LEGAL & GOVT.

第五講

講義 「政府の費用をどうして支拂うか」

目的 税金を出す理由、誰が出すか、どう使うか をしらせること

何故我々は税金を拂わねばなりませんか？ 政府の仕事をする公務員、その中には皆さんが所や郡や国の役所にえらび出した人もまちっていますが、その人々の労務の代價を支払わねばなりません、この人々も他の人と全じく自分の家族に食物、衣もの其他の必需品を供えねばならないからです。政府は金がかかります。ですから村や町の人、各府郡、国民が村税とか市税とか郡税とか国税とかを自分達に課しているわけです。云いかへれば政府のかかり金をわけもつのです。税金とはそういうものでこの費用の分けかたです。

日本にはどんな税金の種類がありますか

イ 所得税 ロ 取引高税 ハ 商品税 ニ 酒税 ホ 入場税 ヘ 競馬税 ト 聽衆から発言を求めること）

良い税とはどんな税金をいうのでせうか。良い税金には必ず次の点がそなわっています

一、大多数の国民に公平に課してあること

二、集め易いこと

三、相当な額の収入となること（政府にとって）

所得税について右の点がそろっているかどうかをしらべてみると

一、大多数の国民に公平です。支払う能力に応じて収入の多い者は多く少ない者は少なく出します。

二、たやすく計ることができて たやすく集められます。村でも町でも官報があります。その中に所得によって違う税金の金高が記してあります 皆さんが出しやすいように四回にわけて支払えるようになっています

三、政府に相当多額の収入になりますかつ、この点はあとで説明しましょう

右の数種の税金は政府が金を集めるためにえらんだいろくな方法の二三の例です。さてこの集めた金は何に使われるのでせうか しらべましょう

イ、公共施設
ロ、政府で皆さんの選んだ代表として仕事をする人の俸給
ハ、公立学校
ニ、公共の施設
ホ、公衆の厚生（慈善）
ヘ、公衆衛生と保健
ト、公の道路
チ、けいさつ、消防などによる公衆の保護

右のようなのは税金のたくさんな使いみちのうちのいくつかの例にすぎません、又これらの仕事は公衆のためのものですから その中に皆さんもはいっています

誰が税金を拂うのですか

イ、四千円以上の收入のある日本にいる人全部、
ロ、外国人も含みますか
（日本に居て收入のある人は皆收入に応じて税を払う）
（進駐軍の人は夫々の国の政府に払う）

此の法律にどんなことが規定してありますか

ハ、毎年初めに各自其一年間の收入を見積る
ニ、自分の町役場の公報により自分の税金が收入とどんな割合であるかをしらべて用紙に記入します。
ホ、これを出したあとで各自三十日以内に自分で見積った税金の四分の一を支払います

毎年四月に一年間の税金の四分の一が支払はれ、七月、十月、十二月に第二期、第三期及第四期の税をわけて支払います

税金を払う人がその払う金額を前以て政府に報告するこの方法は「申告制」といい 次の三つの目的に叶います

一、各自自分の払う金額をしっていることが政府にわかる
二、日本中の人から集まる金額が政府にわかる
三、支払い易い方法で所得に応じた額をおすから人々の負擔をかるくします

右は政府の仕事の支払いをするために あなた方から金をあつめる方法について少々話した次第です

LEGAL & GOVERNMENT
(Lesson ( )

SUFFRAGE: The Right and Duty to Vote

1. Election of the Representatives of the People.

A democratic government is a government by the people. It is, however, impossible for all the individuals to be engaged in the actual task of the government. Accordingly, a democratic government is in principle conducted as a government by "the representatives of the people". The people elect their representatives from among themselves. The representatives execute a government for the people in accordance with the will of the people. Thus, the greater the numbers of voters, better the elected candidates reflect the will of the people. Moreover, as the people take an increasingly enlightened attitude towards elections, it becomes possible to entrust government to better represetnatives worthy of the people. Therefore it is no exaggeration to say that the quality of elections is the key to the success or failure of democratic government.

There are various kinds of the representatives of the people, but of particular importance is the National Assembly or Diet whose task is to make national laws on behalf of the people. The use of the word assembly is confusing as each local body has its own assembly. So we shall use the word "National Diet" when we refer to the assembly or Diet of the whole nation. Laws established by the National Diet govern the lives of the people, and at the same time regulate the course of government. Therefore, if good laws are made, the government of the nation becomes so much better. In order to make good laws, it is necessary for the National Diet to be composed of persons who truly represent the will of the people. In order to send good representatives to the National Diet, extensive suffrage must be given to the people, and the people must learn to exercise the right with just judgement.

In an autocracy or a dictatorship, a single autocratic monarch or a dictator and a few trusted lieutenants hold absolute powers. They wield powers as they please, oppress the lives of the people and trample on the rights of the people. With a view to preventing such abuses, democratic government aims at regulating all the powers so that they will not deviate from the proper course prescribed by established laws. There are laws even under autocracies and dictatorships, but they are laws arbitrarily decided by autocrats or dictators. Moreover, these laws are made to place the people under bondage. In a democratic system, it is not the king, not the president nor the prime minister, but the people themselves, who make laws. Even the king, the president, the prime minister, or other persons holding any other public office must abide by laws made by the people. The fact is that, instead of the people directly making laws, this task is entrusted to the National Diet which represents the people. It must be crystal clear how important the function of the National Diet is, and how essential it is for the people to elect competent and devoted representatives.

There is, however, an argument that the making of laws should not be left to the National Diet alone. Laws passed by the National Diet may not always conform to the true will of the people. There is a possibility that a law which goes against the will of the people may be passed by the Majority party in the Diet and government is conducted accordingly. Hence the making of a law should be approved or rejected by the direct vote of the people -- so runs the argument. The system which implements this argument is pure democracy or direct democracy as stated in the preceding chapter.

The present national laws, however, are highly advanced and have a complex nature. The making of good laws requires techincal knowledge and thorough going study of all the advantages and disadvantages. If a law is decided by the people the majority of whom are not experts in law, it is unlikely that good results are always obtainable. If the people should vote with irresponsible judgement or for fun, good bills created by painstaking endeavors might be rejectdd. Moreover, if every bill is presented to the people with millions and millions of population for their approval, there

is no knowing how much trouble and time it would entail. So the practicable and effective way is for the people just to elect the members of the National Diet, and to entrust the enactment of the laws to the Diet which is to be gathering of representatives of outstanding intelligence and experience. This is representative or indirect democracy, which is the system adopted by most democratic nations of today.

Therefore, whether a democratic government will prosper or not depends largely on whether good representatives are elected to the National Diet. An election should be the most solemn performance by which each individual chooses a truly trustworthy representative to whom he is to entrust the important function of legislation. But there are candidates, who, in an attempt to gather votes, curry favor with the electorate, spread plausible propaganda, or make promises that cannot be fulfilled. Under such conditions, the selection of real gems from among the imitations depends on the good sense of the people. If the representatives of the people are to make good laws and govern well, the political intelligence of the people must first be elevated. If the people have an unerring eye in the selection of their representatives, the people can, through able and devoted representatives, establish a government that will promote their own happiness.

True, the making of laws is the most important function of the National Diet, but however right the law may be, if it is not applied properly, government cannot achieve effective results. As organs to apply laws, there are courts on the one hand, and, on the other, there is the Government or Cabinet which executes laws in actual administration. In order to ensure the smooth functioning of government, it is necessary that the National Diet and the Cabinet or the executive should get on well with each other. With this in view, many democratic nations have a structure in which it is possible to form a government that harmonizes with the National Diet. It is for the same reason that the new Japanese Constitution stipulates, "The Prime Minister shall be designated from among the members of the Diet by a resolution of the Diet." Thus, when the people elect members of the National Diet, they are not only electing members of the Diet, but they are at the same time electing the chief of the government that will be directly in charge of administration. For this very reason it must be said that election assumes the greater importance.

2. Methods of Election.

The National Diet makes laws which regulate the course of government, and decide the chiefs of the government which execute the laws. Thus it may be said that the general policies of the government of the nation are decided by the National Diet. However, as to the course of government to be pursued from time to time, there can be various shades of opinion. According to these varying political opinions, a number of political parties are formed. The political party holding the largest number of seats in the National Diet dominates the legislative policy. Especially in a democracy of parliamentary government, such a party forms the cabinet. When one party alone is not sufficiently strong, two parties or more with similar policies conbine and form a coalition cabinet. As mentioned before, this is called parliamentary government.

In this manner, a few parties are pitted against each other and vie for power within the National Diet which is the centre of national government. This has a disadvantage of tending to obstruct the united smooth progress of the nation as a whole. But it is very dangerous to decide the course of government by the opinion of one party only. It is much better to have opposing parties participate in the decision so that the problems can be considered from all angles through mutual criticism and argument. This is a nice point of democratic government. In contrast to this, it is characteristic of dictatorships to admit only one policy as being absolutely right and to suppress all criticism or opposition. This finally drives the people headlong into disaster and ruin much as a cart-horse is driven. If, however, there are too many political parties which are all absorbed in struggle for power, they will be a source of unrest that will disturb political stability.

Therefore, it would be desirable to restrict the number of parties to two or three so that they can argue with one another in a fair and straightforward manner.

For the above reason, when electing members of the National Diet, it is necessary for the people not only to consider the character of the individual candidate, but also to weigh his political belief and the political party to which he belongs. Through election the people must elect political party as well as candidates.

Here the question arises as to whether voters should give primary consideration to the candidate or to the party to which he belongs.

This is a very difficult problem. If there is a clear distinction between parties and their policies are established -- in other words, if political parties are fully grown, then first consideration might well be given to the party. However, if party lines are not clear-cut and the policies of the parties are changeable, then it becomes necessary to give major consideration to the individual candidates. No matter how earnestly we may support a party and vote for its candidate, it would be of no avail if he, after being elected, is persuaded to change colors and join another party. Therefore, although we should give serious consideration to the party, we must also give careful consideration to the individual candidate as well. Furthermore, we should not feel that our responsibilities are finished once the voting is over. It is up to us to continue closely to watch the conduct of our representatives, to criticize them in a fair open manner, and to resolve with our own endeavors to nurture and build up fine political parties consisting of fine representatives.

The unit of parliamentary government is not the individual but the party. No matter how excellent an individual may be elected, if the party he belongs to is a minor party, it is hard for him to play a leading part in parliamentary government. It often happens that one candidate in a political party is so outstanding a figure that he is elected by an overwhelming number of votes to the detriment of other candidates from the same party who fail to be elected. In other words, he gathers more votes than is needed. Therefore methods have been devised under which votes in excess of votes required for the election of a certain candidate are transferred to other members of the same party. A system of election in which members of the Diet are, by the above or other similar methods, elected from each political party in proportion to the support of the people is called "proportional representative system".

Theoretically, the proportional representative system is the most advanced method of election, but its actual operation is comparatively cumbersome and difficult. A popular method in vogue today is to divide the nation into a number of electoral districts, from which one, two, or more representatives are to be elected. When only one representative is to be elected from an electoral district, it is called a "small electoral district system". When two or more representatives are to be elected from one district, it is called a "large electoral district system". In the small electoral district system, the people are likely to be familiar with the candidates and thus better able to elect a representative of high local reputation. On the other hand, in the large electoral district system, the electorate have so much wider scope of candidates and have greater freedom to choose suitable representatives.

The election of members of the National Diet is one of the most important elections under a democratic government. In a republic where a president is elected apart from the members of the National Diet, the people usually lay the greatest emphasis on the presidential election. But, in a country like Japan, where the Throne is hereditary and the prime minister is designated by the National Diet, the general election for the members of the National Diet is by far the most important. The right to elect members of the National Diet is the sacred right of the people of a democratic nation, while the conscientious exercise of this right is their sacred duty.

3. Expansion of the Suffrage.

The history of the development of democracy is largely the history of the expansion of the suffrage. When democracy was still at its infancy, the scope of the suffrage given to the people was extremely limited. Even in countries such as England and America, people without property or of certain races or religious sects were at first excluded from elections. When the number of voters was limited, the voice of the people in general was sealed, and the aristocrats and the plutocrats had their own way. This was only an initial stage in the transition from autocracy to democracy.

Depending on the manner in which it issued, the power of government can be either a medicine or a poison. Just as a drug, when diluted, can be used medicinally but becomes poisonous when undiluted, so power, when monopolized by one person or a few, becomes a deadly poison to the people. Therefore, it becomes necessary to dilute and divide political power among as many people as possible and thus strive to use it as a medicine. But since those who hold the power can pursue their own interests by monpolizing governmental authority, they are reluctant to extend the suffrage to a large number of people. Furthermore, the few holding the reins of government feel superior and are prone to look down upon the intellectural and moral standards of the people in general. They maintain that it would be dangerous to give the suffrage to such unenlightened people. Unless the privileged class agreed, it was not possible to revise laws and democratize election. Thus the expansion of the suffrage was naturally hard to attain. It was the steadily rising political consciousness of the people and the ardent endeavors of progressive thinkers that surmounted the dee-rooted obstacles and ushered in the rays of fair democratic government by widely extending the suffrage among the people.

An event of particular significance through the long history of the democratization of government was the process of the gradual removal of property restrictions on the suffrage.

There is no justification for restricting the suffrage to propertied people and excluding unpropertied people from elections. Nevertheless, the suffrage was, in the past, limited to the propertied class on the excuse that the poor were uneducated and uncultured. But this was, after all, nothing than plutocracy designed to protect only the interests of the wealthy class. The unpropertied normally form the majority of any nation, and it is largely through the sweat of the brow of the working class that national strength is sustained. Government must indeed be for the interest of all the people. For this purpose, it is necessary that the opinions of the people of the working class will be relfected in elections. They may be unacquainted with the superficial etiquette of the rich, but they have the capacity seriously to consider real problems. Poverty may have prevented them from attending senior grades, but owing to the spread of compulsory education they have common sense and above all precious experience in actual work. There is no reason why their experience should not be put to good use in government. As the demands of the masses of the people grew stronger, the wealthy class which had monopolized the decisive powers of government, had to give in by degrees. Restrictions of property were gradually removed, until it became possible for all the people, whether rich or poor, to exercise the equal right to vote.

The system of giving the suffrage only to the wealthy and "well-born", enabling them to send their representatives to the assembly and to preserve their interests, was prevalent in every nation in early days. The expansion of political power which had been monopolized by the propertied class to the general public, was partly due to the rising tide of democratic feeling and thought, and the increasing numbers of people who fought for the cause of the working class. Another factor was the growth and expansion in many countries of what is known as the industrial revolution from the latter part of the 18th Century to the beginning of the 19th Century. This was an evolution from the agrarian and handicraft economy to the great industrial economy. It had the effect of drawing a great many people away from the farms to the cities and towns, where they worked as industrial laborers. Politically they became a growingly more intelligent and enlightened, and grew to be a great political force. The newly-born labor class, joined by small property owners of the cities and the tenant farmers, insistently demanded

political participation. At long last they succeeded in abolishing the property test for voting.

Let us here trace developments in Japan. At the time when the Meiji Constitution established a parliamentary system, the people could not participate in the election of Diet members unless they annually paid a direct national tax of fifteen yen. This was later reduced to ten yen by the revision of the election law in 1900. At present, ten or fifteen yen seem like a trifling sum, but in the 1890's and early 1900's, only those with large incomes could afford to pay as much as ten yen national tax. Later, 1919, the amount of the tax was reduced to three yen. About this time, an active movement for the so-called universal suffrage was initiated, until it culminated in the revised election law of 1925. The law removed all tax and property barriers by providing that all male persons over the age of 25, with the exception of major criminals and the mentally deranged, should have the right to vote even though they were poor and could not pay taxes.

4. Women Suffrage.

We have just stated that property tests for voting were abolished in Japan in 1925. The people at that time said that universal suffrage had been obtained. Alas, it was universal suffrage merely for men, and not a single women was entitled to vote. Not in Japan alone, but even in other advanced democratic nations, the path to women suffrage was long and thorny. Why was that? For even in Western nations, women were for a long time regarded as inferior to men. Moreover, it was thought that women should devote themselves to household affairs, and, unlike men, should not perform social activities. From the standpoint of the division of labor, it was commonly believed that only men should concern themselves with political problems.

