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Signatures Submitted from Overseas for Legislation of Fundamental Law for Buraku to Director General Management And Coordination Agency.

On January 28, 1992 Mr. Saichiro Uesugi, president of the Buraku Liberation League, Mr. Takumi Ueda, a member of the House of Representatives, The Anglican Church in Japan and Representatives, and the National Liaison Conference to Combat National Discrimination submitted a list of signatures collected from overseas, together with a list of men of culture and scholars in Japan to Mr. Junzo Iwasaki, Director General of the Management and Coordination Agency. They appealed for the rise of public opinion in support of the legislation of the Fundamental law for Buraku.

Collected signatures came from Denmark, USA, Canada, Australia, Germany, England, Thailand, Sri Lanka, Sweden, Israel, Philippines, Hong Kong, Italy, India, France, Switzerland, Mexico, Mauritius, etc. (19 countries). The number of people who signed was 1,050.

We would like to thank all of them from the bottom of our hearts for their cooperation.

Regarding the legal trend, on February 14, 1992 the Government submitted a bill extending 5 more years of current "Law on Special Governmental Budgetary Measure Concerning the Projects Designated for the (DOWA) Area Improvement" to the Diet. However, in the bill it was decided the number of measures to be settled would be reduced from 55 to 35.



CONTENTS

Signatures from overseas for Law for Buraku given to Authority. (1)/ Discriminatory Handbills. (2)/ Discriminatory Posters (3)/ Discrimination against Buraku Today 3 (4)/ Immigrant Workers. (7)/ Book Review. (8)/ Film of "The River with no Bridge." (8)



*More than 3000 copies to houses in five municipalities
one person yet such a large quantity.*

A Fukuoka Prefectural Official Distributed Discriminatory Handbills.

Fukuoka Prefecture and the Fukuoka Legal Affairs Bureau have been investigating an incident in which handbills discriminating against the Dowa District were distributed in Kita-kyushu, Ohita, and Saga in the middle of January. On Feb. 7 it was learned that the man who had printed and distributed the bills was a 52-year old staff member of the Kita-kyushu Labor and Welfare Office, Department of Labor, Fukuoka Prefecture, Kokura Kita-ku, Kita-kyushu. Immediately the same day, the prefectural government authorized its headquarters to deal with the incident as well as to have all personnel understand thoroughly how important it is to protect human rights. They also began to look into the case in detail.

According to the Fukuoka Legal Bureau, the area where the handbills have been found so far includes five municipalities, as well as apartment houses belonging to the Japan Housing Corporation in Kanda-cho, Kyoto-gun, Fukuoka Pref; Saga-shi, Ohita-shi, and Tosushi, Saga Pref. "Don't be deceived by fake anti-discrimination activists" "Okappiki (old Japanese for 'detective')" turned out to be a rascal". Such expressions, as well as comments showing mistaken recognition of the Dowa district and discriminatory remarks against women, were handwritten in fourteen lines. The copied handbills were found in mailboxes of apartment houses and individual houses in the above mentioned areas from the 20th through the end of January. The Legal Affairs Bureau has been investigating the case with the help of those municipalities. A total of three thousand and several hundred copies were estimated to have been distributed so far.

On Feb. 3, a man believed to be a staff member of Fukuoka pref., informed the prefecture that the suspect might be a staff member of the Kita-kyushu Labor and Welfare Office. An analysis of the handwriting on the leaflet reenforced this suspicion. On Feb. 6, they questioned the man about the incident,

and he admitted he had made the handbills himself and distributed them all by himself.

According to the prefectural authorities, the man said that he did this "for the good of people in society", and in reply to the question about how widely and how many copies were distributed, he answered that he had distributed them "in a large quantity covering a wide area in Kyushu". They understood that he possibly might have done it through his own beliefs and they intend to question him more in detail about his method of distribution and his background. Depending on the outcome of the investigation they will take disciplinary measures against him, including dismissal.

