnam, 1905-1941

The second age of imperialism saw the colonization of many African and Asian nations, and Vietnam was no exception. After years of foreign threats, the Nguyễn dynasty⁸ under Emperor Tu Duc signed the Patenotre Treaty of 1884³, effectively ending Vietnamese sovereignty and marking the beginning of French rule. Following this, many attempts were made by the Vietnamese to rebel, but all were suppressed. My-Van acknowledges that in the spirit of revolution, many Vietnamese also looked towards Western knowledge and urged to send Vietnamese people abroad, as Japan did (My-Van 126-127). On the other hand, Japan, which had modernized following the Meiji Restoration⁴, had begun to plan and execute their own imperial ambitions by the beginning of the 20th century, annexing Taiwan (1895) and Korea (1905). Nitz

refers to the principle that influenced many Japanese imperialists and leaders as *minzoku kaiho*¹ (liberation of people), and they were eyeing the rest of Eastern Asia, although ambition in Indochina were only economic initially. Regardless, this principle permeated through the next 3 decades and was influential for many Japanese during their invasions during World War 2 (Nitz 109-110). A combination of Japanese expansive ambition and Vietnamese desire to gain foreign inspiration for their battle against the French facilitated the beginning of relations.

Significant influence of Japan on Vietnamese revolutionaries first began in the early 20th century. The Japanese victory in the Russo-Japanese War in 1905 piqued the interest of Vietnamese revolutionaries to look for support from Japan, as they proved to the world their strength and legitimacy (Nitz 110). One of the first revolutionaries to go to Japan was Phan Bội Châu, who arrived in Yokohama in May 1905. He was highly impressed, expressing that he thought they were as civilized as the United States and Western Europe. He was also inspired by the works of Japanese reformers Yoshida Shōin⁵ and Saigō Takamori⁶ and believed that as a fellow Asian country, Japan would support Vietnamese sovereignty. Phan's efforts also brought more Vietnamese students to study in Japan and established the *Đông Du*⁷ movement (My-Van 130-131). As a prominent nationalist, Phan's impact promoted the already fostering pro-Japanese sentiment in Vietnam. As this accumulated, Japanese imperial philosophy was perceived as PanAsianist and inspired Vietnamese rule against the French. Vietnam's aspiration for modernization and development of national spirit resonated with Japan in this era, as Japan seemed to the epitome of a great Asian nation they aspired to be.

Following Phan Bội Châu's initial visit, Prince Cường Để of the Nguyễn Dynasty also travelled to Japan with the same hopes as Phan. Cường Để's revolutionary sentiments were on par with Phan's and Phan, who was a monarchist, envisioned a royally led resistance movement led by him. Additionally, My-Van mentions that following the Japanese victory against Russia, Cường Để remarked, "The news about Japan's victories, one after another, warmed many Vietnamese hearts, especially members of our group.... We believed if we asked Japan for help it would be readily given for the reason that the Japanese and Vietnamese share the same culture and are of the Asian race." He was also one of the major promoters of the Modernization Organization⁹, and just as with Phan, was thoroughly impressed by Japan's Westernized society (My-Van 128-130). Cường Để's sentiments are another example of how Vietnamese revolutionary aspirations were aligned with what they believed the Japanese represented, such as

modernization and national strength. His appreciation for Japan's Pan-Asianist embodiment shows how it has captured the soul of Vietnam's resistance movement. However, Cường Đê's relation to Japan continues until the Second World War, and unlike most in Vietnam by the end of the war, did not change his revolutionary ideology in continuous collaboration with Japan.

Japan's expressions of being Pan-Asianist and Anti-Western were convoluted in the sense that the essence of the *minzoku kaiho* was imperialist and ethnocentric, but that many genuinely believed that Japan would do good in Asia. This sentiment is well encapsulated within Miyazaki Masayoshi's *Theory of East Asian Federation* (1936). It is quite reasonable that Miyazaki, a businessman with close ties to South Manchuria Railway Company¹⁰, would share expansionist opinion. In this excerpt, Miyazaki advocates for the formation of an East Asian Federation under Japanese leadership and believes it will be the achievement of Hakkō ichiu¹¹. He also states, "It seeks the liberation of East Asia through destruction of the Western imperialistic structure in the Orient" (Miyazaki/Lebra 4). Similar sentiments were expressed through Yabe Teiji's (a Japanese political scientist and professor at Tokyo Imperial University) argument for Dai-Tōa-Kyōei-Ken¹², another proposed East Asian union, in a position paper for the Japanese Navy in 1940 (Yabe/Lebra 31-35). Although this is written in 1936, it is still before the atrocities of the Second Sino-Japanese War and embodies the same spirit Phan Bội Châu was inspired by. Miyazaki expresses Japan as a great liberator that will eliminate Western encroachment and this expression is shared by many in Japan, especially at the beginning of the 20th century. Although the true Japanese motive eventually reveals to be less noble in Vietnam during the Second World War, the way they portrayed their aura was the reason for encapsulating Vietnamese leaders such as Phan Bội Châu, Cường Đê, and Phan Châu Trinh¹⁷ in the early 20th century.