However, in the light of the fundamental spirit of democracy -- that all human beings are created equal -- this type of discrimination could not be justified for long. True, democracy does not intend to utterly disregard differences in abilities and experiences, and uniformly treat every human being alike. In fact, in every nation, an age limitation is placed on suffrage, and children are barred from voting. But discrimination between the sexes is quite another problem. It was mainly tyranny on the part of men which first placed the position of women below that of men. If women's knowledge was lower, it was due to the fact that they were not given opportunities to obtain higher education. We cannot tell whether the average woman is less intelligent than the average man. Even if such a thing can be said, it is absurd to suggest that women of ability are not qualified for civil rights when many good-for-nothing men are invested with the right to vote. Participations of women in social and political activities has gradually become a worldwide trend. Women's delicate sentiments and thoughtful consideration have done good beyond the capabilities of men in certain public activities. For instance, the question of improving living conditions -- that is the three fundamental questions of food, clothing, and shelter -- would be difficult to solve without the participation of women in politics. In line with this thought, John Stuart Mill and many other pioneers advocated the granting of the suffrage to women. It won strong public support and the equal suffrage for the both sexes came to be recognized. In England women suffrage was recognized in 1918; while in the United States of America it was recognized by the Constitutional Amendment of 1920.

In Japan, it was not until the latter part of the Taisho era (1912-1925) that universal suffrage for men was recognized. During this period, the trend of politics was gradually moving towards democracy. But soon after the Showa era set in, it deviated into the evil path of militarism and dictatorship. Thus such a thing as women suffrage became simply out of the question. But as a result of Japan's defeat in the war, militarism and dictatorship were overthrown, and democracy has been adopted as the guiding principle of government. With this turn of events, women suffrage was granted once for all, while, at the same time, the age limitation was lowered to full 20 years for both men and women. This has increased the number of qualified voters in Japan by approximately 23,360,000. In parallel with

the above, the age qualification for eligibility to be members of the House of Representatives and the House of Councillors was fixed at 25 years and 30 years respectively. This has brought about the advent of younger men and women.Diet members who are now striving to build a new Japan.

The removal of property restrictions and the attainment of women suffrage mean true "universal suffrage". Universal suffrage, however, does not mean that all restrictions on the suffrage have vanished. Those who have committed major crimes and boys and girls under the age of twenty have no right to vote. Therefore, universal suffrage does not mean that "all the people" can literally participate in elections. The voting age of twenty years old is somewhat mechanical. It is quite possible that there may be many capable persons under the age of twenty who have a reasonably clear understanding of politics. On the other hand there must be persons over the age of 30 or 40 who are indifferent to politics. It is, however, not proper to extend the suffrage to children, as suffrage is different from choosing a star player of baseball. So a demarcation line must be drawn somewhere about the age of 20. It may be said that the history of the expansion of suffrage has nearly reached its goal.

5. The Right and Duty of Voting.

Thus, as far as suffrage is concerned, the democratic government of Japanese has acquired as wide a foundation among the people as that of any other nation in the world. But this was 11 due to Japan's defeat in the war. It has not been brought about by the awakening of the people to the true meaning of democracy, or by their own efforts to expand suffrage. Therefore, unless we have a true grasp of the ways of democratic government, and strive to be enlightened individuals and cultivate political common sense, the sidely recognized suffrage will turn out to be a treasure left to rust. The possiblity is not entirely lacking that the people, overwhelmed by temporary difficulties, might blindly follow radical thoughts and unite to back up a dictator.

Germany was a good example. After being defeated in the first world war, Germany decided upon a highly democratic partliamentary form of government and established a new constitution in a town called Weimar, where Goethe died. While numerous parties were formed in the Reichstag and were quarrelling with one an other about this and that, the Nazi Party led by Adoph Hitler rose in power. The people of Germany, both men and women, who were getting disillusioned with regard to the indecisive attitude of party government, exercised their side suffrage and concentrated their votes on the Nazi Party which held out many glowing promises to the people. The German people made the Nazis the first Party in the Reichstag and established the foundation for a dictatorship of their own accord. The dictatorship of the Nazis steadily grasped more and more power, violated international law and trampled on international faith. They eventually rushed headlong into war, subjecting the German people to a destiny more miserable than that of the people of Japan. This is a convincing illustration that it would be preposterous to assume that the enactment of the new democratic constitution and the extension of the suffrage among the people automatically guarantees a successful democratic government.

No matter how widely suffrage may be expended, if the people use the right and vote for a dictator, democracy will be destroyed. But that is still not all. We must not forget that if many voters are not faithful to their rights and neglect voting, they will be playing into the hands of a potential dictator who is seeking to manipulate the masses from behind the curtain.

The reason is that, if the people are indifferent to politics, only those out to achieve certain selfish aims by any means fair or foul will back up an influential candidate and conspire to concentrate votes on the candidate. Even though they are a minority, they can thus succeed in their plot to monpolize power by triumphing over the indifferent majority of the pwople. Even when the people awaken to the seriousness of the situation it

may be too late, for those monopolizing authority might even change the fundamental structure of government so that genuinely democratic elections could no longer be held. Therefore, if there are many voters who sleep over their right, it will not only weaken democracy, but will endanger the very existence of democracy.

Nevertheless there are a great number of people who are politically indifferent. There are two types among these people. Firstly, there are these who are reasonably intelligent and able, but for that reason tend to look down on politics as something beneath them. They are apt to despise persons who are absorbed in politics. And yet they are the first to lament the fact that power is placed in the hands of those whom they regard as lesser men. Secondly, there are those who feel that politics is above them. These people. long accustomed to humble themselves, are convinced that politics is far distant from them. They do not realize that politics has a direct and profound effect on their destinies.

Needless to say, neither of the above attitudes is right. In a true democracy, the business of politics should be the business of everybody.

Consequently, suffrage is a duty as well as a right. Though it is a duty, failure to perform the duty is not accompanied by punishment as in the case of the duty to pay taxes. In this sense active and intelligent particpation in politics is not a legal, but a moral duty. Rather than as a moral duty, it may perhaps be better described as essentially a problem of sincere devotion to the common good. Suppose a woman in a farming community stays away from the polls because she feels an election is none of her business. She may think that her abstention from voting would not matter. But if many people feel that way, it will greatly effect the result of election. It is not only in the realm of nursery rhymes and fairy tales that the beloved baby that a mother is nursing might one day fall a victim to a dictatorial government because she neglects to vote. When individuals awaken to this and behave themselves with good sense and a strong sense of responsibility, democracy will grow, for democracy is, so to speak, a large massive building made of brick, each piece corresponding to each deed of such enlightened individuals.

Lesson Outlines in

PUBLIC HEALTH

(3 lessons)

LESSON I - Community Health

A. Major Presentation (20 minutes)

1. Lecture: "The Health Center" (See attached Lecture I, Public Health)

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

1. Chart: Organization of Health Department showing levels of administration, with verbal description of each including the 12 functions or activities of the health center.

2. Bulletin Board or large chart containing posters that have been furnished by the prefecture in the past year, calling attention to the fact that these posters represent efforts and functions of the health-center programs.

3. Film - Modern Medicine (CIE -34)

4. Film - Diary of a Public Health Nurse (Made by Western Japan Film Co.,(Nishi Nippon Eiga Sha), No.13, Oiichi, Yamaguchi city, Yamaguchi Ken, purchase price of 16 mm print of film, ¥ 25,000.)

C. Questions for Discussion Peridd (20 minutes)

1. Questions on film used. (See attached film analysis sheet on film -CIE-34)
2. Questions on the lecture.

(a) How does each individual avail himself of the facilities of this program?

(b) Where is the health center serving the district in which the lecture is being held? What does it do for the people?

(c) How does the health center system apply the principles of democracy?

LESSON II - Public Health Problem

A. Major Presentation (20 minutes)

1. Lecture: "Disease, the Thief of Health" (See attached Lecture II, Public Health).

B. Illustrations: (20 minutes)

1. Film - V. D. Control

Lither (a)- Hana Aru Dokuso, or (b) Flesh and the Devil, if available through private or commercial channels.

2. Film - Home Care of Tuberculosis, (CIE-86), excellent film for coordination with lecture.

3. Graph or chart:- Shows incidence of major epidemic diseases for the past 4 years.

4. Film- Lady of Science- 8 copies available at SCAP, Public Health and Welfare Section

b. Health pamphlets, "This is the TB germ" and "Diagram of TB" (both in Japanese) may be reproduced locally and handed out. Copies in Japanese attached, following Lecture II, Public Health.

C. Questions for Discussion Period

1. Questions on films used (See attached sheet on film analysis)
2. Questions on the lecture.

(a) Why must the government take the responsibility for your health?
(b) What has the government done in the past to help prevent disease?
(c) What is your responsibility as an individual in the overall program for public health?

LESSON III - Personal Health and Hygiene

A. Major Presentation (30 minutes)

1. Lecture: "Health in the Home" (See attached Lecture III, Public Health,.

B. Illustrations (20 minutes)

1. Film - Winged Scourge (CIE-8). This film is available to most teams but is only applicable in certain prefectures where malaria is endemic.

2. Film - The Fly, British training film on sanitation is good but in English. Available in limited number of prints through tactical film libraries.

3. Film - Recent Japanese film on sanitation, no other information available.

4. Posters: A great number of personal health and hygiene posters are available in all prefectures.

5. Diagrams of various insects to aid in lecture.

C. Questions for Discussion Period (20 minutes)

1. Questions on films used (See attached film analysis).
2. Questions on lecture.

(a) Do you feel the Eisei Kumiai was a satisfactory health organization? What has it done for you and your homes?

(b) Do you consider that individual efforts at insect control around the home are worthwhile even though you have had no malaria or Japanese encephalitis in your community?

(c) Does your village need a municipal water system? Do you know how to finance one?

(d) What are the health hazards in our homes? What should we do about them?

(e) What do you know about your public health nurse and the service she can give you?

レッスン アウトライン

公衆衛生（三時限）

第一時限 社會衛生

A 主旨の提示（二十分）次の中から選ぶこと

一 講義『保健所について』（別紙公衆衛生講義一参照）

B 参考資料の説（二十分間）

一、圖表ー官廳衛生部の機構と事務取扱の役階、保健所の十二の役目を含めて夫々字句で説明をつけたもの

二、去年各府縣から提供したポスターをはった大形の圖表又は掲示板を示し此等のポスターが保健所の仕事の場であることに注意を喚起する

三、映画『明日の医学』（C-E三四号）

四、映画『保健婦の日記』（山口市オイチ一三番地西日本映画社作品十六ミリ賃価二万五千円）

C 討議にとりあげる問題（一時間）

一、上映々画に関する問題（別紙C-E三四号映画の解説参照）

二、講義内容に関する問題

(イ) 皆さんは各自今回のプログラムをどんなに利用されますか

(ロ) 当地域の保健所はどこにありますか

(ハ) 保健所制度は民主々義の原則にどうあてはまりますか

（公衆 二）

原二時限

公衆衛生問題

A 重点提示（二十分間）

一、講義『健康を盗むもの、それは病気である』（別紙公衆衛生講義二参照）

B 参考資料の説明（二十分間）

一、映画 性病の対策に関する映画

（イ）『花ある毒素』又は『肉体と悪魔』の何れか個人的に又は賃貸で入手出来れば

二、映画『結核の自宅療法』（C－E八六号）講義と併用すると素晴しい

三、統計（グラフ）表又は圖表－過去四ヶ年間の重な疫病の例を示して下さい

四、映画『科学の婦人』八巻もの、総司令部公衆衛生課又は厚生課にて入手可能

五、健康小冊子『これは肺結核の黴菌である』『肺結核の圖表（両方とも日本語）各地方で複製して配給してもよろしい

討議にとりあげる問題

一、上映されたフィルムに関する問題（添付の映画解説参照）

二、講義内容に関する問題

（イ）何故政府は皆さんの健康に対して責任を持つべきですか

（ロ）政府は病気を防ぐために過去どんなことをしましたか

（公衛 二）

（八）全面的な公衆衛生の計画方針に対して個人としてどんな責任がありますか

第三時限

個人の健康と衛生

A 重点の提示（三十分間）

一、講義 ㋐家庭に於ける健康㋑（添付の公衆衛生講話 第三参照）

B 参考資料説明（二十分間）

一、映画 ㋐飛びまはる疫病神㋑ この映画は大概の軍政府で入手出来るがマラリヤが流行して居る縣にのみ適してゐる

二、映画 ㋐蝿㋑ 衛生に関する英國の教育映画であるが英語版で映画圖書館にて一定の数量に限り入手出来る

三、映画 衛生に関する最近の日本映画（特に指摘するものなし）

四、ポスター 個人衛生についてのポスターは各府縣で数多入手出来る

五、講義の時用いる種々なる昆虫の圖表

C 討議にとりあげる問題

一、上演されたフィルムに関する問題

二、講義内容に関する問題

（イ）衛生組合は衛生のための團体として満足な仕

事をしたと思ひますか、皆さん方のために又家庭のためにそれは何をしましたか

(ロ) たとえ皆さんの村に嗜眠性脳炎も流行してゐないとしても各個人が家の内外の蚊を退治することはしがいのあることゝ思いますか

(ハ) 皆さんの村には上水道をしいて貰い度いですか
上水道をしくお金はどこから出しますか

(ニ) 家の中で病気にかゝる原因となるのは何々ですか
どうしたらそんな原因をとり除くことが出来ますか

(ホ) 保健婦について、又どんなことをして貰えるかについて知ってゐますか

(公衛四)

FILM ANALYSIS

on

MODERN MEDICINE (CIE #34)

最近の医学

Showing Time: - 15 minutes

Synopsis

The doctor plays an important role in the life of every citizen in the community. In America, in order to become a doctor, one must receive schooling in one of the medical colleges. Upon graduation, he receives practical training in a hospital during which he is called an "intern." Only after he has completed this period of training is he prepared to manage the care of the sick.

In this picture, Dr. Gibson's experience after graduation is shown. You can see his pride and happiness on being paid by his first patient. Soon after, words, he receives a midnight call from a family, and visits them to find that the patient has acute appendicitis. Dr. Gibson takes the responsibility of operating on the patient immediately. This is the first big test of his skill. The patient recovers his health and Dr. Gibson gains confidence in himself as a doctor.

Another problem in medical science that remains to be solved is that of medical care to the poor who cannot afford to pay doctor bills. There are many doctors in the United states who give free medical care to the poor. Some of them work in hospitals where hundreds of the poor come daily. These doctors are giving their time to the cause of humanity.

In recent years, the American government has called the public's attention to the importance of giving medical care to all classes of people at the lowest possible cost. As a result, a system called "Cooperative Medicine" (a cooperative organized for obtaining medical care) has been started throughout the country. By joining this cooperative, a family pays only 2 to 3 dollars a month and yet receives full medical care whenever necessary.

Many popular books on medicine have been published in America to teach the people the value of a good public health program. Doctors from the major universities and hospitals are cooperating.

Only through a thorough understanding of medical science can the people fully cooperate with this program.

Theme: Doctors need careful training.
Doctors are also giving their time to free medical care of the poor.
People can benefit greatly by joining medical cooperatives.

