



Positive Policies Toward Eliminating Discrimination

I.L.O. Representatives Attend Tokyo and Osaka Meetings

Seminars and symposia titled Employment, Equality and Human Rights were held in Tokyo and Osaka, October 11th to 15th with two special guests: I.L.O. representatives from Equal Rights Office, Mr. Claude Rossillion, chief, and Ms. Michiko Hasegawa, specialist in Equal Rights. The host organizations, the Central Executive Committee for the Universal Declaration on Human Rights and the Osaka Liaison Conference for the U.D.H.R., believe that this project succeeded in promoting equality in employment, the fundamental issue in eliminating discrimination against Buraku.

The participation of the two guests from I.L.O. was made possible through Saichiro Uesugi, chairperson for the B.L.L. Central Executive Committee, who attended the U.N. Sub-Commission on Prevention of Discrimination and Protection of Minorities last August in Geneva, Switzerland. He personally visited the I.L.O. and deliver-

ed invitations from four labor organizations: the General Council of Trade Unions of Japan, Japanese Confederation of Labor, Federation of Independent Unions of Japan and National Federation of Industrial Organizations.

The main theme of this assembly was to promote equal and uniform opportunities in employment. On the 11th, a seminar was held in Tokyo at the Japan Education Hall and on the 12th a symposium was held at the Matsumoto Memorial Hall. On the 13th and 15th, the same schedule of events took place in Osaka along with a visit to the Nishinari Buraku district.

Both the seminar and symposium centered on the talks from the I.L.O. representatives. Mr. C. Rossillion spoke on the I.L.O. and Equality while Ms. M. Hasegawa spoke about the I.L.O. and Human Rights.

Ms. Hasegawa in her speech indicated that the I.L.O. is an international organization based on

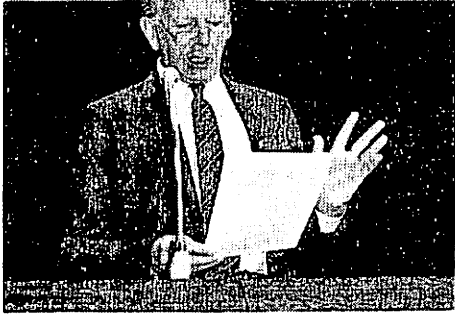


At the Tokyo Lecture Meeting "Employment, Equality and Human Rights"

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「オケスト 招聘
等・人権」



Claude Rossillion
Born in 1928. French nationality.
Chief of the Equality of Rights Branch
(Promotion of Equality Department), ILO.

「等・人権 大阪シンポジウム」
UM EMPLOYMENT - EQUALITY - I



Michiko Hasegawa
Born in 1950. Japanese nationality.
Specialist in Equal Rights at Equality of
Rights Branch ILO.

social justice established in order to build world peace with a concern for employment. She related that it is a tripartite organization, composed of government, employer and worker, this structure efficiently works to protect human rights. The speaker also pointed out that human rights means liberty, equality, dignity and financial security. The system and structure of the organization were emphasized while treaties/conventions and recommendations serve as guidepost for establishing international labor standards.

Mr. C. Rossillion spoke mainly on "employment and equality". Within the Declaration of Philadelphia which was adopted in 1944 as a basic tenet of the I.L.O. Charter, the idea of eliminating discrimination is found. In 1958, Substantive Provisions of the Discrimination (Employment and Occupation) Convention and Recommendation No.111 were selected. "Japan should ratify this convention No.111 as soon as possible," Mr. Rossillion stated.

In convention No.111, forms of discrimination are designated as those resulting from differences on the basis of race, colour, sex, religion, political opinion, national extraction and social origin".

Under this convention, discrimination is defined as (1) any distinction, exclusion or preference made, (2) any discrimination occurring as a result of actions or measures unrelated to any type of discriminatory standard and not limited to intended discrimination.

A nation must, then, form and follow a national policy which promotes equal opportunity in employment and treatment by seeking the cooperation of employers and workers, establishing laws and promoting educational projects.