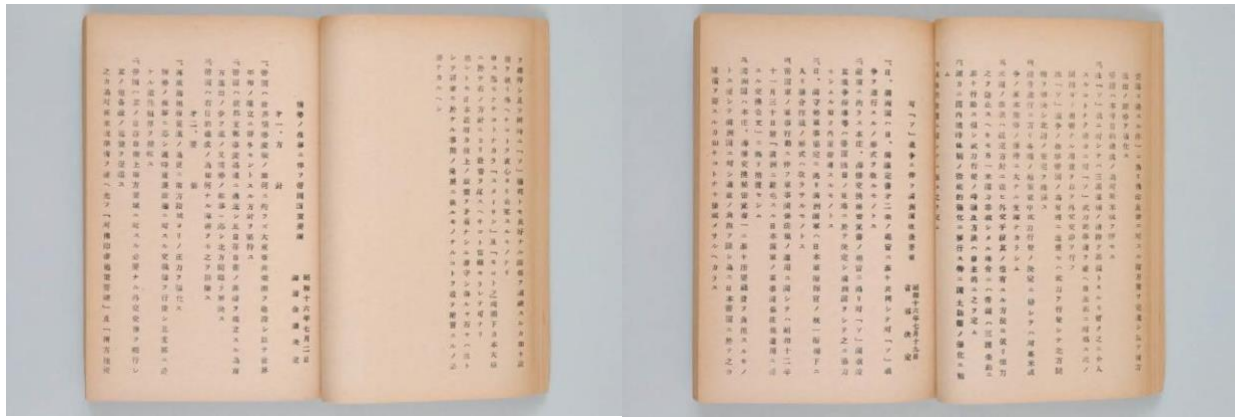
Japanese Imperial Policy in Indochina, 1941-1945

The pre-war era in Vietnam saw a rise in a national identity that had its foundations in modernization and anti-Western sentiment. Consequently, the Japanese played a major role in shaping Vietnamese resistance against the French as they appeared to represent Vietnam's idea of anti-colonial virtue. The Japanese self-strengthening also resonated to the Vietnamese through victories against the Russians. However, this optimistic and straightforward viewpoint would become more complex with Japan's invasion of Indochina in 1941. In the following passages, I

will analyze 3 individuals: Hồ Chí Minh, Bảo Đại, and Tran Trong Kim, all influential leaders in the late war era. In addition, Japanese policy towards Indochina after the invasion significantly altered Vietnamese attitudes and can be analyzed in context of the impact of these 3 Vietnamese leaders.

As more Southeast Asian nations came under the rule of the Japanese military in World War 2, but Indochina was still ruled under the puppet Vichy French government, contradicting Vietnam's hopes of benefiting from Dai-Tōa-Kyōei-Ken (Nitz 328) This deterred the nationalist movement which had previously hoped for Japanese support. Even Phan Bội Châu, in the final days of his life, recommended Vietnam to seek a peaceful resolution with the French, possibly in realizing relying on Japanese support was not beneficial from the beginning (My-Van 136). Concrete examples of Japan's desire to uphold the Greater East Asia Co-Prosperity Sphere (Dai-Tōa-Kyōei-Ken), but also to exploit and use their territories can be found in their Liaison and Imperial Conferences, such as ones that took place on November 20, 1941, and July 2, 1941. The Imperial Conference from July 2nd (Outlines of National Policy determined by the conference shown below), details Japan's plan for troop stationing in Indochina, but more importantly intent to use its territories as means to preserve security and support for the motherland (July 2, 1941 The 5th Imperial Conference, Outline 1-2). The Japanese idea of Dai-Tōa-Kyōei-Ken ultimately was rooted in imperialist intent and centralized around Japan. However, the November 20th conference details more direct imperialist intent. Examples of these principles state, "In the implementation of military administration, existing governmental organizations shall be utilized as much as possible, with due respect for past organizational structure and native practices." and "Economic hardships imposed upon native livelihood as a result of the acquisition of resources vital to national defense and for the self-sufficiency of occupation troops must be endured; and pacification measures against the natives shall stop at a point consistent with these objectives." (Lebra 114-117). These policies truly did come to fruition, with the retainment of the Vichy French government and economic exploitation of Indochina throughout the war. Unlike Vietnam's adherence to Japanese influence pre-invasion, the reality of Japanese nationalism did not fulfill the expectations of what Vietnamese revolutionaries had hoped for.