Questions:

1. Why do doctors have to have a period of training after graduating from medical colleges?

2. What are the qualifications for a good doctor?

3. What should poor people who cannot afford medical care do when they get sick?

4. What is "Cooperative Medicine"? Do you think that such a cooperative would work in our village or town?

5. What is the point in paying for "Health Insurance"?

6. If there is no doctor in the community is there any way we can get medical care?

7. Do you know what insulin, penicillin, and hormones are?

8. What are Japanese doctors contributing to the health of the poor and needy?

9. Could we ask our local doctor to give us talks on medical science and preventive medicine?

映画の解説

CIE 34『明日の医学』（"MODERN MEDICINE"）

〔公衆衛生〕

所要時間——十五分

あらまし——お医者さんは私たちの生活になくてならぬものです。アメリカでは、お医者さんになるには、どこかの医科大学で勉強し、卒業後、病院で実習せねばなりません。これをインターンといいます。この実習を了えてはじめて病人を受持つことができるようになります。この映画では医師ギヴソンの学校卒業後のはたらきぶりが見られます。はじめて患者の手当をしてお礼をもらったとき、どんなに得意だったかが、よくわかります。真夜中にギヴソン先生は病人の家から呼ばれて行って見ると急性の盲腸炎でした。ギヴソン先生はすぐ病人を手術することにきめました。これはギヴソン先生にとって最初の腕だめしでした。患者はよくなりギヴソン先生は自信がついてきました。いまもとっ考えねばならぬのは医者をたのめない今の医療の問題です。アメリカでは貧しい人たちをたずねてみているお医者さんがたくさんあります。何百人もの貧しい患者がやってくる病院で無料奉仕する人もあります。このようなお医者さんは貧乏な人たちを救わねばならぬのは医者をたのめない今から自分たちの時間をさいてこれらの人たちをみてあげています。できるだけ少いお金ですべての階級の人々を診療してやることが必要です。このことに目ざめたアメリカでは、医療協同組合が方々にできました。この組合にはいりますと、一世帯が月にわずかニドルか三ドル出せば、病気になったとき十分の手当を受けることができます。またアメリカでは公衆衛生がどんなに大切なものであるかを知らせるために沢山の本が出ています。おもだった大学や病院のお医者がこの仕事をてつだっています。一般の人たちに医学にたいする理解ができたら公衆衛生の問題をとりあげずにいられなくなるのです。

大切な点——

医者になるには十分な教育が要ります。また医者は自分の時間をさいて無料で貧乏な人達を見てあげてゐます。

医療組合に入ると大変利益があります。

討議のための問題

一、なぜお医者さんは医科大学を出てから、一定の期間
　現地の勉強をしなければいけないのでせうか。
二、どういう人をよいお医者と云えますか。
三、医療費の出せない人は病気の時どうしなければ
　なりませんか。
四、「医療協同組合」とは何ですか。このような組合が私達の
　町や村で成立つでせうか。
五、「健康保険」は一体何のためにはいるのですか。
六、町や村に一人お医者さんが居られると、其れで皆んなが
　手当をご受けられるでせうか。
七、インシュリン、ペニシリン、ホルモンはどんなものか知っていますか。
八、日本のお医者さんは貧乏な人達の健康を守るために
　何かしてゐますか
九、地方のお医者さんに医学や予防医学について、我々に
　話してもらうことが出来るでせうか。

明日の医学に

FILM ANALYSIS

I.O 5 CASE OF T.B.(CIE #86)

結核の家庭養生法

Showing Time: 15 Minutes

Synopsis:

For treatment of T.B. there are many new methods, new-type hospitals and sanatoria with modern equipment, and skilled doctors and nurses in America. Doctors and nurses cooperate in helping the patient toward recovery. First the doctor examines the patient and plans his treatment, then it is the nurse's responsibility to carry out his instructions and teach the patient and family how to cooperate.

In many homes where hospitalization cannot be afforded, the doctor examines the patient and calls the public health nurse. The nurse visits the family and gives instructions to the patient and family. The patient's state of mind is important. He should know that T.B. is not anything to be ashamed of or to be feared. He should realize that it is a contagious disease just like pneumonia or whooping cough. If the patient understands his illness well and cooperates with the doctor and nurse, he will protect his family from contracting the disease and at the same time promote his quick recovery. He must be in a separate room. The patient's utensils and clothes should be kept separate from the others'. The nurse shows the wife how to disinfect the utensils, how to keep the patient clean, and leaves pamphlets on the care and prevention of T.B. She repeats her visits regularly and gives them instructions on how the patient should be given periods of complete quiet, and the importance of nutritious food served in an appetizing way. The nurse also keeps the doctor informed as to the progress of the patient's recovery.

The public health nurse keeps coming until the patient has recovered and when that time comes, she helps to get new job for him or talks to his former employers and arranges for him to have regular checkups.

Theme:

Close cooperation between doctors and nurses is necessary for recovery of T.B. T.B. does not indicate any inherited taint in the family, but can be caught just like a cold or pneumonia.

T.B. can be taken care of at home.

Public Health nurses take care of patients who cannot afford hospitalization.

For treatment of T.B. isolation, cleanliness, rest and good food are necessary. But most important is complete and quiet rest, rest, rest.

Questions

1. Why does T.B. have to be treated with such care?
2. Why is the patient's state of mind important for his recovery?
3. How can you explain it to a patient so that he will understand and cooperate?

4. Why is it foolish to hide a case of T.B. in the family?
5. Do people in our community know the causes and care of T. B?
6. What is the most important means of curing T.B? (Rest)
   Do BCG inoculation help?
7. What other medicines or treatments are used in this village or town?
   Are they effective?
8. Do they know what to do when the doctor tells them they have T.B?
9. Do you think that the public health nurse in Japan has the same ability and skill and kindness? Could she have?
10. What do you think of the public health nurse in the picture?
11. What is our public health nurse doing for us?
12. Do you have any friends or relatives who have T.B?
13. Are they receiving adequate treatment? Do you think, they can learn something from this picture?
14. Is our daily food rich in food values? What do we have to do to prevent T.B?
15. What do you think of a community mess in order to get a wider variety of food with high calories at a cheaper price?
16. Sunshine will kill T.B. germs. Are you getting enough sun in your house?
17. How can you get more sun in your home?
18. How can we get a trained public health nurse?

映画の解説

CIE六三　結核の自宅療法（公衆衛生）
Home Care of Tuberculosis

時間十五分

あらまし―

米國では肺病を直すために、いろ〳〵の新しい仕方、特別の病院や療養所があります。それには最近の設備や上手なお医者さんや看護婦が居ります。医者と看護婦は力を合せて病人の回復をはかります。まづ医者が病人を診察して治療のしかたを計画します。すると看護婦が責任をもってその医者の計画通り実行し、病人にも病人の家の人にも どうすればよいかを教へます。

病院に入ることのむつかしい人が沢山居りますが、その時医者は病人を診察して保健婦をよびます。この保健婦は病人の家に訪ねて来て病人と家の人にいろ〳〵のことを教へます。病人は心の持ち方が大切です。肺病にかゝってもはづかしいとかおそろしいとか思ふ必要はありません。肺病は肺炎や百日咳と同じやうに人にうつる病気だということを知らねばなりません。かういふ風に病人が自分の病気をよくわきまへて医者や看護婦のいふ通りにすれば、自分の家族に病気をうつさず、又自分も早くなほるわけです。まづ病人は家族と別の部屋にねます。病人の使ふ食器や衣服は他の家族のものと別にして置きませう。保健婦は食器の消毒の仕方や、病人に清潔の大切なことを教へ、「結核の養生」といふパンフレットを置いてゆきます。保健婦は定期的に家を訪問して病人を毎日きまつて数時間絶対安静にさせて置くことや栄養のあるものをおいしく食べさせることなどを教へてゆきます。

医者は病人の回復のもやうを傳へます。
病人かなほつて了ふまで保健婦はちやんと定つた時に、訪ねて來ます。そして全快したら仕事をさがしてあげたり、前のつとめ先の人と話してもとの仕事にかへるやうに世話します。又やとひ主に話して定期的に健康診断をうけるやうに取計ひます。

要点ー

(1) 結核の療養には医者と看護婦が心をあはせねばなりません。

(2) 結核は血統や遺傳の病気ではなく、凡邪さひいたり、肺炎にかゝつたりするのと同様に誰でもかゝるものです。

(3) 結核は家で養生できます。

(4) 病院にはひれない人には保健婦がついてくれます。

(5) 結核を直すには隔離(家の人とはなすこと)と清潔と安靜と滋養物が必要です。中でも大切なのは絶対安靜です。(靜かな部屋で身体も頭も使はないでゐること。)

討議の問題ー

(1) 結核の治療はなぜそんな愼重にせねばなりませんか。

(2) 病人の気持のもち方は回復を早める上になぜ大切ですか。そのことをどういふ風に病人に話してきかしたら納得するでせうか。

(3) 家に結核の病人がゐることをかくして置くことはなぜ間違つてゐますか。

(4) あなたの村の人は結核にどうしてかゝるか、又どうも直るか知つてゐますか。

(5) 結核を治すのに一番大切なことは何ですか。(安静)
BCG(ビー・シー・ジー)の注射はきくめかあるでせうか。
(6) この町や村では外にどんな薬や治療法を用ひてゐますか。
(7) それらの薬や治療法はきくますか。
(8) 医者から結核にかかってゐるといはれたらどうしますか。
(9) この映画にでてくる保健婦をどう思ひますか。
(10) 日本の保健婦もあの保健婦と同じやうなことが出来ると思ひますか。
(11) 日本の保健婦は私達のためにどんなことをしてゐますか。
(12) あなたの親類や友達の中に結核にかかってゐる人がゐませんか。
(13) その人達は正しい治療をうけてゐますか。その人達にこの映画をみせてあげたらよいと思ひますか。
(14) 私達の毎日食べてゐるものは榮養價が高いでせうか。
(15) 結核を予防するにはどうすればよいでせうか。
(16) 食物の種類をひろくしてカロリーを多くとりしかも安く上るやうにするために 共同炊事をしたらよいと思ひますか。
(17) 日光は結核菌を殺しますか。あなたの家はよく日があたりますか。
(18) どうすればもつとよく日光がはいるでせうか。
(19) 私達の村でも立派な保健婦がほしいと思ひませんか。

FILM ANALYSIS

ON

WINGED SCOURGE (Public Health) (CIE #08)

はねのはえたやまい神

Showing Time: 15 minutes

Synopsis:

This picture shows how a mosquito carrying malaria germs will transmit the disease from one person to another, bringing death. It shows how the mosquito travels and how it breeds. Next it shows how to prevent mosquitoes from breeding, such as destroying pools, empty cans, spreading oil over water, cutting reeds and grass from pools and lakes, using insect spray, etc., and urging people to take all possible precautions against this dreadful disease-carrying insect.

THEMES:

Mosquitoes cause malaria

Stagnant water breeds mosquitoes.

Destroy pools to stop malaria.

Questions for Discussion;

1. What is malaria?
2. What kind of mosquito carries malaria?
3. What other diseases are caused by mosquitoes?
4. Why is it necessary to:

   Spread oil on the water?
   Cut reeds and grasses?
   Empty cans?

5. Is malaria a problem in this Ken?
6. What preventive measures are you taking?
7. What diseases do flies carry?
8. How can we exterminate flies?

映画の解説

CIE八　はねのはえたやまひ神（公衆衛生）
Winged Scourge

時間　一五分

あらましー　この映画を見ると、マラリヤのバイ菌をもった蚊が人から人へと恐しい病気をうつしてゆくやうすやまたどういふ風に蚊がとび廻りそだってゆくかがよくわかります。

次にどうして蚊が生れそだつのを防いだらよいかがわかります。水たまりや空鑵をなくし、水の上に油を撒き、水たまりや池の草や草を刈り、虫を殺す薬をまき、又人々は、恐しい病気のもとになる虫を防ぐためにあらゆる方法をとってまらねばなりません。

要点ー

蚊はマラリヤのもとになります。

たまり水から蚊が生れます。

マラリヤを防ぐために水たまりをなくしませう。

討議のための問題

1、マラリヤはどんなものですか。
2、どんな蚊がマラリヤをうつしますか。
3、蚊はマラリヤ以外のどんな病気をうつしますか。
4、なぜ次のことをしなくては成りません(イ)水の上に油をまくこと(ロ)草や草を刈ること(ハ)空鑵に水をためて置かないこと。
5、あなたの県ではマラリヤが問題になってゐますか。
6、マラリヤの予防法としてどんなことをして居ますか。
7、はへはどんな病気をうつしますか
8、どうしてはへをなくしたらよいでせうか。

FILM ANALYSIS

on

THE PALE HORSEMAN (CIE #47) (Public Health)

蒼白き騎士

Showing Time: 20 minutes

Synopsis:

World War II finally came to an end, but left in its wake destruction and starvation all over the world. On the heels of this, epidemics such as cholera, typhus and dysentery followed. People who were weak from malnutrition and fatigue were easy victims to these dread diseases, and the death toll rose alarmingly. UNRRA AND IARA set up a committee in Washington to study and prevent these pestilences, and teams were sent to or organized in all countries to purify water, give vaccines, and spread DDT. Besides these and many other preventive measures, hospitals were started in war-torn countries and nurses recalled from their hideouts. Repatriates were especially carefully checked and treated to prevent diseases from spreading.

There are many other organizations now that are cooperating in this movement to wipe out plagues and assist the needy. Health is a world-wide problem.

THEMES: The war brought destruction and starvation all over the world.
Epidemics spread and caused many deaths.
International relief organizations checked the diseases and took preventive measures.
Everyone must cooperate to eliminate epidemics.

Questions for Discussions:

1. What caused these epidemics after the war?
2. Why are epidemics dreaded so much?
3. Why were the people easy victims to the epidemic?
4. What diseases are caused by contaminated water?
5. What diseases do we have in our community? How can we prevent them?
6. What is the job of a health clinic?
7. Are you disinfecting toilets, garbage cans, and sewers?
8. What is the condition of the water in our village?
9. What peventive measures are being taken by the government against communicable diseases?
10. Are the young people aware of the dangers of VD?
11. Are VD patients being adequately treated?
12. What can we do to help the needy and ill?

映画の解説

CIE 四七 蒼白き騎士 Pale Horseman

時間 廿分

あらまし――第二次世界大戦の砲火は消えましたが
世界至る所土地は荒れはて、人は飢えてゐます。そこへ
コレラ・チブス、赤痢といふやうな傳染病がはやり出しました。
榮養失調と疲勞とで体が弱り切つた人々はこのやうな
恐しい病気にすぐかかつて多くの人が死んでゆきます。
アンラとララはワレントンに委員会を作つてこのやうな流
行病をしらべ防ぐ仕事にとりかかりました。衛生班を國
々に送つて水を消毒し、ワクチン注射を行つたり、DDTを
まいたり又國々のやに衛生班を組織しました。この他
予防法を行ひ、病院をひらき、看護婦を動員しました。
引揚者の身体檢査を嚴重にして治療を施し、その他
にも種々の団体がこの運動に協力して傳染病をなくし、
困つた人を救はうとしてゐます。今保健といふことは世界
の問題です。

要点――

戰争は世界中に破壊と飢えをもたらしました。
傳染病がはやつてその方面の人が死にました。
救済団体が病気のひろがるのを止め、予防法を行ひ
ました。
傳染病をなくすため、誰も彼も力をあはせませう。

討議のための問題――

1. 戰後傳染病が起つた原因は何ですか。
2. なぜ傳染病はそんなに恐しいのですか。

3、なぜ人々は直に傳染病にかゝったのでせうか。
4、汚い水がもとでどんな病気が起りましたか。
5、あなたの村ではどんな病気が多いですか。
6、保健所の役目は何ですか。
7、便所、ゴミ箱、下水を消毒して居られますか。
8、村の水質はどうですか。
9、役所は傳染病を防ぐためにどんなことをしてゐますか。
10、若い人達は性病の危険なことを知って居ますか。
11、性病にかゝってゐる人は十分手当を受けてゐますか。
12、貧乏で病気にかゝってゐる人をどうして助けますか。

LECTURE I - PUBLIC HEALTH

"The Health Center"

It would be interesting to find out just how many of you people listening to this little talk tonight know actually what a health center is? How many know what a health center is? (Answer) Where is the nearest health center? (Answer) What is it for? What does it do? (Answer) And most of all what can the health center do for each and every one of you?

The purpose of our meeting here tonight is to acquaint you with the modern facilities that are furnished for the protection of your health; to keep you well so that you will be happy and be able to take an active part in your day's work, whatever it might be. You all know that on days when you have such a simple thing as a cold or a cough - that your body does not work willingly, and consequently the thing that you are doing suffers also. On the farm when you are sick you don't feel as if you want to go out and work all day in the rice field. And the storekeeper closes his shop early because he doesn't feel well. Really the shopkeeper shouldn't open his shop at all for he might make other people sick by contact with his customers. And the schoolchild shouldn't go to school as he will infect his classmates. These are everyday examples but they serve to illustrate how far-reaching are the effects of ill-health.

And now to speak again about the health center. Many of you have the misconception that your health center is a place to go only when you are really sick, or that it is a clinic where people go when they can't pay the bills of a private doctor. Well, that's partially true, but these aspects are only a minor part of their function.

Your government has spent much money and time planning your health center. The main purpose of your center is to have at hand all the information and facilities to <u>prevent</u> disease. Its activities are not limited only to fighting disease epidemics in your town, but it is functioning to prevent disease epidemics from happening. It is the connecting link to all the new things that your government knows and is developing with regard to preventing disease. Your health center knows the location of all the people who have diphtheria, for instance, so that preventive measures can be taken to keep the disease from spreading to more people.

Your health center keeps in touch with the prefectural and national health departments and is in reality the hands and arms of our nationwide public health program. You may think that some of the inoculations that are given by the center are not necessary. But they represent the well-thought-out plans of the most intelligent and best-trained doctors in Japan to help your bodies fight off disease. Japan has always had brilliant men in medical fields, but there was no way of spreading the fruits of their labor until recently. Your health center serves to apply their information to the people for whom it is intended.

