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Abolition of Feudalistic Quasi-Governmental Institution.

Gov't Section C/S 16 October 1946.

1. Inclosed is a proposed memorandum directing that the Japanese Government abolish the feudalistic quasi-governmental institution known as the Tonari-Gumi (neighborhood association) system (Tab "A") and a staff study in support thereof (Tab "B"). Under this system every ten families in every city, town, and village in Japan constitutes a Tonari-Gumi (neighborhood association) or cell. Groups of these cells (generally ten Tonari-Gumi), in turn, constitute blocks (called in cities Chonai-Kai; in villages Buraku-Kai) dominated by a leader (called Cho) who wield without responsibility the power of government insofar as it touches the everyday lives of the people.

2. Originating in the age of feudalism as a device for tyrannical oppression, this quasi-governmental system was utilized by Japanese militarists and ultra-nationalists to consolidate their conquests abroad and to control the thoughts, as well as the actions, of the people at home. The chief of each Tonari-Gumi was both a spy for his block leader and a hostage for the swift compliance of his cell with the arbitrary edicts handed down by an authoritarian bureaucracy. These block leaders constitute the core of ultra-nationalism in Japan and rule their areas with the abuse of power characteristic of petty tyrants. Unless they are barred from public office, the people will not have full opportunity to elect leaders of their own choice in the forthcoming local elections. As an instrument of totalitarianism, the cell and block system has been as successful in Japan as was the similar system in Nazi Germany, where it has been abolished except in the U.S.S.R. zone (presumably to facilitate the spread of Communistic doctrine).

3. Since the occupation, the neighborhood associations have been subtly shielded from SCAP action on the outward pretense that they were essential to the orderly distribution of rationed commodities. They have also been used to perpetuate the public support of Shintoism and as a control upon the freedom of political thought and action. Action has already been initiated for the distribution of rationed commodities directly from the government to the consumer without the intervention of compulsory membership associations with their undertones of coercion and corruption. In these circumstances, the system serves no useful purpose. Moreover, the continued existence of this archaic survival of feudalism affords an organizational device which a determined and unscrupulous minority can utilize as a vehicle for the propagation of pernicious propaganda and the usurpation of the powers of government.

4. ACTION RECOMMENDED: That the proposed directive abolishing the cell and block system and barring wartime block leaders from government service for four years be approved. The Economic & Scientific Section concurs. ( ). Natural Resources Section also concurs. ( ).

Incls: (2)
Tab "A" - Proposed memorandum to Japanese Government.
Tab "B" - Staff study in support thereof.

C.W.

G.S. File Copy

TAB "A"

AG 080 ( )GS
(SCAPIN)

APO 500

MEMORANDUM FOR : IMPERIAL JAPANESE GOVERNMENT.

THROUGH : Central Liaison Office, Tokyo.

SUBJECT : Abolition of Feudalistic Quasi-Governmental Institution.

1. There exists in Japan today an archaic quasi-governmental institution which perpetuates a basic device of totalitarian regimentation. Introduced deliberately centuries ago by a feudal government to dominate its subjects, this organization of cells and blocks, known as the Tonari-Gumi system, was highly developed during the subjugation of Formosa, Korea and Manchuria, intensified in use as an instrument of oppression in the conquest of North China, Southeast Asia, the Philippines, and the Netherlands East Indies, and utilized finally to exploit the Japanese people in their native land and suppress those democratic tendencies and practices it purported to promote.

2. Through this system a mere handful of central government officials controlled the thoughts and activities, the lives and destinies, of the 70,000,000 people of Japan. Although today this hierarchy is ostensibly a voluntary institution, the fear of police intimidation, the latent threat of denial of the necessities of life, and a general apprehension by the individual of retaliatory measures negates in effect that freedom of choice which is the essence of democratic government and stultifies that free interchange of opinion among members of the same community without which the development and dignity of the individual cannot be realized. This system enables the central agencies of government to impose pernicious propaganda and policies arbitrarily upon the people and to extract from the people intimate details of their private lives. The continuation of the same system, dominated by the same authoritarian bureaucracy which administered it to regiment and suppress the people during the war years, inhibits freedom of speech, freedom of thought and freedom of action, and the full exercise of the political, religious and civil liberties guaranteed by the new Constitution.

3. The assumption by the Imperial Rule Assistance Association of dominant control over the Tonari-Gumi during the war years demonstrates the ease with which this system is available for exploitation by an unscrupulous minority. Its use to impress individuals into the performance of governmental services without remuneration or reimbursement further illustrates its totalitarian character. Its continued existence is fundamentally incompatible with the objectives of the occupation.

4. In view of the foregoing, the Imperial Japanese Government is directed:

Memo for I.J.G., subj: "Abolition of Feudalistic Quasi-Governmental Institution", file AG 080 ( )GS.

a. To rescind Home Ministry Instructions No. 17, dated 11 September 1940, and to repeal all laws and regulations pertaining to the Tonari-Gumi, Chonai-Kai and the Buraku-Kai and all amendments and supplements thereto;

b. To terminate immediately all activities of the Tonari-Gumi, the Chonai-Kai and the Buraku-Kai, except such activities thereof as are connected with the distribution of rationed commodities;

c. To submit immediately to the Supreme Commander a plan for the distribution of rationed commodities not involving the use of block leaders or neighborhood associations, upon approval of which all Tonari-Gumi and the entire Tonari-Gumi system and all its functions will be abolished;

d. To exclude until 1 January 1950 from all government service block leaders (cho-kai-cho and buraku-cho) who held such positions for more than six months subsequent to 11 September 1940; and

e. To publish an exact and authentic translation of this Memorandum in full in The Official Gazette, in every prefectural gazette, and to give the same the widest possible dissemination in the press and over the radio.

FOR THE SUPREME COMMANDER:

TAB
"B"

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GENERAL HEADQUARTERS
SUPREME COMMANDER FOR THE ALLIED POWERS
Government Section

MEMORANDUM TO THE CHIEF OF GOVERNMENT SECTION:

SUBJECT: Dissolution of Feudalistic Quasi-Governmental Institution

I. THE PROBLEM PRESENTED

1. The problem presented is the disposition to be made of the Tonari Gumi, the Chonai Kai, and the Buraku Kai in local government: whether they should be retained: (1) as subordinate agencies of cities, towns and villages or (2) as autonomous units of government, or whether (3) they should be abolished as feudalistic survivals.

2. The Tonari Gumi, or neighborhood association, is an organization combining ten families or fifty to one hundred persons. The Chonai Kai, sub-city or sub-ward association, and Buraku Kai, or sub-village association, are organizations combining from fifty to one hundred families each or two hundred fifty to five hundred people. Differences exist among the organizations because of the localities in which they function but they form the lowest echelons of local government in Japan and are of quasi-legal status.