Outline of the Imperial National Policy Including the Change of Circumstances, July 2nd, 1941



Influences of Pro-Japanese leadership, March 1945-August 1945

As Japan's imperialist identity revealed to Vietnam, Vietnamese leaders approached revolutionism through either collaboration with the Japanese or the denouncing of all foreign imperialists. However, under Vichy French rule, the Vietnamese were not put in any positions of power. The opportunity for Vietnamese leaders to reclaim significance finally came on March 9th, 1945, when the Meigō Sakusen² was realized, and Indochina was finally under full Japanese control. Following this event, the Empire of Vietnam was born through monarch Bảo Đại¹⁸'s official declaration of independence from France, although he was a puppet to Japan. Regardless, he was handed direct power of state affairs as he signed a declaration of dependency to Japan. Chieu provides in his research that Bảo Đại stated to “extend all-out cooperation to the Japanese Empire with sincere faith in the true intentions of Japan” (Nippon Times, 3/14/1945). Due to Japanese policy in Vietnam during the war, as described above, as well as the fact that Japan was losing its war against the United States and Great Britain, support for Bảo Đại and Japan dwindled among the Vietnamese people. However, the transition to Bảo Đại represented an accumulation of Vietnamese nationalist aspirations. A Hanoi journalist even noted, “we are entering into a new historical phase. The Japanese troops’ gunshots here on the night of March 9, 1945, destroyed the life of enslavement which had lasted for almost a century under cruel French domination. From now on, we are allowed to conduct our own true life.” (TTTB, 5/5/1945) (Chieu 295-297). With the assembly of the Great Famine of 1944-1945²⁰ and great political change, the significance of Độc Lập²¹, or independence, perpetuated throughout Vietnam. Bảo Đại himself was not popular, but the reactions developed an urgency for Viet nationalism, although it still contested between Japanese collaboration or full independence.

Through Tran Trong Kim, the Prime Minister of Bảo Đại's Empire of Vietnam, Vietnam saw more of a shift towards the finale of Japanese rule: the August Revolution. Kim, an academic, had collaborated for the Japanese since 1940, but is noted for ineffective rule, epitomized by the eventual collapse of his government. However, although Kim was pro-Japanese, the policy he attempted to implement catalyzed anti-colonial spirit within the people.

His reign revitalized Độc Lập ideals to the people, especially through an emphasis on Đoàn Kết²². Chieu explains that even before Japanese rule, the Vietnamese viewed the French division of Vietnam²³ as asserting domination, and the idea of national unity brought about fervent nationalism. (Chieu 303-304). Kim's government put an emphasis on national unity, especially in opposition to the French, amplifying its prevalence. On the other hand, economic issues and Kim's inability to assert administrative and military strength also facilitated revolutionary fever. Simply put, Kim's existence optimized a situation of which Vietnam could execute Độc Lập through political change.

