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tions from the old feudalistic wartime type of organization to a more democratic type. Women have been given suffrage. The enforcement of the new constitution raised women legally to the status of men and guaranteed the essential equality of the sexes in education, vocation and other matters. Women acquired new property rights and it became possible for them to determine their own affairs and contribute their part to the construction of a new and democratic Japan.

One symptom of the growing feeling of responsibility on the part of women was the reorganization of many former women's organizations and the establishment of new ones. In the past two and a half years many women's organizations have come into being or have reorganized with democratic intentions. These organizations are often based on regional factors and are to be found in many vocations and professions, labor unions, and political parties. In addition there are several types of women's organizations. As might be expected, they have shown an uneven development. In many cases they have been little more than the old type of wartime organization, with the same leaders as before, and with the only change that of stating "they are now devoted to democracy."

In many villages, towns, and cities, organizations are still dominated by local officials and the membership has little to say about the election of officers or the program. In many cases they have been exploited. In some cases women have been made to feel that they are forced to belong to certain organizations. These problems arise from a lack of understanding the nature of truly democratic organizations. They arise from the misunderstanding that no really fundamental change in method of running the group was needed. They arise from the misconception that leaders should dominate the membership rather than serve it. These problems are based upon the fact that democracy as a method of living must be learned.

While on paper women have acquired rights and equality, they often do not know how to exercise rights and enjoy equality. It often seems easier for them to fall back into the old pattern of feudalism than to assume the new responsibilities of women in a democratic society.

On the other hand, there have arisen many women's organizations where leaders are elected through the real will of the members, where the program of the organization is determined by the membership as a whole, where contributions are made to society through the functioning of a sound, healthy, democratically run women's group. These groups are setting the example and it is to be hoped that women's organizations in general will adopt their spirit and shake off the tendency to perpetuate the old wartime feudal ways.

Women's organizations should be autonomous--with no control or interference from the prefectural officials. No official of the Social Education Section or any other part of the local government should attend any women's meetings unless specifically invited to do so by members of the particular organization. No government subsidies may be given women's groups. Offices of women's organizations should not be located in prefectural government buildings. All women's groups should be free to operate autonomously so long as they carry on their activities within the law.

If women's groups desire advice and assitance from prefectural officials such help should be given, but only at the request of the women's organizations. Such advice should be directed toward the elimination of undemocratic methods and the development of organizations which are more and more democratic. The work of organizing a federation should be left to the membership and the prefectural officials should devote themselves to furnishing services of value to any or all women's organizations wishing to use them. By so doing the Social Education Section can contribute to the development of good and sound democratic women's organizations.

At the end of the war many youth organizations were formed hastily, and there may have been certain factions which forced young people to join. Other groups have not been reasonable in the choice of programs, nor have they been fair in handling financial problems. These points must be re-

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examined. Youth organizations should be formed and activities conducted on a voluntary basis. The prefectural government, especially, should not attempt to organize youth groups; rather, it should stand ready to offer advice and assistance to them when requested. These groups should not, under any circumstance, be utilized for the political or economic interests of any particular person or persons. Each organization must be managed by representatives democratically elected by the whole group.

It often is said that youth organizations now are at an impasse for three reasons: (a) a member holding a full-time job finds he cannot spare the necessary time to be a leader; (b) many members are indifferent to the activities of their organizations; (c) financial difficulties seem insurmountable.

Eventually these problems could be overcome if every member would participate, if interesting programs were developed, assigning to each a definite responsibility, and if each member were given a chance to express himself. Full participation by all members would, in time, see the financial burdens lifted.

All the members should feel responsible for the group as a whole and individually should have a voice in each issue raised within the organization. The officers must consider themselves personally responsible to the members.

An ideal youth organization is a small group of people living in the same community, with somewhat similar interests, and with only slight differences in their ages and education. Therefore, the formation of small groups and the training of their leaders is recommended. The question of age is often brought up at meetings. A small group of people with little age difference is preferable. It is up to the members of each youth organization to make final decisions as to age limits and to specify this in their constitutions. People who are "advanced in age," instead of remaining regular members, might become advisers or consultants but only upon request of the majority of the members.

The selection of leaders must be made in a strictly democratic way. Each organization should offer facilities for training its leaders, and each leader must understand his full obligation to the group.

Election and parliamentary procedures at present are far from satisfactory: members frequently interrupt the chairman while he is speaking, others often fail to observe silence when a member has the floor. Such conduct is not considerate nor democratic, and practice on the correct parliamentary procedure is urgently needed.

Each organization should set up its own program to suit its needs. A program which ignores the ages and interests of the members will fail in its purpose, causing some to leave the organization.

Sectionalism prevailing among youth organizations in cities, towns, and villages is having a healthy effect on the youth movement. However, it is often a good idea if various organizations have periodic, voluntary conferences in each city, town, or village to discuss mutual problems.

We have been able to suggest so far only a few of the reasons for and the methods of adult education. The goals, to a certain small extent, are uniform and are placed within the reasons for extending education beyond the years of formal schooling. Though every type of adult education has its own purpose, it should fit into a richer frame of planning for improvement of self and community. The general goals which must be sought, include:

1. Improvement in technical, vocational, and cultural skills.

2. Enrichment of the individual.

3. Development of effective means for problem solving in the fields of community life and personal life.

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Lecture III - Education, A Continuing Influence

教育 ― ながくつづけるとどうなるでせうか。

（第三講）

この三年間に公民館ポスター講演会指導者講習会ラヂオの教育放送、各地の催物等の色々なものを通してお互ひ一人一人の向上に一般の大人の方々の興味が湧き起りました。こんなものは何も事新しいものでもないでしようが夫々の契の人々が各自参加出来て民主々義を実地に行ふ仕方を学べるので大切です。生産續ける教育が必要である理由は沢山あります。何故かと申しますと進歩がないと人は退歩します。沢山の理由のうち少し列挙してみませう。

(一) 一人々々を助けると益々自分の住んでゐる地方や日本の生活のうちで自分のある仕事について層一層はつきりして来ます。

(二) 学校を中途でやめねばならなかつた者やきまつた学校教育を受けることの出来なかつた者に対して教育の機会を与へると、さういふ人々は眞に民主々義の社会をうちたてるのを助ける一層役に立つ人々になつて貰えます。

(三) 教育の機会を与へて技術や職業を教へ導くことによつて人々が（男も女も）社会で進歩ノ向上します。こうして教へ導きますと各自で選んだ仕事の能率をあげ、仲間の労働者や其他色との関係を一層良くします。

(四) ラヂオや映畫や新聞を通して政府の色々な事件や世界の色々な問題に興味を刺戟します。

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(五) 討論会を奨励しますと自分独得の考へ方が進み向上し地方々々の色んな問題を解決し、他の人々の権利を理解し考へる様になります。

(六) 暇な時を向上させる目的に使ふ機会を与へると人々は一層幸せに、又益々興味を深い生活をする事が出来ます。

(七) 成人教育の仕事に男も女も共々に参加することを奨励します。

(八) 僅かな人達に目的に支配された以前のやり方と較べて地方でも国でも直接生活を助けて、民主々義の一人一人の責任を明かにします。

この講義の他の部分で暗示致しました様にこういふ色々な目的をなしとげるには色々なやり方があります。手段や方法は無味乾燥で退ひます。特に各地の指導者養成やその評価に各人が夫々参加する場合などは違って参ります。定時制及び夜間の学校は国中各地に設けられてゐますが、一層沢った、型の訓練を受けたり、職業及び教養の方面で教へを受けたりすることを希望する者を助けます。永く続ける教育を願ふ人々が自分の住ひの近くに欲しいそういう前な場合はこの方面でもっと沢山のことがされねばなりません。

他の人々の当には色んな講座や通信教授が日本全国各地で利用出来るやうに全国的に計画されてゐます。実際には極く僅かしか現在の所行はれて居りません。各地方でこういうものが要るかどうか決めねばなりません。若しも要る場合はどんな種類のものを支持するかを決めねばなりません。

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劇や音樂や其他のラジオ講座が教員やPTA
の會員の向上に既に実行されました。こう云ふ講
座は若しも皆さんがお求めになりさへすれば実際
に行へるふ暗示にすぎません。
圖書館や讀書室は上手に又充分に御利
用になれば永く續ける教育の最も好いものの一
つにすることが出來るでせう。圖書館は成人教
育計畫の生徒にも先生にも手段を提供して
くれます。新な寛大な貸出制度は日本の
大衆にとって便利です。各府縣で公民館や公
立學校や其他を通じて書物をばら撒けば一
人一人に至る迄本を利用するのを助けるでせう。
或る縣では巡回圖書車がありまして三週間
毎に縣下各地へ參ります。他の縣では二十の分館
を設けて各分館では五百冊の本を備へて毎月交
換します。PTA其他各種の團体は益々或る種
の特別な目的を持つ研究團体となり一一あります。
そしてそう云ふ團体自体が成人教育の中心ともいへ
るのであります或る村のPTAは両親講座を設けて

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大工、鍛冶共同炊事托兒所の組織と經營國際
問題研究會電力の生産与使用兒童心理及び
團体心理、學校給食等を研究しました。こゝ云ふ
様な活動の増加や擴大はPTA會を通してやる
とうまくゆくのです。何故かと申しますとPTAのうち
には各方面で希望される殆どすべての永續的
教育の指導も訓練もあるからです。鍛冶屋さんは
道具や機械を修理することの大体を説明してお
手傳ひが出来ます。大工さんも設計や家具を
作ることを教へてお手傳ひが出来ます。他の人人も同
じ様にお手傳ひが出来て會員全部が費用や與
味を分ち合ふことが出来ます。
公民館其他協同組合自由人權協會等も
PTAと同じ様に其團体の影響を擴大出来る
でせう。公民館規約のうちに教育講座は連續
講座、討論會、公會堂其他の研究會として
設けられる。九州の或る小さな縣で四つの村が水力
電氣工場を設けて電燈を有つ様になりました。
今日では全地域に充分な電氣を作つてゐます。
そして計畫と仕事に盡された人々は研究と協力

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の結果そこ迄成功されたのです。こう云ふ公民館は學校と並んで其地区のすべての人々の向上の為の中心にならねばなりません。こう云ふ活動は其の地方の他の人人の能力や役目や興味を充分に知らない男も女も團体で共に参加する机會を屢々増加します。

(一) 婦人團体

終戦と共に日本婦人の地位には変化がもたらされた。彼等は彼等の團体を古い封建的戦時的型からもっと民主的な性質のものにする事ができるようになった。彼等は選挙權を与へられた憲法が実施されてから婦人の法律的地位は男子と同じ地位に引き上げられ、教育職業その他において男子と同等の權利を得るようになった。婦人は新しく財産所有權を獲得し、自主的に彼等自身の問題を解決し民主的日本の建設に寄与出来る様になった。婦人達はその責任を痛感するようになった結果として従来の彼等の数多くの團体を再組織し又新しい團体を設立するようになった過去二ヶ年来において数多くの婦人團体が新しい民主的意図を持って設立され、又再組織されて来た。これ等の團体には地域的のもの職業的のものがあり、又勞働組合政党に属するものもあり、この外種々の型の團体もある勿論これ等の團体は云ふと遠った発達を遂げてゐるが、多くの場合戦時と安全り変ってゐない指導者も従来通りでたた

教育五

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民主主義を奉じて、あるといふ点が変つてゐるだけである。多くの
所村に於いて婦人団体はいまなほ各役所に依つて統制され
会員は役員の選挙及び事業について殆ど發言することが
できない状況であり、又他から利用されてゐる団体も少
くない。或る場合には無理に団体に加入させられていると
感じられる向もある。
結局これらの問題は真に民主的団体の性質を理解していない事
や、団体を運營するように別に根本的な変更は必要でない
と誤解してゐること、又指導者が会員に仕えるといふよりも
会員を支配すると云ふ誤つた見解を抱いてゐる事から生
じるのである
又この問題は民主主義が生活と密接に結びつく生活の中
に生かされなくてはならないことを考えず、紙上では婦人
は権利と平等とを獲得したけれどもその権利を如何
に使用するかを知らないといふ事実に基ずいている。時には
民主主義社会において婦人が新しい責任を帯びて
行くよりは昔ながらの封建的な型に頼っている方が容
易であるように思われる事もある。ここが真に民主主義
を欲しない指導者が団体を利用するつけ目である。
方指導者が会員の真の自由意志に依つて選出
され、事業計画が会員全体に依つて決せられ、又真に
健全で民主的な運營の婦人のグループ活動に依つて

敬育六

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社会に貢献してゐる婦人団体も多数設立された。
これらの団体は真の模範となるものであって、一般の婦
人団体もこのような模範的な団体の精神に習って
旧来の戦時封建的しきたりを断ち切ることが望ましい。
婦人団体は自主的でなければならぬ縣廳からの統制
や干渉を受くべきではない。社会教育課その他の役人
は会員から特別に出席を乞われるようなことの無い
限り婦人の自主会には出席すべきではない。又婦人
団体に対しては国庫補助も与えられるべきではない。
婦人団体の事務所は縣廳内に設けられてはいけ
ない。法律の範囲内で活動を續ける以上、すべての婦
人団体は自主的に運營する事ができる。
婦人団体が縣廳から何かの示唆をうけたり、援助を
うけたりすることを望んだ場合、勿論これを受けることが
できるが、これは婦人団体の要請がある時だけである。
このような示唆は非民主的な手段を取除くために有
れる場合や一層国民が民主的に發展するた
めに與えられるべきである。
団体や連合体の設立は婦人自身の手にまかせら
れるべきで縣廳の役人は専ら婦人団体に役立
つサービスを与える事を心がけるべきである。但しこの

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サービスを受けるか否かは団体の自由であるこのような態度をとる事に依って社会教育課は立派な健全な民主的婦人団体の發展することができるのである

青少年団体

終戦後全国各地に自主的につくられた單位青年団ならびに連合青年団は漸次整備せられ、現在青年団も相当数によってる。また青少年団子供會ボーイ、スカウトなども各地に活潑な活動を展開しつつある。文部省においてもさきに青少年団体奨励費、會を設けて、わが国青少年団体の健全な發達のためにいろいろの助言をちへらくあるが、いまわが国の青少年団体の当面している問題は大体次のような点のである

一、青年団の結成の動機は、民主的平和的新日本建設には青年が中心にならないといふ自覚に基づくもの、団員相互の親和を図り、青年自らの修養、向上を企画するものが大多数である終戦後僅かな日時の間に結成せられたものが多いため、入団を強制せられたり事業や経費の上において無理があるかに見える団体が

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ないであらうかについて批判すべき点があるように思われる。団の結成や活動はあくまで自主的でなければならないし、また府縣廳は青年団を結成するように努めるべきではなく縣下の青年団の要望に応じて助言をちえるべきである。いかなる場合にもある特定の者の政治的または経済的利益などのために利用されてはならないし、それは団員全部によって選挙された代表者によって経営されるべきで少數の幹部の団体であるような運営となってはならない。

二、このごろ地域青年団が行きずまりつゝあるとの声をよく耳にする。その理由の一は幹部となるものが時間を浪費し、有職の人が職場と幹部の仕事を両立させることが困難なためである。その二は団員に熱がなくて集会をやっても集りが悪く事業をやっても、文障が多いと云ふのである。その三は経費に悩んでいることである。然しこれは団体の目的や活動内容を明確にし、団員の全部が団体の活動に積極的に参加できるように運営して団員全部に意見を発表する机会をちへ興味ある事業を行って出来るだけ多くの人々が役割を勤めるようにすることによってこれを解決することができると思ふ。団員全部が団体のことについて責任を

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もつようにし、団の関係まるあらゆる問題について
発言権をもつようにすること、役員は全体の
奉仕者として活動をし、団員に対し責任を
持つように心懸くべきである
三団員数は一〇〇名以上三〇〇名未満のものが最
も多い。青少年団体は成るべく興味を同じく
するものが、地域上餘り遠くなく、年齢、学歴
等の差が少い人々の間に少人数のグループが作
られることが望ましい。青少年団体の活動を
活潑にするには、なるべく少人数で結成するように
指導し幹部の人々を訓練することが望ましい。
団員の年齢をどうしたらよいかは各地の会議
でよく問題となるが、年齢の差が餘りに甚々し
い人人が一つになって仕事をして行くことは思想上
体力上その外困難な事情があると思う。年齢
の差が少いように、グループを作ることが望ましい。団員
の年齢は団員自身の意志により決定し、団則に規
定すべき性質のものである。年りに年をとった人は
団員を許し、団員が多数の要望があれば顧
問、相談役などの立場で指導し援助する
上うなことが望ましい。殊に年齢のいった人が
役員となり、自己の政治上の目的を達成する

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便宜に供しようとするようなことは極力排すべき
である。
四 幹部訓練の徹底が痛感されるが、幹部の選
任はあくまでも民主的にし（社會教育連合會
發行「青年訓練はどうあるべきか」を参照のこと
また單位団においては選ばれた幹部の為に
育成の施設を講じ、幹部が常に自らの修
養にはげむことができるようにするばかりではなく、
計畫的に団体運營の技術をも研究せしめる
用意がなければならぬまして幹部は全青年
の為の奉仕者として正しく自己の任務を行う
ようにせねばならぬ。
選挙のやり方、會議の運び方など未だ訓
練の不十分な為、非常に拙劣である。議長
の發言中に団員が發言したり、他人の發言
を尊重して傾聽するといふような態度がなか
つたりする例が非常に多いこれは民主的でな
い。今後この方面の訓練が特に必要であると
思ふ
五 各地においても、その土地職業等の事情を

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上好く考慮して自主的に有意義なプログラム
がつくられることが望ましい。それは幸に青少
年の心身の発達に基いて編成されることが必
要である。年齢や心理や趣味を重視した
大きな組織で画一的プログラムを実施する
ことは一部の者と喜ばしくその要求には
そうが、その他の者の趣向や欲求を犠牲
にするか、またはこれを無視する結果となる
これはその集団に参加する全体の者の幸
福を伸張するものではないかもいさおい
形式的なものにより一部の者は脱落して
しまうの外はない。社会生活におけるデモクラ
シーな態度や性格は自発的な団体
やグループ生活の中で始めて養われる
六、現在市町村等に行われつゝある青
年運動は各団体相互にいまだ分派
的傾向が強いように思われるが、これは
むしろ青年運動にとつてよい結果をも

教育十二、

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たらすものであると思われる。各団体は市町村毎に自発的に集まって相互の問題を研究協議する為に青年団体協議会等の如きものを設けてこの調整を計ることが望ましい。

今迄の所成人教育の目的と方法を少し大由上げました。或程度目標は同じです。そして決められた学校教育を終えた後の永続的教育が必要をしらべるとその目標も分ります。色々な型の成人教育には夫々の目的があります。自身及び其地方の向上発展の為に一層豊富な計画に適したものでなければなりません。

一般的な目標は次の通りです。

一、技術職業教養の向上

二、人の充実

三、社会生活及人生活の二方面で色んな問題を解決する為に動的な方法の発展

（終り）

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Lesson Outlines in

ECONOMICS

(4 lessons)

LESSON I - Labor Education

A. Major Presentation (20 minutes)

1. Lecture: "Democracy and the Labor Unions", Chapter 10 of "Primer for Democracy".

a. Purpose: To "sell" the Japanese public on the labor union movement.

