

ITEM 3

DO AWAY WITH THE FAMILY ALLOWANCE SYSTEM

(Summary)

DIAMOND (Weekly magazine), 1 Jun -- When the new wage standard for officials was announced last November, the National Personnel Authority startled the public with the raise of family allowances from 250 yen to 1,250 yen. It is not known what prompted the change of plans but Director ASAI's response, made on 18 April at the plenary session of the House of Councillors, revealed a plan to adjust the allowance system at the earliest possible date. Judging from the fact that the social and economic contradictions in the family allowance system will make themselves obvious in the course of time, the readjustment of plans is justifiable.

The family allowance system originates in the government plan to lighten, psychologically rather than substantially, the living hardships caused by the wage control carried out as one of the war time controls. This system came to be regarded as one of the most important determinants in fixing the wage standard, accompanying as it did the sudden rise of the post-war labor offensive. As a matter of fact, it cannot be said that this system is entirely irrational, because it does recognize that the larger one's family is, the heavier one's burden of living becomes. The recent rise of the workers' real wages, however, has accelerated a move to reexamine the merits of the rise. Steps have also been taken to adopt the system whereby wages are paid according to the ability of the individual. Furthermore, criticism has been directed towards the family allowance system, where the question of labor efficiency is completely disregarded. The system whereby those with large families are paid high wages will be favorable to the worker only as long as labor employment conditions are stabilized; but in the absence of such conditions, those with large families will find it decidedly unfavorable.

Especially in JAPAN today when the problems of personnel readjustment and difficulty of finding employment are great, those who have large families are invariably avoided by employers. As a result, a worker with a large family regardless of his ability finds it extremely

difficult to find a job. It cannot be denied that there is a growing tendency today to conceal the numbers of one's family when applying for a job.

In short, all these factors point out the unsuitability of adopting the idea of subsistence pay in fixing wages. Needless to say, wages paid should be equivalent to the amount of work done: but wages paid should also correspond to the quality of labor efficiency.

If factors other than labor efficiency are to be taken into consideration in fixing wages, they should also include social, welfare, and charitable work. If, however, such a qualitative change in wages takes place, the results would be the same as the imposition of expenses for social and welfare facilities thrown completely upon industrial circles. Such a burden would inevitably cause a rise in prices, and consequently would raise the level of common living expenses. In the case of countries depending basically upon export, as BRITAIN and JAPAN, the competitive power against foreign countries will be weakened. Moreover, the social and economic evils attached to the welfare pay system, such as the family allowance system, will effect the spirit of the system itself. As mentioned above, the larger one's family the more difficult it is to obtain employment. This factor, however, is not limited to those with large families only; for women workers who in principle have been elevated to a status equal with men, in regard to work, wages, etc, have also found it extremely difficult to obtain employment. Although they may have equal status, their work has been proved inferior in comparison to men, and they are not physically built for the same type of work.

In short, the addition of non-economic factors to the conditions of economic transactions unavoidably givesrise to economic evils. From the economic point of view, the wage system should naturally be based upon the principle of efficiency pay.

ITEM 2 A Happy Family Life - Nippon Fujin Shimbun - 7 Mar 49.

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Summary:

The family system, which was lauded as a beautiful custom of our country before the war, was consciously and otherwise broken down with the enforcement of the new Constitution founded on the spirit of democracy, freedom, and respect for human rights. By this drastic reform, it seems the Japanese have been set free from every family restrictions, but, at the same time, does it not appear that we have lost a firm foundation and have become a people with no foothold.

It is indisputable that the Japanese family system, with its time-honored regard for feudalistic customs, restricted freedom and obstructed the progress of the people's livelihood. Such having been the case, it was only natural that the removal of these various restrictions had to be resorted to law. However, it is deplorable that with the abolition of the family system many beautiful customs and high moral principles were also wiped out as inappropriate for the new age.

In AMERICA and in the advanced European countries, the young couple live away from the parents usually because their social system makes appropriate provisions for such a setup. It is, a reckless attempt for the Japanese to imitate these countries without adequate facilities. Even in the UNITED STATES, where such social system functions smoothly, the harmonious atmosphere of a Japanese home life is highly praised.

What is most necessary for present-day JAPAN is a co-operative and harmonious spirit among the people, resulting from a true understanding of democratic freedom. The keynote for this lies with family life. The increase in crimes and serious social problems proves that happy family life has been shattered. Such a deplorable phenomenon cannot be settled merely by law.

It is desirable to infuse our family life with fresh air, but care must be taken so that the family itself will not be blown down.

ITEM 7 PARENTAL AFFECTION

(Summary)

660 TOKYO NICHINICHI SHIMBUN, 6 May -- Japanese children are to be pitied. After completing their 6-3 education under the drastically reduced education budget, they will be thrown into a job-scarce society with no substantial knowledge.

Children's Day was celebrated a few days ago, but how many children greeted the day joyously and with child-like happiness? When we think in this manner, we adults cannot but feel humble toward our children who are not responsible for the defeat of JAPAN.

