

Tutu: Calls for Sanctions by Japanese Government

Nobel Peace Prize winner Archbishop Desmond Tutu of South Africa, who had attended the Peace Summit '86 in Hiroshima, made a speech on "Fighting Against Apartheid" on August 7 in Tokyo.

He was welcomed by a speech for unity by Saichiro Uesugi, Chairperson of the Central Executive Committee of the Buraku Liberation League, and both of them pledged their solidarity as victims of discrimination.

In his 45-minute speech, Bishop Tutu appealed against the injustice of the apartheid of the white-led Pretoria government and called for strong economic sanctions by international community to solve the issue.

Bishop Tutu said, "Japan is one of the biggest in-

dustrial advanced countries and the major exporting nation for South Africa. The South African government treats Japanese as 'honorary whites.' However, I don't think it an honor for you but a dishonor." He appealed to the Japanese audience to participate in the movement for human liberation, calling for Japanese implementation of economic sanctions. The whole audience was deeply moved his quiet but persuasive way of speaking: "Do you stand on the side of justice or injustice?...to oppress or to liberate?"

This meeting was organized by the Japan-Africa Forum with the support of the Asahi News. Ambassadors from 24 countries belonging to the Organization of African Unity attended.



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Saichiro Uesugi, Chairperson of Buraku Liberation League, shaking hands with Bishop Tutu for unity
(Phot-offer: Editorial Board of Asahi Journal)



“There is No Time to Be Lost”

Peace Declaration from Hiroshima

At the ceremony to mark the 41st anniversary of the atomic bombing of Hiroshima, August 6, 1986, Hiroshima Mayor, Takeshi Araki, read his declaration for peace:

Peace—it's Hiroshima's earnest wish. Today, 41 years ago, Hiroshima was destroyed in a scorching flash and a deafening roar.

Rising again from its ruins, Hiroshima has constantly appealed for the abolition of nuclear weapons and lasting world peace in order that the same mistake should not be repeated.

A glimpse of hope for nuclear disarmament appeared when the Soviet Union stopped her nuclear tests after August 6 last year and the Soviet Union and the United States of America opened their summits. The negotiations on nuclear disarmament, however, went very slowly, and nuclear weapons have increased both in quality and in quantity — to the extent even of carrying nuclear strategy into space.

We have seen the emergence of many local wars and terrorism as well as other serious problems of hunger, refugees, suppression of human rights, and so on affecting the whole human race.

When Olof Palme, the late Swedish Prime Minister saw the human shadow left on a stone step in Hiroshima, he foresaw the end of humanity, saying, “Another nuclear war will destroy even this shadow on the stone.”

The members of the International Physician's Conference for Prevention of Nuclear War, which had received a Nobel Peace Prize, visited Hiroshima in June this year they were shocked to see the reality

of the fate of A-bomb victims, and issued a strong appeal for the immediate end of nuclear tests.

Today many people are commemorating Hiroshima Day in various cities in the world, for the voice of Hiroshima calling for the abolition of nuclear weapons and world peace has become the voice of the whole world.

There is no time to lose.

The nations possessing nuclear weapons should stop their tests immediately and forever.

With the fate of all humankind in their hands, the United States and the Soviet Union should hold a summit meeting in Hiroshima City... and take the first practical steps toward nuclear disarmament.

The Secretary General of the United Nations should hold the third Special Assembly on Disarmament immediately, requesting the leaders of those two countries to visit Hiroshima.

The Japanese government should play a leading role in the abolition of nuclear weapons in adherence to her national principles of nuclear disarmament.

It is the year of peace.

The people of Hiroshima earnestly wish for lasting world peace and abolition of nuclear weapons here at the Peace Summit in Hiroshima.

Hiroshima repeats its appeal. We offer our prayers for the repose of the victims' souls... and dedicate ourselves anew to the cause of peace.

August 6, 1986

Hiroshima Mayor, Takeshi Araki
(an extract from his declaration)

Exhibition “Life, Love and Human Rights” Successfully Held

With supports extended from circles, an exhibition titled “Life, Love and Human Rights” was held to portray the reality of discrimination against Burakumin in contrast with the affluence of Japan.

From August 22 to 27, more than 50 thousand people visited the Seibu Department Store (Tokyo) for the exhibition.