Having observed the reality of the Buraku district, the two guests promised on their departure from Japan that a written statement to be used in I.L.O. activities will be made on this subject.

From the Japanese side, the Buraku Liberation League appealed for the ratification of Convention No.111 as a partial solution toward eliminating the Buraku Lists, personal background investigations, and other forms of discrimination. The Women's Liberation Movement also made an appeal on the actual conditions of female employment and on the problems still needing solutions in the Law for Establishing Equality Between the Sexes in Employment (tentative name) which is insufficient in regulating against discrimination.

During the discussions, representatives from the General Council, B.L.L., and women from the Japanese Korean community asked questions about wage differences, background investigations which lead to discrimination in employment, and discrimination due to being non-Japanese.

Many of the participants demanded "the government should immediately ratify the I.L.O. Convention No.111 as well as the International Convention on Racial Discrimination and should promote the protection of human rights."

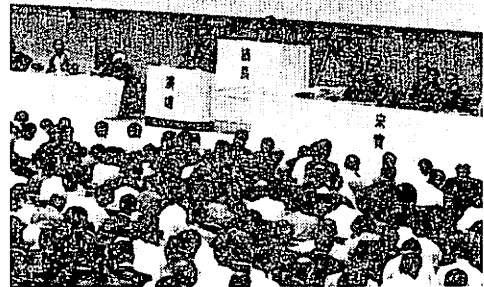
*About an outline for the Fundamental Law on Buraku Liberation***18th General Meeting of Buraku Liberation Research**

The 18th General Meeting of Buraku Liberation Research was held in Kochi Prefecture on October, 7th with 10,000 participants from throughout Japan. An outline for the Fundamental Law on Buraku Liberation was presented. The proposed law, though the name is still tentative, has been discussed among scholars, researchers and members of the Buraku Liberation Research Institute to replace the current New Law on Special Measures for Area Improvement Project which expires in March 1987.

Chairperson Saichiro Uesugi of the Buraku Liberation League greeted the participants, saying "We now face the most important step in our work. The struggle for the retrial of the Sayama Case is now at the final stage. We must continue our work to cut open our path to victory. Therefore, we must obtain the earliest possible ratification of the International Convention on Racial Discrimination and Convention on Discrimination against Women by cultivating public opinion for greater protection of human rights."

Masumi Koya, professor at Kagawa University, continued with a special report on the outline of the Fundamental Law on Buraku Liberation, emphasizing four main points: (1) Declaration (2) Precautionary Measures (eliminate discriminating consciousness; enlighten Buraku Problems), (3) Operation (continue improvement project; adjust related laws and legislation), (4) Regulation (regulate and legally prohibit discrimination; legislative adjustment on relief measures).

Akira Morii, professor at Kansai University;



General Meeting of the 18th National Assembly

next talked about "The legal regulation on discrimination": (1) the significance of legal regulations, (2) what to regulate, (3) relationship between the movement and legal regulation, etc.

At the press conference held right after the meeting, Chairperson Uesugi referred to the law, saying, "Within the year, we will finalize general principles and by March next year, a draft law will be ready at the National Meeting of the Buraku Liberation League. After that, all we have to do is to submit it to the Diet."

*A Demand for a Fact-Finding Survey***Director General of the Prime Minister's Office takes a tour of inspection to Buraku**

Through series of negotiations with the Prime Minister's Office responsible for solving the Buraku problems, Director General's tour to a Buraku district became possible. Masaharu Gotoda, Director General of the P.M.'s Office, went on this tour, May 20, to district located in Kobe

City.

The Director General, first, had talks with some of the residents at a small hall within the district. Here, people appealed for a strong governmental policy concerning housing problems and citizenry enlightenment. Also, the Hyogo Headquarter of

the Buraku Liberation League handed him a written request demanding for a fact-finding survey on Burakus in Japan.

After this reception, he walked around the district with guides stopping from time to time at narrow alleys or at timeworned houses listening to what the residents say.

Also the Director of the B.L.L. Branch explained to him the reality of occupation, education, etc. and asked for a stronger policy to improve these difficulties.