Only by leading the children so that they will not repeat the mistakes of their parents can human society be advanced and a new age created. It is the duty of all parents to lead their children so that the tragic situation caused by a senseless war will not be brought about again.

In GERMANY after World War I, parental affection was betrayed with the rise of HITLER. In JAPAN today, some elements are advocating "Racial Independence". There is much danger that this will lead to a wrong kind of exclusionism. Serious thought must be given to the motive behind such an advocacy.

It is true that racial independence is of great importance, but prejudiced racialism must be abolished. Today's JAPAN is the result of her people's dogmatism. The greatest error of our national education after the Meiji Era was the concept that our nation was superior to others. We fear that there are still some people who believe this and that a certain political party is utilizing them to attain its own objective.

To protect them from entertaining delusions of this type, the younger generation must be led to think more of the world than of its own race. Our boys and girls must be taught to become international boys and girls before being Japanese boys and girls. This will be our true parental affection toward them.

ITEM 10 WHY GIRLS LEAVE HOME by KANZAKI Kiyoshi

(Summary)

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SHINJOEN (Monthly magazine), Jun 49 -- The cold war is not limited to the international political scene; it even flickers in the feudalistic Japanese household, where there is a dearth of mutual love and understanding between the parents and their children. The constant friction between the new and the old in many cases has caused young girls to run away from their homes. Statistics show that the number leaving their homes is the lowest in January. However, there has been a large annual increase. In January 1949 the number of runaway women and girls reported to the Tokyo police alone numbered 340 or an average of 11 a day, whereas in January 1947 there were only 100 cases, and in January 1948, 150. The hardships in living are accelerating the collapse of the feudalistic family system, which has been laid open by the knife of democratization.

A "Lookout Notice on Runaways, Lost Children and Missing People" is published daily by the Metropolitan Police Headquarters based on reports from some 70 police stations. However, the present "Law on the Execution of Police Duties," provides protection for only "lost children, the sick and the injured" and does not include girls who have run away from home. The police cannot legally apprehend them for their own protection, even if found, unless the danger of suicide, kidnapping, theft, etc is immediate and obvious. Although the personal freedom guaranteed by the Constitution must be safeguarded, it seems only logical that runaways should also be placed under some restrictions, at least as a preventive measure for accidents and crime.

The sooner these girls are found, the more unhappiness will be prevented. Among girls found after a month or more has elapsed, those who have not turned into streetwalkers are rare indeed. What astonishes us on examining the Metropolitan Police record is the great number of runaway children under 10 years of age, when they are most dependent on their parents. This attests to grave defects in the family system, particularly in the inability of parents to control their children. There is a gradual increase in the number leaving home between the ages of 11 and 15, but from 15, there is a sharp increase which continues until the 19th year. The "bad year," as the 19th is called in the age of a girl, is in truth the most dangerous. Girls who leave their homes impulsively do not realize that their actions are almost always suicidal. The most dangerous period extends from 15 to 24 years of age, with the figure sharply dropping off after the 25th year. The increase in the number of women who leave home after 50 is a phenomenon apparently reflecting the disintegration of the old family system to the extent that it can no longer provide for the aged.

UENO is the great cesspool which claims not only the runaway girls of TOKYO, but of all JAPAN. Out of 102 girls reported missing, only 40 have been found. YOSHITARA and HATO-NO-MACHI (TN: Red light districts of TOKYO) guarantees the remainder a strange livelihood.

Our attention is also drawn to the fact that many cases of girls running away are not reported to the police. This indicates an indifferent attitude on the part of the parents. A study of their family conditions reveals that the greatest number of them come from homes where both parents are present, and points to the seriousness of this problem today. Financial reasons which give rise to discord in the homes can be traced to 50 percent of the cases. The function of the home in providing protection for the children becomes paralyzed, authority and order are lost, and family life itself begins to crumble. Not only runaways but juvenile delinquents and vagrants increase as a result of living difficulties. I cannot but shudder when I think of the products of homes ruined by gigantic monopoly capital as it throws the majority of the Japanese to a state of acute poverty.

ITEM 8 Parents Must Think (Sub-Editorial) - Tokyo Shimbun - 27 Sep 46.
Translator: T. Naruse.

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Full Translation:

Photographs of the 33 repatriated orphans from North MANCHURIA at the SHINAGAWA Station have been printed in the newspapers. Seeing the gloomy faces of these children that have forgotten how to smile, parent cannot remain unmoved. Recently, the kidnapping cases of SUMITOMO, Kuniko and SHIMIZU, Kiyoko and the tattcoing of school-children have taken place in succession. The problem of ganins, has now become chronic. All these matters involving children, however, deserve public discussion and require the parents' reflection. On the other hand, behind the cases of girls who were lured by a small amount of rice to become the victims of the murderer KCDAIRA, lie a serious food problem and the insecurity of livelihood. These cases, therefore, are different in character with the cases of SUMITOMO, Kuniko and the tattooed school-children. But there is no disagreement on the point that all of them were partly due to parental carelessness.