3. In Japan all echelons of local government have served primarily as agencies of the central government. Laws, ordinances, and regulations have been prepared by the central bureaucracy and sent down from level to level until the citizen is regimented. To end this centralization of power and to provide real measures of local autonomy, definite revisions of the organic laws for prefectures, for cities, and for towns and villages have been passed by the Diet. The purpose of this study is to determine whether the continued existence of this Tonari Gumi (or cell and block) system is compatible with these local government bills and is consistent with the rights guaranteed to the people under the new constitution and occupation policies.

II. FACTS BEARING ON THE PROBLEM

A. Origin

4. In order that the ruler of a large area or the governor of a province might safeguard his power and dominate

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the lives of the populace in cities, towns and villages, there has existed in the Orient with China as its source, a system of arbitrarily forced, mutual responsibility, an intra-spy and hostage or coercive protectionism. The population by family combination is divided into compulsory groups with either appointed or indirectly elected heads and the levels of organization when placed upon each other resemble a pyramid: (1) the base is composed of the whole populace (2) the immediate higher and shorter level is composed of units or groups of from five to ten families (3) the next higher and shorter level is composed of blocks, each made of ten units (4) the still higher and shorter level is composed of federations, each made of one hundred blocks and (5) representatives from these federations, normally their heads, receive their orders directly as they are generally presided over by the ruler or governor. Because the membership of these groups, units or blocks is compulsory, intimate details of their private lives can be forced from people and with sinistercism reported to the central authorities; propaganda and orders are pushed by these autocrats down to the lower echelons and thus the lives of the people are regimented minutely.

5. The Chinese called this hierarchical spy system Pao Chia. The rulers of Japan in the 7th century introduced the Chinese system into Japan. During the protracted civil wars of the 14th to 16th centuries, the system fell into disuse, but later was revived under the Tokugawa Shogunate as Gonin Gumi, five family units, and Jūnin Gumi, ten family units. Such were used to discover Christians, control the population and ferret out other enemies of the regime such as lordless samurai. The Gonin Gumi was particularly effective as a spy-hostage system because each member was forced to be responsible for the actions of all the others. In the Meiji Restoration Gonin and Jūnin Gumi were abolished; no voices appear to have been raised to deplore their disappearance. For seventy years then, Japan was to be without neighborhood associations of compulsory type. Voluntary organizations have been numerous.

6. The Japanese made the first move to revive the compulsory associations in Formosa early in this century; here it was called the Hoku system. Through it the resistence of the Formosans and Chinese was reduced substantially.

7. After the Japanese entered Korea and Manchuria, they intensified the uses of the system under the name of Rinpo Han. In Japan's conquest southward, the system followed the flag into China, Burma, Malaya, the Philippines and the Netherland East Indies as an annex of Japanese military government. Shortly after the launching of the China War and in preparation for the Pacific War, the system was applied to Japan itself with a change in name again. By 30 September 1940, the inhabi-

tants of Japan had been organized by compulsion into 1,200,000 Tonari Gumi and 199,005 Buraku Kai and Chonai Kai. As of 1 April 1946 the number of Tonari Gumi remained substantially unchanged; the number of Buraku Kai and Chonai Kai had risen to 210,120.

B. Legal Basis and Organization

8. Present legal justification for the existence of the Buraku Kai, Chonai Kai and Tonari Gumi is to be found in Ministry of Home Affairs Instructions[1]. No. 17, dated 11 September 1940, an in supplementary instructions issued thereafter. In addition, the organic acts[2]. governing the organization of cities, towns, and villages provide for the transfer of certain powers to the Buraku Kai and Chonai Kai.

9. The Buraku Kai and Chonai Kai are formed from existing political units, such as streets, blocks or administrative districts, as determined by the mayors or chiefs of cities, towns or villages. All households are included as organic units. Heads of the groups are appointed by city, town and village heads, sometimes on the basis of recommendations by members of the organizations. Although no salaries are paid, membership fees are collected from all households. Regular meetings are held. Departments include women's, agricultural, cultural, health promotion, consumption economy, young men's tax payment and others shown in Duties and Functions in C 11 below.

10. The Tonari Gumi forms a subordinate organ and the executive arm of the Buraku Kai and the Chonai Kai. Each Gumi is comprised of about ten contiguous households. Heads of units are nominated by the members. Regular meetings are held; duties and functions are the same as those of the Buraku Kai and the Chonai Kai. General supervision over all three organizations is exercised by the heads of cities, towns and villages.

C. Duties and Functions

11. As described by the Japanese Government in its reply[3]. to SCAPIN 236 the Buraku Kai, Chonai Kai and Tonari Gumi were truly all things to all men. Original and accumulated activities[4]. were reported to include the following:

a. Economic

1. See Appendix 1.
2. See Appendix 2.
3. See Appendix 3.
4. Excluding certain purely wartime duties, such as control of air raid wardens, fire fighting or serving as local agencies of IRAA.

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Encouragement of agriculture and industry.

Issuance of ration books and distribution of commodities.

Encouragement of savings and purchases of bonds.

Aid in salvaging and donating commodities, foodstuffs, etc.

Collection of national and local taxes; investigation of taxable materials.

b. Social

Encouragement of adult education.

Encouragement of "moral training and spiritual unity, inasmuch as a neighborhood organization presupposed common mutual affection".

Encouragement of the "co-prosperity" method of cooperative living and mutual aid, with households "bound together by human love to share all the joys and sorrows of life".

Promotion of women's activities.

Promotion of health and physical well being. Prevention of tuberculosis and other diseases. Physical training. Physical examinations. Sanitation.

Handling of census affairs.

Encouragement of marriages.

Protection of mothers and children.

c. Political

Development of discussion groups enabling members "to discuss freely matters common to their districts and to transfer them into action".

Maintenance of "time honored, self-governing bodies" as the "basis of a democratic national life".

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Maintenance of peace and order. Assistance to police in crime prevention, particularly in "preventing crimes before they occur".

Dissemination of national governmental policies.

III. DISCUSSION

12. It is appreciated that certain of the functions assigned in the past to the Buraku Kai, the Chonai Kai, and the Tonari Gumi are in themselves both desirable and necessary, i.e. collection of taxes, census taking, distribution of rationed commodities, encouragement of adult education, crime prevention, and the protection of women and children. What is questionable, however, is whether these functions can be better carried out by the Buraku Kai, the Chonai Kai and the Tonari Gumi than by any other organ. This may well be considered under three headings: economic, social and political.