Hồ Chí Minh and The August Revolution

The news of Japanese surrender reached Vietnam on August 13th, 1945, and in rapid succession, the Việt Minh¹⁵, a communist national independence coalition headed by Hồ Chí Minh¹⁶, seized power within the entire nation. Following the abdication of Bảo Đại on August 30th, 1945, Hồ Chí Minh declared success in the revolution, now known as the August Revolution¹⁹, and presented the Democratic Republic of Vietnam²⁴ as Vietnam's new government (Khanh 761). Bảo Đại's reign was considered an era of Độc Lập Bán Vĩ²⁵, meaning fake independence, and as previously elaborated, political involvement and the Great Famine surged many in support of the Việt Minh. Although Minh and the Việt Minh were based on communist principles, during the Japanese era, their sole commitment to Vietnamese sovereignty was more prevalent (Khanh 772). It was not the communist principles that attracted revolutionary support, but rather the mix of the power vacuum following French overthrow, the inefficiencies of the Kim government, and the Việt Minh's appeal to Viet national identity. Additionally, the organized and methodical means of the "insurrection", as Hồ Chí Minh described it, allowed for the Việt Minh to establish its government with efficiency. By the time of

Japanese surrender, the Việt Minh had gained the support of most Vietnamese, even high-ranking civil servants. Ironically, it was the Japanese who had encouraged activity of political groups such as Phuc Quoc and Hoa Hao, which were pro-independence (Khanh 767). Ultimately, Vietnamese nationalist fever during the interlude between the Meigō Sakusen and the August Revolution was not of anti-Japanese sentiment, rather an expression of built-up Vietnamese patriotic expression.

Conclusion

Essentially, the dynamics between Japanese imperialism and Vietnamese revolutionism during the early to mid-20th century are bound to each other. My research begins in 1905 following Japanese success in the Russo-Japanese War. Vietnamese revolutionaries, fueled by admiration for Japan's successful modernization and anti-Western sentiment, modeled Vietnamese resistance against the French off Japanese influence. Visionaries like Phan Bội Châu and Prince Cường Để perceived Japan as a beacon of hope for Asian nations aspiring to break free from colonial shackles. The next phase of Japanese influence came through the Second World War, where Vietnamese leaders reassessed Japanese influence. True intentions were unveiled through policies and occupation contradicted Vietnamese expectations. As Japan exploited Indochina for its own gains, Vietnamese perspectives delineated, with some supporting full-independence and others remaining pro-Japanese.

Vietnamese nationalism at the end of World War 2 following the August Revolution is certainly a product the accumulation of Japanese influence since the turn of the 20th century. However, it is not simply due to inspiration or subjugation that Viet revolutionary ideals were born. The final product of a unified Viet national identity under Hồ Chí Minh and the Việt Minh was rather facilitated by the Japanese but were still authentically Vietnamese. In fact, the change up, or eventual authentic reveal of the Japanese and their colonial intentions were the factor in amalgamating a sense of Vietnamese patriotism. If the Vietnamese were not exposed to Japanese modern and anti-Western influence early in the 20th century, their response to occupation would not be as complex. The initial hope of anti-colonial salvation received from the Japanese would create a direct link between Vietnamese revolutionaries and their new colonizers. Pro-Japanese sentiment would linger in Vietnam up until to the revolution and is epitomized by Bảo Đại and

Tran Trong Kim's rule, where collaboration with the Japanese could not be completely distinct from Vietnamese nationalism. Rather than a shift from pro-Japanese influence on Viet nationalism to anti-Japanese influence, Vietnamese revolutionism can be perceived through Viet realization of Japanese colonial intent and how they adjusted their national identity in response. And we see this in finale, where all factors stemming from as far back as 1905 accumulated in the August Revolution. The mix of anti-Western, pro-modernization, and political inefficiency and economic struggles caused by Japanese occupation facilitated the necessity of Vietnamese national unity provided by the Việt Minh.

In essence, my research derives the plot of fluctuating sentiments and evolving revolutionary thinking influenced by Japan's changing policies and actions. The complex interplay of leaders, their revolutionary philosophies, and their response to Japan offers insights applicable to the broader historic significances in Vietnam, as well as other former colonies. The great nuances and complexities of Vietnamese revolutionism of this era demonstrate how Japanese influence is quite inherent and fundamental in assessing Vietnam's colonial past.