But the thing that has been lacking to complete our fight against disease is this: the people do not realize what the health center is and what it can do for you!

Let me cite an example. A father is sick with tuberculosis. He has 5 children, all of school age and intelligent. His work is the only source of income, their only means of support. But he is too sick to work. He begins to lose weight. He coughs, he has a fever. But he can't continue working, either. He may be too poor to pay for the services of a private doctor. What can he do?

The health center can help him. The doctor there will give the father a complete physical examination. He will make an x-ray examination of his chest. He will advise him according to the most modern medical knowledge. Perhaps the doctor will suggest treatment in a sanatorium. But will that cause the family to stop eating? No! The medical social service worker in the health center will listen to the family's problems and work out a plan to take care of the family while the father is in the hospital. Or if the father is to stay

in bed at home, the nutritionist will help the family plan appetizing and tasty meals that will help the father recover.

This is only one example of how your health center can help you. But it is not the only way. There are many other services offered. There is a complete organization within the health center to diagnose and treat any kind of venereal disease. You will find that the people in the center are understanding and your problems will be held in strictest confidence while you are undergoing treatment supervised by the doctor in charge. You will receive information as to how to prevent spreading your disease to others.

There is a clinic for expectant mothers where helpful information is available- how to keep healthy during your pregnancy- how to have a healthy baby and how to keep him that way.

There is a laboratory in the health center which keeps check on the milk and food that you eat to protect you against disease that these products carry. Milk may harbor the germs of sickness and you will not know it. The laboratory is equipped to detect these germs and thus prevent you from being sick.

I have tried to indicate to you what services the health center can provide but that's not the whole story. In order for the program of health to be effective, it needs your cooperation--without it, it will fail. But together you and the health center can be the only effective means of preventing disease, thereby making your entire life, and that of others in this community healthy and happy.

公衆衛生 ―

保健所

今晩皆さんの内果して何人の方が保健所とは実際どんなものであるか知ってゐられるでせうか？　知ってゐる人は何人ありますか

（笠）

手をあげてください

一番近い保健所は何処にありますか

（笠）

それは何んのために

（笠）

何をする所でもか

保健所は私達一人々々の為に何をしてくれるのですか

今晩此処に皆さんに集っていただいたのは皆さんの健康を守ってくれるための色々な近代的な施設に就いてお話しをし又あなた方がどんな仕事をして居られても病気に自分の仕事をすることが出来るやうに健康について頂くためであります

ふと風邪をひいたりして自分の体が思ふ様に動かず、其のため仕事が甘くはかどらないやうな日が有るのは皆さんが体験されてゐる事であります。病気になると野良にでることがおっくうになります。

保健所（一）

店屋さんは気分がわるい時 ふだんより早く店を閉める事もありますが 病人がある時にはお客にうつる心配がありますからはじめから店を閉めておくべきです 学校の生徒か病気にかかった時には他の生徒にうつるといけないから 学校を休みます。

今私が申上げたことは日常起てる二三の例で身体の具合がわるいところにいろんなことにひびいてくるのです。

さて保健所についてお話し致しましょう

保健所は皆さんか本当に病気にかられた時に行く所だと云う間違ったお考を持ってる方か多いやうに思います。又保健所はお医者さんにかゝれない時に行く診療所だと云う風にお考の人か多いかではないでせうかそれも事実ですかこれは保健所の仕事の一部面にすぎません

政府は皆さんの保健と時間をかけています この保健所を作るために沢山お金を予防するための智識と施設を皆さんの手近に備えておくことであります 保健所では伝染病か村や町に発生した時にその撲滅をするだけではなく伝染病が起らないやうに積極的な方法を講じます 政府で伝染病対策としてとっている新しい方法はみな保健所をとほして実施されるのです たとえば保健所では何処にジフテリヤが発生したかを知ってゐて此の病気かいろからない様に予防対策を講じます

保健所(二)

あなた方の保健所は中央及府縣の保健課とつながっていて全國的な公衆保健運動の手や足のやうなものです。あなた方の中には保健所でやっている注射は無用のものもあるとお考の方もあるかも分りませんが皆さんの身体を病気に犯されない様に医學の權威者かたてた合理的なお計画にもとづいているのです

日本の医学界にはこれまで非常に秀れた學者がありましたが最近まで其の研究の結果を一般に知らせる方法がありませんでした。あなた方の保健所はかやうな學者か研究した治療法を実際に行ふところです 従来一般の人は保健所とは何であるか 保健所が何をする処であるかを知らなかったために傳染病の予防はうまく行かなかったのであります

此処に其の例を一つあげて見ませう。お父さんが結核であるとします 學校に行く子供が五人ありみかよく勉強の出来る子供たちです お父さんの月給以外には収入の道はありません ただお父さんは病気かれとくて働けない程です次第々々体重が減り始めました せきが出て熱かあります もうお仕事もやめねばなりません 医者に見てもらふお金もありません どうしたらよいでせうか

保健所はこんな人の世話をしてあげることか出来ます。保健所のお医者さんは此のお父さんの診察を充分してあげます 胸部をX光線で

検べ最も進んだ治療法を教へてくれます多分
結核療養所にはいるやうにすゝめます。さう
すると家族の者はご飯が食べられなくなる
でせうか？、いや決してそんなことはありません
保健所の社会医療課の人は家庭の問題を
よく聞いてくれますそしてお父さんが入院して
ゐる間家族が生活する方法を考へてくれます
又若し家で養生をする場合には早く快くな
るやうに営養士が食慾のでる美味しい家庭
料理を教えてくれます

これは保健所があなた方を援助する一つの
例にすぎません外に色々なことをしてくれ
ます保健所には性病の診断をしたり治療をす
るりする完備した施設があります。保健所の人
は理解があり係の医者は治療を受けてゐる間は
絶対に秘密を守ってくれます　その病気を他人
にうつさない方法を此処で教へてくれます

又保健所には母性課があって妊婦はここで
妊娠中の養生法や、とんなにしたら丈夫な赤
坊を産むことが出来るか又どんなにして赤坊に
病気をさせないでおくか等色々有益な話を聞
かせて貰へます

保健所には牛乳や食物を検査するところが
あって食物から病気にうらないやうに留意して
くれます。牛乳の中に病菌があってもあなた等

には見えません。この研究室には病菌を発見する設備があるのです

私は保健所は皆さんに対してどんなことをしてくれるかをお話したのですが夫れだけではありません 保健の運動を最も効果的にするためには皆さんの協力が必要であります それがなければ出来ません あなた方と保健所が協力すれば病気を防ぐ事が出来ます そして北村の人が皆健康で幸福な生涯を送れる様になるのです。

LECTURE II - Public Health

"Disease, The Thief of Health"

In our last talk, we discussed the importance and functions of the health center. You should know your health center, where it is and what it does. Now why is the health center so important? Why does the government spend so much of its money on health? For years now, your parents have gotten along without them. Why start worrying about health now?

In the past no accurate record was kept of the incidence of disease in Japan and in the few cases in which it was kept, the results never got any farther than the office file of some high officials in Tokyo. Hardly anything was ever done about it, let alone make the information available to the people as a whole. A democratic nation has the responsibility to compile necessary statistics on health problems and use them in informing the people for their protection. Statistics and numbers on diseases are useless unless they are made the basis for fighting the diseases with knowledge and all the weapons science has for preventing diseases as well as curing them. Only now since the institution of the health center are we beginning to know the true picture of the disease and health situation as it really exists in Japan.

One of the most prevalent communicable illnesses in Japan is venereal disease. In 1947 alone, there were 147,000 cases of syphilis reported for all Japan. And how many more cases occurred that were not reported? Even in this last year (1948) 181,000 cases were reported in the first 22 weeks of the year. These figures would seem to indicate an increase in number of cases over 1947, but the probable explanation lies in the fact more cases are being discovered through the health centers. Syphilis probably kills more people than any other contagious disease. However, the people in general do not realize that syphilis is not just the sore that appears after sexual contact with an infected person, but also the more important and often fatal stages that appear years later. These later stages can cause insanity, heart disease, blindness and death. The thing that is most important then is to detect syphilis early and get adequate treatment. Your health center is the answer to this problem, for there are trained doctors and facilities for accurate, scientific diagnosis and a friandly helpful attitude that is so necessary in treating this disease.

Smallpox, too, was rampant in Japan. This disease is spread by mere contact with another person who has the disease. Many years ago this disease killed hundreds of people or scarred them for life. Today, with the passage of a national law requiring preventive vaccination against this disease, the number of cases has fallen greatly. In 1946 a serious outbreak occurred, but since that time the disease has been well under control. Vaccination is a sure prevention against smallpox, and ample vaccine has been produced so that every Japanese may be made immune to this scourge of mankind. Again your health center takes an active part in the administration of this program by carrying on the actual vaccination and quarantine of the cases if they occur. Therefore, only by your cooperation with the program of the health center can smallpox be effectively stamped out.

Of all communicable diseases prevalent in Japan, probably the most damaging and costly is tuberculosis. Not only is this true from the standpoint of number of cases but of economic loss through lost working hours and the cost of care carried by the national government. During 1947, more than 210,000 persons were newly discovered as suffering from tuberculosis alone! Add to this the undiscovered cases and those discovered but not reported and we have an unbelievably huge figure. Compared to other countries, the Japanese people have one of the highest tuberculosis rates in the world. Perhaps

this high rate can be attributed to crowded living conditions, where many members of the family sleep in the same small room, the close contact of the people giving easy access for the spread of this disease.

Tuberculosis is a chronic disease. By this we mean it causes sickness for a long period of time. Thus it becomes an economic problem as well as a health menace. In the past, Japanese physicians have hesitated to make the diagnosis of tuberculosis because of the stigma this disease would put on a person's life. Because it was considered incurable, hardly ever, if at all, was a young unmarried girl told the true nature of her disease, that it was tuberculosis, for it would ruin her chances of marrying!

You may ask, what then can we do to prevent the spread of this dread disease? The answer is again early detection and treatment and again the facilities are at hand in your health center. Tuberculosis cannot be detected by outside appearances. The only sure way is by a physician's examination. Therefore, a program for mass examination has been formulated by your government in which every person in the younger age groups is given a tuberculin test and a chest X-ray. In this way unsuspected numbers of people are discovered as having tuberculosis. You will be surprised when I tell you that this is in reality a happy situation. In most of these cases the disease can be detected early enough so that the person can be cured. But our attack depends entirely on early detection. Again it is only with your cooperation that any effective means of fighting tuberculosis can be carried on.

Some of you may have seen at some time or other, a nurse in a blue uniform carrying a small leather bag entering a house. Let me introduce her to you. This little lady is the public health nurse who carries the health campaign right down into your home, spreading information and actually caring for sick people in their own homes. Many times a person may have tuberculosis not severe enough to require hospitalization, but requires constant rest in bed. This is where our public health nurse steps into the picture as an all important factor in the cure of tuberculosis. In the little black bag the nurse carries the few simple but essential instruments needed to care for the patient at home. She advises the housewife of the best way to cook food so that the patient will not lose his appetite. She also keeps the doctor at the health center advised as to the condition of the patient. She points out ways in which to prevent spreading the patient's disease to other members of the household.

Regardless of the severity of the disease, a tuberculous patient can always find help through his health center. As a result of this program in years to come, every case of tuberculosis should be detected and effective measures instituted to prevent the spread of this scourge of the people.

公衆衛生

Public Health

第二講

健康を盗む物、それは病気である。

前に保健所の大事なことや其の仕事のことに就いてお話をしましたので皆さんはもう自分達の保健所が何所にあるかそしてどんなことをする所かよく知って居られる事と思ひます。

ところで保健所は何故そんなに大切なのでせうか。政府は何故この様に沢山なお金を健康のため費すのでせうか。皆さんの御両親方の時代には保健所などなくてもやって行かれましたね。それに今何故急に健康について心配し始めなければならないのでせうか。今迄日本には病気の正しい記録はとってなかったのです。たまにとる事があってもそれは東京の偉いお役人の事ム所で行き詰りになってしまい位の事でした。それに就いて何の處置もとらずましてや一般の人に病気についての情報を知らせることなどはしなかったのです。民主的な国では健康問題に必要な統計をとり国民の保健のために一般に公開する責任があります。若し科学的に病気を予防したり治療したりする材料に使ふのでなかったらこの統計は無用のものなのです。近頃保健所が出来たので始めて日本の道の病気衛生健康の有様が分って来たのであります。

日本で一番傳染性の強い病気は性病です。昭和廿二年だけで全国に梅毒患者が十四万七千人も出ました。此外報告されなかった患者の数も相当あったものと思はねばなりません。

本年（昭和廿三年）に入ってからは五ヶ月余りで十八万人の患者が出てゐます。此の数字で見ると、今年は昨年より患者が多い様に思はれますが、

これは保健所が今まで分らなかった患者を発見した
ためだと思はれます。梅毒は外のどんな傳染病よりも
死ぬ率が高いです。梅毒は病気を持った人と
性交した後に出来る出来物の痛みで終るのでなく、
年毎に進行して行き、終には命を取る病気だと
いふことを一般の人々は知らないのです。梅毒は後期
になると狂人になったり心臓病になったり、盲目になったり
して死にます。そこで一番大切なことは早く梅毒を
発見して適当な治療をすることです。此恐ろしい
病気を直すには保健所へ行けばよろしい。此処には
専門のお医者が正確な科学的な診察をして
くれて、此の病気特に大事なあたゝかい態度で
相談にのってくれます。

天然痘も日本ではよく流行しました。此の病気は
一寸病人に触っただけでは傳染します。昔は
病気のために何百人と云う人が死んだり、一生涯
顔にアバタが出来たりしたのです。今日では国法で
国民全部が種痘を せねばならぬやうになったので
悪者の数が非常に減くなりました。昭和廿一年
にひどく天然痘がはやりましたがそれ以来流行
しなくなりました。種痘は天然痘に対しては
確実に効果があるので予防法であります。
それで国中の人が此の恐しい人類の敵である
天然痘にかゝらないやうにするワクチンが沢山製造
されてゐます。此う恐ろしい天然痘をなくす痘痘も
保健所が引受けてやり、若し天然痘の患者が
出た場合には隔離もします。斯様なわけですから

公衆衛生 (二)

皆さんが保健所と協力して始めて天然痘を効果的に撲滅することが出来るのであります。

現在日本にある傳染病の中で一番おそろしい、お金のかゝる病気は結核でありませう。これは患者の数から見たばかりでなく仕事が出来ないための経済的な損失からも又国家が結核患者の看護のために費してゐる費用から見てもそうであります。

昭和廿二年度結核の新患者が廿一万人出てゐますが、まだ分ってない患者と分ってはゐてもまだ報告がしてない患者を合せたら信じられない程の莫大な数学となることゝ思ひます。

外国と比較して見ると日本の結核患者数は世界でも一二です。多分これは日本では家族の者が小さい空に一諸に寝起きする様な密集した生活をしてゐる為に病気がひろがり易いせいでせう。

結核は慢性の病気であります。私の云ふ慢性と云ふのは長くかゝる病気といふ意味です。それで結核は健康をおびやかすばかりでなく経済的な問題ともなるのであります。それで従来日本のお医者は結核患者の診察をしても患者に結核の宣告をすることをためらつたのであります。結核は不治のものと考へられてゐるので未婚の若い娘に結核にかゝってゐるなどと云へば結婚のさし障りになるのでだまって置く事が普通でした。

それではこのおそろしい病気がひろがらないやうにするにどうしたらよいでせうか。それは早く病気を発見して治療をすることです。其の設備は保健所にちやんとあります。結核は外から見たのでは分りません

公衆衛生 (三)

医者に診断して貰ふのが一番間違ひがありません。
それで、古から政府は多勢の若い人たちに身体検査をし
一人々々にツベルクリン反應やレントゲン検査をする
事を始めたのであります。こんなにして今迄知らなかった
多数の人が結核菌を持つてゐることが分つたのです。
これはほんとに喜ばしいことだと云へば皆さんは驚かれる
ことでせうが、これ等の患者は早く発見されたので
病気が早く治ります。だが早く発見しないと治療も
困難です。この結核撲滅運動を効果的にやるため
にも又皆さんの協力が必要であります。
皆さんの中には紺の服を着てふさい革の靴をさげた
看護婦が何所かの家にはいつて行くのを見た方もあると
思ひます。この婦人は保健婦で、保健運動を
各家庭にまで擴め皆んなに医療の知識を与へ
家庭の病人まで実際に看護するのであります。
結核患者の中には余りひどくないので入院の必要も
なく家で寝てゐたらよい程度の人もあります。ここで
保健婦が結核治療に重要な貢献をするのです。
小さい黒い鞄の中に保健婦は家庭治療に必要な
簡単な医療機具を持つてゐます。又奥さんにおいしい
家庭料理を教へて病人が食慾を失はない様にします。
又保健婦は保健所の医者に病人の容体を知らせます。
又保健婦は家族のものに病気が傳染しない様にいろく
な注意をして呉れます。
病気がどんなにひどくても結核患者は保健所から
援助を受けることが出来ます。將来この保健運動の
結果、總べての患者が発見され、そして最も効果的
な方法でこの人類の敵である結核が撲滅される
事をのぞみます。

公衆衛生（四）

1.