A. Economic

13. With the exception of rationing, support of the economic arguments for the present neighborhood system is utterly lacking. Agricultural and industrial associations have existed in Japan as long as neighborhood associations, and are equally capable of handling matters in their own fields. Associations of ten to fifty families are scarcely requisite for collecting taxes, or encouraging savings, bond purchases or the collection of tin cans. Distribution of commodities is presently facilitated by the existence of neighborhood organizations but this is not the only way in which rice, flour, etc. can be distributed and this factor in itself is far from sufficient to require the maintenance of the whole complex compulsory system as it now exists.

B. Social

14. As with economic activities, so with social. There exist other agencies more properly organized to encourage marriages, take the census, promote health and physical well being, prevent tuberculosis, encourage adult education, et al. It is possible that neighborhood organizations encourage moral training and spiritual unity, their existence presupposing "common mutual affection". But common mutual affection is not a state easily achieved by direction from above; in this instance if the existence of neighborhood associations is the will of the majority they will form of their own accord and need not be brought into being by fiat. One of the most infamous uses to which the whole system has been put has been for the exaction of funds through

nefarious subtlety--funds for festivals, funds for religious affairs, funds for Shinto priests; the official status of the associations and their control over rationing serve to implement the requests for "donations".

C. Political

15. It has been argued freely that the existence of the Buraku Kai, Chonai Kai, and Tonari Gumi provides for discussion groups which enable members "to discuss freely matters common to their districts and to transfer them into action", e.g. the New England Town Meeting. However, no evidence demonstrates that neighborhood associations as operated in accordance with Home Ministry Instructions No. 17 et. al. have ever been self-governing bodies or bodies whose suggestions have come to the central government and been translated into law. Indeed, the evidence demonstrates the direct opposite. The organizations have been merely agencies for carrying out orders from above: monthly meetings have served primarily for the issuance of instructions and propaganda from higher echelons and since the neighborhood associations have been entirely under the control of mayors of towns, villages and wards they have neither legislated for themselves nor have they sponsored legislation.

16. The neighborhood associations have been most fully utilized as extensions of the executive agencies of cities, towns and villages. They have provided thousands upon thousands of unpaid workers for local agencies of government, thus in actual effect placing an additional tax upon those ordered to serve. Furthermore, since no salaries are paid and the work is of a time-consuming nature, requiring much of the day, the average individual among the working element has been unable to accept a responsible position in the associations or has been forced to serve at considerable loss to himself. In many instances, therefore, the heads have come from the "bosses" or loafers of the neighborhood, who had time to spare and who have not been unaware of the opportunities for diverting rationed foodstuffs and other items to their own use. Such heads have been destitute of any sense of public service, indifferent to the needs of the members, and in many cases have used their positions to become local tyrants and little despots. They have also served too well the purposes of the Imperial Rule Assistance Association, thought police and other instruments of oppression. Not only are such individuals, steeped in methods of surveillance and regimentation, reminders of the war-like past, but they also represent a serious danger to the successful democratization of local government, because during the past years many have built cliques and machines for their own patronage and control of local elections.

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17. It appears imperative, therefore, that heads of Chonai Kai, Buraku Kai and Tonari Gumi who have held office for more than six months since 11 September 1940, should be purged and banned from holding public office for four years from the date of their resignation.

18. It has been asserted that the Tonari Gumi have made possible a dual structure of government which is peculiarly Japanese in nature--the individual being represented in government by his vote for local executives and assemblymen and the family being represented through the Tonari Gumi and its higher echelons. The creation of the Tonari Gumi and Chonai Kai has thus been cloaked in a mass of references to the extension of the family system and its mutual affection, spiritual unity, and the like. It is obvious, however, that the extension which has taken place has not been that of family into the government; it has been that of government into the family and arbitrarily so.

19. Again, the doctrine of "mutual responsibility" has been utilized with devastating effect on individual liberties. Such directions as the following are typical:

> "As in universal military service, everyone must realize that in a broad sense he himself is a policeman. He must correct himself and others. He must constructively support the police. This ideal is truly the cardinal principal for the elimination of obstacles to a happy community life. In the last analysis, the ideal police force is one consisting of the whole people."

20. In respect to the future, the problem is particularly pertinent. The system of Tonari Gumi, as presently constituted, is a ready-made tool for control of the population; though the forces of reaction and militarism may now be blunted, the continuance of the Tonari Gumi is a constant reminder of the ease of regimentation and an ever beckoning invitation to such forces to re-establish their control.[1] Moreover, the continuance of the Tonari Gumi serves but to maintain the habitual acceptance of regimentation by the individual Japanese; abolition would

1. A possibility clearly illustrated during the war, when, in 1943, all Tonari Gumi were made subordinate agencies of the Imperial Rule Assistance Association. See Appendix 3.

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encourage independence of the spirit, make the Japanese less pliable, less obedient tools of adventure in the future.

IV. RECOMMENDATIONS

21. On the basis of the foregoing, these facts are self-evident:

a. As of the moment the only useful purpose served by the Tonari Gumi is in the distribution of rations. A more honest, efficient and adequate system of rationing can be established outside the framework of the Tonari Gumi, with its characteristics of coercion, duress and retaliatory measures against nonconformists.

b. On the other hand, maintenance of the Tonari Gumi presents a major obstacle to the revival and strengthening of democratic tendencies among the Japanese people in that:

(1) It perpetuates a system whole history of which is undemocratic--a system in which its concept has always been associated with the police state, both in Japan and other areas.

(2) Compulsory membership is in flat defiance of the democratic principle that membership in any organization should be in accordance with the free will of the individual.

(3) Existence of the present neighborhood associations, controlled by the central government, is a direct contradiction of the principle of local autonomy set forward in the Potsdam Declaration and adopted in the constitution.

(4) Through its advocacy of mutual responsibility the system encourages the suppression of individual liberties.

(5) As presently constituted the neighborhood associations perpetuate the vicious principle of forced service to the government without remuneration, a principle repudiated in recent local government legislation and in effect a tax unfairly levied and unequally applied.

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(6) The system of neighborhood associations provides a method by which control of the population could be readily seized by undemocratic forces in the future and by which regimentation of the Japanese people, spiritual and mundane, could be maintained against such a day.

(7) The associations perpetuate a system revived for the sole purpose of abetting a war of aggression and of stifling opposition to that war, a system the very name of which symbolizes wartime regimentation, in which the ties with the Imperial Rule Assistance Association were both close and binding, and the continuance of which is an evil nexus with feudalism, a constant reminder of chauvinism, of militaristic controls and oppression, and of the suspension of civil liberties.