B. Illustrations (20 minutes. Choose one or more of the following:

1. Reproductions in color as Kamishibai or posters of any of the 52 photographs of charts distributed to Teams as inclosure 1 to letter, Hqs Eighth Army, dated 19 Nov 1948, subject: "Transmittal of Labor Background Materials." A listing of labor posters according to subject matter is attached following Lecture I, Economics. Reproduction to be accomplished by each prefecture as needed.

2. Film- CIE -75 - Why Labor Unions?

3. Film strips.

a. Proper Union Movement is recommended. But any other strip especially those listed in inclosure No.1, to letter, Hqs Eighth Army, dated 1 Jun 48, subject: "Transmittal of Labor Background Materials," may be used, depending on the local situation.

C. Questions for Discussion Period (20 minutes)

1. Questions on films used (See attached film analysis sheet on Film- CIE-75).

2. Questions on the lecture:

a. In what ways do labor unions in this area serve the interests of workers? business? the public at large?

b. In what ways do labor unions aid workers in development of personal cultural interests? Can you suggest improvements of present methods and instigation of new activities for off-duty hours?

c. List and consider rights and responsibilities of both management and labor. In what places are they identical? Where different? Do any conflict with well-being of either group or general public? If so, how can we bring them together for the promotion of industrial peace?

d. Can you ever consider strife between union and management as desirable?

Would such disagreements be better settled for all parties concerned by (a) mediation, (b) arbitration? What would ideal relationships be?

e. Are activities of your labor unions the expression of all the members or of a few? If all parti-

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cipate actively, the union should be strong and beneficial to each member. How can it increase in strength and usefulness for each member?

f. What does calling a labor union "a school of democracy" mean to you? How could it work for greatest contribution of all members? How can all members contribute ideas and leadership?

g. Is a labor union where officers act on their own decisions for the union democratic? Should such officer-bosses ever be permitted to act without a vote by members? Are the unions' constitutions clear on this point?

LESSON II - Labor Legislation

A. Major Presentation (20 minutes)

1. Lecture: "Existing Labor Laws and the Prefectural Officials who Enforce Them." (See attached Lecture II, Economics)

a. Purpose: To acquaint the Japanese with democratic labor legislation, and the prefectural officials they can look to for the enforcement of these laws.

B. Illustrations (20 minutes)

1. Reproductions in color as Kamishibai or posters of any of the 52 photographs of charts distributed to Teams as inclosure 1, to ltr, Hq Eighth Army, dated 19 Nov 48, subject: "Transmittal of Labor Backgroud Material." Reproduction to be done locally.

2. Film strips.

a. Those appropriate, listed in inclosure No.1 to ltr, Hq Eighth Army, dated 1 Jun 48, subject: "Transmittal of Labor Background Material."

C. Questions for Discussion Period (20 minutes)

1. Questions based on the films used. For example:

a. What has accounted for the increase of union members since the occupation?
In what way does a good labor contract prevent strikes?

2. Questions on the lecture should be based upon the applicability of the legislation to the area. In areas where there is considerable child labor, the economic and social implication should be thoroughly exploited.

LESSON III - The Food Problem

A. Major Presentation (20 minutes)

1. Lecture: "Collection, Acquisition and Distribution of Food in Japan." (See attached Lecture III, Economics).

a. Purpose: To educate the Japanese on the importance of achieving a position of self-efficiency in essential foods to be accomplished by means of rigid collection and distribution of indigenous foodstuffs, and by development of foreign trade adequate to enable purchase of needed foods.

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B. Illustrations (20 minutes) Choose one of the following:

1. Film- CIE-21 - World Food Problems
2. Film- CIE-23- Cooperative Association

C. Questions for Discussion Period (20 minutes)

1. Questions based on the film. (See attached film analysis CIE 21, 23).
2. Questions based on lecture.

a. Who is the ultimate loser if a farmer receives an inadequate quota, or fails to meet his assigned quota?

b. What are the alternatives if the present food collection methods are not successful in producing Japanese food for Japanese people?

c. In what manner does agriculture serve as the basis for economic recovery of Japan?

d. Compare the relative position of the farmer with that of other trades or professions in Japanese society.

e. How can the present controls be made to work more effectively?

f. What is the importance of foreign trade as a possible solution to Japan's food problem?

LESSON IV - Enforcement of Economic Laws

A. Major Presentation (20 minutes)

1. Lecture: "Equitable Distribution of Available Foodstuffs and Supplies in a Manner Consistent with Principles of Democracy." (See attached Lecture IV, Economics).

a. Purpose: To acquaint the Japanese with the general situation, to point out democratic economic post-war reforms, and to prove that the cooperation of the public is necessary to the rehabilitation of Japan's economy and the preservation of these reforms.

B. Illustration: (20 minutes)

1. Film - CIE 63 - Our Eating Life

C. Questions for Discussion Period (20 minutes)

1. Questions on major presentation based on the film. (See attached film analysis CIE #63).

2. Questions on lecture:

a. What effect does a purchase on the black market have on the living standard of law abiding citizens?

b. What is the most rapid and effective means of eliminating the black market?

c. How do the numerous post-war economic reforms further democracy?

d. What law enforcing agencies are responsible for enforcement of the various economic laws?

e. How can individual Jap[illegible]

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e. How can individual Japanese, or neighborhood groups assist in this program?

f. How can Japan best overcome her problem of too little food and develop surpluses that will automatically eliminate the black market?

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聖済（四時間）

第一時限　労働教育

A. 重点の提示（廿分）

講義「民主々義と労働組合」
目的　日本公衆に労働組合運動をご吹すること

B. 参考資料の説明（廿分）

次の内で一つ以上をえらぶこと。

(1) 第八軍司令部発一九四八年十一月十九日附府県チーム宛文書「労働に関する基礎資料の送附」に同封された五二枚の写真の中から紙芝居又はポスターとして用ひること。労働に関するポスターは見出しをつけて聖済第一項に添えてある。右紙芝居　ポスターの複製は各チームですること。

(2) 映画（CIE七五「労働組合のなりたち」）

(3) 幻燈（ゲントウ）正しい労働組合運動といふ幻燈が適当である。然し地方の事情に応じ取捨選択する。（第八軍提供資料）

C. 討議

とりあげる問題

(1) 映画の内容に関する問題（映画CIE七五解説参照）

(2) 講義内容に関する問題

a. この地区の労働組合はどんな風に労働者の利益に役立ってゐますか。商売には？一般大衆には？

b. 労働組合は一人一人の労働者の教養の向上にどんな風に役立ってゐますか。

c. 聖営と労働との両者の権利と責任を列挙して考へて下さい。どんな点で両者が似てゐますか。どこが違ってゐますか。

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C 討議にとりあげる問題（廿分）

(1) 映画の内容に関する問題 たとへば、

占領以後 労働組合員の数が増えたのは どういふわけか。すぐれた労働協約があれば ストライクをしないですむのはどういふわけか。

(2) 講義内容に関する問題

はその地方に法規が適用される程度に応じてつくる。少年の助かはげしい地方ではその圣済的社会的意味を十分にあげて問題とすべきである。

第三時限 食糧問題

A. 重点の提示

講義「日本における食糧の集荷、取得、分配」（圣済第三講参照）

目的 主要食品の充足を目標として國産食糧の嚴重な集荷配給と必要な食糧の輸入を可能にするための対外貿易の促進に目を向けさせること。

B. 参考資料の説明（廿分）次の中からえらぶこと。

(1) 映画 CIE廿一「世界の食糧問題」

(2) 〃 〃 二三「協同組合」

C. 討議にとりあげる問題（廿分）

(1) 映画に関する問題（CIE廿一、廿三解説参照）

(2) 講義内容に関する問題、

イ. 農夫が不当な供出割当をうけたり、又は割当てられた丈け供出できなかった時は結局誰が損をするのですか。

ロ. 現在の食糧集荷の方法が日本人のための

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日本の食糧生産を成功に導かないとしたら
他にどんな方法があるでせうか。
ハ、どのやうにして農業を日本圣済復興のキソ
とすることが出来るでせうか。
ニ、農夫と他の職業や商業をする人との社会的
地位を比較しませう。
ホ、現在の税制をもつと効果的にするにはどうすれば
よいでせうか。
ヘ、日本の食糧問題解決の一法として対外貿易は
どのやうに重要ですか。

第四時限　圣済法規の施行

A. 重点の提示（廿分）
講義「民主々義的理念に徹した方法による食糧
及物資の分配」（圣済第四講参照）
目的　一般圣済ナ情を知らしめ戦后の民主的
圣済改革を示し、日本の圣済復興とこれらの
改革を遂行するには一般の協力が必要なことを示す。

B. 参考資料説明（廿分）
映画CIE六三「我々の食生活」

C. 討議にとりあげる問題（廿分）
(1) 映画に関する問題（CIE六三映画解説参照）
(2) 講議内容に関する問題
イ. 闇で物を買ふことは闇をしない市民の生活水準に
何か影響しますか。
ロ. 闇をなくする一番手近な効果的な方法は何ですか。
ハ. 戦后のいろ〳〵な圣済改革はどのやうに民主々義
の促進に役立ちますか。
ニ. 種々の圣済法規を実施する責任のあるものは何でせうか。
ホ. 日本人が一人一人また近隣相よつてこの計画を
どういふ風に進めて行つたらよいでせうか。
ヘ. かうしたら日本が食糧不足を解決し生産の余剰
を供給することによつて自給に向ふことが出来ますか。

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FILM ANALYSIS

on

WHY LABOR UNIONS (CIE #75)

労働組合のなりたち

Showing Time: 12 minutes

Synopsis:

This picture shows how a labor union functions in England. Members of a labor union elect a man to represent them. They discuss their grievances, then send their representative to discuss them with the management. For instance, when there is a question about salary, the representative will present the demands to the manager as a basis for bargaining. If the problem is a big one, it will be taken to the central Federation of Labor Unions, and discussed by representatives from various professions: firemen, railroad employees, tailors, printers, farmers, bricklayers, etc.

For a small sum paid monthly, a member of a labor union is assured that his wages are fair, and that assistance will be provided him in case of illness or accidents.

There are also meetings between the management and the workers to discuss increase of production and other matters.

Working people are strong when they cooperate. Democratic labor unions are a power in today's world. More and more people realize the necessity of labor unions for attaining better living conditions and a happier world.

THEMES: Good labor unions are democratic.
Good labor unions are for the benefit of the working man.
All problems of the worker are discussed and solved democratically.
Labor unions are necessary to create a better world.

Questions for Discussion:

1. What is the purpose of forming a labor union?
2. How can a working man benefit by becoming a member of a labor union?
3. How can members of labor unions be assured that they will have assistance when they become ill?
4. How can labor unions become strong?
5. Do the wo kers in this audience ever have any problems that they would like to take to the management? What do you do?
6. If you are a member of a labor union, do you think your union is democratic? If so, why? and if not, why?
7. How are labor unions in Japan formed? Do they function democratically? How can they be improved so as to serve the membership better?
8. What is the purpose of forming a federation?
9. Does your labor union carry on any cultural activities?
10. Does it have various committees to benefit the workers in other ways?

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映画の解説

CIE七五 労働組合のなりたち(至済)
Why Labor Unions?

時間 十二分

あらまし――この映画は英國の労働組合のおはなしです。労働組合の組合員は自分達を、代表する人を選挙します。自分達の為んな不平を話し合ひそれから自分達の代表を送ってやとひ主と相談させます。たとへば俸給について問題があれば代表者は支配人にその要求をさし出して団体交渉をはじめます。問題が大きい場合には中央労働組合連合会にもって行って鉄道従業員、農民、裁縫師、印刷屋、左官などの職場代表が話し合ひます。

組合員は自分が正しい月給をもらってゐること、毎月少しの金を出して置けば、病気やけがをした時には前借出來ることを知ります。

又やとひ主と労働者が集って工場の生産を增すことや、その他の問題を話し合ひます。

働く人たちは力をあはせると強いのです。民主的な労働組合は今日の世界では大きな力です。よりよい生活と幸福な世界を実現するためには労働組合が必要だと認める人が段々多くなりました。

要点――

よい労働組合は民主的です。

よい労働組合は働く人のためになります。

労働者の問題は民主的に話し合へばすべて解決されます。

労働組合はよりよい世界を作るのに必要です。

討議の問題

(1) 何のため労働組合をつくるのですか。

(2) 労働者が労働組合員になればどんな利益がありますか。

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(3) なぜ組合員は病気になっても安心して療養出来るのですか。

(4) どうすれば強い労働組合になれますか。

(5) やとひ主と話しあひたい問題がありますか。どうしますか。

(6) あなたの組合は民主的だと思ひますか。もしそうだとしたらなぜですか。またそうでないとしたらなぜでせうか。

(7) 日本では労働組合はどうして作られますか。民主的に活動してゐますか。どういふ風に改良すれば組合員のために成りますか。

(8) 聯合会は何のために作るのですか。

(9) あなたの労働組合は何か文化的な活動をしてゐますか。

(10) その他労働者のために成る色々の委員会を作つてゐますか。

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FILM ANALYSIS

on

WORLD FOOD PROBLEMS (CIE #21)
世界の食糧問題

Showing Time: 15 minutes

Synopsis:

In America, the year of 1946 was one of plenty, with barns and storehouses bursting with abundant crops, but for other war-devastated countries in Europe and Asia, this post-war year was one of acute starvation and suffering. American Occupation Forces in those countries gave food to millions of people who were dying from hunger.

In New York, a scientific study of hunger was started, for if was well-known than hungry people are a menace to future world peace.

The Agricultural Department in America held conferences on how to get food to starving countries. CARE packages and LARA supplies from private agencies also began to bring relief to these countries. Approximately 75% of the relief supplies were sent from America. American people are conserving their food to help other nations, and producing machines to help them increase their production and get back on their feet.

THEMES: Many countries are suffering from want.
American Occupation Forces are feeding millions of people in Japan and other occupied countries.
UNRRA and its successors, gathers food and distributes it to starving countries.
American people are conserving food to send it to countries in need.

Topics of Discussion:

1. Why are so many countries in want today?
2. How does Japan's situation compare to that of other countries?
3. How does Japan feed herself? Can she get along on what she raises herself?
4. How is Japan importing her food? How can Japan pay for her imports?
5. What did you think when you saw the American people giving their food to relief organizations?
6. Are we using the best methods in farming and fishing in order to achieve maximum production?
7. Why do we have to increase production?
8. What private international relief agencies are aiding Japan?
9. Did this picture give you any idea of the reasons for "world government"?
10. What can each of us do to play our part in food production? How can we best show your appreciation for United Nations aid?

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映画の解説

CIE二七 世界の食糧問題

時間 十五分

あらまし―一九四六年のアメリカは到る處かり入れゆたかなみのりの年でありました 而し戰禍にいためられたヨーロッパやアジヤの国々ではこの大戰直后の一年間人々はいたましい飢餓と苦しみにあえいだのでした それらの国々へいつたアメリカの占領軍が餓死に頻していた何百万の人々に食物を与へました

人民が飢えていたのでは将来の世界に平和をもたらすことわできません

そこでニューヨークでわ食物にうえることがどんなに人の心をすさませるかを科学的に研究することになりました

アメリカ農林省では飢えている国々に食物を与へるにはどうすればよいかを協議しました 民間の有志がケア物資やララ物資を送りはじめました。

このやうな救援物資の七割五分わアメリカから出ています

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アメリカの人は他の国を援けるために自分達の食べものを節約したり又各国が食糧の生産を復活するように農具やいろ〳〵のキカイをつくつて送つています

要点—

多くの国々が物資の欠乏に苦しんでいます

アメリカの占領軍は日本をはじめ多くの国々をうえから救つてゐます

アンラ（国際救済復興協會）やアンラに代る団体が食物を集めてこまつてゐる国々に分けます

アメリカの人々は他国へ送るために食物を節約しています

討議のための問題—

1. なぜ現在多くの国で物資が足りないのですか
2. 他の国の状態と比べて日本はどうでせう
3. 日本の食糧は自給自足ですか　輸入せずにゆけますか
4. 輸入食糧はどういふふうに入れていますか
5. 輸入食糧の代価はどういう様に支拂うのですか
6. アメリカ人が救済キカンに食糧を寄付する場面を見てどう思ひますか

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7. 今のやうなやりかたで農産や水産が最大限度に能率があがつてゐると思ひますか

8. なぜ生産を増さねばならないのですか

9. 日本をたすけている民間の救済機関は何々ですか

10. この映画を見て世界政府をつくらねばならないというようか考へが起りましたか

11. 食糧生産に対して我々ひとり〳〵はどういふことを心懸けたらよろしいか

12. 国際聯合からうけた恩恵に應へるにはどうすることがいちばん當を得ていますか

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FILM ANALYSIS

on

COOPERATIVE ASSOCIATIONS (Economics)
協同組合

Showing Time: 20 minutes

Synopsis:

This picture shows how a cooperative association was formed in a poor farming village in Canada by a small group of farmers. After a cooperative meeting the group went out and told other farmers about how to form a cooperative association, how it operates, and how the members profit by it. Little by little the conservative farmers were convinced of the soundness of the new idea. The small cooperative office began to see many visitors. In a year most of the villagers were members and were happily raising livestock that they would not have been able to purchase without loans from the association.

Cooperative Associations are nation-wide and they greatly benefit the farmer and fisherman.