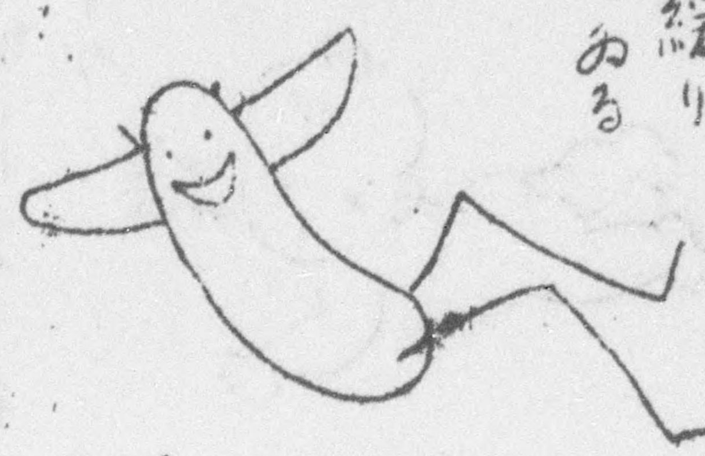
すで氏菌核結はれこ

彼氏は貴方の弱り目に付け込まう
鵜の目 鷹の目 なのです

と云ふ具合で彼氏は貴方を結核
にします

3.

彼氏は貴方の身体の中で時機の
来るのを待って縮り
休ませて貰うてゐる
かも知れません
でも……

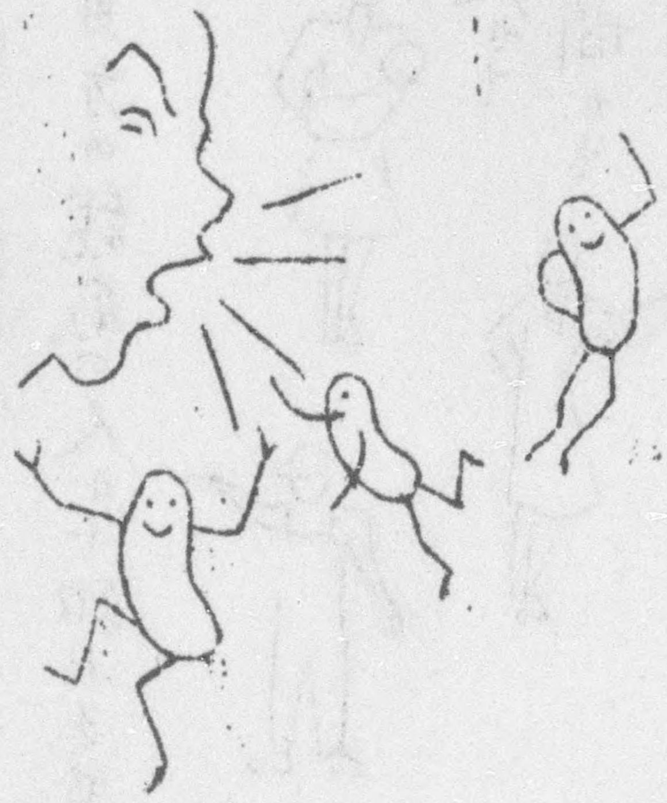


4

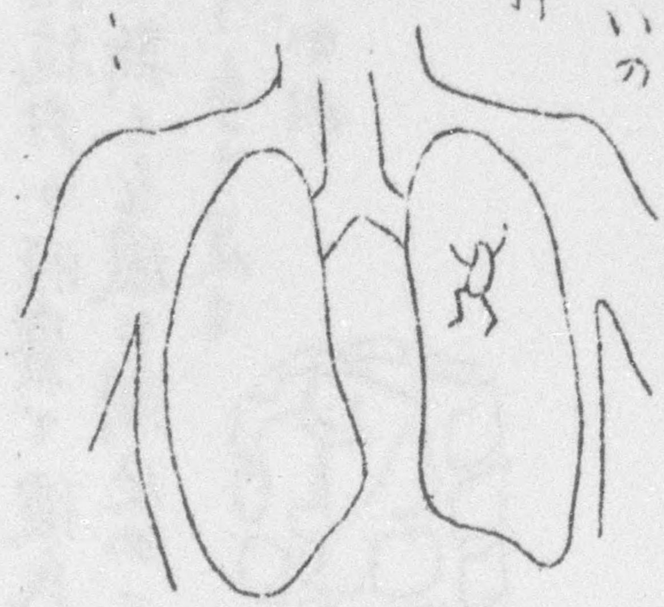
貴方が生れた時には未だ彼氏は
貴方の身体の
中には全然
居なかったの
です
何から来るかと
云へば……

誰か結核に罹って居る人からなのです
それは貴方の親戚の人かも知れません
近所の人かも
仕事仲間かも
何んな人からやつて来るかも知れませんよ

彼はこんな風に
咳と一緒に飛び
出します
そして……



暗くて温くてじめくした彼氏には
特って来いの
貴方の肺
の中に
7 這入り
ます
でも……



8.

貴方の抵抗力が旺盛で彼氏を撃退して彼氏を斯んな風に閉込めて終ふと彼氏はもう手も足も出ないですがね

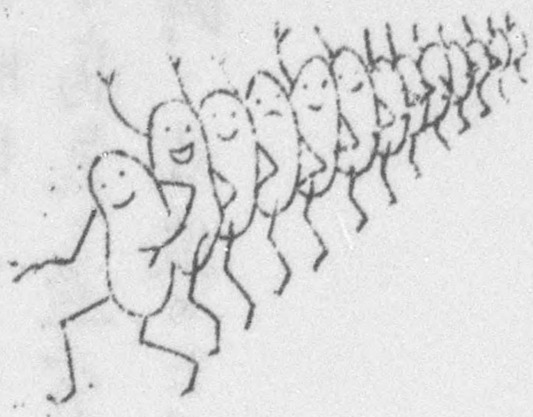
斯う云ふ風にうまく行けば貴方は重い
結核になることもなく一生丈夫で過ごせる
かも知れないんですが

9

でも……

と云つて貴方の健康は一生涯
保険付とは云へませんよ
若し……

結核に罹つて居る人と一緒に
暮したり働いたりすると
どんく徴菌が貴方の
体に入り込むでせう
若し……



12

貴方の抵抗力が睡眠・休養・栄養・
手当の不足又は病気・過労・心配事・
不健康な習慣・放縦のために弱る

13.

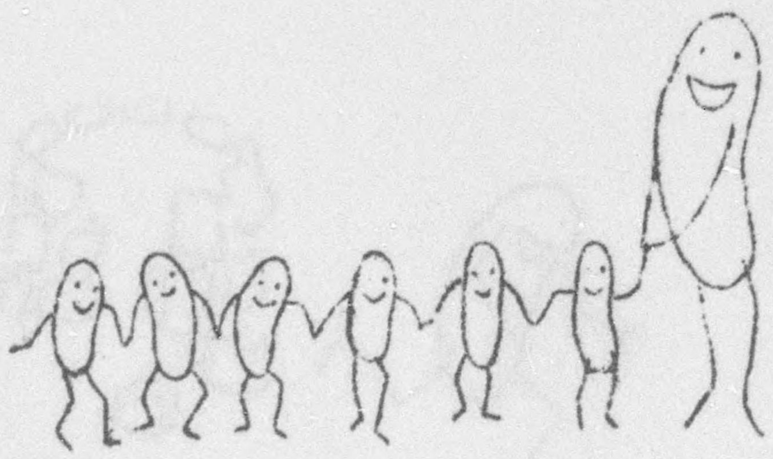
彼氏はあなたの
肺の中で核を
破って抜出し

そして……

14

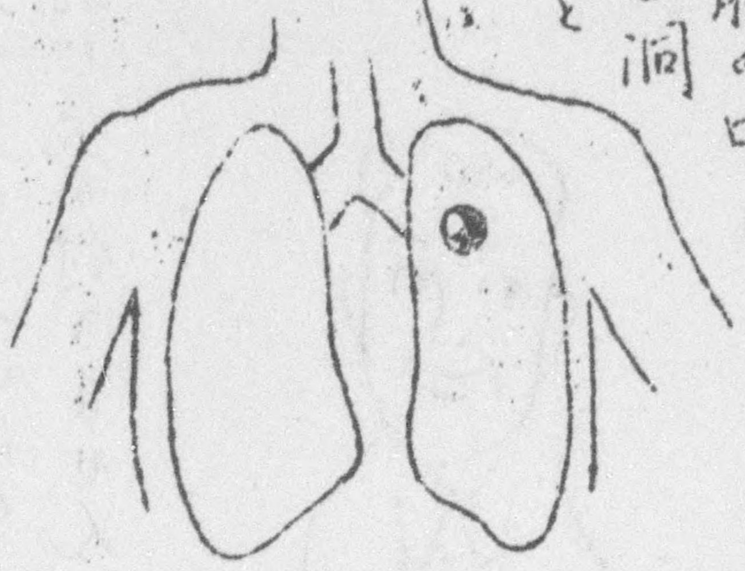
そして……

こんな具合に大世帯になります



15.

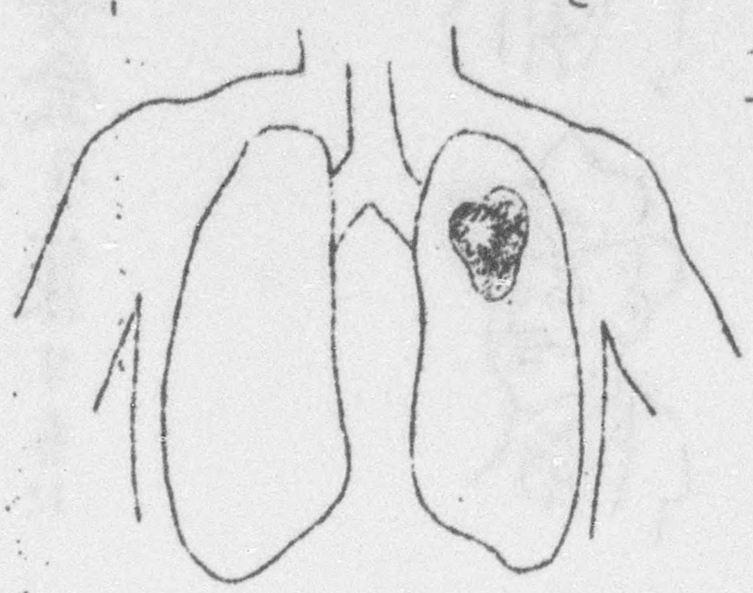
貴方の肺の中に
こんな空洞
を造ること
になり
ます



貴方の気分が一向何んともないので貴方はこれに気が付きません
でも……

17.

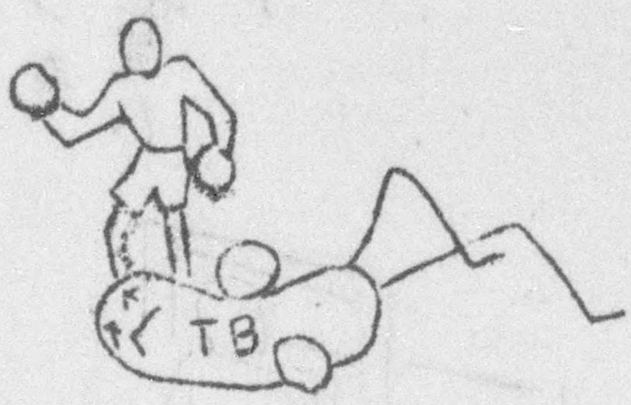
それを放って置くと
その空洞は
だん〳〵と
大きく
なります
ですから
……



憂慮するより安全を策するに
如かずです

レントゲンを
掛けて貰ひ
ませう
そして……

こんな風に……



PUBLIC HEALTH
LECTURE III

PERSONAL HEALTH AND HYGIENE

General: What is meant by environmental sanitation? Why is it important to our health and welfare? Our environment is the place in which we live, where we work and where we play. Good environmental sanitation means a clean home and, of course, good personal hygiene. Diseases such as dysentery, typhoid fever, cholera, infant diarrhea, food poisoning, impetigo and similar skin disorders, malaria, and even tuberculosis are all due primarily to a lack of good living habits. All of these diseases are caused by bacteria or similar microspic organisms that find their way into the human body in three ways; (1) through the mouth by the consumption of contaminated foods and beverages, (2) through the skin from insect bites or thrcugh minor skin abrasions, and (3) through the nose and mouth by inhaling polluted air. In trying to establish rules for home sanitation we might divide the various environmental factors into two major categories: insect and rodent control and food and drink.

Insect and Rodent Control: The most important insects we have to deal with in the home are the fly, the louse, and the mosquito.

a. The fly is probably the most important of these being responsible for a great deal of the diarrhea that occurs in the community. The fly has very filthy habits. It breeds in our benjos and in piles of garbage; it feeds on human wastes in our nightsoil storage tanks, and then carries the germs it picks up there to the foods we eat, in our kitchen and on our tables. Disease producing bacteria are very easily carried from the benjo used by a diseased person to the food of the well individual. He promptly becomes sick. The control of the fly in the home is quite simple. Latrines should be constructed so that flies cannot enter there and so that the fly larvae can't crawl out. Kitchen waste should be burned, buried, or placed in a box for removal by your city cleaning section. It should not be permitted to pile up in your yards.

b. The louse was responsible for over 30,000 cases of typhus in Japan in 1945-46. Although very little typhus has occurred in the past two years the threat of another epidemic is always with us. Typhus is controlled simply by personal cleanliness, by bathing frequently, by changing ones' underwear every few days, and by reporting any unusual fevers to your doctor or Health Center. Even though the soap supply may be limited, clothing may be freed of lice by hanging it out-of-doors over night since cold will kill lice quite easily.

c. In some areas of Japan the mosquito is the cause of considerable malaria and in the summer of 1948 it carried Japanese B encephalitis to 2,500 causing their death. In addition to these diseases the mosquito is an unpleasant pest and causes us considerable discomfort. Most mosquitoes may be destroyed by simply eliminating the standing pools of water around the house in which they breed. Tin cans, stone bowls, bamboo ends, and small puddles are responsible for most mosquitoes and can be very easily removed by the house wife. Just a few minutes work a week by a member of each house-hold will almost entirely rid a community of the mosquito menace.

The Japanese must rid themselves of their complacent attitude toward rats for they constitute a source of much disease. They carry lice and other insects on them which in turn transmit disease to human beings. Rodent eradication is also merely another aspect of home cleanliness, of eliminating the food the rodent must eat and the places in which they live.

Water and Food: Water and food are essential to life but unless they come from a healthful source and are properly handled they can be a real threat to your health. Take for example the most common source of water in Japan, the simple shallow well. Recent tests have proven that 50 to 70% of these wells give water that is unsafe for human consumption. Schools and city offices are not exceptions, a high percentage of these also being unsafe. The safest water is that

provided by your city government. If it is necessary to use a well, care should be taken to see that it is properly located as far as possible from the benjo and constructed so as to exclude contamination. The Health Center in your community has personnel willing to advise you on proper well sanitation.

Your Home and Your Health Center

The public health nurse serves you both in your Health Center and in your home. Welcome her at each place and ask her questions. Her job is to help you. She knows all the unseen work done in the Health Center to make you a healthier member of your family and of your community. She can tell you what to report to the sanitarian, the veterinarian, the nutritionist, and all those Health Center people who are working daily to improve the health in your community. The public health nurse will visit you in your home. She will suggest simple measures to improve your daily living - how to keep your food clean, how to rid your home of insects and lice, how to inspect your food before you buy it - ask her why. It is her job to know and explain clearly what services are offered by your health center to you as a member of your community.