Director-General Gotoda (Second from right) observing the Buraku district



41st National Assembly (Extraordinary) of the Buraku Liberation League

The 41st B.L.L. National Assembly, held in Osaka on October 27, was strained to discussing the revision of the preamble of the B.L.L. Platform which quotes on the idea and basic direction of the movements. Here, 1331 Diet representatives attended. After listening to eleven representatives on this matter, this proposal, made by the Central Headquarter of the B.L.L., was approved by an overwhelming majority in its original form.

This revision, through two years of discussion, first rose to a meeting because this platform was first written 20 years ago. Therefore it was decided that it does not suit the present situation due to

(1) differences in time, (2) progress of the standards in movements, and (3) advancement of the idea in Buraku liberation.

For instance, (1) Buraku problem must be understood not only through feudalism but in uniting the rank and the status, (2) it is necessary to clarify that the Japanese imperialism and militarism is the foe in liberating the Burakus, (3) improving the standard of the human rights among the people and solving the Buraku problem is unavoidable, (4) it is important to unite internationally for the protection of human rights, etc.

Results of fact-finding investigation of anti-Buraku discrimination in Osaka, Part VII

The Reality of Discrimination Against Buraku in Osaka (7)The end of the series

Marriage

(1) Marriage partners chart 1

One in every three couples is a marriage between a person of Buraku origin and a person outside such districts. Specifically, the report reads: "husband and wife both from Buraku" 42.4%, "either husband or wife from Buraku"

30.3%, and "both husband and wife not from Buraku" 21.6%.

Looking at the numbers classified by the years in which the marriages took place, we will soon notice that the percentages of "either husband or



wife from Buraku” are rising. From 1980 the percentages rose to 49.5%. According to the age when married, the younger the couple the higher the percentage for “either is from Buraku”, husband’s age under 29 is 53.7% and wife’s age

under 29 is 50.3%.

That the percentages for such mixed marriages is rising is a result of change in consciousness and the spread of social activities thanks to the liberation movement.

Chart 1: Marriage Partners by year

(%)

The year in which they married	Either the husband or the wife is from the Buraku	Both the husband and the wife are from the Buraku	Both the husband and the wife are not from Buraku
before 1925	7.5	66.9	18.1
1926 1934	10.3	60.7	22.9
1935 1944	12.6	60.3	21.4
1945 1954	19.7	58.0	18.7
1955 1959	28.2	45.7	22.6
1960 1964	34.1	36.2	25.4
1965 1969	39.2	29.8	25.8
1970 1974	44.7	25.0	24.5
1975 1979	48.0	27.5	18.4
after 1980	49.5	28.3	16.8
TOTAL	30.3	42.4	21.6

(2) Experiencing Buraku discrimination relating to marriage chart 2

The report made clear that one out of every four couples experienced discrimination relating to marriage. Burakumin marrying non-Buraku answered YES to the question “Have you experienced discrimination in marriage?” The percentage was 22.6%, actual number being 1,853 people.

This number indicates only those who married and were discriminated against. If we count the

people who could not marry because of discrimination, the numbers would increase greatly. In earlier research (see B.L. News 21) 3,143 people responded that they experienced discrimination relating to their own marriage. This means 1,290 people were not able to marry because of such discrimination.

Chart 2: Experiencing discrimination in marriage by year

numbers indicated in () are %

The year in which they married	Experienced discrimination related to marriage	Experienced no such discrimination	Unknown
before 1925	16 (20.0)	51 (63.7)	13 (16.3)
1926 1934	18 (15.3)	89 (75.4)	11 (9.3)
1935 1944	42 (16.2)	197 (76.1)	20 (7.7)
1945 1954	131 (18.2)	549 (76.1)	41 (5.7)
1955 1959	185 (23.4)	561 (70.8)	46 (5.8)
1960 1964	271 (21.6)	923 (73.5)	62 (4.9)
1965 1969	300 (22.5)	970 (72.6)	66 (4.9)
1970 1974	357 (25.0)	996 (69.7)	75 (5.3)
1975 1979	297 (25.2)	827 (70.2)	54 (4.6)
after 1980	132 (25.4)	367 (70.7)	20 (3.9)
	1853 (22.6)	5872 (71.8)	460 (5.6)



