Semi-Quantitative Analysis of how the Preambles in Ordinances are designed: Observing the Change of People's Motivation towards "Inheritance" after the Great East Japan Earthquake

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Abstract. This paper investigated changes in the concept of "inheritance" before and after the 2011 Great East Japan Earthquake (GEJE). After this disaster, there were new Fundamental Ordinances on Local Autonomy (FOs) enacted in Japan, all of which begin with preambles. This study analyzed the preambles to these new laws by applying a semi-quantitative analysis methodology. GEJE was a dreadful natural disaster known to typically occur only once every 1,000 years or so. By analyzing the relationship between people's real experiences of the GEJE and the preambles of the new FOs, which are considered to be supreme laws enforced by the Japanese local governments, the findings showed that the preambles had changed to include an increased frequency of expressions regarding inheritance. This finding can be said to indicate part of a change of awareness to "inheritance", which forms the foundation of Japanese education.

Keywords: inheritance; education; local autonomy; ordinance; disaster

1. Introduction
1.1. Purposes and Characteristics of this Paper
This paper investigated changes in the concept of "inheritance" before and after the 2011 Great East Japan Earthquake (henceforth, GEJE). After this disaster, there were new Fundamental Ordinances on Local Autonomy (henceforth, FOs) enacted in Japan, all of which begin with preambles. This study analyzed the preambles to these new laws by applying a semi-quantitative analysis methodology. GEJE was a dreadful natural disaster known to typically occur only once every 1,000 years or so (Enomoto, 2011). By analyzing the relationship between people's real experiences of the GEJE and the preambles of the new FOs, which are considered to be supreme laws enforced by the Japanese local governments, the findings showed that the preambles had changed to include an increased frequency of expressions regarding inheritance (in Japanese, keishō).

1.2. Disaster Damage from the GEJE
GEJE is the worst natural disaster to ever have occurred in the whole Eastern region of Japan. The hypocenter of the earthquake was approximately 100,000 km2, reaching 500 km from North to South and 200 km from East to West, between the offshores of Iwate Prefecture and Ibaraki Prefecture. The moment magnitude was 9.0; after that, more than 9.3 m. At some points in time, it was impossible to measure as it was followed by a gigantic tsunami (Ministry of Internal Affairs and Communications, Fire and Disaster Management Agency, 2013). To make matters even worse, the force of these two natural events also caused a tragic accident at the local nuclear plant.

The Japanese local governments comprised 47 prefectures with 1,724 municipalities within the prefectures (from April 1, 2011 to the present). (Ministry of Internal Affairs and Communications, 2014). According to a report by the national government, 22 of the 47 local governments suffered human casualties and property damages as did 467 municipalities. As of September 1, 2015, the death toll was 19,335; 6,219 were injured; and 2,600 people were still missing. (Ministry of Internal Affairs and Communications, Fire and Disaster Management Agency, 2015).

By the third day after the disaster, the largest number of evacuees was approximately 470,000. As of August 13, 2015, 53,249 people were still considered evacuees. Again, this disastrous confluence generated the greatest number of evacuees of all the natural disasters that have occurred in Japan in recorded history (Ministry of Internal Affairs and Communications, Fire and Disaster Management Agency, 2013).

2. Literature Review on Fundamental Ordinances on Local Autonomy
2.1. Definition
According to Mr. Matsushita who proposed FOs for the first time in Japan, they are ordinances to enhance the autonomy of Japanese local governments for policy-making and development (Matsushita, 1996). He further defines them as

"ordinances emphasizing citizen autonomy to regulate the basic structure for formulating tasks and frameworks agreed to by all affected citizens" (Matsushita, 2002). FOs regulate basic policies arising from local decision-making and administrative management in local government and are considered constitutional by local governments that have enacted them (Tsujiyama, 2002a; Kisa, & Osaka, 2003).

2.2. The Significance of the Enactment

The FOs assure the autonomy of residents governed by each local government as a step toward decentralization and autonomous management of local communities by citizens for such projects as town design and planning and even municipal merging, which has recently been on the rise (Katsutoshi, 2009: Kurata, & Kurata, 2016).

There have been some negative reactions towards the enactment of FOs. Some argue that although administrative organizations have been established so that local citizens would not have to engage in town building through cooperation, such FOs may label some people as second-class citizens if they cannot participate in town planning because of temporal, financial, or physical restrictions (Murata, 2012). Others believe that there is a danger that FOs may cause chaos as all citizens rarely share the same opinion when it comes to town planning, if both the national government and local governments are assumed to be founded upon people's trust (The Political Affairs Research Committee in Liberal Democratic Party, 2012).