THEMES:

Poor farmers standing alone have little buying power.

When many people cooperate much can be accomplished.

Cooperatives were formed by the farmers and they profit by it.

Questions for Discussion:

1. How can you benefit by a cooperative association?
2. How can farmers start a cooperative?
3. (If you have a coop) Why did you join the cooperative association?

   a. What does the cooperative association do for you?
   b. What are the problems you have in operating your coop?

4. (If they do not have one) Is there need for a cooperative association here?

   a. What would the first steps be in organizing a coop?
   b. How can we achieve better living through our coop?

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映画の解説

CIE廿三 協同組合（至済）

Cooperative Associations

時間 廿分

あらまし―この映画はカナダのある貧しい農村で小人数の農夫達が協同組合を作る所です。この村の少数のお百姓が、協同組合の会合に出席して帰って来てから他のお百姓達に組合の作り方やはたらき又組合員になればどんな利益があるかなど話してゐます。保守的なお百姓も、この新しい協同組合がどんなに健全でよいものであるかといふことが段々分つて来ました。

この村の小い協同組合の事務所にも訪ねてくる人が段々増えて来ました。一年後には村民ほとんどが組合員となり、そのお蔭で今まで仲々買へなかつた家畜を買ふことが出来るやうになり、みんな楽しんで家畜を養ひました。

協同組合は國中どこにでもあつて農村の人にも漁村の人にも非常に利益になります。

要点―

貧乏なお百姓一人では購買力はありません。

多くの人が協力することが出来ます。

組合は農民がつくり、農民のためのものです。

討議の問題

(1) 協同組合員になるとどんな利益がありますか。

(2) 農民はどんなにして協同組合を作ることが出来ますか。

(3) (既に組合がある場合) なぜあなた達は組合員になりましたか。

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(4) (まだ組合がない場合)この町村には協同組合が要ると思ひますか。

(イ) 協同組合を作るには本にどんなことをしなければならないでせうか。

(ロ) 協同組合によって私たちの生活をよりよいものにする工夫がありますか。

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FILM ANALYSIS

on

OUR EATING LIFE (CIE #63) (Economics)

我々の食生活

Showing Time: 25 Minutes

Synopsis:

World war II brought about poverty and starvation all over the world. Homes were destroyed and transportation facilities ruined. When peace came at last, thousands of evacuees formed an endless line to return to their homes only to find more difficulty in finding shelter, clothing and food.

The situation in Japan was the same as in other countries. Production came to a standstill because of the disruption or transportation of raw and finished products.

Something had to be done immediately to save the world populations. Whatever food there was had to be distributed equally. Thus many countries adopted rationing systems. The United Nations Committee on Food started a world-wide project of gathering food from countries producing more than their needs and distributing them to those suffering from food shortage. Japan is one of the many countries that has been receiving food through UN aid.

However, taking advantage of the food shortage, many blackmarketeers started their illegal business for selfish gain. The many buyers bidding against each other for the small amount of food pushed the price of this food out of sight. This brought on inflation. We have watched it happen in Japan. Some of us have cooperated with the blackmarketeers. If we do so, how can we ask for food and aid from those countries that are helping us get back on our own feet?

The only way we can stop blackmarketing and the resulting inflation is to see to it that all commodities go through legal channels, and are evenly rationed to the people at the official prices.

Today Japan must import a great deal of her food. This imported food must be paid for by exporting goods in demand by other countries.

The farmers and fishermen who secretly deal with blackmarketeers are the real enemies of the suffering public. But they are not the only ones to be blamed. Those who buy from them are encouraging the blackmarket and inflation. When buying food from regular ration points or through authorized dealers, housewives must be sure to check the quantity and quality of whatever is rationed to them. For example, scales should be carefully watched when the food is weighed, or the rationed item should be tested to see that the dealer has not cheated the customer. When housewives discover such a

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dealer, they must immediately report him to the police or the Economic Stabilization Board. In this manner dishonest dealers can be punished.

In addition, citizens can start campaigns or movements for the lowering of prices and boycott the blackmarketing dealers. Farmers too, must produce as much as they can from their limited farm land. To achieve this, agricultural methods and equipment must be improved, fertilizer must be made available, waste land be cultivated and cheap implements made available to them. Farmers must be encouraged to make 100% delivery of their rice by alloting to them special rations of essential commodities such as shoes, clothing, tobacco, etc. This is being done in Japan.

Blackmarket is retarding Japan's economic recovery. Everyone must cooperate to stamp it out. Only when such cooperation is accomplished and all products made to flow smoothly through legal channels can inflation be checked and more aid from abroad be requested.

THEMES: The whole world is suffering from a food shortage
Blackmarket breaks up the ration system and retards Japan's recovery.
Everyone must cooperate to stamp out the blackmarket.
Increase of production is necessary for prosperity of future.

Questions for Discussion:

1. Why is the world suffering a food shortage today?
2. Why is blackmarketing harmful to Japan's recovery?
3. How can we cooperate to eliminate blackmarketing in our community?
4. How can we secure the import of raw materials to rebuild industry?
5. How do we get our rationed commodities?
6. How can we improve methods and implements to increase production?
7. What advantages do agriculture cooperatives provide the farmer?
8. What advantages do consumers' coops provide the people?

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映画の解説

CIE 六三「食生活」(圣済)
時間 廿五分 Our Eating Life

あらまし――第二次世界大戦の結果、世界中が貧乏と飢えに苦しむ称になった。家庭は打ち壊され、交通も破壊された。平和になったが、避難してゐた人々が續々歸って来て衣食住は益々困る称になるばかりだった。日本の事情も他の国々と同じだった。資材の輸送が駄目になって生産も止った。

世界の生産を救ふ為には直ちに何かせねばならなかった。出来る丈、食糧を公平に配給せねばならなかった。斯ういふ訳で多くの国々が配給制度を採用した。国際連合食糧委員会は全世界から餘裕のある食糧を不足して苦しんでゐる国々へ廻す計画を始めた。日本も国際連合から食糧を貰って居る沢山の国の一つです。然し食糧不足を利用して闇屋が大勢自分のもうけの為に悪いことを始めた。僅かの食糧を買ひ求める沢山の人々が食糧の値段をせり上げて仕舞った。こうして「インフレ」になった。日本でもさうです。私達の誰かが闇屋と協力した訳です。若しもそんなことがあったら、一人だち出来る称にと私達を助けて呉れてゐる国々から食糧や助力を求める事が出来ませうか。

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闇取引を止め「インフレ」を抑える唯一つの方法は
すべての商品が法律で定められた様に取引
されて㊁値段で公平に人々に配給されること
です。

今日日本は沢山食糧も外国から入れねば
ならない。この外国から入れる食糧は他の国々
で欲しがる品を外国へ出して支払はねばならない。
闇屋とこつそり取引する農民や漢師は苦しい
生活をして居る市民の眞の敵です。併しそう
いふ人達丈が悪い訳ではない。そんな人達から買ふ
人達も闇や「インフレ」を助けてゐる。正しい配給所
や公認された店から食糧を買ふ時、主婦は
配給された品の量と質をしらべなければならない。
例へば、目方をはかる時には注意して欲しい。
配給品の細かい点迄業者にごまかされない様に
注意して欲しい。悪い業者を見つけたら、直ぐに
警察か経済安定本部に知らせねばならぬ。
斯うすれば不正な業者が罰せられる。
更に市民は物價を下る運動をしたり、闇屋と
取引をしない様にも出来る。農民は限られた
田地田畑からも出来る丈沢山作物を作って
欲しい。この為には、農業の仕方や設備の改良、
肥料の利用、荒地の耕作、安い値段の道具の
利用等が必要だ。農民には必要とされる
衣類、タバコ、地下足袋等の特別配給をして
米の完全供出を奨勵せねばならない。

ハ民主治 (二)

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この事は日本で行はれてゐる。
闇取引が日本の至済復興をおくらせてゐる。
闇をつぶす為に皆が協力せねばならぬ。斯う云ふ
協力が出来てすべての品物が円滑に法律で決め
られた称になって初めて「インフレ」も止み外国に
一層の助けを求められる。

要点

一、世界中の国々が食糧不足で苦しんでゐる。
一、闇取引が配給制度を壊し、日本の復興を
後らしてゐる。
一、皆で闇取引をやつゝける為に力を合せよう。
一、品物が沢山作られることがこれから栄へる称に
するのに必要です。

討議のための問題

一、どう云ふ訳で世界中が今日食物が足らないで
苦しんでゐるのでせうか、
二、どうして闇取引が日本の復興に害がある
のでせうか。
三、私達の住んでゐる所から闇取引をなくするには
どうしたらいゝでせうか、
四、どうすれば産業の復興の為に原料を
外国から得られるでせうか。
五、どうすれば私達の配給品が確かに手に入る
でせうか。

食生活（三）

六、物をもっと沢山作り道具を増すことが出来るでせうか。

七、農業協同組合はどんな利益を農民にもたらすでせうか。

八、消費組合は一般の人々にどんな利益をもたらすでせうか。

食生活(四)

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ILLUSTRATIONS FOR LESSON I
ECONOMICS

LABOR POSTERS

A breakdown of the posters transmitted as inclosure 1 to Letter, Headquarters Eighth Army, subject: "Transmittal of Labor Background Materials", dated 19 November 1948.

Labor Conditions
Past & Present

Photograph Nos. FEC-48-7352 (See back of each photograph)
7353
7354
7358
7360
FEC-48-7361
7362
7367
7369
7375

Set-Up of Labor Union

Labor Disputes and their Solution

FEC-48-7363
7366
7398
7400
FEC-48-7401
7402
7403

Labor market and the works of the Public Employment Security Office
Statistics on Unemployment

FEC-48-7357
7359
7374
7376
7377
7378
FEC-48-7379
7380
7381
7395
7396

Labor Administration

Labor Relations Adjustment Agency

FEC-48-7393
7394
7397

Labor Safety and
Compensation Insurance

FEC-48-7372 dtd. 7 Sept '48
7388
7389
FEC-48-7390
7391
7392

Labor Sanitation

FEC-48-7382
7383
7384
FEC-48-7385
7386
7387

Education Cultural Movement
Propaganda of Labor Union

FEC-48-7364
7365
FEC-48-7368
7399

Protection of Minor
and Women Workers

FEC-48-7355
7356
7370
FEC-48-7371
7373

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LECTURE I-I
ECONOMICS

LABOR LEGISLATION IN JAPAN - 20 Minutes

PURPOSE: To acquaint the Japanese with the democratic labor legislation and, the prefectural officials and offices established to enforce these laws.

I. The Trade Union Law (10 minutes)

A. Purpose of the law.

The purpose of the trade union law is to raise the status of workers and thereby contribute to economic development through the guarantee of the right of organization and the encouragement of collective bargaining.

B. Steps to take in order to form a union.

a. General meeting.

b. Elect officials.

c. Draw up a Statute (constitution) to include the elements required by law.

d. Have it approved by administrative authorities.

C. Protection of the workman under the law.

a. Employer cannot discriminate against a workman because he is a union member.

b. The employer cannot sue the union or its officials for damages resulting from a dispute or other proper act.

D. The law provides for trade agreements (labor contracts).

a. By united effort, workmen can enter into labor contracts with their employers by which their wages and working conditions are improved, labor strife is reduced, and stable labor relations achieved.

E. The law established the Labor Relations Committee. This committee is made up of members from management, labor, and the public at large which:

1. Compile statistics on labor disputes and investigate labor conditions.

2. Mediate disagreements and prevent disputes over interpretation of labor contracts.

3. In some cases, arbitrate or conciliate labor disputes.

II. Imperial Ordinance Number 108, dated 27 February 1946, implements the Trade Union Law (1 minute).

III. The Labor Relations Adjustment Law (5 minutes)

A. Purpose of the law.

The purpose of the Labor Relations Adjustment Law and the Trade Union Law is to promote fair adjustment of labor relations, and to prevent or promptly settle labor disputes, thereby contributing to the maintenance of industrial peace and economic development of Japan.

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B. Steps by which stable labor relations and industrial peace are secured under the Labor Relations Law.

1. Labor and management shall endeavor to promote fair labor relations by making complete and fair labor contracts.

2. The labor Relations Committee shall appoint and keep a panel of conciliators who will try to bring about a settlement or, it that is impossible, to ascertain facts and report to the Labor Relations Committee.

3. The terms "conciliation", "mediation" and "arbitration" should be defined in this lecture.

IV. The Labor Relations Adjustment Law was implemented by an Imperial Ordinance 13 October 1946. (1 minute)

V. The Labor Standards Law (10 minutes)

A. General provisions of the law are:

1. Working conditions must be adequate enough to insures the health and dignity of the laborer as an individual.

2. Working conditions should be decided upon by the worker and employer on an equal basis.

3. The employer shall not discriminate against women in matters of wages, working conditions, etc.

4. The employer shall not force workmen to work against their will by means of violence, intimidation, imprisonment, or any other unfair restraint on the mental or physical freedom of the workers.

B. Provisions of the law relating to wages, hours, holidays and vacations.

1. Wages must be paid in cash and in full directly to the worker at least once a month at a definite date. This rules out the labor-boss system.

2. In general, the employer shall not employ the worker more than 8 hours a day or 48 hours a week, though under special condition, there are exceptions.

3. The employer must provide at least one rest day per week to the worker.

4. Employers shall grant six days annual vacation with pay.

C. There are provisions in the law relating to Sanitation, Accident Prevention, and Dormitory Rules. One of the most significant provisions of the law relates to Child Labor. These provisions are:

1. Minors under full 15 years old shall not be employed as workers. However, if they are over 14 and have completed their compulsory education, they may work. In certain light industry, children full 12 years may work outside of school hours for a period not to exceed, when the work time is combined with school hours, 7 hours a day, and 44 hours a week.

2. The employer must keep a copy of the census register which will show the ages of all employees under 18 years old.

VI. The organization of prefectural offices and officials will vary from prefecture to prefecture. Obtain the organization and officers from the Chief of the Labor Administration Office of your prefecture and present the material in the form of a chart (10 minutes).

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第二講　經濟

日本に於ける労働法（二十分間）

目的　日本人に民主的労働法並に此等の法令を施行するために設置された府縣の職員並に役所に関する智識を與へる

一、労働組合法（十分間）

A 目的　労働組合法の目的は労働者の地位を向上せしめ其れにより團結權の保証及團体交渉の奨勵により経済發展に寄與すること

B 手段　a 總会

b 役員選挙

c 法令の要求する要素を包含せる定款（規約）の作成

d 上記定款につき行政官庁の認可を受けること

C 法の下にある労働者の保護

a 使用者は労働者を組合員である故を以て差別をつけてはならない

b 使用者は爭議又は他適法な行爲から發生する損害に對して組合又は役員を訴へる事は出来ない

D 労働契約を規定する法律

a 労働者は團結力により使用者と労働契約を結ぶことが出来る、これにより彼等の賃金並に労働條件は改善され、労働爭議は減少し労働関係の安定が達成される

（理一）

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E 本法は労働関係委員會を設置する。この委員會は經営者 労働者並に一般大衆から構成される。

a、労働爭議に関する統計を集め労働條件の調査を行ふ

b、労働契約の解釋に関する不和を調停して爭議を防止する

c ある場合には労働爭議の仲裁又は斡旋を行ふ

二、昭和廿一年二月廿七日付の勅令第一〇八号により労働組合法は履行さる（一ヶ間）

三、労働関係調整法（五ヶ間）

A 目的

労働関係調整法並に労働組合法の目的は労働関係の公正なる調整を促進し労働爭議の防止又は速かなる解決を行ひ其れにより日本の産業平和の維持並に經済發展に寄與するにある

B 労調法の下に労働関係の安定並産業平和を獲得する手段

a 經営協議会は完全且公正なる労働契約を締結することにより公正なる労働関係の促進に努める

b、労働関係委員会は斡旋賠審員を任命し名簿を保管し斡旋賠審員は解決をもたらし或は其れが不可能の場合は労働関係委員に對して事実の確認及び報告を行ふ

c、斡旋、調停仲裁の語の定義は本講演にてなすを要す

（經二）

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四労働関係調整法は昭和廿二年十月十三日勅令
により施行された（一ヶ条）

五労働基準法（十ヶ条）

A同法の一般的条文次の通り

a. 作業條件は個人としての労働者の健康並に体面を充分保証するものでなければならぬ

b. 作業條件は労働者並に使用者對等の基礎に於て決定されねばならぬ

c. 使用者は賃金作業條件等に於て女子に差別をつけてはならぬ

d 使用者は労働者の精神的或は身体的自由に関して暴力脅迫監禁又は其の他の不正な拘束手段によって労働者の意志に反して労働を強制してはならない

B 賃金労働時間休日及休暇に関する法律の條文

a. 賃金は少くとも月一回定められた日に直接労働者に對し現金にて全額を支拂はねばならぬ、之により労働ボス制度を排除し得る。

b 一般に使用者は一日八時間即ち一週四十八時間以上労働者を働かせてはならない、但し特別の條件の下に於ては例外あり

c 使用者は労働者に對し少くとも週に一日休息を與へねばならない

d 使用者は年に六日の有給休暇を與へねばならない

（徑三）

C 衛生災害豫防並に寄宿舎規則に関して法令に條文がある。同法の中最も重要な條文は年少者労働に関するものである。その條文次の通り

a. 満十五才に満たない児童は労働者として使用してはならない。但し満十四才以上の児童で義務教育を修了した者は働かせてもよい。ある軽易な産業に就いては満十二才の児童をその修学時間外に使用することが出来る。但しその期間は作業時間が修学時間と結合する場合一日七時間及一週四十四時間を越えてはならない。

b. 使用者は満十八才に満たないすべての労働者の年令を証明する戸籍証明書を備え付けねばならない

六、府県職員並に役所の組織は府県により異なる。おまたの県の労働監督署長から組織と職員の表を貰って図表にして資料を呈出されたい

（十分間）

（経 四一）

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ECONOMICS
LECTURE III

FOOD COLLECTION AND DISTRIBUTION

It is a fundamental belief of the American people that democracy can survive only in an atmosphere of freedom. There are many ways in which freedom is expressed. One of the more obvious, felt in every day life, is in freedom from want. The people of a nation cannot be certain that their political rights are secure unless they rest on a sound economic basis. No economic factor is of greater importance in guaranteeing this freedom than the production of essential foods sufficient to relieve the fear of want. The economy of Japan must be so arranged that it is able to feed itself to the greatest extent possible from the foods that are grown within the nation. Any shortage of food that continues to exist after efficient distribution has been made must be met by purchase on the world market. This in turn requires the development of industries and exchange of goods of Japanese manufacture for the needed foodstuffs.