Some may say that the kidnapping cases are not due to the parents' lack of care, because these kidnapped daughters were reared with the parents' utmost care and affection and were not exposed to the rough winds of the world. According to SUMITOMO, Kuniko, the movie she saw with HIGUCHI, the kidnapper, was the first in her experience. If this is true, the week's trip with HIGUCHI must have fully satisfied her curiosity.

We hear, nowadays that school authorities permit children see movies at schools and sometimes even take them as a group to the theater. Despite this, SUMITOMO, Kuniko did not even have such an experience. This shows that she lived in quite a different world from the rest of the school-children. It is no wonder that she did not acquire common sense.

A child of twelve is an upper class pupil of a primary school. If the kidnapped girls had loudly called for help during their several days of travel by trains (for half a year in the case of SHIMIZU, Kiyoko), they would have been able to escape from HIGUCHI. The two girls, however, had no wish to cry out for help because they did not suspect him. The fact that they did not feel strange proves their lack of common sense.

Today is an age when even the Emperor system has been questioned, and the princesses of the blood have started to cook for themselves. It would not be a mistake for us to say that such a hothouse education that keeps a 12 year old child in ignorance of the existence of the movie or the tattooing case is a result of carelessness on the part of the parents.

ITEM 15 Proper Exercise of Parental Rights - Tokyo Shimbun -
20 Dec 48. Translator: E. Okajima. (Wk)

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Summary:

The problem of parental infringement upon children's rights was brought to the fore when the House of Councillors took up the judgment delivered by the Urawa District Court upon a mother who killed her own child.

Quite a number of those who commit suicide take their children with them. Such action by parents generally receives popular sympathy as a demonstration of parental affection toward children. It would be good, therefore, if this case of guaranteeing human rights should serve as a warning to parents.

There is a strong tendency in JAPAN to regard children as possessions. This is strongly manifested in the novel "Leaving this Child Behind" by Dr NAGAI Ryu. This novel is being widely read. This idea has been generally accepted by the people and parental affection has been considered supreme. It is a serious mistake that even in judicial circles parental crimes infringing upon the rights of children have been regarded lightly.

This mistake stems from confusion of personality with human rights. From the standpoint of personality, children are not yet mature. As the Constitution declares, however, fundamental human rights are extended to them at birth. In order to complete the personality of their children, parents give them both education and discipline. However, parents are apt to trample upon the rights of their children; sometimes they go so far as to interfere in their marriages. Parental rights to give children education and discipline should be restricted.

However, parents have been negligent in the execution of these rights since the war's end because of their distorted interpretations of democracy. The laissez-faire attitude on the part of parents, disorderly education of children under the name of new education, and the negligence of principals in their duties as was pointed out by the Tokyo Military Government Team are examples. It may rightly be said that these negligent attitudes have led to much juvenile delinquency. It is the duty of parents to exercise their rights of educating and chastising children on the basis of children's rights.

Most of these tragedies as family suicides come from livelihood difficulties. The case of the Urawa District Court is an exception. People will hardly commit such crimes if the people's livelihood is secure. It follows, therefore, that the existing laws and regulations should be wisely used. If the reported decrease in the number of households needing aid under the Livelihood Protection Law is a result of the strict implementation of the Law, there is a danger that it may force parents to trample upon the rights of their children.

ITEM 10. ORIENTAL CONCEPT OF LAW AND FAMILY KAINO Michitaka.

(Summary)

HORITSU JIHO (Monthly Magazine), Mar 4 - After the war, the ruling classes of JAPAN reconciled themselves to the establishment of a new Constitution, but were unprepared for the sudden growth or application of democratic ideas among the people. When the new Constitution was still in the stage of discussion, measures for the assurance of individual dignity and the right to work were advocated, but when it assumed concrete form, a different view was adopted.

The principle of Oriental patriarchy is regaining its place in what is termed "public welfare." It is not a system that gives support to logical conclusions drawn after the exhaustion of all possible human ideas, but rather a system forcing people to rely on their superiors and leave everything to their discretion. This is illustrated by the revised National Public Service Law, which runs counter to the spirit of the Constitution. In this law, employment conditions were fixed at the unilateral will of the Government, with the result that employes were forced to work from 0800 to 1700 hours at a pay rate of 11 sen for two weeks' of toil. Under such circumstances the best possible tactics for one to adopt would be to indulge in sabotage, which is a practice similar to what was known as "trickery" (YORYO) in the former Japanese army. But this phenomenon, which is now rapidly becoming universal throughout the country, does not mean a challenge to patriarchy, but is indicative of a vicious secret movement to ruin the Constitution.

The Japanese patriarchal system is one which denies legal rights and obligations and attempts to settle everything by love and duty. The people, in some instances, were permitted to make appeals, but if these appeals had been looked upon as rights, they would have been charged with contempt of their ruler. Thus, they could only trust to his compassion, or benevolence as laid down by Confucius. Rulers or family heads adherent to Orientalism took pride in being called "the benevolent."