Local communities and researchers who agree with the FOs give them high marks as innovative ordinances because they believe that local citizens have the right to participate directly in town planning and to regulate information necessary for developing their own regions in cooperation with local administrations (Matsushita, 2002; Katsutoshi, 2009; Tsujiyama, 2003; Matsushita, 2004).

2.3. The Structure

While there is no clear standard concerning the structure of FOs due to their character as enacted by any particular municipality as an optional ordinance (Matsushita, 2004). Tsujiyama (2002b) argues that they should contain at least the following as critical to the structure of a basic ordinance: 1. A preamble; 2. principles for policy objectives and administrative management; 3. civil rights; 4. representative and staff systems; 5. a description of a basic system of management for the local government; 6. granting of collaboration with citizens; 7. collaboration and cooperation between local governments; 8. characteristics as a supreme law; 9. amendments, and 10. by-laws. Matsushita is also in support of this set of requirements (Matsushita, 2004).

2.4. The Process of Creating FOs

The original draft of an FO requires active participation of local citizens. For instance, the contents of an FO for Shinjuku Ward were established by six citizens, six MPs, six administrators, and an academic expert with relevant

knowledge and experience (Hirai, 2015). It took approximately three years to reach the final form.

Another example is an FO produced by Sasayama City. According to the research on this municipality action, it took approximately two and a half years. The process included collecting opinions and information from local citizens by way of inviting public comments (three times), questionnaires (once), and open discussions (six times) (Kubota, Hoshino, Kuki, et al., 2010).

A study of an FO enactment in Tsukuba City reported that a civil working group consisting of volunteer local citizens worked for 18 months as committee members conducted meetings to create the first draft for submission to the mayor. During this process, they held 38 meetings and 15 workshops for citizens to receive their input on the process (Ueda, 2012).

Again, in Mitaka City, it took approximately three years to create an original draft of an FO in collaboration with local citizens (Mitaka City, 2008). All of the processes included multifaceted ways of acquiring public cooperation such as workshops, roundtable discussions, meetings with local citizens and committee members, and soliciting public comments before submitting the first draft to a municipal legislature. After an in-depth discussion by the municipal legislature, it was issued as the local FO.

2.5. Statistical Research on FOs
There are two types of statistical research on FOs. One is to look for a pattern by conducting a principal component analysis (PCA) of the contents; it analyzes the whole structure of an FO (Yuasa, 2008). The other is to investigate FOs by conducting text mining of only the preambles (Moteki, 2014). There has also been a study on FOs that identified the fact that local governments where birth rates are low tend to create more comprehensive FOs (Kurata, & Kurata, 2016).

2.6. The Significance of this Study
This paper investigated the preambles of FOs, which are established as the supreme law of a local government through stages of many citizens' participation, using semi-quantitative methods because preambles are typically less structured than the other parts of FOs. Precedent research awaited further studies that would demonstrate the future direction of FOs based upon a chronological analysis of their characteristics (Numata, & Takagi, 2012).

One of the characteristics of an FO is that its preamble explains the background of why and the process of how the FO was conceived and developed using simple language rather than complicated legal terms. The background often vividly explains geographical features, local history, primary industries, and local culture of a region. Whereas the contents of articles are similar from one FO to another, preambles tend to be unique to each locality where they will be enacted. The lack of restrictions from legal expressions allows the language to freely express the local color and local citizens. Therefore, it is the preambles that represent the values and characteristics embraced by local citizens. However,

there has not been quantitative research on the educational impact of the term "inheritance" as it is used in preambles of FOs, making this research unique to the instant study. Another crucial element of this study is that 1,000-year disasters such as the GEJE are clearly very rare and so remain in people's memories and personal stories as each person that survives it has had a very special subjective experience. An event of such magnitude changes people in very fundamental ways.

From this unique set of special circumstances, the hypothesis developed for this paper is that FOs may contain more expressions about inheritance and culture, because awareness has been raised in the local populations regarding the importance of next generations inheriting local culture in the aftermath of such a major disaster. In order to prove this hypothesis, this study sought to analyze the impact of the GEJE on the preambles in new FOs using semi-quantitative methods. From the results, a discussion is presented on how local people's unusual experiences of such a sequence of disasters may or may not have affected the design of local ordinances.