(8) Neighborhood associations have permitted the central government and the police to reach directly into every household, to exercise arbitrary control over the lives of individuals, to probe for intelligence and to disseminate propaganda--and perhaps more than other organizations have contributed to just that sort of grip on the population as the Potsdam Declaration requires be broken. Free men need scarcely be banded in groups of ten to ensure their governance and protection.

22. There exists throughout all nations the imperative necessity of recognizing the dignity of the human individual and of restoring to him the right to pursue his own ideal of happiness in his own way, subject only to the rights of other individuals to do the same. Individuals must be freed from the coercion and bondage, benevolent or baneful, of groups, societies and associations which are established as guardians and too soon become masters. Particularly, in Japan, is this essential in respect to the Tonari Gumi--an organization battened on war, whose very existence is a reminder of wartime controls and thralldom, and whose continuance is a reproach to claims of the democratization of Japan and a threat to the future of a democratized Japan.

23. In pursuance of the above, it is recommended that

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the Japanese government be directed:

a. To rescind Home Ministry Instructions No. 17, dated 11 September 1940, and to repeal all laws and regulations pertaining to the Tonari Gumi, Chonai Kai and the Buraku Kai and all amendments and supplements thereto;

b. To terminate immediately all activities of the Tonari Gumi, the Chonai Kai and the Buraku Kai, except such activities thereof as are connected with the distribution of rationed commodities;

c. To submit immediately to the Supreme Commander a plan for the distribution of rationed commodities not involving the use of block leaders or neighborhood associations, upon approval of which all Tonari Gumi and the entire Tonari Gumi system and all its functions will be abolished;

d. To exclude until 1 January 1950 from all government service block leaders (cho-kai-cho and buraku-cho) who held such positions for more than six months subsequent to 11 September 1940; and

e. To publish an exact and authentic translation of this Memorandum in full in The Official Gazette, in every prefectural gazette, and to give the same the widest possible dissemination in the press and over the radio.

CECIL G. TILTON
Lt. Col. SA
Chief Local Government Division

Prepared by

Lt. Comdr. R. W. E. Reid
Dr. A. J. Grajdanzev
Lt. Col. C. G. Tilton

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APPENDIX ONE

Instructions relating to the Reformation of Buraku-Kai and Chonai-Kai

Ministry of Home Affairs

Instructions No. 17

September 11th, 1940

To the Prefectural Governors,

It is proposed to reform the Buraku-Kai and Chonai-Kai in accordance with the under mentioned principles, in order that the inhabitants of a city, a town and a village may be organized and united in the spirit of neighborly solidarity and be enabled to carry out their joint duties in their respective localities on principle that the whole population is called upon to render what assistance they can in the government of this nation. You are instructed to see to it that the objects of the proposed associations are attained as fully as possible.

Eiji Yasui,

Minister of Home Affairs.

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Principles Governing the Reformation
of Buraku-Kai and Chonai-Kai

1. Objects.

(1) To organize and unite the inhabitants of a city, a town and village in the spirit of neighborly solidarity, and to enable them to carry out their joint duties in their respective localities on the principle that the whole population is called upon to assist in the government of this nation.

(2) The proposed associations will constitute basic organizations designed to promote the people's moral training and spiritual solidarity.

(3) To make the policies of this nation better and more widely known among its people so that they may contribute to a smooth working of the administration of various national affairs.

(4) To perform as local units in the control of the economic life of the people, such functions as are necessary for the operation of controlled economy and for the stabilization of the people's livelihood.

2. Organization.

I. "Buraku-Kai" and "Chonai-Kai"

(1) A city, a town and a village will be divided into suitable areas, and in each area will be organized a Buraku-Kai (or Sub-Village Association) in the case of village, and a Chonai-Kai (or Sub-Ward Association) in the case of city or a town.

(2) A Buraku-Kai and a Chonai-Kai will have such a name as may be deemed suitable.

(3) A Buraku-Kai and a Chonai-Kai will be composed of all the households in a given area.

(4) A Buraku-Kai and a Chonai-Kai, while being a local organization based on the inhabitants of a given "Buraku" or a given "Chonai", will constitute a subsidiary organization auxiliary to a city, a town or a village.

(5) The boundaries of the area of a Buraku-Kai will be fixed by taking into consideration the Administrative Areas and the areas of other already existing village bodies, so that the said area will be suitable for inter-area cooperative activities.

(6) The area of a Chonai-Kai will, as a general rule, coincide with the area of a "Cho" or "Chome" or an administrative Area. It is understood, however, that the said requirement of coincidence need not apply in case this non-application is necessary to meet the conditions of the locality concerned.

(7) There may be organized, if necessary, a Federation of Chonai-Kai extending over suitable areas.

(8) A Buraku-Kai and a Chonai-Kai will be headed by a chief. The chief will in actual practice be appointed through the recommendation of the inhabitants of a "Buraku" or a "Chonai" or by other suitable methods, in accordance with local conditions and in pursuance of usage hitherto followed. In form, however, the appointment will be made, or publicly notified, by the

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chief of a city, a town or a village.

(9) A Buraku-Kai and a Chonai-Kai may, if necessary, appoint a staff.

(10) A Buraku-Kai and a Chonai-Kai will hold Jokai (or regular meetings) along the following lines:

a. A "Buraku" Meeting and a "Chonai" Meeting will be called by the chief, and all the households within the area concerned will assemble for the Meeting. It is understood, however, that the representatives of the "Rimpo-Han" (or Neighborhood Groups) within the area concerned may be regarded in taking the place of all the households within that area.

b. A "Buraku" Meeting and a "Chonai" Meeting will, with a view to the attainment of the objects under 1 above, consult on all affairs relating to the livelihood of the local inhabitants, both in its moral and material aspects, and endeavor to promote their mutual edification and elevation.

c. Various other meetings within the area of the Buraku-Kai or Chonai-Kai will, as far as possible, be merged into "Buraku" or "Chonai" Meetings.

II Rimpo-Han (Tonari-Gumi)

(1) Under a Buraku-Kai and a Chonai-Kai there will be organized Rimpo-Han, or Neighborhood Groups (Such name as is considered suitable may be used for them), each consisting of about 10 households.

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(2) In organizing a Rimpo-Han, such of the principles governing the olden "Gonin-Gumi" (or Five-Person Group) or "Junin-Gumi" (or Ten-Person Group), etc. as are desirable will be adopted as far as possible.

(3) Rimpo-Han will constitute an executive neighborhood organization under a Buraku-Kai or a Chonai-Kai.

(4) A Rimpo-Han will appoint a representative (who may be given such a title as may be considered suitable).

(5) A Rimpo-Han will hold Jokai (or regular meetings).

(6) There may, if necessary, be established a federated system of the Rimpo-Han.