公衆衛生

第三講

「家庭に於ける健康」

環境衛生とはどんなことを云つてゐるのでせうか、それは何故私たちの健康や幸福に重要であるのでせうか環境とは私たちが生活し働き遊ぶ場所です よき環境衛生とは清潔な家そして云ふまでもなく個人衛生がよく守られてゐる意味です。赤痢、チブス、コレラ、小児下痢、食あたり、皮膚病、マラリヤ、結核のやうなものでさへもとをいへば不断の生態状態がよくないためにおこつてくる病気であります 今申上げた様な病氣は皆バクテリヤか又は其れに似る黴菌か次の三つの道から人間の体中には入つて行くためにおこるのであります、

一、病菌のついた飲食物をたべるために口からはいる

二、虫にさゝれ多り又は一寸皮膚をこすつたりしたために皮膚からはいる

三、汚れた空気を吸ふために口や鼻からはいる

家庭衛生を全くするには次の両面があります 則ち虫鼠退治 飲食物の注意であります

虫鼠退治 ― 家庭で私たちが一番氣をつけなければならぬ虫は蝿、シラミと蚊であります その中でも蝿は最も気をつけねばなりません

(A) 皆さんの町や村にはやる小児下痢の多くは蝿かもとゝなつて居るのです、蝿は非常に汚ない習癖を持つてゐます。蝿は便所やごみためから生れコヤシ溜の中の人糞を食つて生きてゐるのです そして其処から黴菌をひろつて台所や食卓の食物の

ところへ運んで来ます
病気を発生させるバクテリヤは病人の使った便所から健康な人の食物に容易にうつって行きます。すると其の人はすぐ病気にかかります。だから家庭で蠅を退治することは簡単なことです。便所は蠅が入れないやうな仕組にし、蠅の幼虫が這ひ出ないやうにしておかなくてはかりません。台所の廃物は焼いて埋めるか、さもなければ市の衛生課の者が来て持って行かれるやうにゴミ箱の中に入れておかねばかりません、庭に積んだまゝにしておいてはなりません

(B) 昭和廿年と廿一年日本に腸チブス患者が三万人も出たのはシラミが原因でした、過去二ヶ年間は腸チブスは殆んど流行しなかったのですが何時傳染病が流行してくるかかりません。身体を清潔にし頻繁に入浴し下着を数日毎に換へまた不断と異った熱があるときには医者に見て貰ふなり保健所に知らせるなどすれば腸チブスは簡単に撲滅することが出来ます。今日では石ケンは自由に手に入りませんがシラミは寒さて死にますから戸外に着物をかけておけばシラミは容易に退治出来ます。

(C) 日本のある地方では蚊はマラリヤの原因となってゐます昭和廿三年の夏蚊のために眠病が流行してそのため二千五百人が死亡したのです。蚊はこんな病気のもとになるだけでなく私たちに不快な感じをあたへる虫であります。蚊は私たちの家の周囲にある溜水をなくしさへすれば簡単に駆除出来ます、空缶、瓶のあいた石、竹の筒や一すゐた水溜り等が蚊の生れる原因となりますがこれは主婦の手ですぐ取りのけることが出来ます、各家庭で誰かが週に数分間費せば町や村から蚊の恐怖を取り除くことが出来るのです

家庭に於ける健康 (二)

(D)日本人はネズミに対する一人よがりな態度を自らなくする様にしなければなりません、ネズミが種々な澤山の病気のもとになるからです又シラミや他の虫を運んできて人間に悪い病気をうえつけるのです、鼠退治とは大掃除をして鼠が食べる物や鼠の住む場所をかくしてしまふことです

水と食物

水と食物とは生命にとって大切なものでありますが然し其の出所と取扱方が衛生的でなかったらあなたの健康をおびやかすものになるのです例へば日本に於ける最も普通の水の源である簡單な浅い井戸を例に挙げてみませう最近のけんさによるとこの井戸の五割乃至七割は人間が使用するには危険なものであると云ふことがかりました学校も役所もその例にもれません これ等の殆どが危険なのであります最も安心して飲める水は市設の上水道の水なのです、若し井戸を使用する必要ある場合は便所から出来るだけ遠く離れた所に堀って汚物が流れ込まない様にしておくべきです。

皆さんの地方の保健所では井戸の衛生について御相談に応じます、

皆さんの家庭と保健所

保健婦は保健所でも皆さんの家庭でも仕事をするのです どちらの場所ででもよいから保健婦さんをむかへて質問なさい。保健婦の仕事は皆さんの御手傳をすることです 皆さんが家庭や社會の員として丈夫な人となるために保健所でしている目にみえない仕事について保健婦はよくしつているのですあなたが知のていることで保健所の衛生技師 獸医 営養士等に報告したいことがあれば保健婦がとりついでくれます その人々は地域の保健状態をよくする為に毎日つとめているのですから。

家庭に於ける健康

(四)

保健婦さんは皆さんの家に来てくれます　皆さん方の毎日の
簡単な生活改善法を示してくれます　例へば食物の清
潔蝿や　シラミの駆除　食料品を買ふ時の判別の仕方
等　尚理由も御聞きおさい。　保健婦の仕事は保健所
で皆さんのために何をしてもらえるかを説明すること
あります。

The Need for Social Security in Democracy

(2 lessons)

LESSON I

A. Major Presentation (20 minutes

1. Lecture: "The Need for Social Security in a Democracy." (See attached sheet).

a. Purpose: To define the democratic foundation in Social Security.

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

1. A chart showing the programs and structure of the Child Welfare Center. A 20 minute interpretation of the objectives and operation of the center, with stress on the close relationship it has with all aspects of the child's life.

2. A 20 minute presentation of the organization, objectives and work of the Minsei-in, with emphasis on their widespread concern with all welfare matters.

3. A 20 minute presentation of the organization, objective and work of the Community Chest, stressing its fundamental democratic methods.

4. Film - CIL-29 - Children's Supervised Play.

C. Questions for Discussion Period (30 minutes)

1. How much of the public treasury can be devoted to welfare programs and still maintain a balanced budget?

2. Why cannot families take care of their needy members today?

3. Does a guarantee of freedom from want destroy individual initiative?

4. What responsibility does each citizen have in the social security programs?

5. Why is it necessary to have both public and private welfare programs?

6. How many institutions are there in this town; how many recepients of public relief? Do we have a National Health Insurance Association?

LESSON II - The Public Social Security Program in Japan

A. Major Presentation (20 minutes)

The major welfare programs in Japan:

Daily Life Security Law
Social Insurance

B. Illustrations (20 minutes)

1. Charts of Prefectural Welfare Department, showing programs, and the flow of operations down to the cities and, through the districts, to the towns and villages. Each lower level in turn should be charted. Charts should also include the Child Welfare Board, the Child Welfare Center and the Minsei-in. A 20 minute interpretation could be given on the chart.

C. Questions for Discussion: (30 minutes)

1. If one is not satisfied with a decision of the Minsei-in or public welfare official, what can we do?

2. What is the difference between Daily Life Security and Social Insurance?

3. Can a person be eligible to receive benefits from both laws?

4. Can a person have some income but not enough, and still be eligible for Daily Life Security Law?

レッスンアウトライン

社會保障制度による日本の民主化

（二時限）

一時限　重点提示（二十分間）

A　講義『民主々義に欠くことの出来ない社會保障制度に就いて』（別紙参照）

目的　社會保障の民主々義的根據を定義することの一つを選ぶこと

B　参考資料（二十分間）次の一つを選ぶこと

(1)　児童相談所の仕事と仕組を示す圖表

児童相談所の目的と運営に就いて説明（二十分間）

児童相談所が児童の生活の凡ゆる部面に觸れることに重点をおくこと

(2)　民生委員の組織、目的並に仕事を説明（二十分間）

民生委員が凡ゆる厚生部面に関心を持ってゐることに説明の重点をおくこと

(3)　共同募金の組織と目的並に仕事の説明（二十分間）

共同募金が民主的な方法に基礎をおく点を強調すること

C　討議にとりあげる問題（三十分間）

(1)　公共の賦役などの程度厚生事業に支弁し然も予算の釣合が保てるか

(2)　今日では何故自分の家族の中の困ってゐる人達の面倒を見ることが出来ないのか

(3)　国家からの自由が保障されたう個人が努力工夫しないやうになりますか

(4) 國民の一人々々は社會保障の事業にどんな責任をとるべきですか

(5) 何故厚生事業には公衆に對するものと個人に對するものとの兩面が必要ですか

(6) この町にはいくつの厚生施設がありますか、どの位援護を受けてゐる人が呑ますか、國立保險會社がありますか

第二時限

A 重要提示（二十分間）

日本に於ける重なる厚生事業

生活保護法　社會保險

B 參考資料（二十分間）

府縣民生部の圖表で其の仕事が市郡迄を通して町村まで流れる道程を示す。最下層の各町村まで圖解すべきである。圖表には更に兒童福祉委員會、兒童相談所及び民生委員も含めねばならぬ。圖表については二十分間説明をすること

C. 討議とりあげる問題

(1) 民生委員や民生部更員の決定したことに不滿だったら、どうすることが出來ますか

(2) 生活保護と社會保險とはどう違いますか

(3) 誰でもこの二つの法律から利益を受ける資格がありますか

(4) いくらか收入はあるが充分でない人も生活保護法を受ける資格がありますか

（社保二）

FILM ANALYSIS

on

CHILDREN'S SUPERVISED PLAY (Public Welfare)
(兒童遊園の指導) (CIE #29)

Showing Time: 15 minutes

Synopsis:

Children on farms are fortunate, but city children have to play on the streets, exposed to speeding cars and streetcars, and learning early the ways of sin.

In America supervised playgrounds for city children have been built. Children spend happy afternoons here, learning how to play with tools that teach them coordination, crafts, manual arts, painting and which will give them a start in their vocation, and learning traffic rules by playing with model streetcars and cars.

On sunny afternoons, they play outdoors, skipping rope, enjoying ball games or playing in the sandbox. After such outdoor exercise they all take showers and have a period of relaxation or sleep.

Boys can learn science; girls cooking and homemaking, and all can learn and enjoy gardening. Supervised hikes increase the children's interest in natural science. Thus the children, instead of playing in the dangerous streets, are being taught to be good citizens.

THEMES:

Playing in the streets is dangerous.
Supervised play for children is safe and instructive.
Playgrounds must be supervised if the children are to get the most out of their play.

Questions for Discussion:

1. Why is it undesirable for children to play in the streets?
2. What are the children in your community doing in their free time?
3. What are the hazards for your children when they are at play?
4. How can the children benefit from supervised play?
5. Are there any places in your community where the children can assemble and spend their time profitably?
6. Is their play supervised?
7. What kind of people would make the best supervisors?

映画の解説

CIE 廿九　児童遊園の指導
Children's Supervised Play
時間　十五分

あらまし　都會の子供は田舎の子と違って道路で遊びます。自動車や電車の走っている あぶない所で、又幼ない時からいろ〳〵な悪いことをおぼえるような所であそびます。

アメリカでは都會の子供に大人の指導者がついて遊ぶ場所が出来ています。子供達は午後になるとここで樂しく遊び、互にゆずり合ふことを教へる遊具や手工や図画の道具等があって将来の職業のしたじにもなります。又模型の電車や自動車で交通規則を學ぶことが出来るのです。

天気のよい暖い午後など子供達は戸外で縄飛や 鉄なげをしたり又砂場で遊びます。戸外で運動をした後子供達はシャワーで汗を流し流して から休憩するか晝寢をします。

男の子供は科學を、女の子供は料理や家政を習うこともお出来ます。大人が附添ってハイキングに行き自然科學に対する興味を深めます。かうして子供等はあぶない道路で遊ばなくて善良な市民になるやうに導びかれてゐます。

要ヶ呉

一、道路で遊ぶ事は危険です。

二、指導者のついて居る遊び場は安全であり、物を教わります。

三、子供は遊びくらのびてゆくのですから遊び場には、指導者が居らねばなりません。

討議のための問題

一、道路で遊ぶ事は子供にとってなぜよくないか。

二、あなた方の村の子供は學校から歸へると何をしてゐますか。

三、遊んでいる時どんなあぶないことが伴いますか。

四、指導をうけて遊ぶのはどうして子供のためによいのでせう。

五、あなたの村には子供等が集って有益に過ごせる様な場所がありますか。

六、子供の遊びを監督する人がついていますか。

七、どんな人が良い監督者になれるでせうか。

社會保險（皆サンノ生活ノ不安ヲナクスル保險）皆サンハソレゾレ何ノ保險ニ入レルカ、コノ保險ニ入ッテオルト、何ンナ時ニ何ンナコトガシテモラヘルカ

	病気ヤ怪我ヲシタ時		才産ヲシタ時	
	貰ヘル現金	シテモラヘル手當	貰ヘル現金	シテモラヘル手當
工場デ働イテ居ル人	健康保險　仕事以外ノコトデ病気ヤ怪我ヲシタ働ケナイトキ 労働者災害保險　仕事ノデ病気ヤ怪我ヲシタトキ 厚生年金保險　仕事以外ノコトデ病気ヤ怪我ヲシテ片輪ニナッタ時	健康保險（仕事以外ノモノ）病院ヘハイレテモラヘル、才医者ノ手当ヤ才薬ガモラヘル 労働者災害保險（仕事上ノモノ）上ト同ジ 国民健康保險　上ト同ジ	健康保險 出産手當金（才産ヲシテ仕事ガ休メナイ） 分娩費（才産ノ費用） 哺育費（自分デ赤チャンニ才乳ヲ呑マストキ）	健康保險　産科ノ才医者ノ手當 国民健康保險 上ノ同ジ
農良仕事ヲシテオル人	———	国民健康保險　病院ヘハイレテモラヘル 才医者ノ手当ヤ才薬モモラヘル	———	———
船乗リノ人	船員保險　病気ヤ怪我デ働ケナイトキ 病気ヤ怪我ガモトデ片輪ニナッタトキ——障害年金、障害手当金	船員保險　病院ヘハイレテモラヘル 才医者ノ手当ヤ薬モモラヘル	———	———
才役所仕事ヲシテオル人	政府職員共済組合　仕事以外ノトキ 政府職員災害補償保險　仕事ノトキ　療養補償費、休業補償費、障害年金（仕事外） 年金制	政府職員共済組合　仕事以外ノトキ病院ヘハイレテモラヘル、才医者ノ手当ヤ才薬モモラヘル 政府職員災害補償保險　仕事ノトキ上ト同ジ	政府職員共済組合 出産手当金、哺育手当金	政府職員共済組合 産院ニハイレテモラヘ、分娩費、分娩手当ガモラヘマス
政府ノ事業ニ傭ハレテオル人	政府事業従業員共済組合 傷病手当金	政府事業従業員共済組合 病院ヘハイレテモラヘル、才医者ノ手当ヤ才薬モモラヘル	政府事業従業員共済組合 出産手当金、哺育手当金ガモラヘル	政府事業従業員共済組合 産院ニハイレテモラヘ、分娩費分娩手当金ガモラヘル
自分デ商売ヲシテオル人	———	国民健康保險 ハイレテモラヘル才医者ノ手当、才薬ガモラヘル	———	国民健康保險 産科ノ才医者ノ手当ガ出ル
失業者	———	———	———	———
老齢者	———	———	———	———
扶養家族（保險ニハッテオル人ニ養ハレテオル人）	———	健康保險　入院、才医者ノ手当、薬ノ代金ノ半分ヲ払ヘバヨロシイ 国民健康保險　入院、才医者ノ手当、才薬ノ代金ノ一部ヲ払フ 政府職員共済組合　入院、才医者ノ手当、薬代ノ半分ヲ払フ 政府事業従業員共済組合 上ト同ジク半分ヲ払フ	職府職員共済組合 出産手当金、哺育手当金 政府事業従業員組合 上ト同ジ 健康保險　哺育手当金 分娩費	国民健康保險 産科ノ才医者代ノ一部ヲ払ヘバヨロシイ

	年ヲ取ッテ働カケナクナッタトキ	働カキロガナクナッタトキ	死ンダトキ	
			オ葬式	残サレタ家族
工場デ働イテオル人	厚生年金保険 養老年金 退職手当金	失業保険 前ノ仕事デモラッテタ日給ノ180日分	健康保険 葬祭費 国民健康保険 葬祭費 時トシテオ葬式ニハ雪ナ物デモラヘル	厚生年金保険 遺族年金、遺族一時金 労働者災害補償保険 遺族年金、遺族一時金
野良デ働イテオル人	———	———	国民健康保険 葬祭費 時ニオ葬式ニハ雪ナキノデ	———
船ニ乗リノ人	船員保険 養老年金 退職手当金	船員保険 前ノ仕事ノ180日分ノ日給	船員保険 葬祭費	船員保険 遺族年金、遺族一時金
オ役所デ働イテオル人	恩給制 養老年金	別居手当制 別居手当金	政府職員労働者災害補償保険 葬祭費	恩給制 遺族年金、遺族一時金 政府職員災害補償保険 遺族一時金 別居手当 別居一時金
政府ノ事業ニ働イテオル人	政府事業従業員共済組合 養老年金	別居手当制 別居手当	政府事業従業員共済組合 葬祭費	政府事業共済組合 遺族年金、遺族一時金 別居手当制 別居一時金
自分デ商売ヲシテオル人	———	———	国民健康保険 葬祭費 時ニオ葬式ニハ雪ナキノデ	———
失業者	———	———	———	———
老齢者	———	———	———	———
扶養家族 (保険ニ入ッテオル人ニ養ハレテオル人)	———	———	健康保険 葬祭費 国民健康保険 葬祭費 時ニオ葬式ニハ雪ナキノデモラヘマス	———

2

PUBLIC WELFARE
LECTURE I

"THE NEED FOR SACIAL SECURITY IN A DEMOCRACY"

As society developed from its earlier simple forms towards the complex world we live in today many stresses and strains were created in the lives of individuals. Before the industrial age, life moved at a slower pace, and the individual's world was a comparatively simple one - one in which he could take care of himself and solve his own problems. Before the advent of modern transportation society was isolated, and family and community groups were more closely tied together. They helped each other the basic factor in society then was the family system which cared for all members. Needs growing out of age (young and old), illness, or any other incapacity, or from natural disasters could be and were met out of the family resources.