Chairperson Uesugi of the Buraku Liberation



League made opening remark saying "Through this exhibition, I hope that people will reconsider the importance of each other's human rights." Mr. Ohtani, head of the Honganji Sect of Shinshu Buddhism and chairperson of the Central Executive Committee for the Legislation of the Fundamental Law for Buraku Liberation, emphasized "Human rights protection is the trend of world. I hope visitors will reflect on human rights in connection with their own daily conducts and thinking".

These remarks were followed by the tape cut made by Mr. Ohtani, Mr. Uesugi, Mr. Matsumoto, members of the House of Councilors and adviser to the BLL Headquarters, Mr. Yamasaki, president of the Seibu Department Store, and Mr. Murakoshi, director of the BLRI. After, in the party, Mr. Mikuni, an actor, and Mr. Suzuki, governor of Tokyo, conveyed their congratulatory message.

Near the entrance to the hall, a huge "Picture of the A-Bomb" drawn by Mr. and Mrs. Maruki was exhibited. A series of photos titled "Minamata" by Mr. Eugene Smith were another big attraction. A copy of letter by a young Burakumin who committed suicide due to marriage discrimination,

discriminatory posthumous names engraved on tombs of Burakumin, copies of Buraku List and other nearly 300 items were exhibited. Some were from abroad: Anne Frank Foundation and the League of Roma. As the first large-scale exhibition of this kind, the success showed the high level of general concerns about discrimination.



Mr. Koshin Ohtani, head of the Honganji Sect of Shinshu Buddhism, looking at the tomb stone with discriminatory posthumous names engraved on it in the exhibition. (Second from right)

"Demands for Dowa Projects" from the National Mayors' Club

"About Dowa projects after the expiry of the Law on Special Measure for Regional Improvement Projects," an interrim report dated January 21, was issued the National Integration Policy Council. Following this, the National Mayors' Club decided on a "note of demands" as of July 2, with roughly the same content.

There are two positive aspects to what it has to say. First, it points out that given the present law involves projects, important elements of the "software" still remain. Secondly, it appeals for the necessity of comprehensive legislation if there is to be any fundamental solution of the Buraku issue.

However, it does not mention "legal regulation" of incidents involving vicious discrimination or the fundamental law, to our regret. The demands do not properly reflect the decision of the club, which represents the voice of over 1,200 cities, towns and villages. As a task for the future, it is important to redouble our efforts over the National Mayors' Club.

Demand re. Dowa Projects after the expiry of

the Law on the Special Measures for Regional Improvement Projects.

In order to solve the Dowa issue, local public bodies are doing their best to promote relevant projects in the spirit of the report by the Integration Policy Deliberation Committee and in accordance with the Law on Special Measures for Regional Improvement Projects. They have achieved certain results.

However, at the present moment, with the expiry of the Law on Special Measures for Regional Improvement Projects just around the corner, the fact is that we still have many tasks to undertake.

We therefore demand that the government take the legal measures required to cover the following items.

1. To clarify the liability of the government for early solution of the Dowa issue.
2. To decrease the financial burden carried by local government for promotion of the projects.
3. To promote preparation for concrete projects,



along with complete implementation of the existing law, subsidies should be provided for the maintenance and management of facilities.

4. To grasp the actual state of affairs in each sphere---industry, employment, education, welfare, etc.---and to implement selected measures.

5. In order to promote enlightenment activities in a positive manner, to clarify their legal status and

to reinforce the financial measures.

6. In order to further promote activities protecting human rights, to set out positive guidelines and a cooperative structure.

July 2, 1986

---National Mayors' Club

---Integration Policy Special Committee

The Sayama Case: Second Appeal for a Retrial **Handwriting Analysis Newly Presented**

Kazuo Ishikawa, 47, now in prison after sentenced to life imprisonment as the murderer of the Sayama Case, in which a 16-year old high school student named Yoshie Nakata was kidnapped and found dead in May, 1963 in Sayama City, Saitama in Japan, an appeal for a retrial to the Tokyo High Court on August 21, 1986. This is the second statement for a retrial since the Supreme Court turned down the first one in May, last year.