There are many factors that lead to the necessity of collection and rationing of food in Japan. Many nations which were formerly self-sufficient and able to produce surplus foods are, as a result of the war, no longer in a position to feed themselves. Millions of people in war torn Europe as well as in the famine stricken countries of the Far East are dependent for existence on the small surpluses that exist in the more fortunate nations. Everywhere the demand for food is in excess of the supply. These food-deficit countries impose a vast burden on the surplus countries which the taxpayers of the more fortunate lands will not indefinitely tolerate. In addition to huge shipments of food to nations elsewhere in the world, the United States contributed 2 million tons of foodstuffs to the Japanese people in the year 1947, and the figure for the present year is about the same. The total cost to the American people of food contributed to the Japanese since the start of the occupation now approaches 300 billion yen.

Japan has not been self-sufficient with respect to food in modern times. The loss of Korea from which 12% and Formosa from which 8% of her rice was derived has further aggravated this problem. Access to this rice in the future can only be had by purchase. The birth rate in Japan has continued to rise since the end of the war, and the population of the nation, augmented by the return of nearly 6 million repatriates, is now approaching 81 million people. Temporary post-war reduction in the output of numerous chemical plants has resulted in the loss of chemical fertilizers seriously needed by the farmers. Not only have all the above factors seriously affected the food situation in Japan, but the problem has been further affected by the loss of world markets.

The task of alleviating conditions caused by the shortage of food is primarily one for the Japanese people. Of necessity, the Japanese government has turned to the solution most readily available, which consists of collection and distribution of staple foods. The basis for this system is thoroughly democratic, as it imposes a proportionate share of the burden on all classes of the population, and requires the people of Japan to make a maximum contribution to the solution of their own food problem. The collection quotas which are given to the farmers are not excessive and every effort is made to make them as equitable and fair as possible. The farmer is, first of all, not only insured of sufficient food for his own livelihood, but he is also encouraged, through liberal payments, to supply food for his country. The success of this program rests upon mutual cooperation between the individual producer and consumer. The alternatives are not pleasant to contemplate in the event this system does not work, and food is not turned in by the farmer of his own free will. A government is stable only to the extent that it is able to serve its people. The existence of an adequate supply of food will not only insure the future of democracy in Japan, but will also serve to prevent the evils of inflation, food riots, and starvation.

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It should be emphasized that the food collection system which is now in effect, retains all the elements of individual enterprise. The official prices paid for food are closely tied to the price of other goods, and the farmers are given rewards in incentive goods which are unavailable to the rest of the people. The establishment of standard wages for the workers of Japan implies that they will be able to purchase essential goods at official prices. Control of wages alone without similar control of the sale price of essential goods is not satisfactory. If workers are to receive wages which are arbitrarily set, they must be able to purchase needed goods at official prices.

Distribution of collected food in an equitable manner is of utmost importance. The amount and variety of the ration which is available for distribution is dependent upon the ability of the Japanese farmer to produce. This total must be distributed as fairly as possible, to insure that no segment of the population suffers. The obligation for collection and distribution of food rests on the individual citizen. It is most essential that he personally obey the law, and insist that his neighbor do likewise. The selfish individual not only gains unfair advantage over the citizen who does cooperate, but he makes it practically impossible for economic controls to operate. The importance of legal channels for distribution of all foods cannot be over emphasized.

It will be necessary for the Japanese people to use all methods possible to develop the resources of Japan in such a manner that the maximum amount of food is derived. Reclamation and development of new lands has already been undertaken by the national government. Since the war, over 500,000 cho of land has been recovered in this fashion. The neighboring seas are gradually being reopened and the Japanese people permitted increased fishing privileges in these waters. A partial solution to the food problem that can be of major importance is the increased use of advanced and scientific methods in both fishing and agriculture. It is possible by this means to greatly increase the amount of food which can be derived from these sources. The production of commercial fertilizer in Japan has been constantly mounting since the end of the war, and future gains in this field will further stimulate agriculture. Finally, there are methods by which food, which is currently being produced, can be more efficiently preserved for future use. Steps that can be taken along this line are the construction of icehouses, warehouses, and similar storage points where food can be preserved and utilized as needed.

The food problem in Japan is one which is essentially of major concern to the Japanese, and must be met from Japanese resources. The future standard of living in Japan is dependent not only on the resources of the nation, and the ability of the Japanese people to produce, but also on their willingness to share available supplies/food with their countrymen.
of

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Lecture III
Food Collection and Distribution

第三講　食糧の供出と配給

民主主義は自由のないところには育だたないと云ふことはアメリカ人の根本的な信念であります。

この自由は種々な形で現はされます。日常の生活にはつきりと感じられる形の一つは欠乏からの自由です。國民は健全な経済的なぢばんが出来なければ政治的の權利が保証されると考へることは出来ない。

この自由を保証するには何よりも先づ食生活の恐怖がなくなるようにすることです。

日本の経済は國内の食糧で出来る限りまかなへる様に整備されねばなりません。

能率的な配給をした後で尚足る食糧の不足は世界市場がより買ふことで補はねばなりません。その代り必要な食糧を買ふ為に工業と日本製品の貿易を発達させる必要があります。

日本で食糧の供出や配給をせねばならない多くの原因があります。前には自給が出来て余る程食糧を生産出来た多くの國が戰爭の結果自給が出来なくなりました。

飢餓になやむ極東の人達と同じく欧州でも開戦何百万の戰災國民が幸に戰禍を免れた國々の僅かばかりの余った食糧にその命を託してゐるのです。何処の國でも食糧の需要は供給を上廻って居ます。食糧の不足した國々は余ってゐる國の人々に重い負擔をかけてゐます。この負擔は食糧の余ってゐる國の納税者が何までも耐えることの出来ないものであります。

他の國々へ食糧を多量に送り出す上にアメリカは日本國民へ昭和二十二年度には二百万トン送りました。今年もほゞ同じ位いの量が送られて居ます。占領以来日本人に送られた食糧は総計してアメリカ人に三千億円にのぼる負担になってゐます。

食糧の点では日本は近頃では自給國ではありませんでした。一割二分を生産した朝鮮、八歩を生産した台湾を失った

ことはこの事情をさらに悪化しました。
將来この二割を得る爲には何うしても輸入しなければなりません。日本の出産率は終戰後上昇つゞけ六百万に近い復員や引揚げによって更に増加し、その人口は今や八千百万人に近づいて居ます。多くの化學工場では戰後生産が減少して農家に最も必要な化學肥料が減りました。これらの原因が日本の食糧事情に大きな影響を與へた他に世界市場を失ったことで更に事情は悪化しました。
食糧の不足より起った斯うした事情を緩和する事は元来日本國民の責任です。そこで已むを得ず日本政府は最も手取り早い解決として主食の供出と配給をやって来ました。
この制度は國民のあらゆる階層に適当な負担を課し、食糧問題の解決に対して國民の努力を求めますからその根本に於ては全く民主的と云へます。
農家に割り当てられる供出量は過重したものでなく出来る限り公平にするようあらゆる努力が拂はれて居ります。
農家は第一に保有米が確保され用てゐる計りでなく相当な價格で國家の爲に食糧を供給することをすゝめられてゐます。
この計画が巧く行くか行かないかは生産者と消費者一人一人の協力の如何にあります。この制度が巧く行かず農家が心から供出しなかったら[illegible]なことになるか考へる丈でも不愉快であります。
政府は國民の役に立ってこそ政府です。充分な食糧の供給がなされることは日本の民主主義を染くだけでなくいまゆしいインフレや米騒動や飢餓を防ぐ役目を致します。
こゝに強調したいことは現在行はれてゐる供出制度は他の個人事業のゆき方と根本的に似通っているということです。
食糧の公定價格は他の物價と密接な関係があり、しかも農家には他の人達に得難い報奨物資が與へられてゐます。

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労働者に対する基準賃金をきめることは公定價格で必要な物が買へるという意味を含んでいます。必要な物の賣價を統制せずして賃金だけを統制することは不充分です。若し労働者が公定の賃金を受けるものとするならばその人達が必要とするものを公定價格で買へることが出来るようにしなければなりません。供出された食糧を公平な方法で配給することは何よりも重要なことです。配給の出来る食品の分量と種類とは日本農家の生産能力の如何によって来ます。この供出された全量は出来る丈公平に配給して困る人がないようにしなければなりません。食糧の供出と配給については國民の一人一人に責任があります。

自分はどこまでも法律に從ひ又隣人にも必ずそうさせる（ことが大切です）利己的な人は正しい人よりも多くの利益を貪り、引いては経済統制を乱してしまうのです。あらゆる食糧を正しい配給ルートにのせることはいくら強調しても云ひ過ぎではありません。日本國民は出来る丈の手段を考へて資源を開発して食糧を最大限度迄生産せねばなりません。新しい土地の開拓や耕作は政府によって既に爲されて居ります。

戰後五十万町歩以上の土地がこのようにして回復されました。附近の海はおいおい再開され日本人はこの海面から漁獲を増やす權利を得ました。非常に大切である可き食糧問題の一部を解決するものとしては水産農産両方面に進歩した科學的方法をもっと利用することであります。この方法によって、これ等資源より得られる食量の量を随分増やすことが出来ます。

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日本の肥料生産は戰後にずうっと上昇を續けて来ました。將来の生産はますます農業を促進することでしょう。

旦取后に今生産される食糧を貯藏する方法ですが追いくに冷凍場や倉庫と云ったものをつくるように計画して行かねばなりません。

日本の食糧問題は日本人が重大な関心を寄せねばならない問題で日本の資源に候たねばならないものであります

將来日本人の生活程度が上って行くかどうかは日本の資源、生産能力にもよるのですから同胞が食糧をわかち合はうとする熱意の如何によるところが極めて多いのです。

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LECTURE IV
ECONOMICS

GENERAL ECONOMIC SITUATION AND ECONOMIC LAW-ENFORCEMENT AGENCIES

Japan is a nation of limited natural resources. While it is customary to think of these shortages of basic raw materials which are so essential to the development of a modern nation, it is also wise to reflect on the numerous advantages which Japan does possess. If we properly analyze all favorable and unfavorable factors of Japanese economy, it is possible to acquire an accurate picture of the needs of the country and what the people of Japan must do if further progress is to be made.

Japan is able to supply in excess of 80% of the foods which are required by the Japanese people. New programs are presently under way which will increase this percentage. Coal production for the current year is about 36 million tons, which is enough to provide for the minimum needs of the national economy. The richest resource in Japan is hydroelectric power, sometimes called "white coal". Japan also has a great advantage in its strategical location, as its nearness to the mainland of Asia gives it an immense advantage in acquining raw materials and supplying the markets of the Far East. This factor, combined with the abundant labor supply available in the country, enables Japan to produce cheaply. The economic picture of Japan is by no means dark, and the advantages listed above, can enable the nation to face the future with the assurance that recovery will be achieved.

The factors listed above can prove advantageous to Japan only if the people are willing to cooperate with their government. In a state which is limited in wealth and resources, it is necessary that no element of the population be permitted to suffer and that distribution of essential goods be made on a basis equitable and just to all. A government rests upon the support of the mass of the people and the laws that it passes will not be successful unless they are given popular approval. Very often this is not realized in the field of economics, but it is these very laws which are of utmost importance. The Japanese government has found it necessary to enact laws which have as their first purpose, the welfare of all the people. A few of the more important of these laws are the following:

1. Food collection and distribution: The importance of this law has been discussed in detail in our previous meeting. It is the basic economic law of the nation and the welfare of every citizen is dependent on the successful operation of this law. The farmer who blackmarkets surplus rice, and the citizen who buys on the blackmarket, are helping to destroy their country's economy and prevent its chance of recovery.

2. Critical materials: The termination of hostilities left large supplies of surplus materials in both government and private warehouses. These materials, which were originally intended for prosecution of the war, can be of immense importance in rebuilding the economy of Japan. Today, with the import of critical materials under strict control, it is vitally necessary that only the most essential manufacturers have access to such stock piles of materials as presently exist. Government controls, as presently set up provide for this. The present system of allocation, which provides for purchase only after issuance of tickets, attempts to insure that materials will be utilized where they will best serve the needs of all the people. It is to the interest of everyone to insure that these goods are so distributed. Each person will thereby gain by the increased supply of essential goods which will become available at legal prices. It is also possible for an individual to profit by informing the government of any illegal transactions, he may know of as payment of a portion of the value of the hoarded goods is made to the informer.

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3. Efficient operation of the electrical power and coal distribution sector is of vital importance to Japanese industry. Present controls of these items are established to insure that the benefits of these industries are available to all the people.

4. The Japanese government has established a new agency known as the Economic Investigation Board which, has direct influence on all phases of the Japanese economic life. The task of this agency is to ferret out illegalities that creep into the present system of distribution of goods, and to insure that the controls operate as effectively as possible. The agents of the Economic Investigation Board are one means by which the Japanese government can solve its economic problems. This organization requires the support of all the people if it is to be successful. The work undertaken by the EIB is of direct importance to every citizen of Japan.

In order for a government to exist, it must have an effective means of raising the money which is required for its support. If has been said that the power to tax is the power to destroy, but it is also true that failure of the people to pay taxes will destroy the strongest government. It is the duty of each Japanese citizen to pay his taxes in full as promptly as possible. This not only supports the government, but helps to keep prices down, which in the long run will lead to a stable economy.

The Japanese government in the past few years has undertaken numerous major reforms which have for their purpose the improvement of the economic life of Japan. The majority of these reforms such as decentralization of the zaibatsu, land reform, dissolution of control associations, re-evaluation of fishing rights, and the establishment of agricultural and fishing cooperatives, are laws with which the public is now well acquainted. These reforms are intended to be of lasting benefit to the people of Japan, but their success is dependent upon the understanding and support of the entire Japanese people, including all the citizens of this community.

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Monday, September 20

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圣済市四講

一般圣済情勢と圣済法施行機関、

日本は資源の限られた國であります。近、代國家の発展に欠くことの出來ない原料の不足は誰でも考へることですが、日本が現にもつてゐる多くの利点に目を向けることも賢明なことであります。日本圣済の有利な点と不利な点を正しくしらべてみると、日本には何が足らないか、又将來発展しようとすれば、何をすればよいかが一目瞭然になります。

日本は國民を養ふ食糧の八割以上を供給することが出來ます。この比率をもつと増す計画が今考慮されてゐます。今年度の石炭生産は約三千六百万トンで國民圣済の最低必要量を充すに充分であります。日本の最も豊富な資源は「白い石炭」といはれる水力電気です。日本はまた地理的に非常に大きな利点をもつてゐます。原料の入手や極東の市場に物を即アジヤ大陸に近い、原料の入手や極東の市場に物を送ることが出來るといふ大きな利益があります。このことが國内の豊富な労働力と相俟つて日本の製品を安くすることが出來ます。ですから日本の圣済の前途は決して暗いものではなく、このやうな利点がありますから回復が必ず出來るといふ確信をもつて将來に直面することが出來ます。

このやうな原因を有利に展開させる為めには協力しなければ出來ません。限られた富と資源をもつ國家では、國民の誰もが困らぬやうに必需品の配給はすべての人に公正、公平にゆきわたらせねばなりません。政府は大衆によつて支持されてこそ、又大衆が納得するやうな法律を通して始めて成功するのです。圣済の面ではこのことは実現されませんでしたが、最も重要なのはさういふ法令なのです。日本政府は全國民の福祉を第一目的とした法令を出さねばならないことを知つてゐます。この法令の内重要なものを二、三、あげませう。

一、食糧供出と配給

この法令の重要さについては前回に講義しました。これは圣済に関する基礎的な法律でこの法令を上手に実施してゆけば皆が幸福になります。余剰米を闇売する農家

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や闇買ひをする國民は國家圣済を破壊し、復興の機会を妨げてゐるのです。

2. 重要物資

終戰の結果 政府及び民間の倉庫には多量の余剰物資が残されました。これらの物資は未だ戰争遂行のためのものであり、これが日本圣済を建て直すために非常に重要なものとなります。厳重な統制の下に重要物資を輸入してゐる今日、最も必要なものを生産する人々だけがこのやうな大量の物資を入手しうるやうにすることが必要かくべからざることであります。現在実施されてゐる政府の統制はこのことを規定してゐます。切符を発行した後でないと物を買へない現在の割当制度は物資が全國民の必要にゆきわたるやうにするためのものです。この切符制で物資が配給されてゐるかどうかをみんなが気をつけねばなりません。さうすれば、公定価格で入手出来る必需品の配給が増えて来ます。又隠匿物資の、代價の一部が密告者に支拂はれますから、自分の知つてゐる不法取引(闇行爲)を政府に報告すると自分の利益になります。

3. 電力と石炭の配給制度を効果的に働かせることは日本の工業にとつて極めて大切なことです。電力や石炭が、すべての國民にゆきわたるやうにこの統制が出来てゐるのです。

4. 日本政府は圣済調査庁といふ新しい役所を作りました。それは日本人の圣済生活のあらゆる面に直接の影響をもつてゐます。この役所の仕事は現在の物資配給制度にくひこんでゐる不法行爲を摘発し、統制が出来る限り効果的に実施されてゐるかどうかを確めることです。圣済調査庁の方々の役所は日本政府が圣済問題を解決しようとする一つの対策であります。この組織を成功させるためには全國民の支持がなければなりません。圣済調査庁の仕事は日本國民の一人一人に直結してゐます。

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政府を置いておくにはそれを維持するに必要な資金を生むよい方法が要ります。徴税力は破壊力である といはれてゐますが、國民が税を納めない時には最も強力な政府でも倒れて了ふこともまた眞実であります。ですから出來るだけ早く税を完納することは日本國民のひとり〳〵に課せられた義務であります。さうすれば政府が維持されるだけでなく、物價の値下りにも役立つことになります。

日本政府は過去数年間に、日本の圣済生活の改善を目的とした多くの大改革をやつて来ました。これらの改革の大半は財閥の集中排除、農業及び水産協同組合の解体、漁業权の再評價、農地改革、統制組合の設立といふやう な國民によく知られてゐる法令です。かういふ改革は日本國民の永續的な利益を目的としてゐます。然し乍ら、それが成功するかどうかはこの地方の人々を始め全日本國民の理解と支持に頼らねばなりません。

圣済(3)

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Lesson Outlines in

LEGAL AND GOVERNMENT

(6 lessons)

LESSON I - The New Constitution

A. Major Presentation (30 minutes)

1. Lecture: "The Story of the New Constitution", (Selections from the 6th grade textbook)

   a. Purpose: To explain the new rights under the Constitution.