Today, even in rural communities, our interdependence in our modern industrial society is the single biggest factor contributing to the inability of the family always to meet all of its needs. Where formerly all things needed and used by the family were produced by the family, where the incapacity of one member of the family was taken care of by the work abilities of the other members, today the average wage earner in the big city, for exemple, is quickly reduced to destitution when he can no longer work, as he usually has no resources other than his ability to work, and the family no longer has the capacity for protecting itself.

These changes have gradually produced a growing insecurity in the lives of individuals, who found that they had less and less control over many aspects of their economic lives. Recognition of this fact by government caused it to assume responsibility for regulation and protection. The laws which have been established in the field of social and child welfare are predicated upon the principle that the nation, as a whole, is responsible for the well being of all of the people; and, in addition, in child welfare, that the future of the nation depends on today's children. Children who suffer neglect, malnutrition, disease, who do not receive a basic education, who do not learn the elements of good citizenship, are a potential threat to the future community.

The modern spirit of social and child welfare is founded not so much on charity and almsgiving but on the inevitable and legal obligation of society to protect itself. It is an investment in the future of the race. Public and private welfare programs, child welfare programs, recreational programs, etc, are permanent fixtures of our modern society. Their very permanence and importance makes it necessary for all people to approach the question of welfare in a scientific and earnest manner. Your contribution to the advance of social and child welfare in this community is to insist upon the government officials assuming full responsibility. They must not expect gratitude from people for so-called government charity. The assistance given is a right belonging to the needy people.

One cannot plan a program in social and child welfare today without a careful survey of existing programs in other fields, without a clear understanding of the close connection between welfare and health, education, child labor, employment, recreation and apiritual guidance. All people are involved; the programs belong to all citizens.

The state has taken responsibility for many aspects of the child's life: education, health, daily livelihood in his own homw and in institutions, protection from exploitation of his labor, morals, and health, and in many other fields. Public programs must

move slowly and usually are not able to experiment. It is the unique function of the private welfare agency to enter areas of work not engaged in by the public agency; to carry on experiments in developing methods and techniques; to maintain high standards and to show how good a job can be done; to develop research in the field.

Another important function of the private social and child welfare agency is that of providing intelligent leadership in welfare matters to the community. Initiative in planning and in community cooperation must ome from private groups and citizens, if your democracy is to be strengthened.

It is the function of each citizen to learn about his local welfare programs, public and private; to know who administers them; who is eligible to receive assistance, what kind; to recognize discrimination and to protest when it is found. Programs are developed for the benefit of the people, and it is only the people, through intelligent knowledge and action, who can assure the continuation of the programs.

It is well to remember that in a democracy the government is the people, that government funds are the people's money, that government is in existence to do what the people want done. In a few words, government is the process of the people doing for themselves collectively what they could not do individually. This is clearly set forth in Japan's new Constitution, which among other things asserts in Article 25 of Chapter III - Rights and Duties of the People - the following connection -

"All people shall have the right to maintain the minimum standards of wholesome and cultural living.

In all spheres of life, the State shall use its endeavors for the promotion and extension of social welfare and security, and of public health."

Drastic and fundamental changes in the public and private social services of Japan are necessary for achieving democracy in social security.

Before the surrender, Japan's private social services were financially dependent on public funds and were completely under the control of officials. There has not yet been developed in the country the basic concept of the government's responsibility for meeting economic and social need, but instead thereis still adherence to the archaic and tyrannical principles of family, neighborhood and local responsibility. There has been developed a legislative program which divorces and frees private social services from official control, and which recognizes the fundamental obligation of public resources to provide for the unmet needs of its peoples, and its corollary, the right of the individual to receive relief as a legal right, and not as an act of charity granted at the pleasure and whim of another private individual.

That these changes were drastic is evidenced by the complete upheaval of existing patterns and the overhauling of the entire social service structure. It is to the credit of the Japanese officials that these changes were instituted in a spirit of cooperative effort and with practically no dislocation of the flow of help and services to the recipients.

There has been established at all levels of the Japanese government a sound, modern, welfare program designed to meet all of the needs of the population regardless of cause and without discrimination. This involved the problem within the government of manning these services and developing procedures in an area which had been almost completely foreign to Japanese tradition.

The traditional system of unpaid welfare workers had degenerated to a tool for official control of the people on a block and neighborhood basis, with the welfare aspects being almost entirely neglected. This system was abolished, but because of the dearth of persons with background, the system was reestablished on a modified basis and with proper controls. Of the present membership of the unpaid welfare workers 53% are new; and women now comprise 20% of the total as against 6% before the change.

The freeing of the private social services from official control and dependence on tax funds created an impasse in the financing of these operations, the solution of which was effected by the nation-wide organization of Community Chests. Under this procedure, appeal has been made to the public at large for the funds necessary for carrying on private social services. In the first campaign 88% of the 350 million yen goal was achieved.

Thus Japan has a sound basis for the future of its citizens' welfare The peoples rights are defined by law as are their responsibilities, not the least of which is that of becoming informed of the nature and aperations of the welfare programs.

Lecture I. Public Welfare
The Need for Social Security in a Democracy

厚生第一講

民主々義に於ける社会保障の必要性

社会が其の昔の簡單な形から今日我々住んでゐるやうな複雑な世界に移し変るに連れ種々様々の困難な事柄が我々一人々々の生活の上におほひかぶさって来るやうになりました。工業生産時代の以前は生活の歩みと言ふものは極めて一人々々の住んでゐた世界も簡單なものでありました。其世界では、誰でも自分で自分の身の廻りの事をやそのやうしたし、自分自身の種々の問題も自分で解決出来たのです。近代の交通の便が出現するに於ては一つの社会は他の社会と切り離されて孤立してゐて、家族や部落の群は今よりもっと〜密接に結び付いてゐました。当時の社会の根本的なものは、家族制度でありました。その家族とは夫々の家は其家族、又の面倒を見るといふ事でした。年齢へた年を取って居るとか)、病気其他の自分達の手におへない事、又は自然の災害から起って来る。いろ〜必要なものは、總て家族の持って居る物で充たす事が出来たし、事実充されて居りました。

今日我々の近代工業生産社会では、国家の部落に於てさへも、我々がお互に頼りあって居る事実は必要物は何でも充たすと言ふ訳には行かなくなった家族の手を物語るものにしか過ぎないのです。

民主、社会保一

以前は家で要るものをみんな家でつくっていた。家族の一人が仕事が出来ないと、他の者が其の仁の分もしてやった。ところが今では例へば大都会の普通の給料生活者が働けなくなると、この人は他に収入の道がない限りとても困る様になり、家族も食べていけなくなります。

斯う言った変化は除々に、一人一人の生活は不安定になり、自分等が経済に種々の点で、益々無力になっている事を知ったのです。此事実を政府が悟った時、政府は何とかして、之に対して対策をとる責任を感じました。

社会と児童の福祉と言ふことに付いて設けられた法律は國民が全体として、すべての人々の幸福といふことに責任があるとする原理にもとづいて出来たのです。尚それでも、児童の福祉については國民の将来は実に今日の児童にかゝっているといふことにもとづいてゐるのです。放って置いては、悪くなるものだったり、栄養不良だったり、病気をしている子供等、良い市民としての種々の條件を教へられない子供等、基礎教育をうけない子供等は将来の社会にとっては、ゆるがせに出来ない心配のたねであります。

社会と児童の福祉の今日の考へ方は慈善や、はとこしといふことに基づいているのではなく社会が自分自身を守るためにはどうしても、さけることの出来ない法律上の義務にもとづいているといふことです。それな人類の将来に対する一つの投資なのであります。公的、私的の福祉計画、児童の福祉計画、慰安計画、私等近代社会にとっては[illegible]が永久的な

民十一、社会保 二、

ものであり、重要なものであると言ふ事が総ての人々に福祉の問題に対しては科学的な熱心な態度で臨まねばならぬと言ふ必要を感じさせるのであります。社会及び児童の福祉の増進と言ふ事に就て貴方達に出来る事は、政府官吏に彼等が完全に其責任を引受けるやうに強く求める事です。彼等はまた所謂お役所のお慈悲をほどこした心算でこれを受ける人々の感謝を期待してはなりません。與へられた援助は貧しい人達が受ける一つの権利なのです。誰でも、他の方面にわたって現存の計画を注意して観察することなくして、又、福祉、健康教育、年少労働者、就職、慰め、精神指導の間、蓋る密接な関係を理解することなくして、今日の社会と児童の福祉に関する計画を打立てることは出来ません。

此計画は総ての人々が含まれ、総ての市民のものです。國家は児童の生活の種々様々な点に就て責任を取る事になりました。即ち教育、児童各自の家庭に於ける日々の生活、児童と労働の搾取からまもる事、道徳、教育、健康、其他の様々の点に就てです。公的のこの計画は徐々進められねばなりません。そして普通には実験すると言ふやうな事は出来ないものです。公の福祉機関には所底出来ない仕事の分野へ入そ行くと言ふ事は私設福祉機関の独特の機能であります。即ち、その方法や技術を改善するのに、種々の実験をしたり、何うしたら、貧しい人々の生活を高くする事が出来るか、何うしたら、これらの人々につくすよい仕事が出来るかと言ふやうな事を、[illegible]たり、この仕事の分野の研究を押進めて行くと言ふ事は私設機関のみが出来る事です。社会及び児童の私設福祉機関をかせねばならぬ、もう一つの大切なことは福祉とはどんなものか、社会にしらせる計画をし

こゝ町村こぞってしようとする気持は、あなたたちの民主々義が強くなればなるほど当然、この小さなグループや、個人の生れて来るものであります。

それぞれの村や町の厚生計画に就て（公的のものも私的のものも）わきまへて置くことは各市民の職分であります。即ち誰が其等の計画を行ふか、何ういふ人が何ういふ種類の援助をつける資格をもっているか、差別待遇があるかどうかを確め、もしあれば、抗議するなどをわきまへて置く事です。

計画は國民の利益のために、押し進められます。そして計画がすゝめられる様にするには、國民が聰明に行動せねば出来ません。

民主々義に於ては政府は即ち國民であり政府の資金は即ち國民のお金であり、政府は國民がして欲しいと思ふ事を、國民のためにして始めて存在するものである事を忘れてはなりません。簡單にいへば、政府といふものは、國民が別々では、なしとげられない事を、自分等のために団体的にする一つの道順にしか過ぎないのです。この事は日本憲法が明に示しているところであって、他の規定と共に、其第三章、第廿五條に國民の権利と義務をしそれから来る確信を説いています。

「すべて國民は健康で文化的な最底限度の生活を営む権利を有する。

國民は全ての生活部面について、社会福祉、社会保障、及び公衆衛生の向上及び増進につとめなければならない。」

日本公的並びに私的の社会奉仕に関する徹底的な根

本的な変化が民主的な社会保障制度をつくるのに是非必要なのです。

敗戦以前は日本の私的社会事業は経済的に公共資金に頼って居て完全にお役人の支配のもとにありました。経済的、社会的な必要をみたすことが政府の責任であるといふやうな根本的な考へ方は此國では今まで発達していなくて、古くさい暴君的な家族にたよる考から離れません。役人の私的社会奉仕を政府の支配から解放すること、公金をそういふ仕事に使ふべきであることをみとめ、各個人が慈善としてではなく法的にそうした援助をうける権利のあることをみとめるような法律をつくらうとしているのである。

此変化が徹底的なものであると言ふ事は現在の社会事業のゆき方とそのしくみとがすっかりかわってしまったといふことである。此等の変化が協力の精神によって行はれ、救助と奉仕が之をつける人に、與へられたのは日本のお役人の手からである。日本政府の各部門に於て理由の如何を問はず、差別なく、國民の必要をみたすために健全な近代的な厚生計画が造りあげられた。之は日本では、今迄知らなかった分野の仕事に人を配し、仕事を仕組んで行くことも含んでいるのであります。

伝統的な無給の方面委員制度は國民を一つのブロック単位、隣組単位として、お役人が支配する一つの道具になりさがって真の福祉といふ面は殆どかりみられませんでした。此制度は此方面について深い知識を持った人々

民主 社会保障 五

が少ないために廃止され、特に修正された基礎の上に適切な支配をもって再びもつけられた現在の無給民生委員の五三%は特しい顔ぶれであり、そのうち婦人は二〇%を示めていますが以前は僅か六%にすぎなかったのです。

社会事業の仕事をり役人の支配とこれ等の仕事上のあひわであった税金への依存から開放すること、このことは全國的共同募金の組織によって始めてなされたのです。此方法で私的社会事業の遂行に必要な資金を得るための一般公衆に対する訴がなされたのであります。第一回は目標を書く三億五仟萬圓の八割八分がかく得せられました。日本はその國民の福祉の将来のため健全な基礎が出来ました。國民の權利は法律によって其義務と同時に定義されているが結局厚生計画の偵実と実際をよく知る様に努力すべき事を説いて居る。

民主社会保ノ六

PUBLIC WELFARE

LESSON NO. II

The Public Social Security Program in Japan

In terms of money expended and persons aided the most extensive public welfare program is that authorized by the Daily Life Security Law, (Act No. 17 of 1946) which was passed by the Japanese Diet in September 1946 and became effective on 1 October 1946. The law is administered on the national level by the Protection Section, Social Affairs Bureau, Ministry of Welfare. In the prefectures, responsibility for carrying out the law is usually assigned to the Protection Section (Hogo-Ka) of the Prefectural Department of Welfare.

The Daily Life Security Law represents a completely new basis for providing public aid to needy persons in Japan in that it authorizes the granting of aid to all needy persons rather than a few selected categories. It is a general rather than a categorical approach to the provision of public aid for selected groups of persons. A total of five such laws were repealed by the Daily Life Security Law.

Need

There is only one basic eligibility requirement for assistance under the Daily Life Security Law need. It is provided by Article 1 of the Law that the Government is responsible for providing aid to persons requiring assistance.

Residence or Settlement

It is not necessary to have lived in one place for a long time in order to get help under the Daily Life Security Law. The Law (Article 4) provides that when the place of residence is not certain, the headman of the city, town, or village where the needy person is located is responsible for providing protection.

Responsibility of Relatives

The law specifically provides (Article 3) that aid shall not be provided to any person who has legally responsibile relatives who are able to support him. In emergency cases, however, aid may be provided to such persons, for example; aid may be provided to persons who are temporarily separated from their legally responsible relatives. In Japan legally responsible relatives are children, parents, brothers and sisters, uncles and aunts. The definition of a legally responsible relative is found in the civil code and not in the Daily Life Security Law. Article 34 of the Daily Life Security Law provides that when assistance has been granted to a person who has a legally responsible relative able to support him the amount of assistance provided may be collected in whole or in part from the relative. In actual practice this provision of the law is seldom used.