(3) Contact with family of origin chart 3

Now let's look at how the couple associate with the wife's family of origin after marriage. When "the parents of one's wife were opposed to the marriage," 4.8% answered that they visit the parents but the parents do not visit them; 12.9% responded that "After the birth of a child, they began to have contact," and 10.1% "hardly any contact", 11.1% answered that they have no contact.

Furthermore, those who answered that they hardly associate with or have no relationship with their wife's parents make up 17.8% (1970 ~ 1974),

19.4% (1975 ~ 1979) and 32.5% (after 1980). This indicates that there is still a great obstacle even after marriage.

Those who married after 1980 fitting the description "wife from Buraku and husband a non-Buraku", 82.1% associate with wife's parents compared to 47.1% in the opposite case (husband Buraku, wife not). Mixed marriage in the young generation have increased but this report indicates that most of them marry by breaking their link with their parents.

Chart 3: Contact with the wife's parents

(Husband from Buraku and wife, a non-Buraku)

The year in which they married		Have contact	One way association	Started association after having child	Hardly any contact	Do not associate	Parents deceased	Un-known
before 1925		14.3%	14.3%	—	—	28.6%	28.6%	14.3%
1926	1934	27.3	9.1	—	—	18.2	36.4	9.1
1935	1944	40.9	3.7	3.7	11.1	14.8	22.2	3.7
1945	1954	44.2	1.3	16.9	5.2	11.7	19.5	1.3
1955	1959	48.1	4.6	13.0	9.3	11.1	12.0	1.9
1960	1964	56.3	2.6	7.9	10.5	10.0	8.4	4.2
1965	1969	53.4	5.8	9.9	11.0	11.5	6.3	2.1
1970	1974	57.6	6.4	11.2	10.0	7.6	4.4	2.8
1975	1979	62.5	5.0	9.5	8.0	11.0	2.0	2.0
after 1980		47.1	1.9	9.6	16.3	19.2	1.9	3.8

(4) Summary

From the above investigation, it can be seen that mixed marriages are increasing. But this does not mean that discriminating incidents have decreased. It means that many people have overcome various difficulties and married thanks to

education and enlightenment and the Buraku Liberation Movement. At the same time we must not forget that marriage discrimination is increasing and strong-rooted opposition still exists.

(continued from page 8)

A representative states: "Considering the long history of discrimination, I don't believe that this new law will be established in a day. However, if it is realized, it will be epochal." This law was approved without one dissenting voice. "This new law is one movement to help preserve culture and

human rights on the force of the fact of native origin.

The Ainu population as of 1979 is said to be 24,160 or 6714 house-holds but in reality, including "Wajin" or those who have assimilated, it is presumed to be more than 200,000.



“At that time, I was”

Relating my experiences of discrimination, Part (II)

The horror of considering Humans as human

Today, children in the Buraku know that there is discrimination around them. This is due to progress made by the Dowa education and liberation movements. When I was a child, we had bitter experiences every day that ripped our hearts, but we did not realize that it was because of our Buraku origin. Thinking about it now makes me unhappy and furious.

My teacher in 4th and 5th grades at

Higher Elementary School was once been in the army. He kept nagging us about our behavior and rules and whenever we forgot something, he scolded at us. “You do not have to come to school any more!” Those who forgot something had to stand outside on the field. It was almost always children from the Buraku. The teacher never tried to figure out why Buraku children forgot things so frequently.

Making Buraku children culprits

When things disappeared at school, we were blamed. At one time, this teacher took it for granted that a Buraku child was the culprit and scolded us unsparingly. “One of you did it, right?”