Those who drafted the new Constitution inwardly regarded it and the people with contempt, for behind this scene existed invisible fortresses of bureaucracy, as evidenced, for example, in our taxation laws. The Income Tax Law now in force is enough to drive the people to starvation. An individual with an annual income of 1,000,000 yen is taxed 750,000 yen. This however is the minimum income if one sees the need for 20,000 yen per month, to exercise the right to maintain the minimum standards of wholesome and cultural living, as stipulated in Article 25, of the constitution. As long as the nucleus of political power is far removed from the people, benevolence will continue to hold its position as the basic factor in governance, and as long as it remains so, the Oriental family system will continue to exist as the ruling system of our country. The spell of the ruler, however, has begun to wane by force of circumstances which no longer permit him to exercise benevolence to his advantage. Attempts are being made to bring fascism to the fore again, but the people are not so powerless as to allow the attempt to succeed.

ITEM 7 INTRINSIC NATURE OF THE FAMILY ALLOWANCE

(Summary)

SEP 1949

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 NIIGATA NIPPO (Niigata), 1 Jun -- It is reported that some town and village offices in this prefecture (Niigata) are reducing or abolishing the family allowance of their officials due to financial difficulties. When the job classification system was recently adopted for Government employees, the family allowance system also became an issue, but it was left unsettled. Since the problem also involves private concerns in general, now is the time for both employers and employees to consider the intrinsic nature of the family allowance.

Needless to say, wages of salaried workers are the price of their labor power, but they are not necessarily in proportion to their productive efficiency. In this respect, their wages are quite different from those of carpenters and plasterers, who get the same wages regardless of their technical skill. In short, wages of salaried men are decided by over-all conditions including age, experience, techniques, etc.

Some argue that it is only natural to abolish the family allowance, now that birth-control is demanded, since the family allowance system was adopted during the war for the purpose of encouraging an increase in population. In view of present conditions, however, this contention is wrong. At present, the family allowance is aimed at relieving to some extent the disproportion between wages and living expenses. Actually, far from encouraging child-birth, it does not cover even one tenth of the cost of living.

In plain words, wages today must be called abnormal wages, due to poor government, for if it is proper to pay wages according to merit, general wages are too low in comparison with the current commodity prices.

In a society where wages are paid by a just merit system, and where no exploitation economy exists, workers are supposed to be guaranteed a sure means of living. Therefore, the family allowance should not be abolished, either theoretically or practically, until Japanese economy is rebuilt and workers' wages, by means of a merit system, fully guarantee their living.

SEP 1949

ITEM 7 THE FAMILY ALLOWANCE SYSTEM

(Summary)

SEP 1949

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CHUKYO SHIMBUN (Nagoya), 4 Jun -- The family allowance system was created during the war and is still in force. During the war, various control measures were adopted to prevent prices from rising. Control of wages began in 1939, but in munition plants, family allowances were created as a means of increasing actual wages, in order to hold laborers. The system was publicly approved since it was in accordance with the national policy to increase population. But even with the end of the war, the family allowance system has not been abolished. On the contrary, it has come to be more widely adopted. Since prices of foodstuffs soared during the postwar period, and those with large families to feed were thrown into severe living difficulties, the enlargement of the family allowance system was regarded as necessary. The fact that labor unions advocated the living wage principle and stressed the importance of family allowances has undeniably contributed to the enlargement of the system.

However, since last autumn, voices have begun to be raised for the establishment of a wage system on the basis of efficiency, because the evil effects of the family allowance system took on new perception. From the standpoint of management, wages should be decided according to the amount of work produced by a worker and his skill and not according to his living expenses. The existence of enterprises will be endangered if they have to pay wages on the basis of the living wage principle. With the implementation of the Nine-Point Economic Stabilization Program, mass unemployment is imminent. It is natural therefore, that enterprises are inclined, and prefer to dismiss employees with large families who are paid huge family allowances. Such people, once dismissed, will find it difficult to obtain another job because employers will be more apt to hire those with fewer dependants. If this is true, workers themselves will become dissatisfied with the living wage principle and desire that a wage system based on efficiency be adopted.

Since the pace of inflation has decreased, abolition of family allowances at this time will not affect the workers' livelihood. By adequate readjustment, a wage system which will enhance the workers' will to work will be established. All problems cannot be solved by economic measures alone. The wage system should be readjusted at this time while the living difficulty of those who have many dependants should be eased by some social measures.

Enterprises should be relieved of their present burden of paying family allowances. If this is not done, production cost cannot be decreased and prices cannot be prevented from rising. As a result, Japanese goods will not be able to successfully compete in overseas markets. Now that the population control is being required, the family allowance system should be abolished, because it has lost its raison d'etre.