B. Illustrations (30 minutes)

1. The Japanese Constitution, original text.
2. Poster series and film strip, Pictographs on the Constitution, prepared for the Committee for the Popularization of the Constitution.

3. Posters on The Bill of Rights (to be produced locally)

4. Film- CIL-15 - How Laws are Made

C. Questions for Discussion (30 minutes)

1. Where does the authority of the government come from?
2. Who exercises the powers of the government?
3. Who should enjoy the benefits of the government?
4. To whom does the government belong?
5. Who has the right to change the government and how is this done?
6. How are the rights of the people guaranteed under the Constitution?
7. What rights are guaranteed by the "Bill of Rights"?
8. What are laws? How do they affect your actions? How can they be changed if you find them bad or harmful?
9. Who is your representative in the Diet? Your counsellor? How are you responsible for them? In what ways are they responsible to you?

10. What part do you have in naming and retaining a cabinet? In calling for a new election?

11. Do you have any specific questions about the meaning of judiciary, local autonomy, and amendment?

LESSON II - Local Government in Japan

A. Major Presentation (30 minutes)

1. Lecture: "Politics and the People" (Chapter VII, Primer for Democracy - see attached Lecture II, Legal and Government).

   a. Purpose: To discourage the people from continuing to look to Tokyo for guidance and to encourage them to make decisions locally.

B. Illustrations and References (30 minutes)

1. Information Plan for Local Autonomy, Hq. Eighth Army, 17 Jun 1948.

2. Film - CIL-28, Government the Public Servant

3. Film - CIL-60, The Story of Local Government

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4. Poster series: "The Rights and Duties of the Citizen" distributed to Ken Social Education Section, summer 1948.

C. Questions for Discussion

1. Questions on the films (See attached film analysis.)

2. Questions on the lecture.

a. Why is politics everybody's business?
b. What is the purpose of the Local Autonomy Law?
c. What are its advantages over the old system of a strong centralized government?
d. Why is it necessary to have a national government in a democracy?
e. What individuals make up a political party and what is the purpose of such?
f. In what ways do political parties carry out the wishes of their members?
g. How can abuses of party government be controlled?

LESSON III - Family Laws

A. Major Presentation (25 minutes)

1. Lecture: "Characteristics of the New Civil Code which Alter the Family System."

a. Purpose: To describe reasons for the abolition of the old family system.

B. Illustrations and References (20 minutes)

1. Joint press conference of Legal Section and CI&E Section, GHQ, 22 Oct 48, "Family Registration Law."

2. Film - Toward a Better Life (To be issued approximately March 1949).

C. Questions for Discussion (35 minutes)

1. What traditional system has been uprooted by the revised Civil Code? How does this affect members of the family?

2. How must all members of the family now be treated? Is this democratic?

3. On what shall marriage and its continuance be based?
4. How are the following matters now handled under the revised Code? How is the present preferable to past ways?

a. Property rights
b. Inheritance
c. Choice of domicile
d. Divorce

5. What objectionable power, influence, and obligation does the new Family Registration Law remove?

6. What does the Japanese family now consist of? Can you see sound reasons for the change? Give those reasons.

7. In what ways do these changes in the Civil Code increase or decrease respect for the individual?

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LESSON IV - Court System and Criminal Procedure

A. Major Presentation (35 minutes)

1. Lecture: "Reforms in Court System and Criminal Procedure which protect the rights of the individual and sanctity of his home."

a. Purpose: To explain to the public the protection afforded them by the reforms in the court system and criminal prodedure from the arbitrary action of the police and public procurators.

(For English text see Information Plan for the New Code of Criminal Procedure, Hq 8th Army, 14 Oct 1948, Sections titled: I Situation, II New Code of Criminal Procedure, and III Themes.

B. Illustrations and References (30 minutes)

1. Court Organization Law #59 in Official Gazette 311.
2. Criminal Procedure Code, Law 131, dated 10 July 1946.
3. Information Plan for the New Code of Criminal Procedure, Hq Eighth Army, 14 Oct 1948.
4. Information Plan for Civil Liberties Program, Hq Eighth Army, 6 Aug 1948.
5. Posters and slide films - "I am a Japanese Citizen, What are my rights?"
6. Film - CIE-27 - English Criminal Justice
7. Film - CIE-15 - How Laws are Made
8. Film strip - "Declaration of Human Rights", purchase price, ¥200, Nippon Gento Co, 2-chome, Marunouchi, Tokyo.
9. Poster series - "Revision of Criminal Code" (green posters).
10. Pamphlet - Code of Criminal Procedure Digest

C. Questions for Discussion (25 minutes)
(For questions on films, see attached film analyses)

1. What important idea has been adopted regarding the the position of the individual?

2. What are some of the new responsibilities placed on the individual to accompany the increased rights granted?

3. What rights does a person have who has been asked to appear for questioning by the police or procurator?

4. What must be given to an accused before his trial?

5. What information must the court give to an accused before trial?

6. Under the new code what right does an accused have regarding witnesses and objecting to rulings of the court?

LESSON V - How We Pay for Our Government

A. Major Presentation (30 minutes)

1. Lecture: "How we pay for our Government" (See attached Lecture V, Legal and Government).

a. Purpose: To explain and define the reasons for taxes.

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B. Illustrations and References (None available now but Ministry of Finance is preparing a film and film strips on taxes.)

C. Questions for Discussion (20 minutes)

1. Why are taxes necessary for any government?
2. Who must pay taxes in Japan?
3. Name four taxes that you have to pay?
4. Do some foreigners living in Japan pay taxes?
5. Where can you find out how much tax you have to pay?
6. How do you pay income tax - quarterly, yearly?

LESSON VI - Election Laws and Present Political Situation

A. Major Presentation (25 minutes)

1. Lecture: "Suffrage, the Right and Duty to Vote" (Chapter IV - Primer for Democracy --attached hereto)

a. Purpose: To develop among the common men a strong sense of responsibility as voters in a representative government.

B. References and Illustrations

1. Constitution and related laws
2. Posters on election and the need for voting - available in each prefecture.
3. Campaign materials on local autonomy.
4. Opaque projector cards "Democratic Gov't Through Elections"-24 Dec. 48

C. Questions for Discussion (35 minutes)

1. Why is it important that all eligible persons exercise the right to vote and use their best judgment in doing so?

2. What is the advantage of having opposing parties participate in making the laws?

3. In what ways does a monopoly in government work to the disadvantage of the people at large?

4. What usually results when people neglect to take advantage of their right to vote?

5. Why should we elect to the Diet and assemblies those individuals who are most representative of the will of the people? Would strong, well-trained bosses be more representative?

6. In what ways are you and the people in your community making politics your affair? Are you participating actively in selection and election of desirable candidates for every public office? Are you judging officials' behavior in office day by day?

7. In what ways are your political activities reflected in your daily living?

* See also "Information Plan for Elections" Hq Eighth Army, 24 Dec. 1948.

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法政（六講） Legal and Government: Lesson Outlines

第一講 新憲法 The New Constitution

A. 重点の提示（廿分間）

講演「新憲法の話」（六年生の教科書からえらぶ）
目的 憲法の下に於ける新しい権利を説明すること。

B. 参考資料の説明（廿分間）

1. 日本國憲法（原文）
2. ポスター及び幻燈フィルム、絵文字（憲法普及委員会で作成したもの）
3. 人権に関する規定のポスター（地方で作成される筈）
4. 「法律はどういう風にして出来るか」（CIE 映画 一五）

C. 討議の問題（廿分間）

1. 政府の権威はどこから来ますか。
2. 政府の権力は誰が使ひますか。
3. 政府の利益は誰が受けますか。
4. 政府は誰のものですか。
5. 政府を変へる権利は誰がもってゐますか。
6. 憲法の下では人民の権利はどういふ風に保証されてゐますか。
7. どんな権利が人権の規定で保証されてゐますか。
8. 法律とは何でせうか。法律はあなた方の行動にどんな影響がありますか。あなた方が法律の中に悪い点や有害な点を見出したらどんな風にしてそれが変へられますか。
9. 議会に於けるあなたの代表者は誰ですか。代表者たちはあなた方に対してどういふ風にして責任をとりますか。
10. 内閣を指名したり保留したりする時にはあなた方はどんな役割をしますか。
11. 司法関係、物の自治、憲法の改正に関して何か特に質問がありませんか。

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 77501/3
Local Government in Japan

第二講 日本の地方政治

A. 重点の提示

講演「民衆と政治」(「民主々義入門」第七章、別紙第二講法律と政治」参照)

目的 民衆が指導者を東京に仰ぐことをやめ、地方で決めるやうに奨励すること。

B. 参考資料説明(卅分間)

1. 昭和廿三年六月十七日第八軍司令部「地方自治への情報教育」
2. 映画「政府は公僕」(CIE映画廿八)
3. 〃「地方自治の話」(〃 六。)
4. ポスター「市民の権利と義務」昭和廿三年夏府県社会教育課に配附されたもの

C. 討議(卅分間)

1. 上映々画に関する問題(別紙映画解説参照)
2. 講演に関する問題

イ、なぜ政治はすべての人の仕事でせうか。

ロ、地方自治法の目的は何でせうか。

ハ、地方自治制は強力な中央集権制よりどんな点が有利でせうか。

ニ、民主々義に於ける政府が要るわけはなぜでせうか。

ホ、どんな人達が政党をつくりますか。又その目的は何でせうか。

ヘ、政党はどういふ風にして党員の意志を実行しますか。

ト、政党政治の弊害はどうして制止されるでせうか。

法政(2)

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第三講 親族法 Family Laws

A. 重点の提示（廿五分間）
講演「家族制度を廃止させた新民法の特徴」昭和廿三年十月二十二日
目的 古い家族制度を廃止した理由を説明すること。

B. 参考資料の説明
1. 合同記者会見「親族登記法」昭和廿三年十月二十二日
総司令部法律課及民間情報教育課
2. 映画「よりよき生活へ」（昭和廿四年三月頃出来る筈）

C. 討議
1. 今までのどんな制度が新民法で廃止されましたか。
2. 家族の諸は今日ではどんな風にとりあつかはれねばならないでせうか。
3. 結婚とその維持は何に土台が置かれてゐるでせうか。
4. 新民法では次の問題を今日どんな風に処理しますか。
今迄の仕方より今日のやり方の方がどんな点で望ましいですか。
(イ)財産权 (ロ)相続 (ハ)住居の選定 (ニ)離婚
5. 新しい親族登記法はとり除かねばならないどんなもの権力や勢力や義務をとり除きますか。
6. 日本の家族は今日ではどんなものから成り立つてゐますか。その変化に対してしつかりした理由がありますか。その理由をあげて下さい。
7. 新民法のこれらの変化は個人に対する尊敬を増しますか減らしますか。

法務(ロ)

DECLASSIFIED E.O. 12065 SECTION 3-402/NNDG NO. 77501/3

Court System and Criminal Procedure

第四講　裁判制度と刑事訴訟

A. 重点の提示（廿五分間）

講義「個人の権利と家庭の尊厳を守る裁判制度と刑事訴訟」

目的　裁判制度と刑事訴訟の改正により今まで大衆になかへられてゐた警察や検事の恣意からの保護について説明すること。（英語の説明については新刑事訴訟法の説明、第八軍司令部昭和廿三年一〇月一四日、一、状況二、新刑事訴訟法三、主題を見ること）

B. 参考資料の説明（廿分間）

1. 法律第五九号裁判所法　官報三二、
2. 法律第一三一号刑事訴訟法　昭和廿二年七月一〇日
3. 新刑事訴訟法の説明　第八軍司令部　第八軍司令部昭和廿三年一〇月十四日
4. 「市民の自由」計画の説明　昭和廿三年八月六日
5. ポスター・スライド・フィルム「私は日本人民である。私の権利は何であるか。」
6. 映画 CIE 廿七「英國の刑事裁判」
7. 〃　〃　一五「法律はいかにして出来るか。」
8. フィルムストリップ「人権宣言」購入価格二〇円、日本幻燈会社、東京丸ノ内二丁目
9. ポスター・シリーズ「刑法の改正」（青ポスター）
10. パンフレット「刑事訴訟法の改正の要領」

C. 討議（廿五分間）

（映画に関する問題については別紙映画の解説参照）

1. 個人の地位に関してどんな重要な考へ方が採用されましたか。

法政(4)

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2. 個人の权利が拡張されたのに伴ってどんな新しい責任が課せられるやうになつたでせうか。

3. 警察や検事に訊問のため出頭を求められた人はどんな权利をもつてゐますか。

4. 裁判に先立つて被告人は何を与へられねばならないでせうか。

5. 裁判所は裁判に先立つてどんなことを證明しなければなりませんか。

6. 新法の下に於ては被告人は証人に関し、又裁判所の決定に対し異議を申し立てる際どんな权利をもつてゐますか。

第五講「政府の費用をどうして支拂ふか」
How we pay for our Government

A. 重点の提示（卅分）

講演「政府の費用をどうして支拂ふか。」（別紙第五講 目的 税金をなぜ はらはねばならないかを 参照）
説明する

B. 参考資料の説明

現在何も利用するものがありませんが、大藏省で目下税金に関する映画や幻燈、フィルムを作成中です。

C. 討議（廿分間）

1. どんな政府でも税金が要るのはなぜでせうか。

2. 日本では誰が税金を支拂はねばなりませんか。

3. あなたが支拂はねばならない税四種類をあげて下さい。

4. 日本に住んでゐる外人は税を支拂ひますか。

5. 皆さんはどの位税金を拂はねばならないか、どこでわかりますか。

6. 所得税はどんな風に拂ひますか。年四回ですか、年一回ですか。

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第六講　選挙法と政治の現状
Election Laws and Present Political Situation

A. 重点の提示（廿分間）
講演「選挙権と投票の義務」（別紙「民主々義入門」第四章参照）
目的　代議政治に於ける選挙民としての責任感を一般の人に植えつけること

B. 参考資料説明
1. 憲法及び関係法規
2. 選挙及び投票に関するポスター（各府県で利用できる）
3. 地方自治に関する参考資料

C. 討議（廿五分間）
1. 資格のある人が投票権を行使して最も良い人を選ぶことがなぜ大切なのでせうか。
2. 反対党を参加させて法律を作るのはどんな利益がありますか。
3. 政府丁業の独占は一般民衆にどんな不利がありますか。
4. 民衆が選挙権を利用することを怠ると普通どんな結果になりますか。
5. なぜ國会や地方議会に民衆の意志をもつともよく代表する人々を選挙して送ることが大切ですか。強くよく訓練されたボスの方が民衆の意志をよく代表してゐるでせうか。
6. どんな風にして皆さんや皆さんの身近の人々は政治を自分のものと考へてゐますか。公務に当るのに望ましい候補者の選定や選挙に、積極的に参加してゐますか。日々公務員の行動を批判してゐますか。
7. どんな風に皆さんの政治活動が日常生活に反映してゐますか。

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FILM ANALYSIS

on

HOW LAWS ARE MADE (Legal and Government) (CIE #15)

Showing Time: 18 minutes

Synopsis:

This film explains how laws are made in the United States of America. In the Congress at Washington, bills are introduced, debated, and passed by the members of the House of Representatives, called the lower house, then sent to the Senate, the upper house, where the same procedure is repeated. If the bill is passed by the Senate, it is sent to the President for his signature, and it becomes a law.

A large number of the important public bills are started by the President, or one of his executive departments. The bill cannot be introduced by the President directly, but a friendly Congressman can always be found to introduce it for him. In addition, business men, farmers, small town groups, etc., can also write or talk to their representatives in Congress and request that certain changes be put into bills. Lobbyists, editorial writers, radio commentators, members of political parties, labor union leaders, religious leaders, etc., also can ask for new laws.

If the law which passes the House of Representatives is amended in the Senate, it has to be returned to the House of Representatives again for approval in its new form. If the latter does not approve, a conference committee is appointed, composed of members of both houses, which tries to reach a compromise on the bill acceptable to both houses. Both houses are required to pass a bill before it becomes law. This protects the public from hasty and irresponsible legislation.

Themes: Laws are made to express the will of the people.
There are numerous controls upon the lawmakers to prevent them from passing bad laws.

Questions for Discussion:

1. How does the American public translate its desires for changes in Government into law?
2. How are laws passed in America? In Japan?
3. How do laws protect our rights?
4. Why do bills have to go through so much debate before they are passed?
5. How do farmers and small business men request changes in bills?
6. How much voice do the Japanese people have in the making of their laws?
7. Is such a form of Government all that is necessary to democratize Japan?

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映画解説　　Legal & Govt.