III. City, Town and Village Meetings

(1) There will be formed City ("Ku" or Ward, in the case of the Six Large Cities, which expression will be taken as understood hereinafter), Town and Village Meetings in cities, towns and villages.

(2) City, Town and Village Meetings will be organized with the chiefs of cities ("Ku" in the case of the Six Large Cities). towns and villages as centers and by the chief of Buraku-Kai, the chief of Chonai-Kai or the chief of Federations of Chonai-Kai, the representatives of various bodies in cities, towns and villages, and other suitable persons.

(3) City, Town and Village Meetings will endeavor to promote the coordinated administration of various affairs in cities,

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towns and villages, and will consult on all matters necessary for the attainment of the objects under 1 above.

(4) Committees and other similar bodies in cities, towns and villages will be merged into City, Town and Village Meetings as far as possible.

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APPENDIX TWO

Sample Laws, Notes and Notifications concerning Buraku-Kai and Chonai-Kai

Extracts from Laws

An Extract from the Tokyo Metropolis Law

Art.153. The chief of each ward is authorized to take such measures as are necessary for the management of the property and expenditure of the Chonai-Kai and Buraku-Kai concerned or their Federations as well as for alteration of the districts belonging to such Associations or Federations.

In cases where approval is obtained from the chief of the ward concerned the Chonai-Kai and Buraku-Kai and their Federations may own property in their own names.

The chief of the ward, in prosecuting part of his official business, is authorized to engage the services of chairmen of the Chonai-Kai and Buraku-Kai concerned or their Federations.

An Extract from the City Law

No. 2 of Art.38 The mayor of a city is authorized to take such measures as are necessary concerning the management of the property and expenditure of the Chonai-Kai and Buraku-Kai and their Federations,

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as well as for the alteration of the districts belonging to such Associations and Federations.

In cases where the mayor's permission is obtained, the heads or the Chonai-Kai and Buraku-Kai and their Federations may own property in their own names.

Art.94, Item 4 The mayor of a city, in prosecuting part of his official business, may engage the services of the heads of the Chonai-Kai and Buraku-Kai or their Federations.

An Extract from the Town and Village Law

No. 3 of Art.72 The headman of a town or a village is authorized to take such measures as are necessary concerning the management of the property and expenditure of the Chonai-Kai and Buraku-Kai or their Federations as well as for the alteration of the districts belonging to such Associations or Federations.

In cases where the permission of the town or village headman is obtained, the Chonai-Kai and Buraku-Kai and their Federations may own property in their own names.

Art. 78, Item 3 The headman of a town or a village, in prosecuting part of his official duties, may engage

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the services of the heads of the Chonai-Kai and Buraku-Kai or their Federations.

Establishment of Committees of the Taisei Yokusan Kai (The Imperial Rule Assistance Association) Directing Chonai-Kai and Buraku-Kai.

(Note "Chi" Otsu No. 237 dated Sept 17th, 1943. From the Director of Local Affairs Bureau, the Ministry of Home Affairs, to Local Governors)

The Taisei Yokusan Kai having decided that in order to promote the movement for assisting Imperial Rule in a close contact with the government through the Chonai-Kai and Buraku-Kai, the committees directing these associations will be established in its main office and local branch offices in prefectures, a note was issued by the Director of the General Affairs Section of the Taisei Yokusan Kai to the chiefs of the local branches to the effect that the above stated decision will come into force as from on October 1st.

The purport of the Note is that the said committees are in charge of giving practical guidance to those Associations for further activities in propelling the movement for assisting the Imperial Rule. Attention will be paid so as to highten practical effect in the execution thereof by the branches in your district in a close contact

with your local government, according to the policies of the Central Government and your local government of directing the Associations.

It is desired that you will give your special co-operation in choosing direction committees and in the use thereof.

When a class is opened by your local government for the purpose of training the main figures of the Associations, measures will be taken in order that the class may be held under the joint auspices of your local government and the branch of the Taisei Yokusan Kai in full cooperation, and that the enterprises of the same kind may not be repeated.

It is to be understood that the dispatch of lecturers through the assistance of the Central Association for Promoting Autonomy continues as previously.

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Notification relating to the Reformation and Guidance of Buraku-Kai and Chonai-Kai

(Ministry of Home Affairs Notification No. "Chi" 91 of September 11th, 1940, addressed by the Vice-Minister of Home Affairs to Prefectural Governors.)

With reference to the instructions given to you by the Ministry of Home Affairs Instructions No.17 under today's date, concerning the reformation of the Buraku-Kai and Chonai-Kai, you are desired to take due note of the following particulars with respect to the reformation and guidance of such associations, and to see to it that the objects in view are fully realized.

1. The objects of the reformation of the Buraku-Kai, Chonai-Kai, and Rimpo-Han should be made fully known to the inhabitants so that they may rightly understand them and offer co-operation, and the reformation should not be in form only. The following principles should also be followed:

(1) If the Buraku-Kai, Chonai-Kai or Rimpo-Han, after they have been established, are found unsuitable in point of areas, organization or in other respects, they should undergo the necessary reorganization in accordance with the prescribed principles.

(2) The Buraku-Kai, Chonai-Kai and Rimpo-Han may have such names as may be thought fit, but they should at least indicate the primary purpose for which they are established.

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(3) In fixing the areas of the Buraku-Kai and Chonai-Kai, the number of households existing within such areas should be taken into consideration.

(4) Administrative Areas and the areas of such bodies as exist one in each "Buraku" or each "Chonai" should be so adjusted and co-ordinated as to coincide with those of Buraku-Kai and Chonai-Kai.

(5) If there are a large number of the Chonai-Kai within the area of a city ("Ku" in the case of the Six Large Cities), a town and a village, Federations of the Chonai-Kai may, if necessary, be organized, but there shall not be organized any such Federation of "Chonai-Kai" as covers the whole of a city ("Ku" in the case of the Six Large Cities), a town or village.

(6) The chief of a Buraku-Kai or a Chonai-Kai should, as far as possible, be selected from among those of the inhabitants within its area who are capable of leading such inhabitants and who can apply himself exclusively to the work of such association.

(7) In case where the area of a Buraku-Kai or a Chonai-Kai coincides with that of an Administrative Area, the Chief of the Administrative Area should be made the chief of such "Buraku Kai" or "Chonai Kai".

(8) Except in case of special necessity, no officials will be instituted in a Buraku-Kai and a Chonai-Kai.

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(9) It is only in cases where the households within a given area are too numerous to be assembled that a "Buraku" Meeting or a "Chonai" Meeting may be made a meeting of the representatives only of the Rimpo-Han existing within the said area.