SEP 1949

660 (6) Family expenditures in yen (total and food) in 28 cities including Tokyo, November 10,398 and 6,495; in Tokyo 12,723 and 8,149.
OUTGOING MESSAGES-SRS 17 JAN 1949

660 (6) Average family expenditures in yen, total and food respectively: in 28 cities including Tokyo--December 15,013 and 9,384; in Tokyo only--18,149 and 11,674.
OUTGOING MESSAGES-SRS 10 FEB 1949

660 (6) Average family expenditures in yen, total and food respectively: in 28 cities including Tokyo--April 11,583 and 7,360; in Tokyo only 13,423 and 8,570.
OUTGOING MESSAGES-SRS 13 JUN 1949

660 (6) Average family expenditures in yen, total and food respectively: in 28 cities including Tokyo--May 11,939 and 7,496; in Tokyo only 14,276 and 8,839.
OUTGOING MESSAGES-SRS 14 JUL 1949

660 (6) Average family expenditures in yen, total and food respectively: in 28 cities including Tokyo--August 11,710 and 7,405; in Tokyo only 12,981 and 8,358. (Japanese Economic Statistics Bulletin No. 36 will contain regrouping of food expenditures.)
OUTGOING MESSAGES-SRS 13 APR 1949

ARCHBISHOP HAILS FAMILY SYSTEM

New Year's Message Hopes Tradition Is Preserved and Strengthened

Strong commendation for the traditionally virile family structure of Japan as a means of stemming the tide of materialistic thought is contained in the New Year's message to the Japanese people issued by the Most Rev. Maximilian de De Furstenberg Furstenberg. Archbishop De Furstenberg is the special representative of Pope Pius XII in Japan and as such is the leading figure in Catholic life in this country.



The text of the message is as follows:

People of Japan:

By way of wishing you genuine happiness for the New Year and the years that will follow, may I express the hope that your strong and beautiful family tradition may be preserved and strengthened. The family is the central cell of society and if the family is flourishing and healthy the nation can be so also.

It is the sturdiness of your family life that is offering the strongest opposition to materialistic thought and it is your family system also which is working most effectively toward the rehabilitation of those minds and hearts which were momentarily led astray. You know that His Holiness Pope Pius XII in opening the Holy Year of 1950 called upon Catholics throughout the world to pray and do penance in order to call down the blessings of peace and forgiveness upon the world and I hope that the people of Japan will obtain a rich share in these blessings.

5-GENERATION WAKABAYASHI FAMILY 660



Asahi Shimbun
The Wakabayashi family, residing at Yodoshi, Fujimiya City at the foot of Mt. Fuji, was found to have five generations living in good health. The head of the household is Chohei Wakabayashi, who is 100 years old. His son, Sotaro, is 74, and his grandson, Kenzo, is 53 years old. Masanobu, his great-grandson, is 26, and the fifth generation is represented by one-year-old Takasumi, his great-great-grandson. The five generations of the family, whose name incidentally means "Young Forest," are sitting with Mt. Fuji as a background. From left to right they are: Chohei, Sotaro, Kenzo, Takasumi and Masanobu Wakabayashi.

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STRESSES FAMILY LIFE**Is Basis for Democratic Society,
Says Missionary** 660

Family life would be the strong basis in establishing a democratic country, Miss Irma Highbaugh, secretary of the National Christian Council of China, told the Nippon Times.



Miss Highbaugh, who served in China for 30 years as a missionary, is currently visiting Japan as a consultant of the National Christian Council and International Missionary Council to give advice on family life.

Miss Highbaugh, who arrived at Kobe on April 9 from Manila where she worked as consultant of the Federation of Christian Churches on family life problems in the Philippines, has with her the Exhibit of Home and Family life materials which includes materials from China, India and the Philippines.

"My conviction is that you learn how to live in the family and then carry the same behavior in your society," she remarked.

The noted woman Christian missionary asked the Japanese people to consider the following three points: 1. What are the problems of Japanese family life?; 2. What values are there in your old family system?; 3. What are we, the Christian churches and other institutions, doing to help these problems, and what can we do?

She plans to visit Japanese homes of many economic levels, in the course of her stay here.

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NEW FAMILY CENTER TO HOLD 1ST MEETING

Body to Teach Youths Here 'Democracy in Action'

The first general meeting of the New Family Center sponsored chiefly by Mrs. Nancy Echols, will be held at 7:30 p.m. Monday, July 17 in the Asahi Shimbun auditorium.

The meeting will set up an organization to assist Japanese, regardless of age but with emphasis on youth, in their adjustment to the democratic life in postwar Japan, Mrs. Echols declared.

The New Family Center aims at teaching the Japanese people "manners, morals, conduct and democracy as it affects the individual," according to the American woman.

The teaching will be done through any appropriate media such as discussions, movies, publications, games, sports, music and drama, and it is open to all interested parties, Mrs. Echols announced.

Other promoters of this movement believe that they can teach Japanese youth "democracy in action" by working with them through such methods as mentioned above.

The group on an informal basis has been active for the last two years and is very popular among Tokyo youths.

"We are not competing with any other organization in Japan which is working toward the same goal but we will cooperate with them," Mrs. Echols emphasized.

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FAMILY CENTER IS INAUGURATED

Mrs. Nancy Echols Sponsors Project to Teach Japanese Youths Democracy

The New Family Center was inaugurated in an impressive meeting Monday night in Tokyo to educate Japanese youths in the true spirit of democracy.

Mrs. Nancy Echols, wife of SCAP's Public Information Officer, Col. M.P. Echols, has been the leading sponsor of the project and explained its program to over 300 American and Japanese who attended the inaugural meeting at the Asahi Shimbun auditorium.