This time, the Sayama Case Defendants' Council has submitted an analysis of handwriting as a new evidence, prepared by Professor Emiritus Takeo Hibiya of Kyoto University. The critical point in evidence of the case has been the handwriting on the ransom note in the past trials. The competently scripted kanji (Chinese characters) and

kana (the Japanese syllabary) on the letter, which were evidently the work of an educated hand, are totally different from the crudely and sometimes incorrectly formed characters on the alibi report laboriously penned by Ishikawa. The Supreme Court rejected his appeal for a retrial last May on the ground that "the new evidence presented by the defense was not sufficiently positive to justify an acquittal," however, Prof. Hibiya drew a conclusion on the complete difference between two handwritings. In addition to this handwriting analysis of Prof. Hibiya, the Defendants' Council also submitted a statement by the person who was near the spot of murder, saying "I did not hear anything at the time", as another new evidence.

Succesive Cases of Discrimination in Tokyo.

Phone calls and postcards to TABLA and graffiti in the housing.

The sender is "The Alliance: Let's Slay Eta."

On June 17th, "a discriminatory postcard" was mailed to the Liberation Newspaper, Tokyo Branch Office.

It was sent by "The Alliance: Let's Slay Eta." The following black bordered message was on it: "Tokyo citizens have agreed that you, Eta and Hinin (nonhumans), should be done away with. Get out of Tokyo right away! Eta, Hinin and Burakumin die!"

"Eta", written in large letters on the wall of the

elevator."

On June 16th, a discriminatory graffiti was discovered in a metropolitan housing complex in , where a number of members of Branch Office live.

At this housing complex in July last year, another vicious case involving a discriminatory graffiti occurred: "Smelly Eta, get away."



Actual Conditions in Buraku (4)...EXPERIENCES OF DISCRIMINATION

(a) Six Out of Ten Experienced Discrimination

Those aged 15 and above were surveyed regarding their experiences of discrimination. Of the 38,340 respondents from 27 prefectures, 23,512 of them or 61.3% have been discriminated against directly or observed such incidents. Only 8,550 or 22.3% responded firmly, "We have had no such experiences".

Locations where they experienced discrimination vary: at schools (28.3%), in the vicinity of the Buraku (32.1%), in one's own marriage (9.2%), in the marriage of one's family member or relative (17.7%), in employment (8.5%), at the work place (9.7%), at social occasions (6.3%), and others (15.9%).

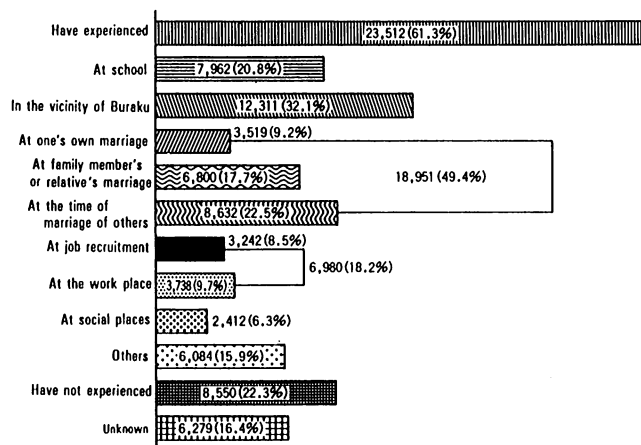
(b) Discrimination Frequently Experienced

The Asahi Newspaper Co. conducted a survey on national consciousness in December, 1985. To the question, "Do you think women are often discriminated against today or not?", 51% responded "Yes", 40% "No", and 9% in other ways. The survey was carried out separately from the survey of the Burakus, but the findings have much relevance.

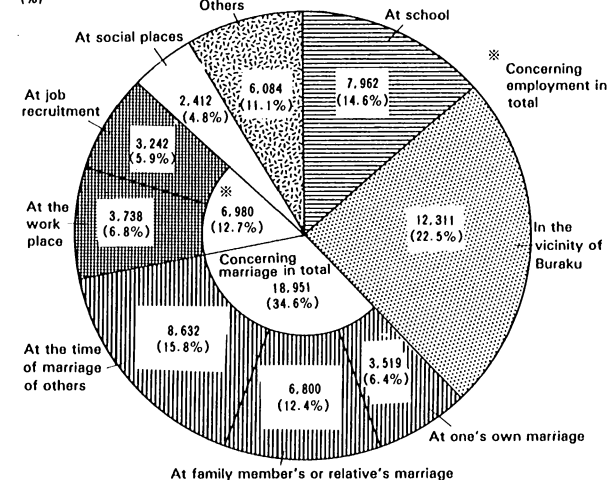
Breakdowns of experiences of discrimination are, "in marriage" (34.6%), "in the vicinity of the Buraku" (22.5%), "at school" (15.8%), "at the work place/in employment" (12.8%) "on social occasions" (4.8%) and others (11.1%).