3. Data Collection and Analysis
3.1. Data
Data for this study were FOs issued during the periods illustrated in Table 1. The research data does not include prefectural FOs or municipal FOs that were not disclosed on their websites. The prefectural FOs were excluded as they are too large to have intimate relationships with the citizens living in them, whereas municipalities function under basic local governments that reflect the opinions of local citizens. Data collection was conducted according to the list of FOs provided by an NPO Public Policy Research Institute (Koukyou Seisaku Kenkyuujyo, 2015).

Table 1: Conditions of FOs used as Data for this Study.

Items	Conditions	Number of FOs
Terms	Dates for enactment: between April 1, 2001 and December 1, 2015.	343
Targets	Municipal FOs (prefectural FOs are not included)	341
Disclosure	FOs disclosed on municipal websites	340

The number of municipalities used in this study was 1,724 as of April 1, 2011.

3.2. Analytical Method
First, whether target FOs contained preambles was investigated and then the existing preambles were categorized into two groups according to whether the FO was enacted before or after the GEJE. Secondly, all of the preambles in both groups were analyzed by text mining. Software for quantitatively conducting

morphological analysis and frequency (Higuchi, 2014) was applied for analysis. Morphological analysis classifies a text according to parts of speech by dividing it into words and phrases.

One term and its variations used in the analysis as conditions of the text mining was "inheritance" (in Japanese, keishō). The search included the noun keishō, the verbs, keishō suru, hikitsugu, uketsugu (all of which mean "to inherit"), and tsutaeru ("to pass on, transmit"), and their conjugated forms.

4. Results and Discussion
4.1. Testing the Hypothesis

Table 2 lists the target FOs according to whether or not they contained preambles and Table 3 classifies the FOS according to the dates of enactment (before or after the GEJE). Almost all of the FOs contained preambles, an indicator that they are indispensable elements of the FOs. However, there were more FOs issued before the GEJE than after.

Table 2: With or Without Preambles in the Target FOs.

Conditions	Number of FOs
With preambles	337
Without preambles	3

Table 3: Categorization of FOs.

Categories	Conditions	Number of FOs
Before GEJE	The date of enforcement is between April 1, 2001 and January 1, 2011	204
After GEJE	The date of enforcement is between April 1, 2011 and December 1, 2015	133

The top 20 of the most frequently used nouns are shown in Table 4 and verbs in Table 5. Frequently used terms indicated in Tables 4 and 5 that are related to inheritance (keishō) and culture (bunka) are displayed with an asterisk. "The number of FOs" is the total number of FOs that included one or more of the search terms. Hence, even if the term(s) was used more than once in a preamble, it was only counted once.

Table 4: Top 20 Most Frequently used Nouns in Preambles.

Rank	Before GEJE		After GEJE	
	Nouns	Number of FOs	Nouns	Number of FOs
1	*Shimin* (citizen)	498	*Shimin* (citizen)	302
2	*Jichi* (autonomy)	411	*Chiiki* (region)	237
3	*Chiiki* (region)	291	*Jichi* (autonomy)	218
4	*Kihon* (basis)	255	*Bunka* (culture)	184
5	* *Bunka* (culture)	223	*Kihon* (basis)	159
6	*Jōrei* (ordinance)	217	*Rekishi* (history)	154
7	*Chōmin* (townspeople)	193	*Jōrei* (ordinance)	141
8	*Shakai* (society)	187	*Seitei* (enactment)	117
9	* *Rekishi* (history)	185	*Chōmin* (townspeople)	113
10	*Seitei* (enactment)	181	*Senjin* (ancestor)	111
11	* *Senjin* (ancestor)	172	*Hatten* (development)	108
12	*Jitsugen* (realization)	136	*Shakai* (society)	101
13	*Sekinin* (responsibility)	125	*Kankyō* (environment)	88
14	*Kankyō* (environment)	123	*Shutai* (subject)	84
15	*Shutai* (subject)	122	*Jitsugen* (realization)	79
16	*Hatten* (development)	121	*Sekinin* (responsibility)	79
17	*Rinen* (principle)	107	*Chihō* (locality)	74
18	*Chihō* (locality)	106	*Sonchō* (respect)	74
19	*Hitori hitori* (each person)	96	*Dentō* (tradition)	71
20	*Yakuwari* (role)	93	*Jidai* (era)	69

* Words used for data analysis.

Table 5: Top 20 Most Frequently used Verbs in the Preambles.