In her address, Mrs. Echols noted that the project had been under consideration for over a year and outlined the program undertaken for the past six months of holding weekly meetings for Japanese young people to offer them proper guidance.

The New Family Center, which is a private organization, will be established, Mrs. Echols said, with full consideration of the Japanese way of thinking and their customs. It desires to cooperate with other organizations having similar objectives, she added,

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New Family Center

A movement deserving of unreserved support by all democratic-minded people was officially launched Monday evening in Tokyo. Called the New Family Center, it seeks to make the democratic way of life the most natural thing in all phases of Japanese activities.

All too often, persons talk democracy but fail to act accordingly. Through groups—the family centers—the encouragement and the guidance will be given the Japanese people, and especially the youth, to live democracy.

Democracy itself is a living thing, and it is only natural that the people should become a part of that dynamic flow of life which has brought freedom, liberty and happiness to the free nations today. Any movement which will aid that process is welcome and must be wholeheartedly backed.

Mrs. Nancy Echols, originator of the New Family Center, deserves every bit of credit due her, for her deep sincerity and energetic efforts have made possible her dreams that some way would be found to enable the Japanese people to understand more fully the democratic way of life while contributing to better relations between the nations.

The vista ahead for the New Family Center is wide and spacious, and the fields fertile. Cooperative and unstinted efforts are now needed to execute the broad program ahead. Japan's youth will not be found lacking in their desire to learn democracy's ways.

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but the emphasis of the Center will be to give guidance to the young people in their relations with their families.

Mrs. Echols urged the audience, which included young and adult Americans and Japanese, to give support as volunteers and financial assistance in successfully executing the program of the New Family Center.

Dr. Tokujiro Kanamori, chief librarian of the Diet Library, spoke and stressed the importance of moral virtues and a full understanding of democracy as the requisites in the building of a new Japan.

A congratulatory message from William J. Sebald, chief of SCAP's Diplomatic Section, was read to the meeting by Glen Bruner, of the Diplomatic Section.

Hisato Ichimada, governor of the Bank of Japan, promised complete support to the project, and Tadashi Hasebe, president of the Asahi Shimbun, delivered a short talk emphasizing the need to build the new Japan on a firm democratic foundation. He noted that the idea for the New Family Center came from Mrs. Echols but declared that the work must be carried on through the efforts of the Japanese people.

Thirty members of the Aoyama Gakuin choral club offered musical numbers. Kenzo Suzuki, member of the Asahi Shimbun editorial staff, acted as chairman of the meeting.

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The Japanese Husband

He Has Shortcomings but He's Not as Bad as He's Made Out to Be

By MRS. TERUKO MOGI

(The writer is the Mrs. Mogi of the "Mogi Affair" which aroused a storm of controversy last year with the publication of her letter written to Pearl Buck, criticising the materialistic and superficial attitude of American women. The following is a condensed and translated version of Mrs. Mogi's original article written in Japanese.—THE EDITOR)

It has become something of a fad these days for Japanese wives to unanimously label the Japanese husband as an unfeeling brute who should only too rightly be given what he deserves. This is the result of the surrender which brought with it a broadening of the outlook on the world of the Japanese women. The idea then dawned upon the Japanese fair sex that the Japanese husband was a peculiar product of a peculiar environment.

The Japanese husband, also, frankly admits that it is so. He probably thinks that he could better put up with a few derogatory remarks about himself, rather than actually get into an apron and buckle down in earnest to dishwashing like another Dagwood Bumstead. Unfortunately, the situation is worse than he thinks. According to a "White Paper on the Japanese Husband" issued by Japanese wives, they have gone down sadly in their wives' estimation. The Japanese little woman is seething with discontent. They have pugnaciously announced the "down-with-the-tyrant's-rule" in the household. They have been screaming for "prevention of cruelty to women." They say, with delicate allusion, "Please refrain from using brute force on wives and in the Diet sessions."

No Actual Case

However, is the Japanese husband as bad as all that? Although we frequently hear the complaint that Japanese husband do not hesitate to use brute force when necessary, we have never actually come across a case where the wife was knocked down by the husband and had to be treated at a hospital. Modern Japanese history shows us that there have been no Japanese "Blue-beard" or other bloodthirsty characters. Perhaps there has been an overexaggeration. After all, husbands are human beings with normal human frailties and shortcomings. It cannot be helped if they sometimes commit errors. They are not machines.

The tragi-comical antics of Dagwood seem to revolve around the question of whether a husband should be a machine or a human being. Unfortunately Dagwood seems to have settled down into a machine. The Japanese husband, on the other hand, would rather be a human being. However, the problem here is the fact that the Japanese husband has a tendency to enjoy his freedom as a human being at the expense of his wife.

The original purpose of marriage does not lie in merely serving as a tool to satisfy sexual needs. It should be based on mutual understanding and help.