Glossary

1. **Minzoku Kaiho**- the principle of the liberation of non-Japanese people; understood in the context of Japanese expansionism, especially in Indochina.
2. **Meigō Sakusen** - the Japanese name of the Japanese coup d'état in French Indochina in MarchMay 1945. Resulted in the installation the Empire of Vietnam, a puppet government.
3. **Patenotre Treaty of 1884**- negotiated the beginning of French colonial rule in Vietnam by forming the basis for the protectorates Annam and Tonkin.
4. **Meiji Restoration**- the political event involving the restoration of imperial rule in Japan. Consolidated political power to Emperor Meiji in 1868. Japan rapidly industrialized and adopted Western ideas following this event.
5. **Yoshida Shōin**- one of Japan's most notable intellectuals in the waning years of the Tokugawa Shogunate. Devoted to "ishin shishi" or an emphasis on the return to imperial rule.
6. **Saigō Takamori**- Japanese samurai regarded as one of the most influential in Japanese history. Was one of the Three Great Nobles of Restoration who led the Meiji Restoration

7. **Đông Du**- a Vietnamese political movement founded by Phan Bội Châu that encouraged young Vietnamese to study in Japan in hopes of training activists for the fight against French rule.
8. **Nguyễn Dynasty**- the final Vietnamese dynasty before and during French rule. Existed from 1802-1945.
9. **Modernization Organization (Duy Tân Hội)**- a movement in Vietnam to adopt modern and Western influences, inspired by the image of Meiji Japan. Led by Phan Bội Châu and Cường Đễ.
10. **South Manchuria Railway Company**- a National Policy Company for the Empire of Japan. Established after Japanese victory in the Russo-Japanese War. Was heavily involved in the economic and political life in Manchuria.
11. **Hakkō ichiu**- a Japanese political slogan meaning “all of the world under one roof”. Represented the Japanese belief of divine right to dominate the world.
12. **Dai-Tōa-Kyōei-Ken**- a pan-Asian union that was attempted to be established by the Empire of Japan. Members would have included mainland Japan, annexed Korea, Manchuria, and Taiwan, and territories gained through the Pacific War, such as Indochina. Militarists and nationalists intended to use this concept to enforce Japanese hegemony.
13. **Phan Bội Châu**- a pioneer in Vietnamese nationalism in the early 20th century. Received initial inspiration from Japan and advocated for independence from French rule. Founder of the Modernization Organization.
14. **Cường Đễ**- member of the Nguyễn dynasty and nationalist. Worked closely with Châu in efforts to liberate Vietnam from French rule. Studied in Japan and is often regarded as a Japanese collaborator due to his loyalty to Japan throughout World War 2.
15. **Việt Minh** - a national independence coalition formed by Hồ Chí Minh and the Indochinese Communist Party in 1941. Main objective was to rid Vietnam of all colonial powers and achieve independence under the rule of the DRV.
16. **Hồ Chí Minh**- considered Vietnam’s greatest communist revolutionary, nationalist, and politician. Served as the Prime Minister of the DRV from 1945-1955. Was educated in France and was involved in communist political activity in the Soviet Union and China preceding the Second World War. Returned to Vietnam in 1941 to the Việt Minh against Vichy France and Japanese occupation.
17. **Phan Châu Trinh**- a 20th century Vietnamese nationalist influenced by the Japanese through the Đông Du movement. In contrast to other revolutionaries, Trinh opposed Japanese military support.
18. **Bảo Đại**- the final emperor of the Nguyễn Dynasty. Was Emperor of Annam and Tonkin from 1926-1945. Was criticized for being too closely associated with France and Japan and is regarded as a puppet ruler.

19. **August Revolution-** a political revolution spurred by the Việt Minh against the Empire of Vietnam following Japanese surrender in the Pacific War. Resulted in the DRV seizing power and unifying Vietnam.
20. **The Great Famine of 1944-1945-** a famine that occurred in Northern Vietnam between 1944 and 1945, while under Japanese rule. Between 400,000 and 2 million people are estimated to have perished.
21. **Độc Lập-** the Vietnamese word for independence. Often used to represent the overall Vietnamese movement for independence.
22. **Đoàn Kết-** the Vietnamese word for national unity
23. **French Division of Vietnam-** Vietnam was divided into three protectorates (Annam, Tonkin, and Cochinchine) following the formation of French Indochina.
24. **Democratic Republic of Vietnam (DRV)-** a socialist Vietnamese state formed after the Việt Minh seized power in the August Revolution. Reorganized as the Socialist Republic of Vietnam following North Vietnamese victory in the Vietnam/American War in 1975.
25. **Độc Lập Bán Vĩ-** a term used by critics of Bảo Đại following the Meigō Sakusen meaning “fake independence”. Used in the context of Vietnam acting as a puppet state to Japan until the August Revolution.

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as Foreign Minister Matsuoka Yōsuke, Minister of War Tōjō Hideki, and Chief of General Staff Sugiyama Hajime.

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