「法律はどうしてつくられるか」CIE #15
(How Laws are Made) - 25m

映写時間　十五分

あらまし　此映画はアメリカでどうして法律をつくるかを見せてくれます。ワシントンの議会に法案が提出され　下院で議論され・通過すれば　上院に送られ、そこで全く事がくりかえされます。上院で通過した法案は　大統領に渡され　署名されて　はじめて法律になります。

大ていの重要な法案は大統領から或は大統領管轄の役所から出ます。大統領は　自分で法案を議会に提出できないかわりに　誰か議員がしてあげます。一般の実業家・百姓、地方の小さな団体などからも　自分達の出した法案について話して、法案の内容を変えるようにたのむこともできます。又政治運動をする人、新聞の論説をかく人、政党員、ラヂオの時事解説者、労働組合員、宗教家などもしなかったら、上院と下院の両方から議員が出て委員会を新しい法律をつくることを要求することができます。

下院を通過した法案が上院でなをされると又下院えもどされても一度議論されます。その時若し下院が賛成つくり　両院の意見を合わせた法案を考えます。法案は必ず法律になる前に　両院を通過しなければなりません。こういう様にすれば　法律が　よろうかたく無責任にきめられることがないのです。

大切な点、

法律は国民の意見をあらわすようにつくられるものである。
法律をつくる人が　悪い法律をとほさないように、いろいろの規則ができている

討議にとりあける問題

1、アメリカ国民は政治のしかたを変えたいと思うとき　それを法律の条文にすることができますか

2、アメリカではどういう風に法律が通過しますか　日本では、

3、法律はどんな風に我々の権利を守ってくれるのですか

4、なぜ法案が法律になる前に多くの人なに議論されなければならないのでせう？

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(3)

5. 百姓が一事業家が法律を養えたいと思ったときにはどうしますか

6. 日本で法律をしている時に人民の声はどの程度にとこ入れられますか

7. 日本にこのような政府がでれば それだけで民主的国家になれるでせうか

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FILM ANALYSIS

on

GOVERNMENT, THE PUBLIC SERVANT (Legal and Government)

政府は公僕 (CIE #28)

Showing Time: 20 minutes

Synopsis:

Johnny is a welder in a factory in Detroit. During his vacation he makes a one-day visit to Washington D. C., and seeing the many magnificent buildings he wonders what all the people who work in them do. Lost in his thoughts he bumps into a women worker who the camera then follows to show what kind of work she does as one of the many government employees. This girl (Jane) works in the Scientific Laboratory of the Public Health Department and she is experimenting to find the cause of inflammation in the lungs of a welder in a certain shipyard. The health officer of this shipyard had conducted all the investigation he knew how but could not reach any solution. So various samples of the air which the welder breathed as well as of the materials he was welding were sent to Washington to Jane's office where research of this kind is carried on for the good of the general public.

The results of Jane's experiment which revealed the cause of the inflammation in the welder's lungs were immediately notified to the health officer of the shipyard who then checked the actual conditions. Then the new discovery which Jane had made regarding the harmful effects of a certain substance in a certain alloy was printed and sent out throughout the country to inform factories, health officials, etc., of the danger of this substance to the human lungs.

Johnny, fully satisfied with what he has learned, returns to his welding job in Detroit confident that the government is a public servant working for the welfare of all.

THEMES:

Many people are working for the goverment.
Government workers are working for the people.

Questions for Discussion:

1. What kind of work are government employees doing?
2. Why is a welder's work dangerous?
3. What kind of work is being carried on in Japan for the public?
4. What jobs in Japan present hazards to the workers?
5. What do you think of Japanese government officials?
6. Are Japanese government workers also public servants?
7. How can we maintain closer cooperation with government work?

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映画の解説

CIE廿八 政府は公僕（法政）

Government, The Public Servant

時間 廿分

あらまし――ジョニーさんはデトロイトの工場の熔接工です。休暇を利用して日がへりでワシントンに出かけ立ちならんでゐる大きな建物を見てこんな建物の中で一体どんな仕事をしてゐるのだらうかと不思議に思ひました。ぼんやりしてゐたので女のお役人にぶつかります。この人は次の場面でわかるのですが公務員のひとりで公衆衛生課の科学実験室で働いてゐるジェーンさんです。ある造船所で働いてゐる熔接工が肺を悪くしました。この造船所の顧問医師はあらゆる調査をして見たのですが、分りませんでした。ジェーンさんはその原因をしらべることを頼まれたのです。そこでこの熔接工の吸つてゐた空気と熔接に使つた色々の材料がワシントンのジェーンさんの研究室に送られて来ました。こゝは一般公衆のためにかういふ研究をする所なのです。

ジェーンさんの研究の結果この熔接工の肺の故障の原因がわかつたので早速同造船所の顧問医師に傳へ、このお医者さんは工場の状態をしらべにゆきました。ある種の合金の中のある成分は人体に有害であるといふジェーンさんの新発見は印刷物にして全國の工場や顧問医師に通知されたのです。

ジョニーさんはこのことを知つて満足して自分の職場にかへつてゆきます。お役所が我々の為に働く公僕であることがわかつたのです。

要点――

お役所には多くの人が働いてゐます。

お役人は國民のために働いてゐるのです。

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討議の問題——

(1) お役人はどんなことをしてみるのでせうか。
(2) なぜ熔接工の仕事は危険ですか。
(3) 日本では公衆のために現在どんな仕事をしてゐますか。
(4) 日本ではどんな仕事が労働者に危険でせうか。
(5) 日本のお役人をあなた方はどんなに思ひますか。
(6) 日本のお役人もまた公僕ですか。
(7) どんなにしたら私たちはお役所の仕事に一層協力することが出來ますか。

政府は公僕 (2)

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FILM ANALYSIS

on

THE STORY OF LOCAL GOVERNMENT (CIE #60)

地方のお役所についての話

Showing Time: - 15 minutes

Synopsis

In America, local people elect their own local government officials, who are then responsible to carry out the people's will. They set up many committees to do the work, and local problems are solved locally, without having to resort to national government. The income of the local government is derived mostly from property taxes. Expenditures are first for Education, second for interest on debts, third for expenses for public safety, and fourth for construction.

Public Safety work includes the Police Force and Fire Department as well as other agencies that protect the daily life of the citizen. The Public Health and Sanitation Section inspects food and restaurants, cleans sewers and ditches, and plans recreational facilities to protect and advance the citizens's health. The Engineering Section makes and carries out city plans; it builds good roads, and turns the slums into low-cost housing projects.

Local officials are elected by the local people, and they have confidence in and support their representatives.

Theme: In America, local government officials are elected by local people.
They willingly carry out the people's will.
The main expenditures of the local government are education, public safety, public health and engineering.
Local people in America have confidence in, and willingly support their representatives.

Questions:

1. Why is it better for local govt officials to be elected by the local people?

2. What can you learn from the way the committees discuss local problems?

3. Why do we have to pay local taxes as well as national taxes?

4. How are the policemen and firemen who protect our daily lives being paid?

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5. How is your daily life connected with or benefited by the local government?

6. How can we have better roads, better health clinics, and improve our health standards and farming (fishing) methods?

7. How can electing good representatives improve the above?

8. Do the Japanese officials feel responsible to the people?

9. How can they become more responsible?

10. Do Japanese officials understand what public service means? How can they learn its meaning?

11. Education is the largest expenditure of the local government in America. Is it so in our prefecture? town? village?

12. Why do the people of America support the administration and activities of the local government?

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映画の解説

CIE六〇 地方のお役所についてのお話(法政)
The Story of Local Government

時間 一五分

あらまし――アメリカでは各地方の人々がそれぐ〳〵地方のお役人を選挙します。えらばれた人はえらんだ人に代って政治をとります。色々の委員会が設けられ地方の問題は地方で民主的に解決されます。地方のお役所の收入は主として財産税で支出は第一が教育費、第二が公安費、第三が公安費、第四が建築費です。

公安というのは警察消防など市民が安心して生活出來るやうにする仕事です。公衆衛生課は食品や飲食店をしらべたり、下水やどぶを清潔にし、市民のからだを丈夫にするために色々な娯樂の場所を作ったりします。土木課は都市計畫をかへて家賃の安い集団家屋を作ります。地方のお役人は地方の人が選擧します。地方の人は自分たちの選んだ代表者を信頼し援助をおしみません。

要点――

アメリカでは地方のお役人は地方の人民が選擧します。選擧された人は地方の人の意志を実行します。地方のお役所の主な支出は教育費、公安費、公衆衛生費、土木費であります。

地方の人々は自分たちの代表者に対して信頼し援助をおしみません。

討議の問題――

(1) 地方のお役人を地方の人が選擧するとなぜよいのですか。

(2) アメリカの委員等が地方の問題を研究討議してゐる様子を見てどう思ひましたか。

(1)

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(3) 國税だけでなく なぜ地方税を納めねばならないのですか。私達の税金はどんなに使はれてゐますか。

(4) 私たちが安心して暮せるやうに守つてくれる警察官や消防夫の給料はどこからでてゐますか。

(5) 私たちの生活はどういふ風に地方のお役所と関係しそれによつて利益をこうむつてゐますか。

(6) もつとよい道路がほしくはありませんか。もつと手近に無料の診療所があつたらよいと思ひませんか。農業や漁業のやり方をもつと能率的に改良したいと思ひませんか。

(7) さういふ望みをかなへるにはどのやうにお役人を選んだらよろしいでせうか。

(8) 日本のお役人は國民に責任を感じてゐますか。

(9) どうしたらお役人はもつと責任を感ずるやうになるでせうか。

(10) 日本のお役人は公僕といふ意味が分つてゐるでせうか。どうしたら解つてもらへるでせうか。

(11) アメリカでは地方のお役所の一番大きな支出は教育です。あなたの府(県)・町・村ではどうですか。

(12) アメリカの人民がそれぐ自分の地方のお役所がしてゐる仕事に対して理解をもつたり責任を感じてゐるのはなぜですか。

地方のお役所 (2)

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Lecture I

Legal and Government
Selections from

THE STORY OF THE NEW CONSTITUTION

A Textbook in use in the Sixth Grade

1. The Constitution

People, we have a new constitution! In drafting this, many within our nation had worked long and hard. But, do you know what a constitution is? Is there anyone who feels that the constitution does not concern him? If so, he is making a big mistake.

The work of a nation cannot cease for even a single day. Again, the manner in which a nation is to be governed must be clearly defined. All kinds of rules are necessary. Of these the most important is the constitution.

The constitution is the basic regulation which establishes how a nation is to be governed and how its work is to be conducted. What would happen if the main pillar in your house should be taken off? The house will immediately fall. If we compare the nation to a house, the constitution is the main pillar. Even if there were millions of people, without a constitution these people would not know how to govern their nation. That is why every nation looks upon its constitution as the most important rule and observes it accordingly. Therefore this rule is called the "supreme law."

However, aside from how to conduct the activities of the nation, the constitution has written in it another important function. This concerns the rights of the people. These rights will be discussed in detail later. At this point we shall take up the reasons why the rules concerning the rights of the people are as important as those which deal with the administration of the nation.

Each of you is a citizen of Japan. Unless each of you is wise and strong the nation cannot be wise and strong. The foundation of the strength of a country lies in its individual members. Therefore, the nation clearly recognizes and protects the power of each individual. For this purpose, the constitution guarantees each individual certain important rights. These rights are called "fundamental human rights."

Once again let us ask ourselves what is a constitution? A constitution is the most important rule of a nation. It is the supreme law which defines how a nation is to be governed and how it is to function. It also defines the most important right of the people, namely, their fundamental human rights. Usually a constitution also determines various other necessary things. In the new Japanese Constitution another important thing is stated-- that Japan shall never go to war again.

The former constitution was drafted in the 22nd year of Meiji by Emperor Meiji and was bestowed by him upon the people. But this new constitution was drafted by the people. It is the product of the free will of the entire Japanese nation. In order to learn the will of the people, a general election was held on 10 April 1946 to elect members for the Diet. New representatives were sent by the people to the Diet and they drafted the constitution. Therefore the new constitution may be said to have been drafted by the entire nation.

Each of you is a member of this nation. Therefore the new constitution was drafted by you. You will take care of something made by yourself, won't you? The new constitution was written by all the people, which includes you. If it is the most important rule of the country, each of you, as a member of this nation, must faithfully observe it. To do so, you must first know what is written in the constitution.

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When you are writing things like rules and regulations for a game, you do not jumble them together so they are difficult to understand, do you? The same is true with rules which concern the nation. They are divided into articles and are numbered one by one and called Article 1, Article 2, and so on. This new constitution has one hundred and three separate articles. It begins with a preface which is called the "Preamble".

In the Preamble are stated such things as who wrote the constitution and with what thoughts the constitution was penned. This Preamble has two purposes. One is to give you a clue to help you understand the meaning of the constitution. In other words, the constitution was written in terms of the Preamble. Therefore, the constitution is not to be interpreted in any other sense than in the thoughts of the Preamble. The other purpose is to prevent any change in the constitution which goes against the Preamble. Then what are these thoughts in the Preamble? There are three very important thoughts: the principle of Democracy, the principle of International Peace, and the principle of the Sovereignty of the People. The word, "principle" may sound difficult to your ears, but do not be alarmed. A principle is a rule of doing what people consider right. You must know what these three principles are. Let us first discuss what Democracy is.

2. The Nature of Democracy

The basic principle underlying the new constitution is Democracy. Now what is Democracy? You must have heard of this word in many places. If this is the basic principle of our constitution, you must clearly understand what Democracy is. Moreover, you must have a correct understanding.

Now let us imagine that we are assembled together in a big group and are planning to do something. Who is going to make the decision? If all of us agree, there will be no problem. But what will we do if we do not all agree? Is one person, or perhaps two, going to make the decisions? Or is the majority opinion to decide? Which do you think is better? There may be times when one man's opinion is more just and advanced than that of the majority, but its opposite is more likely to be true. If decisions are made by the views of the majority after full and free discussion of all concerned, there are likely to be less mistakes. Therefore, it can be said that things decided by the majority's opinion are less apt to be mistaken. The other should obediently follow the opinion of the majority. To make decisions by the opinion of the majority is a democratic method.

The same is true in governing a nation. It is not good for a few men to run a country. The best way to govern a nation is for all people to do it. In short, government by all the people is the democratic way of running a country.

However, a nation is different from a classroom. All the people of a nation cannot get together in one place and talk. Also, one cannot go from one person to another and hear everybody's opinion. So it is necessary that there be persons who represent the people and determine how the affairs of the nation are to be run. This is where the Diet comes in. To elect members for the Diet is to select the persons who take our places in running the country. For this reason, decisions made in the Diet are based upon the opinion of the majority of the people's representatives. The others follow this decision. This is the way in which issues are decided by people. This is democracy. Thus democracy means government by all the people. Fewer mistakes are made when decisions are made by the majority. If the nation is governed by democratic principles, you are more likely to be happy and prosperous.

The country is large so we leave its administration to the members of the Diet which stands for the people. "Stands for" means "represent". As we have seen before, democracy means government by the people. The Diet runs the nation in place of the people. Therefore this system is called Representative Democracy.

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However, the Diet does not decide everything. Certain very important things are decided upon by the people themselves. For example, if a change is to be made in the new constitution, the Diet does not make the decision but each and every citizen votes for or against such a change. Where the people themselves decide on a national problem, it is called Direct Democracy The new constitution provides for both Representative Democracy and Direct Democracy. Representative Democracy will be used must of the time and Direct Democracy will be used only to decide the most important problems. In general it may be said that the new constitution is based upon the principles of Representative Democracy.

Each of you is a citizen of Japan. However, you are not yet grown up. When you become twenty, you will, for the first time, be able to participate in the government of your country. You will be able to select members for the Diet and vote on national affairs. Some of you may have brothers or sisters who are twenty or over. When you saw them go to vote, how did you feel? You must study hard and learn about the constitution and how a nation is governed. You, too, will soon be able to go to the polls with your elder brothers and sisters. The nation will be run by your ideas and your ability. There is nothing more satisfying than to govern your own nation in good accord with your follow citizens. This is Democracy.

3. International Peace

We have just said that Democracy is government by the people. But among the people there is a great deal of difference of individual opinion. If all the people do not follow the opinion of the majority, and if the majority does not listen to the voices of the minority, both groups will not be able to get along in handling national affairs. Then the principle of Democracy will run into a ditch.

All this has been said about the citizens of one country; but the same can be said about relationships among nations. If a nation thinks only of its own good and pays no attention to the problems of others, the nations of the world will not be able to get along together. International Peace is the state of harmony in which every country in the world is on friendly terms with each other. In this way, there is a very close connection between Democracy and International Peace. Since the new constitution is based upon democratic principles, it is but natural that our relationships with other nations be based upon International Peace. Japan had forgotten this principle of International Peace and thought of her own good. That is why she started the war. Thus in the preamble of the new constitution it is strongly emphasized that in the future Japan will observe the principle of International Peace. This ideal developed into the Renunciation of War which, as we shall see later, stipulates that Japan will never again go to war.

4. Sovereignty of the People

Get together and determine which of you is the greatest. Just what is meant by the term "the greatest"? Does it mean the one who gets the best grades? Or the one who is the strongest? There are all kinds of ways to answer this question and therefore it's quite difficult.

Who would you say is the greatest in our country? If the nation is to be run by one man, that man might be called the greatest. But if the majority is to rule then the majority must be said to be the greatest. If the whole nation is to govern itself then all the people are the greatest. Since the new constitution is a democratic constitution, the people will govern the nation. Therefore it must be said that the people are the greatest.

The power to govern a country is called "sovereignty". If that power is held by the people, we say that sovereignty is "in the people". As stated a while ago, the new constitution is founded on the principles of Democracy. Therefore, sovereignty is of the people. In the Preamble and in Article I of the constitution, it is clearly stated: "proclaim the sovereignty of the

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people's will". Since the new constitution was written with this principle as its basis, it is called "the Constitution of the Sovereignty of the People".

Each of you is a citizen of Japan. You are one of those who have the power of sovereignty. But sovereignty lies in all the people and not in the individual. It does not mean that each man is the greatest and he can do as he pleases. Such an attitude is undemocratic. You should be proud to be a member of this nation and share the power of sovereignty, but at the same time you must realize your responsibilities. You must be a good citizen as well as a good person.

5. The Emperor

The Emperor was in great trouble during the war. Under the old constitution the Emperor was assisted in state affairs by the people and did not represent the will of the people. This eventually led to the war. When the new constitution was being written, a great deal of effort was taken to see that never again such a thing would occur in the government of the state.

So, in the future, the Emperor shall perform only such acts as are provided for in this Constitution, and shall not have anything to do with matters related to government.

The new constitution says that the Emperor will from now on be a "symbol". You must clearly understand what a "symbol" is.

Whenever you see the Rising Sun (flag) you think of our nation. This is because the flag represents our country. When you look at a student's school badge, you know from what school he comes. This is because the badge represents the school. Suppose before your eyes is something which you can see which stands for something which you cannot see. That something which you see is a symbol. Article I of the new constitution says, "The Emperor shall be the symbol of the State.....". In other words, the Emperor is a person who symbolizes Japan.

Article I of the constitution also says that the Emperor shall be "the symbol" of the unity of the Japanese people. "Unity" means "oneness". In other words, the Emperor is also the symbol of the oneness of the Japanese people.

It is by the wish of the Japanese people that the Emperor has been placed in such a position. From now on the people themselves must take care of the governing of the country. The Emperor is not a God at all. He is a man just like the rest of the people. He has been talked over the radio. He has visited small country towns. We must see that the Emperor, the nucleus of the people, will not be involved or troubled in the government of the state. Do you how understand why the new constitution calls the Emperor a symbol?