Non-Buraku respondents to recent surveys on consciousness have revealed their anxiety and uneasiness in associating with Burakumin "in marriage", "in neighboring relationships", "at children's school", "in hiring". The tendencies are quite similar for both the discriminate and the discriminated-against. Those figures speak to the importance of advancing the ongoing campaign against personal background investigations, grass roots human rights protection movements, Dowa education at school and at work places.

Composition of Discrimination Experiences (All Buraku, 1984)



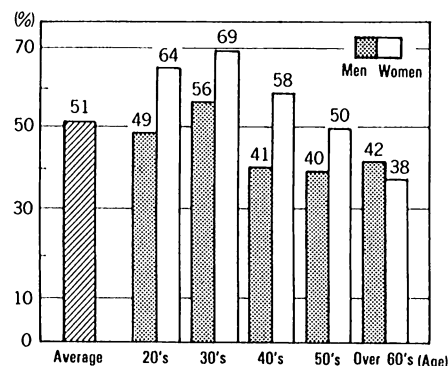
Itemization of Discrimination Experiences (All Buraku)



(* Total number of experiences of discrimination of this survey is 54,700 cases.)

Consciousness regarding Discrimination against Women

(The rate of reply answering, "Discrimination against women is rather prevalent.")





The 24th General Assembly of Buraku Liberation Research Institutes and the 8th National Meeting of Buraku Liberation Researchers Staged.

Last July 12 and 13, at Tamazo-in, Mt. Shigi, Nara Prefecture, the 24th General Assembly of Buraku Liberation Research Institute and the 8th National Meeting of Buraku Liberation Researchers were successfully staged.

The 24th General Assembly, held from 1:30 p.m. on the 12th, was led by the chairperson, Director Sueo Murakoshi. After addresses from the National Council of Dowa Educational Research, Osaka City, the Secretary-General of the Buraku Liberation League Osaka Pre., Union, concerning the second re-examination demand due on August 21, a special report entitled, "The demand for a second re-examination of the Sayama Case" by the lawyer Takeo Matumoto was presented.

Moving on to the submission and discussion of the bills, the first to the 9th bills were submitted en bloc by the Secretary-General, Kenzo Tomonaga and all of them were approved unanimously.

Proceeding to the 8th meeting of researchers chaired by the Director, Mr. Kobayashi, there was a general lecture titled "The Buraku Issue and Human Rights", by Eiichi Isomura, president of the Council of Regional Improvement Projects. On this basis, a lively question-and-answer session focussed on the proceedings of the Council of Regional Improvement Projects and the prospects for the coming struggle to enact the Fundamental Law for Buraku Liberation.

In the evening, the assembly was divided into conferences held in four separate venues. The themes taken up in each section were as follows.

In the section on enlightenment and campaigning:

1. the analysis of the result of the national investigation of awareness and tasks for the future
2. the mass-media and women's discrimination as reported on T.V.
3. the press and Buraku Problems---analysis and future tasks

In the section on human rights and administra-

tion:

1. about the debate concerning "the Fundamental Law for Buraku Liberation"
2. about the fact-finding inquiry on living conditions in the Buraku
3. Dowa Projects as they ought to be.

In the section on education and the regions:

1. From the report from the fact-finding inquiry into academic ability.
2. The struggle with the fact-finding inquiry into infants and interim report

In the section on history and theory:

1. the structure of administration of the "senmin" (lowly people) in the modern period---around the Kanto region.
2. "collected historical materials---Buraku in the early Meiji period" and the modern history of Buraku.

In the evening of the 14th, another plenary meeting was held. A report on the content of the classified conferences on the previous day was followed by discussion of the proceedings. There were the addresses from Fukuoka, Nagasaki, Okayama and Hiroshima. The meeting was closed at 11 a.m.



The Quest for Peace

Bishop Desmond Tutu

Preamble

It is a very great privilege to be asked to attend this symposium and to be invited to deliver the address. There are far more competent and deserving of so great honour and so I relish it all the more.