“Why does he flatly conclude so without proof?” Even as a child, I was so frustrated. “All right! If he insists so much, I will find the true culprit.” After a week, I finally found the culprit. When I handed him over, the teacher was at a loss for words and could only stare fiercely at me. I did not know that there lay discrimination against Buraku, but I did realize that, even in my child’s mind, there was something irrational. So I had

always possessed the spirit to protest these injustices.

I can never forget the nurse in our school. The reason Buraku children were undernourished and their clothes filthy was because they were poor. However, this nurse used to pinch us and say, “What is this filthiness?” I still remember her gazing at my clothes. I felt “the horror of people not seeing humans as humans.”

Discrimination was an everyday affair. Other schoolmates held their noses and said, “This one stinks,” or did not let us join in their games. Every one of us endured it in desperation.

The bitter experiences of school days

It was when I became an adult that I realized the bitter experiences in school days was due to discrimination against Buraku. After marrying, I left the Buraku area. I thought that by doing so, I

could escape discrimination. But it was impossible. Finally, we came back to _____, my home. And eventually I joined the movement.

Last fall, after 50 years, I took an overnight trip with two of my friends from my school girl. In collecting those unforgettable memories, we wept silently. “We really had hard times, didn’t we.” Although in our school days, we did not know discrimination to be discrimination, we still fought against it. This is the energy source that has kept me working in our movement.

Former Vice Chairperson for
the Osaka Headquarter, Buraku Liberation League

*To guarantee racial rights***Draft for "New Law on Ainus" adopted at General Assembly of the Society of Utari Hokkaido**

The Society of Utari, Hokkaido (14,014 members) drafted a version of the Law on the Ainu Race to replace the Law for the Protection of the Natives in Hokkaido. The draft was submitted and approved at the regularly held general assembly in Sapporo on May 17. A declaration was adopted seeking a new law replacing the current one. However, the new draft in part goes against the constitution and other laws which make for unavoidable problems. On the other hand, though, thanks to this law, an opportunity to unite the separated Ainus has been born.

The new law consists of six chapters starting with a preamble and rationale, and goes on to cover fundamental human rights, the franchise, etc.

Firstly, in the preamble, appeals are made for the minority race — the Ainus — in Japan, considered a homogeneous state, and demands are made for the guarantee of racial rights under the current Constitution which espouses equality. Among the reasons for establishment of such a new law are that the Ainu, despite being the original natives of Hokkaido, have been discriminated against through the ages, and Law for the Protection of the Natives (promulgated in 1899) being humiliating and discriminatory needs to be replaced.

In order to obtain the guarantee for restoring human rights and compensating for economic



General Assembly of the Utari Society, Hokkaido, where the establishment for the Law on Ainu was made

losses, various demands were made: appointing a special seat in the Diet and local houses, establishing various policies on Ainu education, granting agricultural and fishery rights, establishing independent funds, etc.

In reality, only 9 among 212 cities, towns and villages in Hokkaido, are allowed a seat for Ainu representative due to discrimination. In order to establish human rights for the minority, it is appealed that special seats in the Diet and local assemblies for Ainu are necessary.

(to be continued to page 6)

Preparations for the International Conference during Human Rights Week in December

Last year, activities to protect human rights reached a tremendous height in the project for commemorating the 35th anniversary of the Universal Declaration of Human Rights. This year, it is all the more necessary to advance these activities further.

Among them are cries to establish "The Law for Ainus" and "The Fundamental Law on Buraku Liberation" which seeks the elimination of discrimination against Ainus and Buraku, respectively. These two demands are becoming more necessary in Japan, especially recently.

Our task, therefore, is to have our country

ratify the Convention on the Elimination of All Forms of Discrimination Against Women and the International Convention on the Elimination of All Forms of Racial Discrimination quickly.

These are our aims in inviting two guests from the United Nations during Human Rights Week in December: Ms. Rosario G. Manalo, chairperson for the UN Commission on the Status of Women and also for the preparatory committee for the second World Conference (Kenya, 1985), ambassador for the Philippine Mission to the EEC, and Mr. José L. Gomez del Prado, secretary for the Committee on the Elimination of Racial Discrimination.