Rank	Before GEJE		After GEJE	
	Verbs	Number of FOs	Verbs	Number of FOs
1	*Suru* (to do)	1,822	*Suru* (to do)	1,282
2	*Aru* (to be)	195	*Aru* (to be)	181
3	*Naru* (to become)	143	*Naru* (to become)	122
4	*Susumeru* (to proceed)	138	*Sumu* (to reside)	100
5	*Sumu* (to reside)	132	*Susumeru* (to proceed)	84
6	*Mamoru* (to protect)	102	*Kizuku* (to build)	83
7	*Dekiru* (to be able to)	102	*Motsu* (to have)	75
8	*Megumareru* (to be blessed)	94	*Dekiru* (to be able to)	75
9	*Kizuku* (to build)	93	*Hikitsugu* (to inherit)	74
10	*Kurasu* (to live)	93	*Hagukumu* (to nurture)	72
11	*Hikitsugu* (to inherit)	92	*Megumareru* (to be blessed)	65
12	*Mezasu* (to aim for)	85	*Mamoru* (to protect)	64
13	*Motsu* (to have)	80	*Kurasu* (to live)	63
14	*Sadameru* (to establish)	79	*Mezasu* (to aim for)	61
15	*Yoru* (to depend)	75	*Yoru* (to depend)	47
16	*Hagukumu* (to nurture)	72	*Uketsugu* (to inherit)	44
17	*Kangaeru* (to think)	64	*Kangaeru* (to think)	39
18	*Sodateru* (to foster)	63	*Sasaeru* (to support)	38
19	*Ninau* (bear)	62	*Ninau* (bear)	37
20	*Uketsugu* (to inherit)	55	*Sadameru* (to establish)	37
			Tsukuru (to make)	37

*Words used for data analysis.

Expressions relating to "inheritance" and "culture" in the top 50 most frequently used words were analyzed by cross tabulation before and after the GEJE and a chi-squared test was performed. (See Tables 6 and 7.) The results in Table 6 were counted by the combinations of related verbs and nouns. For example, "tsunagaru (to connect)" indicates the number of FOs where any of the

conjugated forms of "tsunagaru", "tsunagu", and "tsunageru" appears. (See the note in Table 6 for which terms were combined.) The frequency of the term "kyoiku (education)" was less than ten (10) in the preambles of the FOs; therefore, it was not statistically analyzed in this study. Concerning expressions relating to "keishō (inheritance)," two verbs, "tsunagaru (to connect)" and "keishōsuru (to inherit)," showed a statistically significant increase. In another two verbs, "hagukumu (to nurture)" and "sōzōsuru (to create)", no significant differences were found for either one, and the real number of how often they were used decreased. These results indicate that these two verbs have not had any radical change in their usage in the texts of preambles to FOs. The verbs "tsunagaru (to connect)" and "keishōsuru (to inherit)" are active verbs in longitudinal periods of time that include the past, present, and future; whereas the latter two tend to be used only to express time between the present and the future.

From the analysis and characteristics of these verbs, it is believed that the preambles that were examined were designed to emphasize "inheritance" regarding the past, present, and future after the GEJE. The research clarified that expressions with timelines only from the present to the future have not changed in frequency of their usage in the text of preambles to FOs.

**Table 6: Expressions relating to "Inheritance" in the Top 50
Most Frequently used Words in the Preambles Classified by Parts of Speech.**

	Number of FOs	*Tsunagaru* (to connect)	*Keishōsuru* (to inherit)	*Hagukumu* (to nurture)	*Sōzōsuru* (to create)
Before GEJE					
Number of FOs	204	11	136	126	137
(%)		(5.4)	(66. 7)	(61.8)	(67.2)
After GEJE					
Number of FOs	133	23	103	75	89
(%)		(17.3)	(77.4)	(56.4)	(66.9)
Total					
Number of FOs	337	34	239	201	226
(%)		(10.1)	(70.9)	(59.6)	(67.1)
χ^2 value		11.29**	4.03*	0.76	0

**Significant difference at 1%   *Significant difference at 5%

NOTE:
  "*Tsunagaru*" includes conjugated forms of "*tsunagaru*", "*tsunagu*", and "*tsunageru*".
  "*Keishōsuru*" includes– "*keishō*", "*hikitsugu*", "*uketsugu*", and "*tsutaeru*".
  "*Hagukumu*" includes– "*hagukumu*," and "*sodateru*".
  "*Sōzōsuru*" includes– "*Sōzō*", "*tsukuru*", and "*kizuku*".

As in Table 7, the word "dentō (tradition)" showed a statistically significant increase as an expression relating to culture. Others did not show any significant

differences. Although there was no significant difference, the rate of usage of the term "bunka (culture)" in preambles to FOs before and after the GEJE were 74% and 81%, respectively. For the post-GEJE FOs, it was frequently used in the preambles, an indication that it has become an essential expression in FO discourse.