I want to speak as a religious person and to point out that all great religions set great store by this elusive thing, peace. In the great religious stories that are told, almost invariably we hear of a time in the golden past when all the inhabitants of the universe, divine, human and animal dwelt in an undisturbed harmony, or that such a condition was greatly to be desired and so they would almost always point to a time in the future, when such an idyllic period would once more be the order of the day whether in a heaven or in a reordered and transfigured world. Such memories of a paradise lost and a burning desire for paradise regained cannot just be illusory, the insubstantial stuff out of which dreams are made. They seem more properly to say that we know as it were in our very bones that we were made for something far better than what we experience as harsh realities—when nature appears to be red in tooth and claw, when human beings are capable of the kind of atrocities and inhumanities which mar nearly every page of human history from the very beginning. We know certainly at subliminal levels that we were never really meant for the kind of things such as Cain slaying his brother Abel and forever having his blood crying out from the earth for revenge—a fratricide that has been an example followed far too frequently down the years. We were not meant for such horrible things as the holocaust when it was state policy to exterminate a whole people or for the excesses of an Amin in Uganda who provided human fare so generously for ravenous crocodiles as thousands were thrown into rivers. How can we ever not always bow our heads in corporate shame when we think of the Auschwitzes, of the Hiroshimas and the Nagasakis of human history. We were not meant for the Ulsters, Iran and Iraq, the Afghanistans etc.

No it is a quest after a chimera, an illusion, this noble quest after peace. It is not to look for

something which will enable us to be truly human, for Christians it being a humanity measured by nothing less than the humanity of Jesus Christ Himself who showed we believe what a real authentic human person should be like, other great religions have their own paradigms which provide their adherents with ideals much greatly sought after and thought once to have been embodied in the life of the great teacher or indeed the founder of the religion.

Interdependence makes for true humanity

In the Judaeo-Christian scriptures stories are told of the beginning times which obviously no one contemporary with them was now alive to tell about them and so they are described in highly imaginative and evocative language reminiscent of poetry, conveying not historical or factual information, utterly mundane stuff such as could be found in time in scientific and other textbooks. These stories tell of profound existential truths about ourselves, about the divine, about the universe we inhabit and our relationships with all. We here how God created Adam and placed him in the idyllic setting of a garden where he had everything he could ever want. His was to tend the garden when work was no drudgery and where the lion played with the frisky gambolling lamb. And yet Adam was not entirely happy and God said "It is not good for man to be alone". And we see God by trial and error seeking to find a helpmate for his human creature. He lets the animals file past Adam and asks him with each one "What about this one?" and Adam replies "not on your life". At last God strikes on a brilliant idea. He puts Adam to sleep and out of his rib forms that delectable creature, Eve, and when Adam awakes he exclaims "Wow—that's just what the doctor ordered!" The story says more eloquently than anything else that we are for fellowship, for togetherness, for communion, — yes for interdependence. In Africa we say a "person is a person through other persons." A solitary human being is a contradiction in terms. I do not come into the world a fully formed person. I would not know how to eat, walk, think, speak or behave at all as a human



being unless I learned these things in human community. I have gifts that you do not have and you have gifts that I do not have. God is very smart — and so we need one another to complement one another.

We find that we are placed in a delicate network of vital relationship with the divine, with my fellow human beings and with the rest of creation. I have been called to be God's steward over his animate and inanimate creation to rule over it on God's behalf, as God would rule compassionately, caring-ly, reverently and responsibly. I violate nature only at my peril and put in jeopardy the very existence of our planet home and all its denizens. A wanton exploitation of the natural resources and a reckless unconcern about ecology disturb the balance which God has established as a necessary condition for the continued existence of his creatures. We are meant then to live as members of one family, the human family exhibiting a rich diversity of attributes and gifts in our differing cultures as members of different races and coming from different milieus and precisely because of this diversity, made for interdependence.

That is the law of our being, of our nature and when we break this law, then all kinds of things go disastrously wrong. We know the disastrous consequences of our wanton destruction of our natural resources, the ecological misadventures that follow in the train of our pollution of the biosphere. But perhaps we are more aware of the threats to peace and to human survival posed by the reckless arms race. Nations spend obscenely large amounts of their public funds on instruments of death and destruction. We know that a very minute fraction of that budget of death would ensure that God's children everywhere would have a clean supply of water, would have enough to eat, would have a reasonable chance of survival, would be well clothed and adequately housed and have the opportunity to receive a decent education. We are meant for togetherness. We cannot even have our own private nuclear disaster without affecting others willy nilly. Chernobyl showed that the tragic paradox is that the huge stockpile of weaponry and the arms race intended to enhance security have achieved the exact opposite. We sit waiting apprehensively fearing that someone would push the button and we would have our nuclear holocaust.