The American husband of the Dagwood type always carefully extracts a picture from his wallet and shows it to you with the remark that it is his wife and also, the most beautiful girl in the world. The Japanese husband, on the other hand, would never say that he considers his wife beautiful. If one happens to remark that his wife is beautiful, he instantly refutes it, saying, "Don't be absurd. My wife is as ugly as a crow." He says this in the spirit of the remark he usually makes when he gives a present to someone. "I would like to give this to you, although it is an insignificant, trivial thing."

Not as Gallant

I think that the Japanese husband is a hypocrite; he tries to show himself in as bad a light as possible. Hence the remark, "My wife is no good", where an American husband would gallantly say, "My wife is wonderful."

This should be rectified. The harm it causes is greater than the Japanese husband realizes. It would not harm them, or make them fall lower in anyone's eyes if they should do this.

Another thing which should be noted about Japanese hus-

bands is their atrocious lack of attention and interest in their wives when their wives grow old. Japanese husbands should follow the example of their western brothers in this respect. In the Western world, whenever a woman puts a cigarette in her mouth, a man instantly whips out a lighter and lights her cigarette for her. When she sits down, the man tries to make her chair comfortable for her. Whenever she wears something new, the man compliments her on her improved appearance. Such considerate actions would not be possible if the man were to-

tally disinterested in his wife. Such small attentions would boost the morale of the Japanese wife, and make the little woman look 20 per cent younger and more beautiful, I am sure.

Dislike Office Calls

This difference in the patterns of behavior in the western male and the Japanese male can be partly attributed to the law of supply and demand: the less the supply, the greater the demand. Another cause is the difference in both cultures. Western civilization places emphasis on the bedroom. Japanese civilization emphasizes the family with stress upon filial piety and love for one's children. Expression of this kind of love was encouraged, with the result that it became a matter of custom to be extremely reticent about love for one's wife. The Japanese male was made to play the part of an unfeeling man. Now, he actually feels a sort of absurd self satisfaction in assuming this kind of a cynical pose, and saying, "My wife is an insignificant creature."

However, this perverse kind of love which the Japanese husband bears for his wife can be said to be deeper and refined. It can be likened to the Japanese haori (overcoat), which although severely plain on the outside, has for its lining an extremely beautiful fabric which can be glimpsed only occasionally. Nevertheless, we cannot blame the Japanese fair sex for yearning for a more concrete love which is more apparent, and therefore more enjoyable, when we consider that life is too short to waste on such niceties. They will keep on yearning in vain, however, as long as the present Japanese society clings to its present customs.

Different Emphasis

Japanese husbands extremely dislike wives to make phone calls or call upon them during office hours. Whenever a wife happens to call at her husband's office, her husband's friends say to her, "I assure you, ma'am, there is nothing to worry about concerning your husband. Your husband is devoted to you." They purposely misinterpret the intention of the visit. Whereupon, the husband himself chimes in, saying, "Why don't you stop being so suspicious and go home? You don't belong here."

I myself once had this bitter experience. Since there was nothing I could do, I went home, sick at heart. On the way home, I met an American neighbor of mine, who offered me a lift in her car. Since

Americans are an etic minded people with a canny instinct about the ings of other people, she immediately sensed my and asked why I was lo so out-of-sorts. I told h reason, and concluded wi remark, "I suppose such do not occur in the

States. To my surpris told me that in the States, wives are very u come at the office. The was that, sometimes, wh wife happens to drop in husband's office, she fi beautiful secretary on he band's lap. However, s sured me that it only ed when there was a seating facilities. In b the United States, the unwelcome at the office there is a lack of seating ities: in Japan, the wife welcome whether ther enough chairs or not.

Wives Unwelcome

It is no. women who a welcome in Japanese s It is only wives who a welcome. Therefore, al there may be some high ed man who wishes through life sharing its ures with his wife, his intentions would not with the influences of Japane ciety, which makes the sence of wives unwellcom

In this way, the wife becomes restricted to household only, while the band alone, keeps up wi world. As the result, the retrocedes, while the hu progresses. An irrev chasm opens up betwee husband and the wife.

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Already Sick of I

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Americans are an etiquette-minded people with an uncanny instinct about the feelings of other people, she immediately sensed my mood, and asked why I was looking so out-of-sorts. I told her the reason, and concluded with the remark, "I suppose such things do not occur in the United

States. To my surprise, she told me that in the United States, wives are very unwelcome at the office. The reason was that, sometimes, when the wife happens to drop into her husband's office, she finds a beautiful secretary on her husband's lap. However, she assured me that it only happened when there was a lack of seating facilities. In brief, in the United States, the wife is unwelcome at the office when there is a lack of seating facilities: in Japan, the wife is unwelcome whether there are enough chairs or not.

Wives Unwelcome

It is not women who are unwelcome in Japanese society. It is only wives who are unwelcome. Therefore, although there may be some high-minded man who wishes to go through life sharing its pleasures with his wife, his good intentions would not withstand the influences of Japanese society, which makes the presence of wives unwelcome.

In this way, the wife's field becomes restricted to the household only, while the husband alone, keeps up with the world. As the result, the wife retrocedes, while the husband progresses. An irrevocable chasm opens up between the husband and the wife.