(10) In organizing a Rimpo-Han, the occupations of the inhabitants, as well as the geographical conditions, should be taken into consideration.

2. The Buraku-Kai, Chonai-Kai and Rimpo-Han will be operated in accordance with the following principles:

(1) The Buraku-Kai and Chonai-Kai will be under the supervision of the chief of a city, a town or a village, and will see to the promotion of harmony and unity within the city, the town or the village.

(2) The Buraku-Kai and Chonai-Kai, in pursuance of their primary objects, will always urge positive co-operation on the part of all the inhabitants within their respective areas and will not allow themselves to be utilized by a minority of them.

(3) The Buraku-Kai and Chonai-Kai, as subsidiary systems auxiliary to cities, towns and villages, will perform necessary functions in close liaison with the cities, towns and villages concerned. Care will be taken to see to it that in this performance of functions the routine business handled by the said associations will not become excessive.

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(4) As the activities of a Buraku-Kai and a Chonai-Kai relate to various matters concerning industry, economy, education, guarding, health and sanitation, social measures and other affairs connected with the current situation, which concern the joint life of the inhabitants, an endeavor will be made to promote the co-ordination of various bodies within a given area by establishing, if necessary, divisions within a Buraku-Kai and a Chonai-Kai or by taking other measures.

(5) The Buraku-Kai, Chonai-Kai and Rimpo-Han will render such services as are necessary in connection with the operation of controlled economy, such as the increased production of materials necessary in the current situation, their sale to the Government and their distribution, and the regulation of their consumption.

(6) A "Buraku" Meeting and a "Chonai" Meeting will be held at least once every month.

(7) As the attainment of the objects of the Buraku-Kai, Chonai-Kai and Rimpo-Han depends on a proper operation of their Meetings, a special endeavor will be made in the guidance of the Meetings.

(8) Efforts will be made to obtain and train younger leaders of the Buraku-Kai and Chonai-Kai, with a view to strengthening the leadership of such associations.

(9) The collection of the membership fees of the Buraku-Kai and Chonai-Kai will be based on reasonable standards,

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and care will be taken not to make the financial burdens of the inhabitants unnecessarily heavy.

(10) An independent method of control will be adopted in regard to the accounting of the Buraku-Kai and Chonai-Kai funds, and the chief of the city, town or village concerned will, as occasion may require, take such supervisory measures as may be necessary.

(11) In making known the purposes of administrative policies relating to the Buraku-Kai and Chonai-Kai, the methods adopted will be made as easily comprehensible as possible.

3. City ("Ku" in the case of the Six Large Cities), Town and Village Meetings will be organized in accordance with the following principles:

(1) The Constituent Members of City, Town and Village Meetings will be appointed by the Chiefs of Cities ("Ku" in the case of the Six Large Cities), Towns and Villages concerned.

(2) The Constituent Members of City, Town and Village Meetings, in addition to comprising the chief of the Buraku-Kai and Chonai-Kai or the chief of the Federations of Chonai-Kai and the representatives of the various organizations concerned, may be appointed from among the Government, Municipal and other officials concerned, the Members of City ("Ku" in the case of "Ku" under Articles 6 of the Municipal Regulations where "Ku" Assemblies are

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established), Town and Village Assemblies, school teachers and persons of learning and experience, but the number of appointments from among the latter-mentioned group of persons will be made as small as possible.

(3) City, Town and Village Meetings will serve useful purposes in the promotion of liaison in the formulation and execution of plans necessary for the co-ordinated administration of the various affairs of the cities, towns and villages concerned; in the promotion of liaison and co-ordination between cities, towns and villages and between the various bodies of cities, towns and villages, and in the promotion of close liaison between cities, towns or villages on one side and the Buraku-Kai or Chonai-Kai on the other.

(4) City, Town and Village Meetings will be held at least once every month.

(5) The Committee for the Promotion of Self-Government, the Committee for the Purification of Elections and other committees hitherto existing in cities, towns and villages will cease to exist.

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APPENDIX THREE

Report on Structure of Tonari-Gumi and its Operations

(Prepared by Japanese Government in Compliance with SCAPIN 236)

I. History

The Neighborhood Organization was already in existence in old Japan as a cooperative body with households as its center. The organization, based on human love, was a spontaneous, autonomous body, aiming at cooperative living. Its origin as a system dates back to about the seventh century, when its primary object was the compilation of census registers and mutual aid. Later, however, it ceased to exist as a system and, until the early period of the Tokugawa Shogunate, remained simply a spontaneous organization. During the Shogunate this spontaneous organization assumed the shape of Goningumi, or "a group of five households", which was made use of as an organ for the maintenance of peace and order through the mutual assumption of responsibility. This organization, while the foundations of the Tokugawa regime were still weak, was sometimes used as a tool for religious suppression and arrests of all anti-Tokugawa elements. With the subsequent consolidation of the foundations of the regime, the organization came to be made use of, with satisfactory results, as a benefit organ for the encouragement of agriculture and industry, as well as for

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social education. Although the organization was thus sometimes utilized as a political tool and sometimes as a benefit organ, according to the political and social changes of the day, the organization itself continued to grow as an autonomous organ consisting of households or inhabitants in the neighboring areas bound together by human love to share all the joys and sorrows of life.

Upon the establishment of the "system of self-government" in 1868 a prevalent opinion which carried considerable weight was that the system should include buraku (sub-village community) which is the time-honored self-governing body of the country people, but as shi (city), cho (town), and son (village) were the lowest bases of administration, no consideration was given to the buraku as a system. However, the Buraku-Kai, as a neighborhood organization, and the Chonai-Kai in the cities, towns, and their suburbs were the basis of democratic national life, sometimes as a mutual benefit association, and sometimes as a cultural system, so that the treatment of buraku was a constant subject of discussion as an issue that concerned the system of self-government.

On the other hand, with a view to utilizing for social education the powerful influence of the combination peculiar to buraku, movements for adopting the form known as jokai (a regular meeting of inhabitants of buraku to freely discuss matters common to their districts and to transform them into

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action) were started, with avidity and with excellent results, by certain Government officials and civilians in various parts of the country. In view of this the Home Ministry, by instruction No. 17, 1940, directed the prefectural governors to establish the Buraku-Kai and Chonai-Kai, thereby to promote self-government.

However, this instruction had no legislative foundation, simply giving authority to the neighborhood organization as the farthest stratum of self-government, but in 1943 some revision was made in city, town and village organizations, when regulations provided that "the heads of cities, towns and villages are entitled to enlist the aid of heads of Buraku-Kai or Chonai-Kai and heads of Federations of such associations", that "the heads of cities, towns and villages are entitled to take proper steps as to the control of the property and expenditures of Buraku-Kai or Chonai-Kai and the change of areas", and that "Buraku-Kai, Chonai-Kai, and their Federations are, with the approval of the heads of cities, towns or villages, entitled to own the property under their own names", and thus a minimum legalization of the neighborhood organization was first effected.