6. Renunciation of War

Many of you must have had fathers and brothers who were sent to the battle fronts. Have they returned home safe and sound? Or did they not come home at all? Again many of you lost your homes and your folks during the air raids. The war has at last ended. You wouldn't care to go through such frightful experiences again, would you? Did Japan gain anything from this war? Nothing! There were only griefs and terrors. War is to kill people! War is to destroy the good things in this world! Therefore, it must be said that the countries which started this war have a great responsibility. After World War I, many countries tried hard and long to prevent another such war. Is it not too bad that another such war was started?

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Two things are written in the new constitution so that Japan will not go to war again. One is that Japan will never have battleships, soldiers, airplan or any other things that are used for war. From now on there will be no navy, army, or airforce. This is called "renunciation of arms". "Renunciation" means "doing away with". But you need not worry too much about this. Japan has done what is right ahead of the other nations. There is nothing stronger in the world than that which is right.

The other thing is that, should there ever be trouble between Japan and another nation, Japan will never go to war and try to conquer the other to get what she wants. Japan will talk the problem over and peacefully settle it. For to make war is, after all, just destroying one's own country. The new constitution also says that our country will not threaten another nation, so that she will never have to use arms. This is called the "renunciation of war". If Japan is friendly with all the other nations and if they are friendly towards Japan, she can do nothing but prosper. Let us all do what we can to prevent another such war in the future!

7. Fundamental Human Rights

Go and look at the places that were burned by the air-raids. Rich green grass grows from the scorched soil. Everything is growing. Even the grass lives joyfully. How much more so should it be with you who are human. You have the power to live. It is a natural right. No one should interfere with this right for you to live. But man, unlike grass, cannot just exist in this world; he must live like a human being. To live this sort of life, two things are necessary: "freedom" and "equality".

So long as man lives in this world, he should have the freedom to live wherever he chooses, to go wherever he likes, to say what he pleases, and to believe what he wants to believe. These are the freedoms which belong to man and must therefore never be taken away from him. No power in the nation should take away from him any of these freedoms, or, without fair trial, punish him. The constitution, therefore, stipulates that these freedoms are inviolable.

We are essentially the same in being human beings. There are no superior or inferior human beings. Men are not superior to women, nor are women inferior to men. Since all human beings should be given an equal opportunity to grow, there is no reason why anybody should be treated better than anyone else. To be treated alike means "equality". The constitution promises both freedom and equality.

Anything that is permitted by law is called "right". Freedom and equality are not to be violated. This is your right and is called the "right of freedom". This is man's most important right. These important rights are called "the fundamental human rights". In the constitution it is written that these rights are to be forever ours. In other words, the constitution "guarantees" them to us, now and forever.

The "right of freedom" is one of the fundamental human rights. There are two other things. When we lead our life, the "right of freedom" is not enough. All of you, for example, must study hard and become good citizens. The State must give you opportunity to study. Therefore, the constitution guarantees your right to receive education. In other words, you can claim the right to receive education. There is also an important fundamental human right, and it is called the "right of claim". If you have a fight with someone, you can petition a court of justice for fair trial. This is the "right of claim" for judgment and also belongs to the fundamental human rights.

The people can take part in the government of their State in many ways. This, too, is one of the fundamental rights and is called "right of franchise". To elect members of the Diet, governors of prefectures, mayors of towns and cities, to run for them, and to vote on important national and local questions are all part of the right of franchise.

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All of these fundamental human rights are very important, so let us go over them once more. The constitution has given you wonderful, strong rights. There are three kinds of these rights: (1) the right of freedom, (2) the right of claim, (3) and the right of franchise.

You have been given these fine rights. Stand by them and don't ever let them go! Use them correctly and never bring trouble to others. Remember that others have the same rights as you. In the constitution it is written that we have the responsibility of protecting these important fundamental human rights in order to promote the welfare of the country.

8. <u>The Diet</u>

Democracy is best defined as government of the people, by the people, and for the people. However, there are so many people that, unless certain individuals are chosen to run the country, the job cannot be done. Thus the Diet takes the place of the people. As discussed before, the people have the power to run the country; that is, the people are sovereign. Since the Diet represent the people who are sovereign, it ranks the highest in the country and is therefore called the "highest organ". Like the human body with arms and legs, the government has many separate parts. Each part performs a certain job. Our country has many organs that do certain work. The Cabinet and the court, which will be explained later, are also national organs. Of these the Diet ranks the highest because it represents the people.

There are all kinds of jobs involved in running a country, but, in general, they fall into three types. The first is "legislation" which is the job of making rules and regulations. The second is "judicial" which is the job of settling disputes and administering justice. The third, "administration" takes in all the jobs which do not belong to legislation and the judicial. The Diet has the work of legislation. The Court handles the second, that is judicial affairs. Administration is carried on by the Cabinet and the various ministries.

Since the Diet is responsible for legislation it makes all our national rules. These rules are called "laws". All of you must have heard this word many times. The laws which are made by the Diet take a great deal of preparation so the Diet does not bother with all the little rules. That is why the constitution permits the Cabinet and other national organs to make minor rules. These rules are called "ordinances".

However, it is preferable that national rules be made by the Diet since its members are chosen by the people and therefore understand best the wish of the people. Our new constitution states that the Diet will be the only organ to make national rules. The Diet is "the sole law making authority of the State". "Sole" means that it is the only one. "Law making authority" is an organ whose chief work is to form rules. Instances where national organs, other than the Diet, may make rules are each set forth in the Constitution. Also within laws made by the Diet, it can be specified that certain things may be determined by ordinances. It is the principle of democracy that all national laws are made by the representatives of the people acting through the Diet.

The Diet has another important job beside making national rules. It is to watch over the work of the Cabinet and the various ministries. As said before, the work of these organs is "administration". Therefore, the Diet keeps watch over the administration to see that nothing goes wrong. In other words, the representatives of the people watch over affairs of the nation. This is also a democratic way of running a country.

Our Diet is made up of two houses, the House of Representatives and the House of Councillors. Each is called "the House". If a Diet is composed of two houses, it is said to be a "Two House System". Some countries have only one house, then it is called the "One House System". But most countries have two houses. These houses decide together on national affairs.

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Why are there two houses? Do you know what the term "back up" means? It is often used in baseball and other sports. When one player is handling the ball, another player stands behind him so he may catch any error that the ball handler may make. Since the Diet undertakes the important tasks of the nation, the House of Councillors "backs up" the House of Representatives to see that errors are not made. In sports certain players "back up" each other. However, in the Diet, the House of Representatives does most of the important work and the House of Councillors does only the "backing up". The House of Representatives is given greater power than the House of Councillors. The House of Representatives is called the First House and the House of Councillors, the Second House. Why does the House of Representatives have greater power than the House of Councillors?

Electing members for the House of Representatives takes place every four years. So its members serve for four years. However, for instance, when the House of Representatives fails, in the opinion of the Cabinet, to reflect the will of the people, the Cabinet may, in order to find out the opinion of the people, ask the Emperor to have a re-election held. This is called "dissolution of the House of Representatives". In the election following the dissolution, public opinion will find new expression through the new representatives who are sent to the new House of Representatives.

The members of the House of Councillors serve for 6 years. Every three years an election is held and one-half of its members are changed. Unlike the House of Representatives, the House of Councillors cannot be dissolved. In other words, public opinion can be expressed more clearly in the House of Representatives than in the House of Councillors. That is why the House of Representatives is given more power than the Houses of Councillors. The constitution provides, in short that when the opinions of the two House are different the opinion of the House of Representatives will prevail.

The members of both Houses are representatives of the people so they are chosen by the people from among themselves. There are 466 members in the House of Representatives and 250 in the House of Councillors. To make election as easy as possible, our country is divided into "electoral districts". According to the population of each electoral district, a specified number of representatives is to be elected.

On election day every voter goes to a polling place and receives a voting slip of paper upon which he writes the name of a person he wants to represent him. This slip of paper is then folded and placed in a locked box. This voting is a most valuable right. Every voter must decide for himself and must not be persuaded by gift or promise. He is answerable to no one for his choice and is not required to tell anyone how or why he chose thus.

All Japanese citizens twenty years of age or over can vote for members of the Diet, governors, mayors and others. This is called the "right to vote". For a long time only men were given this right. At one time it was limited to only those who owned property and paid taxes. Now that Japan is a democratic nation, all the people, men and women, who are twenty or over have the right to vote. This right for all the people to vote is usually called "universal suffrage". What "universal suffrage" actually means is that all obviously competent citizens are given the right to vote - children are not included as voters nor are those with sick minds, but no one is denied the right to vote because of difference in sex, race, religion, or the amount of property he owns.

Any man or woman who is a citizen of Japan and who meets certain requirements can become a member of the Diet. This is "the eligibility for election". However, the age of eligibility for election is not the same as that for voting. To become a member of the House of Representatives, one must be twenty-five or over. Just as in the right to vote, persons who are considered unfit are not eligible. Those who wish to become members of the Diet register their names as "candidates" and are so called. In some cases candidates may be put forth by

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other people who feel that they are fitted for the office. This is called "recommendation" of a candidate. The time for the registration of candidates ends the day before election. Voters must choose from the list of candidates and must not put down other people's names. The candidate or candidates who receive the largest number of votes become members of the Diet. This is called "being elected".

Democracy means government by the people. The Diet represents the people. Therefore to elect members for the Diet is an important right as well as an important duty of the people. The people must go to the election by all means. For a citizen not to vote is to throw away his right and, at the same time, to neglect an important duty. Generally this neglect is called "abstention from duty". This means that one throws away his right. No one should do it. Since some day you are to have this right, this matter of election has been discussed in detail.

The Diet is the place where the representatives of the people gather and decide on the problems of our nation. Unlike other national organs, the people can go to the Diet themselves and listen to the talks. The people can go whenever they please. In the newspapers and over the radio, the work of the Diet is made known to the public. In other words, the work of the Diet is carried on before the very eyes of the people. The constitution states that the work of the Diet must always be made known to the public. A "closed session" can be carried on only in rare instances. This is an important point.

In this way the people will be able to know just how their country is being governed, what is happening in the nation and what opinions their representatives are expressing in the Diet. Here is born the open handling of national problems. If the Diet is lost, the nation will be in darkness. Democracy calls for the open and honest way of doing things. Therefore the Diet is indispensable to a democracy.

Our Diet is not in session all through the year. It has to meet at least once a year. This is called "the ordinary session" and is scheduled to last for 150 days. This is called "period of session". In an emergency an "extraordinary session" may be held. Should there be a dissolution of the House of Representatives, an election must be held within forty days. Within thirty days after this election, the new Diet meets in what is called "a special session". How many days the extraordinary session and the special session are to last is decided by the Diet itself. The period of any session may be extended by the Diet. To open a session, the members are called in by the Emperor. The Diet once called in starts and closes the session of its own accord. At the end of the session, the Diet takes a temporary vacation.

Have you ever seen the Diet Building? Look at the beautiful building, bright in the sunlight. This is where the strength of the Japanese people finds expression and where a sovereign people govern its country.

9. <u>Cabinet</u>

The Cabinet is the administrative organ of the nation. As previously stated, administration includes all national activities other than those in the fields of legislation and judiciary. Although the Diet is a representative organ that governs the country, it is such a large body that it cannot be in session all the year around. To take care of detailed matters a number of ministries have been established. The Cabinet is above all these governmental offices.

The Cabinet is composed of Prime Minister and Ministers of State. The Prime Minister is the head of the Cabinet and has the important duty of its leader. Therefore the selection of the Prime Minister is a very important matter. Under the new constitution, the Diet will choose the Prime Minister from among its members and recommend him to the Emperor. The Emperor will then appoint him to the position. If the House of Representatives and the House of Councillors should not be able to agree as to who should be Prime Minister, the decision of the House of Representatives will prevail.

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The person for this position is usually selected from among the leading political party members.

The other Ministers of State are named by the Prime Minister himself. However the majority of Ministers must be Diet members. The Ministersof State as a body are responsible for the overall administration of national affairs,but some of them are appointed as heads of the Ministries of Finance, Education, Welfare, Commerce and Industry, and so on. These men are called "Ministerial Ministers." Consequently, there are two kinds of Ministers of State - one group composed of heads of various ministries and the other responsible for overall supervision of administration. Since the Prime Minister is himself a member of a political party, it is convenient for him to appoint as Ministers of State his own party members. Therefore the majority of the Cabinet usually comes from the same party.

If the political party from which the Prime Minister comes is too weak to carry the majority of the Diet, he may form a "coalition cabinet" with other political parties which have different platforms. These parties with members in the Cabinet cooperate with each other. There are instances where an individual who is extremely well versed in state administration may be appointed Minister of State, even though he is not a member of a political party. In actuality under a democratic system the Cabinet and its members are chosen from political parties. Therefore it is called "Party Cabinet."

The Cabinet takes charge of political affairs and is the organ that offers advice and approval to the Emperor in the performance of his duties. It, in turn, is responsible to the Diet for its conduct. Each Minister is not individually responsible. The Cabinet is collectively responsible.

If the Diet should feel that the Cabinet is no longer reliable, it passes a resolution of "no confidence." This can be done only by the House of Representatives. Public opinion is better reflected in that House. The Cabinet can ask the people for a re-election of the House of Representatives to determine which the people desire to retain This resolution of no confidence is termed "a non-confidence vote." When such a vote is made, the Cabinet either resigns or appeals to the Emperor within ten days for the dissolution of the House of Representatives to ascertain public opinion with another election. The same action is taken by the Cabinet if a "Confidence in the Cabinet" resolution is not passed.

Thus, under our new constitution, the Cabinet is closely connected with the Diet. It is under the direct influence of the Diet and is affected by changes in the strength of various political parties. Such being the case, it is called a "Parliamentary Cabinet System." Parliamentary Cabinet as well as party cabinet is an expression of democratic principles.

10. <u>The Judiciary</u>

Judiciary means impartial settling of disputes and determining of guilty or not, etc. The word "justice" means the same thing. In order to protect his life, freedom, property, etc., every citizen is entitled to claim fair and impartial trial. The judiciary has very great importance to the life of the people. Above all it is important that it gives fair judgment. Law-courts are established to take charge of this function of administration of justice.

Under our new constitution the law-courts are to administer justice in accordance with the constitution and laws enacted by the Diet. No one or nothing else can interfere with it. It is also set forth in the constitution that those whose duty is to administer justice, namely the judges, cannot be removed from office without certain causes. This is the "Independence of Judicial Power." Anyone can attend a trial to see how justice is being carried out, for the administration of justice must be fair and impartial. Just like the work of the Diet, the activities of the law-courts are to be open to the public. This is also clearly stated in the constitution.

There is one thing that has been greatly changed in our new constitution. A law-court known as the Supreme Court can now investigate a law enacted by the Diet to determine whether it is constitutional. If the court should find the

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law to be unconstitutional, it can defy that law. Thus the law-courts now have a very great responsibility.

While we must have confidence in the Diet as our representatives, we must at the same time respect the law-court as our friend and guardian of our rights and freedoms.

11. Local Self-Government

During the war, everything was conducted "for the sake of the country" and the individual was neglected. However, since a nation is made up of individuals it will never improve until the lot of the individual is bettered. Japan is divided into many small districts. In the same way, unless conditions in each of these little districts are good, Japan will never prosper. For this reason, it is best that each district carries out its own affairs. Each district has its own special problems which are understood best by the local inhabitants. To govern oneself as one desires is called "self-government." The system which permits each district to carry out its own affairs is termed "local self-government."

The new constitution places heavy emphasis on local self-government, and defines it clearly. Each district is to conduct itself as a single unit. Tokyo-to, Hokkaido, Prefectures, cities, towns, and villages are all "local public entities."

If the nation carries on its affairs in a democratic way, the local public entities must do likewise. It can be said that the local public entities are miniatures of the country. They also must have their local assemblies, with functions similar to those of the Diet. The public officials of the districts and the members of the local assemblies are to be elected by the people.

Since the nature of the local self-government is clearly established in the constitution, the Diet in making laws which apply only to a district or certain districts must ask for a vote by the people concerned. The majority of the local inhabitants must be in favor before the Diet can pass such a law.

Just as we love and serve our country, let us also love and serve our districts in which we live. The prosperity of the district must be considered that of the nation.

12. Amendment

"Amendment" means a change in the constitution. As stated before, the constitution is the most important rule of the country. Strict procedure has to be provided for the amendment of the constitution. The new constitution therefore stipulates that the amendment of the constitution be decided not only by the Diet but by the voting of the people.

Amendments to the constitution are proposed in the Diet by the representatives and must be passed by a two-thirds majority in each House. This is called "proposal for amendments." If the proposal should be passed by the Diet, the people are to vote on the question. "The Approval" of the people is obtained if the majority vote in favor of the amendment. The approved amendment is then announced by the Emperor in the name of the people. This is called the "promulgation" of the amendment. The new constitution was made by the people and belongs to them. Therefore it is only fitting that amendments be announced in the name of the people.

13. The Supreme Law

As previously discussed, the "supreme law" is that law which ranks the highest in the country. The supreme law is the constitution. It has also

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been said that in the constitution there are two kinds of rules - one which determines how the nation is to be governed and the other which establishes the fundamental human rights. In Japan the fundamental human rights have been thought of lightly. In Article 97 of the new constitution, it is solemnly stated: "The fundamental human rights by this Constitution guaranteed to the people of Japan are fruits of the age-old struggle of man to be free; they have survived the many exacting tests for durability, and are conferred upon this and future generations in trust, to be held for all time inviolate."

The constitution being the supreme law of the land, no law, ordinance, regulation, which is not in accordance with it is legally valid. This is clearly established in the constitution.

The constitution is of such importance that the Emperor, the Ministers of State, members of the Diet and the Judges, all have the duty of observing it. It also promises that Japan shall honor all agreements (called treaties) with other countries and abide by the rules among nations (called "International Laws").

The new constitution was made by the Japanese people and belongs to the Japanese people. Let us observe this constitution and work for the good of our country

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LECTURE III - Legal and Government

"On the Civil Code which Altered the Family System"

Article 24 of the new Constitution states, "Marriage should be based on the agreement of both sexes and it should be carried on with their mutual understanding and equality. The choice of one's mate, inheritance of property rights, selection of domicile, divorce, marriage, and other affairs concerning the family will be stipulated in law on the basis of individual rights and equality of sexes". The new Constitution provides that respect for individuals, and the basic equality of sexes should be the basis of our daily lives. The Civil Code accordingly had to be changed, expecially the part concerning family inheritance.