Types of Aid Provided

Although all public assitance in Japan is now authorized under one law there are various types of aid available. Article 11 of the Daily Life Security Law provides for the following types of assistance: livelihood, medical, birth, vocational, and funeral. Persons with less income than is necessary for food, clothing shelter, and incidental living expenses may be eligible for one or all of these types of aid. Those persons who have only sufficient income or resources to cover food, clothing, shelter and incidentals may be eligible for medical care, birth aid, vocational aid and funeral aid.

The programs are financed mainly by funds provided by the national government. The apportionment formula provides that the national government shall provide eighty per cent (80%) of the funds spent, the prefecture pro-

vides ten per cent (10%) and the local cities, towns, and villages provide ten per cent (10%).

General public assistance, or aid for livelihood, is provided on a monthly basis in cash and in kind to needy persons. A recent agreement between Ministry of Finance and Ministry of Welfare should assure that national funds are available prior to the first of each month. It is expected that this may be difficult in the closing months of the fiscal year, because all the money may have been spent, and at the opening of the new fiscal year when appropriations by the Diet may be slow and uncertain in amount. Assistance in material things has generally been limited to clothing, bedding and household goods. The greatest portion of this type of assistance in the past has come from stocks of Japanese army and navy clothing. Since only small amounts of such clothing remain in most prefectures, such assistance in the future must come from the current local production.

Since the passage of the Child Welfare Law there are two sources from which funds for institutional care are provided. They are (1) funds from the Children's Bureau in Ministry of Welfare for all institutions provided for in that Law, and (2) funds from Social Affairs Bureau for protective institutions under the Daily Life Security Law.

In addition to aid for livelihood or <u>regular</u> assistance the Daily Life Security Law authorized four kinds of temporary aid - Medical aid, Birth aid, Occupation aid, and Funeral aid.

a. <u>Medical Aid</u>

The granting of medical aid is authorized by Article 11 of the Daily Life Security Law. Medical aid includes medical examination and treatment; supply of medicines or medical materials; surgical treatment; and nursing care. A surgical corset, crutches, supporting vehicle, or artificial limbs may be provided. Institutional care or hospitalization is allowed if necessary for medical treatment.

Medical treatment shall be received from an institute of medical treatment specified by the Minister of Welfare or any physician or dentist specified by the mayor of the city or the headman of the town or village concerned. In an emergency, however, such treatment may be secured from any physician or dentist not specified by the mayor of the city, or the headman of town or village concerned.

b. <u>Birth Aid</u>

Birth Aid includes delivery aid, pre-natal aid, after-birth care, and nursing care. The provision of birth aid is authorized by Article 11 of the Daily Life Security Law and is further defined by Article 5 of the Enforcement Ordinance.

In case of abnormal delivery, the treatment provided may be considered as coming under the regulation providing medical aid. In other words an abnormal delivery may be regarded as requiring medical aid rather than birth aid. In this way higher payments can be made, Also when an expectant woman requires hospitalization for delivery the hospital charges may be paid under the medical aid program.

Birth aid is received from an institute of protection, or an institute of medical treatment specified by the Minister of Welfare, or any physician or midwife specified by the Mayor of the city or the headman of the town or village concerned. Under pressing circumstances, however, such treatment may be secured from any physician or midwife not specified by the mayor of the city, or the headman of the town or village concerned.

c. Occupation Aid

Occupation Aid is extended by granting or lending of funds, instruments, or materials required for one's job, or by giving such technical training as is required.

Accordingly, Occupation Aid is provided only when the working ability of a person still exists, or can be developed. The aim is to encourage the individual to work for himself in cultivating an independent and self-help spirit.

The funds, instruments, and materials granted to lent under Occupation Aid should be limited to that amount just enough to enable the person aided to become self-supporting.

The standard amount to be disbursed for the granting or lending the funds, instruments or materials necessary for securing an occupation is 1,000 yen for one person capable of working, and within the scope of this amount, the headman of a town, or village concerned is authorized to make a decision as to its granting or lending. In case the amount to be provided exceeds 1,000 yen but is less than 2,000 yen, the headman of the town or village can grant or lend the money required with the approval of the governor.

The standard amount of the expenses to be disbursed for acquiring technical training is 3 yen per person a day, supplies to the person. Six months is usually the maximum length of such training. If it is deemed necessary under certain circumstances, an increase in the standard amount, or the extension of the technical training period is allowed with the approval of the Minister of Welfare.

d. Funeral Aid

The Daily Life Security Law provides that funeral aid shall be extended through the granting or lending of money or things required for a funeral. When the recipient of public assistance dies, the funeral expense may be paid to the responsible member of the family. In the event that there is no one who would ordinarily provide for the deceased recipient of public assistance, the headman of city, town or village who has been giving aid to this person is responsible for the funeral.

The object of this Daily Life Security Law is to promote social welfare through the State taking over the responsibilities for furnishing protection to all persons whose living conditions require assistance. This assistance must be granted equally and without discrimination or priority. Persons who fall under any one of the following categories shall not receive protection under this Law: (1) persons who, in spite of their being capable of doing so, have no will to work or persons who neglect work or persons who make no effort to maintain their living. (2) persons of bad behavior.

Any person, who has a responsible supporter capable of fulfilling his obligations toward him shall not receive the protection under this Law, except under urgent circumstances.

The said protection shall be given by the mayor of a city, town or villages as the case may be in which the recipient of such protection resides. In case the said person has no residence or in case the place of his residence is not clear, the mayor of a city, town or village in which he is found, shall give the said protection.

Welfare commissioners established in accordance with the provisions of the Welfare Commissioner Ordinance shall, as stipulated by a separate order, assist the mayor of a city, town or village in discharging the duties concerning the business of protection.

The Social Insurances

The social insurances in Japan include a variety of plans covering unemployment, accident, illness, old age, and death. There are several categories and there are several units of administration.

The Ministry of Welfare, through the Prefectural Welfare Department, is responsible for the administration of Health Insurance, Welfare Pension Insurance, National Health Insurance, Seaman's Insurance. The Ministry of Labor, through the Prefectural Department of Labor, is responsible for the administration of Workmen's Compensation Insurance and Unemployment Insurance. The office of the Prime Minister is responsible for the administration of Government Personnel Mutual Aid Societies, Government Enterprise Mutual Aid Societies, Government Pension System, Workmen's Compensation for Government Employees and Government Employees Separation Allowances.

Health Insurance provides industrial wage earners with cash and medical care, maternity care, and funeral payment.

National Health Insurance provides the same benefits to non-industrial workers and their families.

Welfare Pension Insurance provides cash pensions for old age, physical incapacity to work, and for survivors upon death of the wage earner.

Seaman's Insurance is for the specific category of seaman and provides cash and medical care for illness and accident, pensions for invalids, and old age and a funeral benefits and survivor's pension.

Other lessons will describe the other social insurances under the administration of the Ministry of Labor and the Prime Minister's office.

The city, town and village is the operating agency for National Health Insurance, while the Prefectural Welfare Department operates the Health Insurance, Welfare Pension Insurance, and Seaman's Insurance.

The basic underlying philosophy for the insurance programs is the fact that since the risks involved are beyond the control of the individual, they must be shared by society. The persons covered help pay the cost and all help pay for one another's protection.

厚生外二講

日本の社会保障制度

（生活の不安をなくす制度）

(一) 使はれる人の数から見て一番広く

社会の人々の幸福を計る制度は「生活保護法」といふ法律によるものです。この法律は昭和廿一年九月日本会を通過して同年十月一日から行はれて居ります。この法律は厚生省 社会局保護課によつて全日的に行ふものでありますが、各府県ではこの法律を施行する責任は普通府県庁民生部保護課にあります。

生活保護法は日本の貧しい人達に公の援助をしてあげる為の新しい土台になるものでありまして今迄の一部の限られた貧しい人達丈ではなくすべての貧しい人にもれなく援助をやうに仕組まれてゐます。この法律は公の援助について規定してゐます。以前の類定するものではなくむしろ全般について個々の場合をには日本には限られた人達にだけ公の援助を与へる法律が色々ありました。五つのかういふ古い法律をやめてこつてその代りとしてこの生活保護法が出来たのです。

「こまつてゐること」

生活保護法ではこの援助を受けるのにたつた一つの根本的な条件があります。即ち「こまつてゐる」といふことです。生活保護法第一条は援助を必要とする人達に扶助を与へる責任は政府にあることを定めてゐます。

「住居又は保護施設」

同じ場所に長い間住んでゐた者でなくては生活保護法の援助を受けられないといふことはありません。此法律はその第四条で住居がはつきりしてゐない時は現にその困つてゐる人が住んでゐる市町村の長が保護を与へる責任者だと定めてゐます。

「親類の人達の責任」

この法律は法律上この人を養ふ責任のある親類かこの人を養ふ力がある場合には援助が与へられないことをはつきり定めてゐます。然し差迫つた場合には「さういふ人にも援助を与へてもよいことになつてゐます。たとへば法律上自分を養つてくれる責任のある親類から一時的に離れてゐる時

援助を与へてもよいといふのです。日本では法律上養ふ責任のある親類といふのはその人の子供、両親、兄弟姉妹、叔父叔母であります。法律上養ふ責任のある親類については民法に定めてありますが生活保護法の中にはかいてありません。生活保護法の第三十四条はこの法律上養ふ責任あり、養ふことの出來る親類のある人に公の援助が与へられた時にはその援助の費用の全部又は一部をその親類の人から拂ひ戻して貰ふ事が出來ると定めてゐます。然し実際にはこの定めは殆んど行はれてゐません。

「援助の種類」

日本ではこの援助は現在唯一つの法律で定められてはゐますが援助の種類は色々あります。生活保護法第十一条は次のやうな援助の種類を定めて居ります。生活扶助、医療、助産、生業扶助、葬祭援助であります。食物、着物、住居その他臨時の費用を支拂ふだけのお金の入らない人達は一種類又は全種類に亘つて援助を受けることが出來ます。食べ物、着物、住居、臨時の費用丈は何とか支拂へる人達は医療、助産、生業扶助、葬祭扶助が受けられます。

この援護は主に國庫からお金でやつてゆくものです。費用割当の定めには費用の八割は國家が、一割は府県が他の一割は市町村がもつやうに書いてあります。

一般の公の援助又は生活扶助は困つてゐる人達に現金が物で月々たへられることになつてゐます。最近大蔵省と厚生省との話しあひで國庫から出す分は毎月一日より以前にもらへるやうにすることになりました。然し今年度の後数ヶ月の内に実現するには國庫にもうお金がないかも知れません。又議会の割当が遅れがちなので來年度の初めにも実現はむつかしいでせう。物での援助は大体着物夜具家庭用品に限られてゐま

した。従来この種の援助は大部分旧日本陸海軍の衣類のストックから出ていましたが、かういふ衣類の量も残り少くなつてゐますので将来各地方のその時々の生産でやつて行かねばなりません。

児童福祉法が議会を通過して以来施設に預つてせわをするのに使われるお金が出て来るもとが二つあります。その一つは此の法律が定めてゐるすべての施設のために厚生省の児童局から出すお金で他の一つは生活保護法の保護施設の為に厚生省社会局が出すお金です。

生活扶助即正常扶助につけ加へて生活保護法は四つの種類の臨時扶助を定めてゐます。医療、出産、生業、葬祭の四つであります。

a. 医療扶助

医療扶助を貧しい人達にすることについては生活保護法の第十一条が定めてゐます。医療扶助には診療医薬、治療材料の支給、外科手術、それに看護が含まれてゐます。外科治療用のコルセット、松葉杖、不具着用の義足、義手、なども与へられます。施設に入れて世話することや入院は治療のために必要な時に許してゐます。

b. 出産

出産の扶助は分娩、産前産後の世話と看護を含んでゐます。助産扶助については生活保護法第十一条が定めて居り、また更に詳しく生活保護法施行令第五条が説明して居ります。

異常分娩の場合に与へられる手当は医療扶助の中に入ると考へてよろしい。言ひ換へれば異常分娩には出産、扶助の方が必要だと考へられるのです。かういふ具合に額の高い扶助をもらふことが出来るのです。同様に姙婦がお産のために入院したいと思へば、入院費は医療扶助として支拂はれます。

出産の扶助は保護施設又は厚生大臣が指定する医療機関、又は関係市町村長の指定するお医者又は産婆さんから受けられます。然し差迫った場合には関係市町村長の指定してゐないお医者さん産婆さんからでも受けることが出來ます。

c. 生業扶助

生業扶助とは職業に必要な資本や道具や材料を与へ、又は貸しつけ、或は職業に必要な技術を教へることです。ですから生業扶助は助ける能力がまだある人やその力をこれからつけられる人に丈行はれるわけです。要するに生業扶助の目的とする所は独立独歩の精神を養はせるために自分で働くやうに困ってゐる人をはげますことです。

生業扶助のいみで与へ又は貸附ける資本や道具や材料は何とか独立してやってゆける最小限にとめねばなりません。生業に必要な資本、道具、材料を与へ又は貸つける標準額は働く能力のある人一人につき一、〇〇〇円とされてゐます。そしてこの金額の範囲内で関係市町村長は与へるか貸付けるかどちらかに決めるのです。この金額が一、〇〇〇円を超えても市町村長は府県知事の許可をえて与へ又は貸つけることが出來ます。

職業の技術を身につける為に支拂はれる費用の標準額は一人につき一日三円が支給されることになってゐます。かういふけいこの最大期限は普通六ヶ月です。何かの都合で必要と思はれる時は標準額の増額、けいこの期間の延長は厚生大臣の許可で許されることになってゐます。

d. 葬祭扶助

生活保護法は葬祭扶助はお葬式に必要なお金や物を与へ又は貸附ける方法で行はれると定めてゐます。公の援助を受けてゐる人が死んだ時にはそのお葬式の費用はその家族の責任者に支拂はれます。公の援助をうけて居た人が死んでその人の為に葬式をする立場の人がゐない時には市町村長が葬式をする責任者になります。

生活保護法の目的とするすべての人に保護を与へる所は援助を必要とするよつて社会全般の福祉を増進するこの援助はいかなる差別も優先もなく考へられねばならないものです。次に述べるやうな人達にはこの法律の保護は与へられないことになつてゐます。(1)やうやくと思へば出来るにも拘らず、働く意志のないもの、仕事をなまけるもの、又は自分の生活を支へる努力をしないもの(2)素行のおさまらないもの。その人を養ふ義務のある人があつて、その人を養ふ力がある場合には、差迫つた事情の場合の外は此の法律の保護は受けられません。

かういふ保護はその保護を受ける人が住んでゐる市町村長によつて与へられることになつてゐます。かういふ人が住居をもつてゐないか又はその住居の場所がはつきりしない時はその人が発見された市町村長が保護の仕事に関する義務を果すやうに助力します。

民生委員令に従つて設けられてゐる民生委員は別の命令の定める所に従つて市町村長が保護の仕事に関する義務を果すやうに助力します。

(二)社会保険

日本の社会保険は失業、丁故、病気、老齢、死亡などの様々の保険を含んでゐます。その内容もそれぐ定つてゐて取扱ひも別です。厚生大臣は府県の民生部を通じて健康保険、國民健康保険の取扱の責任をもちます。厚生年金保険、國民健康保険の取扱の働者災害補償保険、失業保険を取扱ふ責任者です。労働大臣は府県の労働部を通じて労総理大臣は政府職員共済組合、政府扁員災害補償保険、政府扁員官吏恩給制度、政府扁員の給料生活者にお金やら、医別居手当を取扱ふ責任者です。

健康保険は商工業関係の給料生活者にお金やら、医療、お産の手当、お葬式の費用支拂等の便宜を与へるものです。

國民健康保険は商工業関係以外の従事者やその家族に同様の便宜を与へます。厚生年金保険は老齢、仕事の出来ない体又は給料生活者が死んだ時その家族に対し、現金の年金を与へます。

船員保険は船員という特定の仕事に従事する人達の為に設けられたものでそれらの人達の病気や、事故に対して年金、葬式の便宜遺族の手当金ももらへます。労働省や給理庁に属する他の様々の社会保険については他の時間に説明があります。

市町村は國民健康保険を取扱い機関であり、府県民生部は健康保険、厚生年金保険、船員保険を取扱ふ機関であります。

保険事業の根本的意義は保険をかける色々な出来事は個人の力ではどうにも左右することの出来ないものであり、社会によって共に負あものだという考へ方であります。保険金をかけてゐる人は皆そうした場合の費用をわけもってお互に保護しあふ所にいみがあるのです。