In view of the importance of having some organization of the people that would facilitate a successful realization of the China Incident operations, the Imperial Rule Support Association was created in 1940 at the time of the Konoye Cabinet, when a definite idea prevailed in Government circles

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that the Buraku-Kai and Chonai-Kai ought to be used as subordinate organs of the newly-created association. This was inconsistent with the fundamental policy of the Home Office, whose aim was the establishment of the Buraku-Kai and Chonai-Kai as self-governing bodies. After mutual negotiation the dual character of the associations as subordinate organs of the Imperial Rule Support Association and auxiliary organs for self-government was admitted, but after the dissolution of the association in 1945 the Buraku-Kai and Chonai-Kai have continued as self-governing bodies, both nominally and actually.

And, the remarkable growth of the Buraku-Kai and Chonai-Kai, despite their weak legislative foundations, is due to the following facts:

(1) The utilization of the associations was natural, inasmuch as existing customs were introduced into them as a system.

(2) The associations were managed on the natural basis of mutual human love.

(3) The associations have come to be considered inseparable from the national life because they have conducted their business with regard to consumption economy which has a direct bearing on the national life.

(4) The associations have been utilized for the dissemination of Government policies.

The Tonari-Gumi was originally established as a subordinate executive organ of the Buraku-Kai and Chonai-Kai. In structure

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it resembles the Goningumi of past days, but its aim is radically different, for it is intended to be a basic organ for self-government. In order, therefore, to facilitate an understanding of the system and operations of the Tonari-Gumi, it is necessary to give a full explanation as to the Buraku-Kai and Chonai-Kai.

II. Purposes of Buraku-Kai and Chonai-Kai

(1) The Buraku-Kai and Chonai-Kai have been purely self-governing organs for the execution of their common local duties on the strength of unity based upon the spirit of neighborhood consolidation.

(2) The Buraku-Kai and Chonai-Kai have been the basis for moral training and spiritual unity, inasmuch as the neighborhood organization presupposes common mutual affection.

(3) Although the Buraku-Kai and Chonai-Kai were intended to be democratic and autonomous organs, they have been used by the Government as the organ for the dissemination of national policies.

(4) All-round economic control, especially of vital commodities, which form the nucleus of the national economic life, has been steadily intensified since the outbreak of the China Incident. In view of this, it was considered highly appropriate that the Buraku-Kai and Chonai-Kai should be regional units for the distribution of vital commodities, and therefore, in order

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to ensure fairness, promptness, and accuracy, all business in this connection has been entrusted to the associations.

As has been stated above, the Buraku-Kai and Chonai-Kai are intended to enable their self-governing system to function freely and actively as spontaneous organizations based on human affection, and at the same time, in compliance with the demands of the State, to offer voluntary and positive co-operation in various forms of business.

III. Structures and Functions of Buraku-Kai and Chonai-Kai, Tonari-Gumi, and City, Town and Village Regular Meetings

A. The Buraku-Kai and Chonai-Kai

(1) The Buraku-Kai and Chonai-Kai are established within the limits of a city, town or village. As a rule, these regional units are, in the case of the Chonai-Kai, street, blocks or administrative districts, and, in the case of the Buraku-Kai, administrative districts and other districts holding village organizations, but these units may be specified by the heads of cities, towns and villages in consideration of the convenience for the regional cooperative life.

(2) The Buraku-Kai and Chonai-Kai are composed of all families living in the area of above-mentioned units; they are groups of all residents with households as their structural units. Consequently the associations make no discrimination between people according to their financial conditions, occupation, social status or age.

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(3) The Buraku-Kai and Chonai-Kai are not only regional organizations based on all the residents within the area, but also auxiliary subordinate organs of a city, town and village.

(4) The Buraku-Kai and Chonai-Kai have their respective heads. The headship is assumed by men capable of leadership who live within the respective blocks and are able to devote themselves to the management of the associations. The appointment of the heads may be made, according to local conditions, through recommendation by the residents within each block in conformity with local usage or by other legitimate ways, but, formally, the office is filled by the nomination or notification by the head of a town or village.

(5) The Buraku-Kai and Chonai-Kai are provided with staff members, as occasion demands, and with departments as indispensable business organs (such as a Women's Department, Consumption Economy Department, and Health Promotion Department).

(6) If necessary, the Chonai-Kai may have Federations of block associations. The Federation is organized, if necessity demands it, only when a large number of Chonai-Kai exist within a city (a ward , in the case of the six big cities), a town or a village. The establishment of Federations in the entire area of a city, town or village is not recognized.

(7) The Buraku-Kai and Chonai-Kai are requested to hold Jokai (Regular Meetings).

The Jokai is an assembly of the entire members of a

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sub-village or sub-ward block to discuss matters of common interest. The idea of opening such meetings originated with the Ministry of Education (1933) which utilized them as a medium for adult education.

(a) Structure of Jokai

The Jokai is to be attended by all the families of a block, but in case this is impossible, representatives of the Tonari-Gumi may take their place. Various meetings within the limits of the block have been directed to associate themselves with the Jokai as far as possible.

(b) Obligations of Jokai

The Jokai is requested to discuss all matters concerning both the physical and moral life of the residents, thereby to raise their cultural standard, and thus to accomplish the object of the Buraku-Kai and Chonai-Kai.

B. Tonari-Gumi

(1) The Tonari-Gumi has been established as a subordinate organ and an executive unit of the Buraku-Kai and Chonai-Kai, and is composed of about ten families within a given area. The number of families is not strictly defined; it is determined by the head of the Buraku-Kai and Chonai-Kai in accordance with geographical or vocational conditions or usage.

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(2) The Tonari-Gumi is, like the Buraku-Kai and Chonai-Kai, composed of all families living within a certain area and has a household as its unit and all the residents in its membership.

(3) The Tonari-Gumi has its representative, who is designated as Hancho or Kumicho according to the situation of the Group. The representative is nominated through recommendation of the residents (Actually, he is in many cases determined by the rotation system).

(4) The Tonari-Gumi is equipped with Jokai which holds its meetings regularly or as occasion demands. Its duties are similar to those of the Buraku-Kai and Chonai-Kai.

C. City, Town and Village Jokai

(1) Besides the Jokai or the Buraku-Kai, Chonai-Kai and the Tonari-Gumi, City, Town and Village Jokai have been established in cities, towns and villages.