If we take a look back into the older family system we find that it was built around a house with authority resting in the household chief and the idea of succession to a house all important. The family system has its origin in the Oriental ethical and economic concept which placed importance in the national structure rather than in the subjects of the nation. The household chief gave orders and was obeyed implicitly by the members of the family. The members of the family patiently served the house and its name, subordinating their own interests in the process. Inheritance was also significant only as a means of keeping the name of the house alive forever. The Japanese nation itself was nothing but an expanded family system. The houses were units in the nation, therefore, it was ingrained in the people that the system was a good institution and had to be maintained. However, this concept belongs to the warrior class of the feudal days, and is out of step with a modern society in which individuals are important.

In the old system, the household chief was preferably a male, therefore the first born male succeeded to all the household property. Females of the family were in a disadvantageous position. Predominance of men over women also has its origin among the old warrior class. This concept has given husbands and fathers far greater legal rights than wives and mothers, which again contradicts the democratic concept of equality of both sexes.

The new Civil Code, in accordance with what the new Constitution stands for, namely, the respect for individuals and equality for both sexes, eliminates the rules regarding the household chief and the house, and does away with the discrimination between father and mother and husband and wife; abolishes the rules regarding inheritance of household property and adopts the rule of equal property inheritance. Accordingly, the census registration rules were changed and the function of the household chief in settling disputes was turned over to the new Domestic Relations Court.

The most important change in the Civil Code is the elimination of rules concerning house and the family. The value of the individual and equality of people emphasized in the Constitution is the basis of doing away with the special legal rights of the household chief who could control the members of the family. It is against the principle of the Constitution to recognize one person's right to meddle with the personal affairs of others, such as marriage or adoption of children, simply because the former happened to be the household chief. Of course, parents must look after immature children. Husbands and wives should cooperate in reciprocal relationships, and in these relationships no additional right need be given to the household chief. If there is no additional right given to the household chief, the law need not refer to the relationship between the household chief and the members of the family. There-

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fore, all the rules concerning household were abolished. For instance, rules about having names entered on the register, getting them out of the register, reinstating them, rules concerning establishment of branch families, extinct families, etc., were eliminated. The relationships between relatives are now purely a matter of personal feeling and circumstances pertaining at the time and the law no longer defines them. Provision for the succession to the household chief's position is also unnecessary, and the rules concerning retirement, adoption of a son to be married to the daughter of a sonless family, and the legal recommendation of household successors were all abolished.

In the second place, marriage is hereafter to be made by free choice and on the basis of equality. Those who are under age must get the consent of at least one parent. Nobody else's consent is necessary. However, the age limit was raised to full 18 in men and 16 in women. No obstacles are placed to the marriage of full-age people. Though the Constitution says marriage is based on free agreement and free choice it must be registered to make it legal.

In the new Civil Code, the husband and wife are to use the same name, but it is up to them to decide whether the husband's or wife's will be used for the new family. Once decided and registered, it cannot then be changed during their entire married life.

In the new Civil Code the former exclusive right of the husband to decide the place of the family residence was done away with. Husband and wife are supposed to live together but the choice of the place is up to their mutual consent. When agreement is not arrived at, the Court of Domestic Relations makes the decision.

In the old Civil Code the wife was unable legally to act independently, but this was also abolished in the new Code. The wife need not now get permission of the husband for her acts. In regard to property, the husband has no longer any administrative power over the wife's property. Nor is he any longer solely responsible for the expenses of the married life. In the new Code the husband and wife share the responsibility on an equal basis.

Divorce can be obtained only through the will of the husband and wife, and cannot be forced by parents-in-law as in the old days. Upon divorce, the property earned by the cooperative effort of the husband and wife is divided. When a dispute arises the Court of Domestic Relations takes care of it.

As parents, the husband and wife are equal. The father and mother exercise their parental rights over their children cooperatively. In the old Civil Code the father was held to be the prior possessor of parental rights. Also it limited the rights of mothers on specified occasions when the consent of relatives was necessary.

The relative's conference, which was convened whenever important family decisions such as marriage or the sale of property, were to be made, has been abolished. Most of the rights were turned over to the Court of Domestic Relations. The selection of a guardian is another example.

Finally, the succession to a house was abolished. Succession to a house means that when the household chief dies or loses the household chief's rights for some reason on other, a person, related to the chief, usually the first born male, succeeds to all the rights and responsibilities belonging to the former household chief. The household chief's rights, the house and the inheritance of the household property by a single person were abolished. The new Code recognizes inheritance of property, but not the succession to a house. The inheritance of property is legally recognized only when

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the owner dies or disappears. There can be no inheritance because of the owner's retirement. Those who inherit property must be near relatives of the owner and usually more than two persons. The order in which the relatives inherit property is, first, the mate, then the children, the direct lineal descendents, and then the brothers and sisters. When there is no other person surviving, the whole property goes to the wife. Those who are of the same status divide the property. When there is a dispute, the Court of Domestic Relations takes care of it.

Only when people understand the meaning of any change made in laws are the purposes of the laws achieved. A democratic society will be achieved only when all families in Japan understand and abide by the regulations of the new Civil Code.

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法政第三講

Legal & Government, Lecture No. III

家族制度を変えた民法
(On the Civil Code which Altered the Family System)

新憲法第廿四條には「婚姻ハ両性合意ニノミ基イテ成就シ夫婦ガ同等ノ権利ヲ存スルコトヲ基本トシテ相互ノ協力ニヨリ維持サレナケレバナラナイ。配偶者ノ選択財産権相続、住居、選定、離婚並ビニ婚姻及ビ家族ニ関スル其ノ他ノ事項ニ関シテハ法律ハ個人ノ尊厳ト両性ノ本質的平等ニ立脚シテ制定サレナケレバナラナイ。」と定めている。即ち新憲法は一人一人が大切なことと、誰もが平等であるといふことをどたいにして、人々のお互の関係をたてなほさしねばならないことを主張しているのである。そこで民法の中の親族及び相続に関する部分はすっかりあらためねばならなくなった。昭和廿三年十二月九日に制定された「民法改正法律」は親族及び相続に関する必要な部分と書きなほして、この目的を達したのである。

さて、従来の家族制度はどういふものであったかを振かえってみるとそれは戸主本位の家とその家をつぐ家督相続といふものを中心とするものであった。それは東洋的社会に於いてよく見受けられるところの団体本位の即ち個人よりは、団体を重んとするところの倫理上及び経済上の思想に従って居った。戸主が家族の者に対して命令服従の関係を以て、上から之を臨み家族の者は、家の知譽、及び繁栄のために営々として奉仕するといふ仕組になって居り、相続もまた、この様な家をが人に続けて行くための制度として主に考へられて居ったのである。

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日本の□家そのものも、この様な家を國家的規模に推しひ
ひげられたものであるにすぎず、そこで家が國の基礎を
なし、國は家を單位とそ築き上げられて居る。だから、これを
美しい風俗として維持しなければならないといふふうに考
へられ、また説かれて居ったのである。
然し、これは、封建時の武家階級の考へ方で一人一人が尊重
される現代の社会には適合しない。
次に、従来の制度では家の戸主としては成るべく男子が望ましい
とされて居り、長男が家に属する財産を全部相続するといふ
主義がとられて居り、女子は経済的にも不利な地位におか
れて居った。これもまた武家的な男尊女卑の考へ方による
ものであった。この考へ方は夫の方が妻よりも、父の方が母より
格段に有利な地位を与へられる点に於ても法律上の制度
に現はれて居った。
然し、この様なことも近代的両性の平等と云ふ民主的
な思想には合はないのである。
新民法は、新憲法が要求して居る個人の尊厳と両性の
平等といふ主義に適合するやうに戸主家族等家に関
する規定を削除し、また夫に対する妻、父に対する母の差
別待遇を撤廃するとともに、家督相続を廃止に均
分相続制度を採用することになったのである。これに伴って
家に関する戸籍の制度も改正せられ、また従来の戸主
が家の中の秩序維持に関するしてもっていた機能を行ふ
ため家事審判所の置かれることになった。
第一に戸主家族など家に関する規定が削除された
民法改正の中最も重要且つ根本的な点である。個人の
尊厳と平等とを[illegible]する新憲法の基本原理に基き

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主として戸主権、つまり戸主の家族に対する法律上の支配権を廃止するのが目的である。親子夫婦関係を除いて唯だ戸主というたけの理由で、人が他の人の婚姻養子縁組住所の選定などに干渉するのは新憲法の精神に対するからである。親が未だ幼年の子の面倒を見るのは当然であるし夫婦の間はお互に平等な立場で協力すればよくそれ以上に更に戸主という別個の地位に基き他の者の身の上に干渉させる一つの理由はない。戸主権を認めない以上戸主と家族との関係については特に法律で規定しなければならない事柄とはなくなった。従って在来の規定のうち、家の枠の定め方に関する規定はすべて削られた。例えば、入籍、離籍復籍、入家、分家、廃家絶家再興などという法律として干渉しないこととなった。また戸主の地位の承継に関する法律の規定も不要となり、従って、隠居、入夫婚姻、法定推定家督相続人等に関する規定も廃止された。

第二に婚姻は、自由、夫婦は平等となった。新民法には未成年者が婚姻する場合でも父母の何れかの同意がいるだけであって其他には、誰の同意もいらない。その代り婚姻年令が男女とも一年づつ引上げられ、男満十八才、女は満十六才となった。成年者の婚姻についての何ら制限もなくなり新憲法が婚姻が両性、合意のみに基いて、成立する旨を定めて婚姻の完全な自由を認めたのである。たゞし婚姻届をしなければ、法律上の意味で婚姻した事にはならないことは従来と同じである。

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新民法でも夫婦同姓の原則が採られるが、夫婦共に、夫の氏が称するか、妻の氏を称するかは、夫婦の同じ定めて婚姻届を出せばよいのである。一旦定った氏は婚姻中変更できない。

夫が妻の居所を指定する権は新民法では廃止され、夫婦は同居すべきものと規定はするが同居の協力扶助は協議で適当に定めることになる。協議が調わなければ、家事審判所でこれを定める。

旧民法においては妻は無能力者であったがこの規定は勿論廃止された。妻は法律上の行為をするについて夫の許可を必要としない。

夫婦の財産関係も旧民法の夫が妻の財産に対して有した管理権は廃止され、また夫が婚姻生活の費用を負担することも廃止され、新民法では夫婦でこれを分担し、平等の地位において責任を負うこととなった。

離婚も夫婦だけの意思によってできる。離婚したときは相互に協力して作った財産の分を求めることが出来る。

争いあれば家事審判所が解決して呉れる。

夫婦は親としても平等である。父母は共同して未成年のものに対して親権を行う。旧民法では父が第一次の親権者であったのである。また母が親権を行使することに関し一定の場合に親族会の同意がいると定めて居ったのが新民法では廃止され、その権限行株関であった親族会は新民法では廃止され、その権限の中の一部は家事審判所が行うことになった。即ち後見人の選任などはその例である。

法政二ノ四

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Lecture V, Legal and Government

LECTURE: How we pay for our Government

PURPOSE: To explain to the people of Japan the reasons for the payment of taxes, who must pay and how the Japanese government spends this money.

Why must we pay taxes? All employees of the government, many of whom you have helped elect to office, in town, prefecture and national government agencies must be paid for their labor. They have the same responsibility to their families for food, clothing and other necessities that all people have. Governments cost money and to get the money needed, people of towns, prefectures and the nations tax themselves. Another way to say it it that they share the expense of the government. For that is exactly what taxation is - a way to divide up the cost of government.

What kind of taxes do we have in Japan?

a. Income Tax)
b. Transaction Tax)
c. Commodity Tax) Note to instructor: Draw this
d. Sake Tax) information from the class. Make
e. Admission Tax) them participate in your lecture.
f. Racing Tax)

What is a good tax? In order that a tax will be considered good it must have these features.

1. It must be fair to the majority of the people.
2. It must be easy to collect.
3. It must bring a dependable amount of income to the government.

Now let us check out Income Tax & see if it has these features.

1. Is it fair to the majority?

a. Yes, it is based on the ability to pay - if the individual has made a large amount of income he pays a large tax. If he is a small wage earner he pays a little tax.

2. Is it easy to figure out & collect?

a. Yes, each village has at least one copy of the "Official Gazette" which indicates the amount of tax according to the income earned. The

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government allows you to pay quarterly to make it easy to pay.

3. Does the law bring a dependable amount of money to the government? We will discuss this point later.

These are but a few of the many ways that your government has chosen to raise money. Now let us look at where this revenue is spent.

a. Public Utilities)
b. Salaries for your elected representatives in government)
c. Public Schools and Colleges) Draw this
d. Public buildings) information
e. Public Welfare (Charities)) from class
f. Public sanitation and Health)
g. Public roads)
h. Public protection by Police and Fire Department)

These are also just a few of the many ways that the money that you contribute in taxes is spent. It is interesting to note at this time that all of the above-mentioned places in which your money is spent are PUBLIC and you receive the benefit from all of them.

Who must pay Taxes?

a. All people in Japan who have an income over ¥4000.
b. Does this include citizens of foreign countries? (Yes, all people, who live in Japan and who have an income, must pay taxes in proportion to their income.) (Occupation Force personnel pay their taxes to their own government.)

What are the provisions of this law?

d. At the beginning of each year each person shall make an estimate of the amount of income that he expects to earn during the coming 12 months.

e. Each person shall then file this estimate on a form provided by the government after checking The Official Gazette in his own Town Hall to find out just what his tax will be i.e. the percentage of his income.

f. After filing this estimate of his yearly income the individual must within 30 days pay one quarter of the amount he has estimated his tax to be.

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All this takes place during the month of April. Now, as only one quarter of the yearly tax has been paid, the individual must, during the months of July, October and December pay the 2nd, 3rd and last installments of the income tax.

This type of income tax payment, in which the taxpayer reports in advance to the government the amount which he expects to pay in income tax, is known as "Self Assessment" and serves three purposes: (1) It serves notice to the government that the individual knows that he has a certain amount of tax to pay.

(2) It informs the government of the amount that can be expected to be collected from all people in Japan.

(3) And finally it eases the burden of the taxpayer by allowing him to pay his taxes in easy payments, as he earns it.

You have seen that your government performs certain functions for you the Japanese citizen.

You have been told a few of the ways that your government collects money from you to pay for these functions.

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LECTURE IV - LEGAL AND GOVERNMENT

"REFORMS IN COURT SYSTEM AND CRIMINAL PROCEDURE WHICH PRETECT THE RIGHTS OF THE INDIVIDUAL AND SANCTITY OF HIS HOME."

新刑事訴訟法

第一部 状況

昔から日本の道徳には誰にでも義務があるということばかり強く云って権利のあることは、あまり云わなかった。この考え方は日本では伝統的に個人より治集団の方を重く見ているのと、又日本の社会に根ずよくしみこんでいる儒教のおしえのためとも云える。

現在では、我々の一人一人が大切なものであるという考えが、家のため村のためとか国のためなどという従来の考えに代ろうとしている。昭和二十三年七月五日に国会を通過して二十四年一月一日から実施されている新刑事訴訟法は日本の法律の一史で一ばん画期的な新発足である。

この法律は我々に自分の権利と国家の利益とをはかりにかけて見せてくれる。過去三年間に国会を通過した法律の中でこの法律は日本の各方面の法律家がちえをしぼってつくりあげたものである。このてっていしたは、どうしても必要であるばかりでなく、刑事訴訟の手続きを近代式に、また人道に叶うようにさせることが、誰が考えても世の必要だからである。

もとくこれは昭和二十二年五月三十日制定の刑事訴訟法臨時改正法を拡げたものである。一ヵ年以上のあいだ、この法律を実際にあてはめてみて、どういうところをもっと修正せねばならないか会入りに研究した。この一年間の実験のあとで判事や検事や弁ゴ士や人権ヨウゴ連盟や法律学の教授や法務庁の官吏が熟慮してまとめて修正されたので、この修正をするには四カ月にわたってこれらの人々の代表が会議をつづけたのであった。

制定から(二十三年七月五日)実施(二十四年一月一日)までに長い期間があるのは、裁判官や検察官や弁ゴ士が、この全くあたらしい行き方になじむのに時間がかかると考えてのことである。

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実施までの間にいろいろな方面の情報をできるだけ参考にしてますます革が永つづきするかどうか、又、日本人の生活や文化の上にどんなにふさいでくるかということは、一般市民がそうした改革を実さいの役に立たせるかどうかという点に、大いにかかっているのである。役に立たせるにはどんな改革であるかを知らねばならないし、知るにはそれぞれの地域社会の公共の手段を使って正しく説明してもらわなければならない。

権利が一つふえれば、それだけ責任もふえる。すべての善良な市民が法律を施行する行政を正しい方法で極力援助しないならば、法律違反者はこっそりと保証されたあたらしい権利を、自分の悪事をなるいかくす外套に使うかもしれない。こういう法律が出た以上、市民はその法律をまもる責任がいっそう重くなるわけである。

第二部

旧法では容疑者、被告又は証人に対する検察官ならびに警察官の訊問調書は起訴と同時に裁判所に提出された。それで裁判所は裁判を開始する以前に、既にその事件に関して結論を構成しており、しばしば偏見にとらわれた。なお、多くの場合、審理中提供する唯一の証拠は主なる証拠は警察の苛責又はその他の拷問方法によって得られた自白であった。

新法では警察又は検察官から訊問のための出頭を命じられた場合にその命令を拒んだり、または出頭しない場合に答弁を拒んだりする権利がある。なお、逮捕されないかぎり、いつでも退出してさしつかえない。

警察官ならびに検察官の訊問調書を起訴状と共に、裁判にさきだって法廷で使うために差し出してはならない。そして法廷に証人を呼ぶかわりにその証言の代用として使用できない。証人になりうる者は法廷にて証言する。法廷では、その証人の態度や様子を観察することができる。また、証人は反対訊問を受ける。自白が法廷以外においてなされた場合、単に自白だけでは有罪と判決できない。また自白が自発的にされたのでないかぎり、証