The peace for which we search so assiduously and with such passion is not a merely negative condition—the absence of war. Someone has cynically observed that peace is the period between two wars of preparation for the next war. No, the peace we want is something positive and dynamic. In the Hebrew it is called shalom which refers to wholeness, integrity; it means well being, physical and spiritual. It means the abundance of life which Jesus Christ promised he had brought. It has all to do with a harmonious coexistence with ones neighbours in a wholesome environment allowing persons to become more and more fully human. Clearly such conditions have a close relationship to justice and righteousness. I have come from a country that is in the throes of political and social turmoil. In a matter of months the government has had to impose a very stringent state of emergency, the second such state of emergency following so soon after the first had been lifted. When it was, then unrest and trouble up again and violence became the order of the day. The government used this new eruption of unrest and violence as an excuse for imposing the second state of emergency. I argued with the state president Mr. P.W. Botha that in fact proved my point. A state of emergency did not solve problems. It gave only temporary relief, like an aspirin taken when one has a toothache. When the effect of the aspirin wears off, the toothache has not been dealt with.

Clearly the source of unrest and violence in South Africa is the apartheid system which virtually everyone agrees is a bad thing. It is in my view unjust, immoral and evil. Until the system is done away with we will never have true peace and stability which have to be founded on justice, on the rule of law and the recognition of fundamental human rights, such as freedom of expression, of assembly, of movement, freedom from the arbitrary exercise of power by the state against the individual. South Africa is an example that I know intimately of unjust political and social and economic dispensations to be found in many other parts of the world especially the so called third world. Ours may be a particularly notorious example because it has enshrined racial injustice in the country's constitution. People are denied fundamental human rights on the basis of race. So we find glaring instances of social, political and economic injustice and this provides fertile breeding ground for dissatisfaction, and subversion.



That is why there is no peace because there is little justice.

We can translate that into a global scale. The world will know no peace until there is global justice, when nations will be ready to share their resources more equitably within and among nations, when there is a new world economic order that sets greater store by sharing than by exploitation and hoarding. When nations won't need to envy one another but will behave as though they did indeed belong to one family, God's family the human family. The individual who tries to live for himself ends up dying alone. This is true also for nations. We pray that nations will beat their swords into ploughshares.

Conclusion

Injustice and oppression almost inevitably in the end lead to instability, insurrection and worse, outright war. Again to use south Africa as an example, because of apartheid some black South Africans have been forced by the banning of their political organisations to engage in the armed liberation struggle. They have often used neighbouring countries as their launching pads. South African has often hit back at these countries in what have often been claimed to be pre-emptive strikes. The whole South African subcontinental is in a state of instability and no real peace could come to the region before apartheid goes in South Africa. Her neighbours have complained that South Africa has been engaged in campaigns to destabilise them; so they too have to suffer the consequences of injustice and oppression even though they themselves are relatively democratic and autonomous lands. One country has as a consequence called in the assistance of the cubans to defend her against the South Africans. This has brought the east-west cold war into our region because the united of America sees the presence of the Cubans as representing a feature of Soviet expansionism with the Cubans as surrogates for the Soviets and we can rightly assert that apartheid as the united nations has said is a threat to world peace.

I suppose the ultimate solution to everything would be if we were to recognise one another as brothers and sisters in the human family. Members of a family do not normally want to get the better of each other and they seek the good of the other rather than of themselves. Now and again this vision

flashes in front of us and we set up organisations such as the league of nations and the United Nations to try and translate it into reality. It is desperately urgent that we succeed and heed the words of Martin Luther King Junior "Unless we learn to live together as brothers we shall perish together like fools" and the mushroom cloud could envelop us all and that would be that. We cannot allow another Hiroshima or Nagasaki. Our common survival demands that we must all be passionate in our striving after peace because we have worked zealously for justice for all-minorities, women, children. We must work to bring the primordial or ideal time of undisturbed harmony I referred to in the beginning into reality.

(August 1986 in Hiroshima)