(2) The duty of the City, Town and Village Jokai is to undertake liaison in connection with the realization of programs necessary to the all-round operation of various administrations within a city, town or village, liaison and harmony between cities, towns and villages, between Young Men's Associations, Women's Societies, Agricultural Associations and various other bodies which exist within cities, towns and villages, and close liaison between municipalities and the Buraku-Kai and Chonai-Kai. Members of a City, Town and Village Jokai are chosen by the head of a city, town or village from among the head of the Buraku-Kai and Chonai-Kai, the head of the Federation of Chonai-Kai,

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representatives of various bodies, Government and public officials concerned, members of a city, town or village council, school teachers and men of learning and experience.

IV. Operations of Buraku-Kai and Chonai-Kai

1. The Buraku-Kai and Chonai-Kai, under the control of the head of a city, town or village, autonomously conduct all duties common to the locality, and part of the administrative business in accordance with instructions.

2. The scope of their business is very wide, but the items of business hitherto conducted are roughly classified as follows:

(1) Distribution of Vital Commodities

The steady intensification of the control over various vital commodities, culminating in the adoption of a ration system, the business of economic control relative to commodities distribution has come to be conducted with a Buraku-Kai or Chonai-Kai as its unit. The associations are busily occupied with the issuance of ration tickets and distribution of commodities, which form the most important part of the business conducted by the associations.

(2) Money Saving and Consumption of National Bonds

The amount of savings and of national bonds to be purchased was allocated by the Government to the different prefectures, which in turn made the best use of the functions

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of the Buraku-Kai and Chonai-Kai in order to collect the amount which they deemed proper to be appropriated. The amount thus fixed was then allocated to the Tonari-Gumi, and the members of the Tonari-Gumi undertook on their own will to share the amount with due regard to the mutual position.

(3) Dissemination of Government Policies to Minor Organs

In view of the great importance during war-time in disseminating Government policies to the less important organs, this work was communicated through the Buraku-Kai and Chonai-Kai to the heads of the Tonari-Gumi and through them to their members.

(4) Air Defense Activities

Prior to the establishment of the Buraku-Kai and Chonai-Kai, air defense activities used to be participated in, by order of the police authorities, by air-defense organizations with neighborhood groups for their units, but later these organizations were amalgamated with the associations, acting principally as fire-fighting units during air raids.

(5) Cooperation in Various Other Government Policies

Many of the associations were led to cooperate in various Government policies, such as the salving and donating of commodities, and, in agricultural villages, of foodstuffs, and in supplying labor.

3. Of the above items of business the management of those relating to administration was, by order of the Ministries

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concerned, left to the Buraku-Kai and Chonai-Kai through the Prefectural Governors, while those, which it was thought should be enforced as national movements, were placed in the hands of the associations through branches of the Imperial Rule Support Association.

4. As regards the relation in which the Government Offices stand to the Buraku-Kai and Chonai-Kai it may be stated that the Home Ministry ordered the prefectural governors to organize such associations by indicating the program, and the Ministries directed the associations to carry out only such schemes as they considered could be conveniently carried out by the associations. As regards other matters the associations were left to act autonomously.

5. The Buraku-Kai and Chonai-Kai have no legislative power except for the fact that in the City Law and Town and Village Law it is provided that the heads of cities, towns and villages are entitled to cause the heads of the Buraku-Kai and Chonai-Kai to assist in part of the business of cities, towns and villages.

V. Relation of Buraku-Kai and Chonai Kai to Civil Police, Kempei-Tai and Tokumu-Kikan

1. The Buraku-Kai and Chonai-Kai, being self-governing bodies, have had no connection with the civil police, Kempei-Tai or Tokumu-Kikan. With the police they have had some connection as regards certain matters as stated below, but the Kempei-Tai and

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Tokumu-Kikan have never been expected to have anything to do with the Buraku-Kai and Chonai-Kai.

2. The police have been utilizing the Buraku-Kai and Chonai-Kai in the following matters:

(1) Organization of the Air-Defense Neighborhood Group

The Air Defense Neighborhood Group was organized as the smallest civilian air defense unit prior to the establishment of the Buraku-Kai and Chonai-Kai, taking advantage of the existing neighborhood group, and at the time of its passing into the Tonari-Gumi some changes were made in the size of areas concerned.

(2) Activities for Crime Prevention

Although no police instructions were issued in the matter, vigilance bodies for the prevention of crime (theft and robbery) under the rotation system were, in many parts of the country organized within each neighborhood group, and they were officially recognized by the authorities concerned.

(3) The Tonari-Gumi has not been established as one of the agencies linked with "Thought Police", nor has it been abused for the advantage of "Thought Police" by keeping liaison between the civil police and the staff members of the Tonari-Gumi, nor can it be said that spies and such like have not been installed at the Tonari-Gumi meeting by the civil police.

VI. Future Management Program

It is true that the Buraku-Kai and Chonai-Kai have so far

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failed to fully demonstrate their proper functions as self-governing bodies, and besides, compelled by the necessities in the persecution of the war, it cannot be denied that they have assumed the appearance of an agency acting for the transaction of Government business. This, however, is not confined to such associations as these; it is common to all organs and institutions in this country. In future these associations must return to their original forms so that they may resume their autonomous activities freely and vigorously as an organization which may form a basis for the national life. In view of this the associations should hereafter be managed in accordance with the following program:

(1) The heads of the Buraku-Kai and Chonai-Kai, of the Federations of these associations, and of the Tonari-Gumi should be elected, not by the formal nomination of the heads of cities, towns and villages, but by recommendation or election based on the free will of the residents.

(2) Participation, either direct or indirect, in the transaction of administrative business should be strictly controlled.

(3) The Buraku-Kai and Chonai-Kai should be placed, as far as possible, under their own autonomous control.

(4) Autonomous activities for the stabilization of the people's living should be resolutely sponsored and encouraged.

(5) Primary consideration should be given to activities for the maintenance of the economic life.

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92 WARD OFFICES, KUCHO
(SIX CITIES ONLY)

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65,459 CHONAI KAI OR BLOCK ASSOCIATIONS
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THE TOTAL POPULATION OF JAPAN —— 73,323,500 PEOPLE ——

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1,800 TOWN GOVERNMENTS
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8,559 VILLAGE GOV.
SECTION OF GEN. AFF.

RENGO KAI
FEDERATIONS OF CHONAI KAI

144,661 BURAKU KAI
VILLAGE SUB-ASSOCIATIONS

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NARI GUMI !!! THERE ARE 1,197,243 TONARI GUMI IN JAPAN

323,500 PEOPLE —— AS OF CENSUS FIGURES OF 1 APRIL 1946.

CINC MISCELLANEOUS

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