Everybody realizes that this evil is inherent in the present structure of society. However, nothing has been done to solve this problem which has existed for years between the husband and the wife.

Special mention must be made of the "shayo" husband. (A family which is on the decline.) These husbands, which strictly belong to the prewar period, used to be epicurians. Someone once remarked that the war produced widows and spinsters. However, these "shayo" husbands were unique in that they set a precedence over the war: they created "golf widows" and "mah jong widows" etc.

Already Sick of It

It was not due to the war that their wives were disappointed in them. They were already sick and tired of their husbands before the war started. If there was anything which their wives saw in them, it was probably their fat bank accounts. However, with the surrender, they lost all their money. They could no longer afford to frequent their former pleasure haunts. On top of that, they could not even find work. In this respect, the war did not make them lose their husbands, but on the other

hand regained their husbands for them. It is no wonder, that in such cases, there were many wives who revolted against their now idle husbands.

Love is an essential thing in the relationship between the husband and the wife. At the same time, a certain amount of material things is also essential. Japanese women are not materialistic. However, it should be realized that it is a necessary thing in life.

In order to have a happily married life, husband and wife should not be too possessive. They should allow each other a certain limit of freedom. The wife should be allowed go her own way, while the husband should be allowed to go his way. This new ethics, together with a new kind of affection, should be established between the Japanese wife and husband.

I can state, with some pride, that, regarding the other points of the Japanese husband, I am fairly optimistic.

SEP 7 1950

NIPPON TIMES

HOME LIFE AND CRIME

YOMIURI—The motive of the sensational ¥1,900,000 hold-up was the amorous relations between the culprit, 19 years old, and a Nihon University professor's 18-year-old daughter. The homes of the lovers were revealed to be abnormal. It appears that the girl's father failed to give proper guidance and protection to his daughter.

In postwar Japan, there is a trend of regarding all family ties as a feudalistic bondage to be cast away. It is more pronounced in the so-called intellectual class, "liberation" from family bondage going to an extreme. Many parents should learn a lesson from the hold-up case.

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NIPPON TIMES

Matters of Opinion

By MILLIE JOHANSEN

A Japanese high school teacher has written that it alarms him "to observe girl students showing so much interest in careers such as American women have."

"For it seems to me," he wrote, "that in America career mothers have no time for their children and show little interest in them. It is not good for these girls to think about careers because it will keep them from being good mothers later on."

In the June issue of "National Parent Teacher," a national Parent Teachers Association magazine, there was an article comprised of letters from men and women who are celebrities in their fields, and parents as well. Of these three were women.

Ernestine Gilbreth Carey, co-author of "Cheaper by the Dozen," is the mother of an 11-year-old daughter and a seven-year-old son. It is evident that beyond various hilariously shared, family manufactured games and mutual interest and participation in neighborhood basket-ball and baseball, swimming and beach picnics the Carey children are mentally stimulated to a wonderful degree by their mother.

Their decision to write a book themselves led to enlisting and getting Mother's help on finding background material. They went here and there over Nantucket Island, the Yacht Club and fishing wharves as well as to a botanical exhibit.

Then two new loves developed and, as Mrs. Carey put it, "The book was shelved" for discussions of astronomy and breathless evening hours of gazing into a telescope to see the stars. After that she went on to "The hours we spent studying ants seemed marvelous. These creatures of the earth looked so simple yet they were so complex."

Mary Martin Halliday, stage and screen star, has an eight-year-old daughter and an eighteen-year-old son. She thinks she is very lucky to be

happily married, a mother and, besides, what she has all her life wanted to be, an actress.

Her job, she says, leaves her more waking time with her children than the average mother has. "While they are at school in the winter, I am asleep. While they are awake my husband and I are awake, too, and while they are asleep we are working."

The daughter loves ballet dancing and is piano-ambitious. The son, also interested in music, is studying drama in college. They all love books and often read aloud to each other. They picnic at an outdoor oven in the yard, everyone helping with the cooking. Hot dogs, hamburgers, corn and potatoes which they planted and dug up together from the garden the whole family had a hand in planning.

Anna M. Wolf, child psychologist and author of "The Parents Manual" as well as other books for parents, had only one child. But the parents had many friends who came to the home which always welcomed children. They all played games together, some of which yielded dividends in the classroom later on. One in particular was races over duplicate sets of a jig-saw puzzle about the United States for quickest accurate assembly time.

They played "for-fun" games, too, young and old joining in. Two lines of players raced to pass match-box shells from head to the foot of the line, passing it by the nose only with hands behind the back. She said she would always remember a little eight-year-old girl struggling to wiggle the box shell off her own small nose onto the seventy-five-year-old large one of Grandfather's.

It is my opinion, Mr. Tanaka, not the rule that children of career mothers are all maladjusted. I daresay a careful study would reveal that the mother who neglects her children for a career is the one who would, if non-career, also neglect them for some other reason.

It is also my opinion that a mother mentally and physically energetic enough to want both career and children can be a very stimulating, devoted mother indeed and scarcely one to have backward children.

I have known many successful if not famous career mothers. I admired them and felt their children had happy, affection-full lives.

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