Considering the semantic characteristics of these terms, the chronological background expressed by words such as "rekishi (history)" and "senjin (ancestor)" is in regards to the past, and they do not express events in the present. "Seikatsu (life)" and "sangyō (industry)" were mostly used in relation to present issues, although the adjective forms of these terms were seen to be used to explain the past as well as future matters. Expressions such as "bunka (culture)" and "dentō (tradition)" were found in both past and present tenses, but not the future tense. "Dento" in particular was used to highlight the past as it connects to the present. The analytical results and the semantic characteristics of the words frequently used in the preambles of FOs after the GEJE tend to emphasize the idea of "tradition" to be passed on to inhabitants of the present. Also, the term "bunka (culture)" has become a crucial expression in FO preambles.

Table 7: Expressions Relating to "Culture" in the Top 50 Most Frequently used Words in the Preambles Classified by Parts of Speech.

	Number of FOs	*Dentō* (tradition)	*Bunka* (culture)	*Rekishi* (history)
Before GEJE				
Number of FOs	204	58	152	137
(%)		(28.4)	(74.5)	(67.2)
After GEJE				
Number of FOs	133	60	108	98
(%)		(45.1)	(81.2)	(73.7)
Total				
Number of FOs	337	118	260	235
(%)		(35.0)	(77.2)	(69.7)
χ^2 value		9.13**	1.68	1.33
	Number of FOs	*Seikatsu* (life)	*Senjin* (ancestor)	*Sangyō* (industry)
Before GEJE				
Number of FOs	204	44	136	57
(%)		(21.6)	(66.7)	(27.9)
After GEJE				
Number of FOs	133	32	92	36
(%)		(24.1)	(69.2)	(27.1)
Total				
Number of FOs	337	76	228	93
(%)		(22.6)	(67.7)	(27.6)
χ^2 value		0.16	0.13	0.003

**Significant difference at 1%

Future-oriented expressions such as "mirai (future)", "kodomo (children)", and "jisedai (next generation)" did not make it into the top 20 most frequently used words in the preambles as shown in Table 4. This is in line with other aforementioned results that "hagukumu (to nurture)" and "sōzōsuru (to create)" no significant differences were found. The preambles emphasize a chronological perspective from the past to the present.

The results of this paper were in agreement with the aforementioned results and found that such tendencies increased after the GEJE.

Changes in words representing changes in people's perspectives towards society reflect their opinions and beliefs as they evolve. It is these changes that identify what has become important to local citizens after facing the GEJE, which are shown in the analytical results of this study. Thus, the hypothesis of this paper, "FOs may contain more expressions about "inheritance" and "culture" as awareness has been raised in local populations regarding the importance of next generations inheriting local culture in the after math of such a major disaster" has been supported.

4.2 Educational Significance of this Paper
A FO with its preamble is a regulation for resident autonomy, designed and enacted through various processes including the participation of local citizens. Workshops are the main way to encourage active participation, providing an opportunity for people to share opinions about regional democracy. This is one of the steps for citizens identifying themselves as local community members to examine in detail the contents of a local ordinance that will regulate development in their region. Hence, these activities can be known as a place for civic education and education for understanding democracy. Furthermore, the preambles in FOs are the outcomes of such civic education. For these reasons, this paper can claim to have researched changes due to new educational awareness among local citizens before and after the GEJE experience by collecting and analyzing the preambles of FOs as outcomes from new experiences of civic education.

Spranger (1920) and Dewey (1998) propose that education is based upon the inheritance of culture, which can be thought of as a foundation to the changes of awareness from civic education experienced by people and communities that survived the GEJE. One of the impacts from this massive disaster has been the elevation of awareness towards the importance of their own inherited local traditions and the responsibility to pass on those traditions to future generations.
The GEJE caused many people and communities to experience a "historical dislocation (HD)," a termination of the sequence of living history upon which their present lives were based (Numata, & Takagi, 2012). By further interpreting the results of this paper, it is proposed that the existing preambles of the FOs enacted before the GEJE be redesigned to maintain them as supreme laws that reflect the lives of local citizens as they have been altered by this unspeakable set

of events and to incorporate the historical dislocation of these people in their motivations towards inheriting and educating communities regarding local culture and traditions.

Although this paper investigated the change in the frequency of usage of the terms "keishō (inheritance)" and "bunka (culture)" separately, the relationship between them was not explored. Further study could undertake discerning whether the object of "inheriting" is "culture" or not.

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