This person was employed by the prefecture in 1963. Reportedly he has been mainly working on public welfare cases and once was a caseworker in a welfare office in the Chikuho and Keichiku districts. He was transferred to his present post in April, 1990. It is said he has never been absent from the office without notice.

THE LITERACY WORK AND DISCRIMINATION IN JAPAN

CONTENTS

Part I : Literacy Movement in Japan
Buraku Literacy Movement / What Literacy Means for Koreans in Japan / Accredited Night School and Unaccredited Night School / Literacy for the Disabled / The Kotobuki Literacy School.

Part II : Literacy Work in Japan
Burakumin Literacy Work / Literacy Work of Korean, Night School Student, The Disabled and Night School Student in Slum.



Divorced Due to Unbearable Discrimination.

In Fukaya city, Saitama prefecture, a woman of Buraku origin has suffered from discrimination by her husband for 5 years. Therefore, she could not help but get a divorce. The Buraku Liberation League took up this matter and decided to have a meeting for denunciation.

Ms. S (46 years old) living in Fukaya city presented her case to the BLL, Saitama pref. branch in June 1991 and the discriminatory case was publicized. She said, "My husband's attitude to me has suddenly changed since 5 years ago. Until that time my husband and I had no problems. But during these past 5 years because he knew I was from the Buraku I have received persecution and insults which I cannot describe. In spite of it I have patiently endured for my children's sake. However, I have definitely decided to get a divorce. I cannot forgive his bad behavior, and I think it is more than just a personal matter."

The woman had peacefully spent with her hus-

band 15 years but in October 1986 her husband suddenly changed his attitude and began acting violently slandering his wife. When Ms. S asked her husband for the reason for his behavior, her husband, Mr. T, said that he was told by his elder brother-in-law, Mr. K, that she was from the Buraku and was also told that the Buraku people were terrible. Mr. K was the husband of Mr. T's elder sister and he had had bad business relations with a man from the Buraku. The name of the man from the Buraku, incidentally, was the same as Ms. S's maiden name. Because of this Mr. K took his spite out on Mr. T saying, "Your wife must be Burakumin. The Burakumin are dirty and their standards are low." Since then Mr. T talked directly about the slandering his wife saying, "You are a liar! A murderer!" He has also used violence. Ms. S said, "I was in a daily hell." Finally, through the mediation of the family courts, a divorce was granted in October.

Discriminatory Posters Made by Medical Dept. Students of Tokai University Were Found in the City.

The first fact-finding meeting of the discriminatory case by medical students of Tokai University was held on November 27, 1991 in a meeting room of the university in Isehara city, Kanagawa prefecture.

The posters were put up in various places in the city, where Tokai University and a hospital attached to the university are located. The terrible posters were made by the medical dept. student association of Tokai University. The posters were maps for the convenience of newcomers and indicated where neighborhood was in relation to the station or the university.

In the poster titled, "My Town Isehara", the Buraku area was referred to as "a dangerous district". In addition to this, there were many expressions such as "There is no one who is honest in this area",

"Hyper syndrome", "In a critical condition" and "Brain death".

An official of the Isehara city office happened to find one such poster in a restaurant and the fact was publicized. The BLL, Kanagawa branch held the first fact-finding meeting about this case. At the meeting persons concerned from the university and the president of the students' association acknowledged their improper behaviour. One of the students who was involved in writing the posters said he learned about the Buraku area afterwards and that the words in the poster had been in common use by the medical students but it was a lack of consideration. The BLL was utterly scandalized by the students' point of view. In the next meeting a concrete confirmation of the facts will be made.



Discrimination Against Buraku, Today (3)

— Experiences of Discrimination —

1. One out of three persons has suffered discrimination.

1) The survey was taken in Mie prefecture, Tottori prefecture, Shimane prefecture and Osaka prefecture. In Mie pref. and in Osaka the question was put as follows: (a) "I (family) have suffered from discrimination." and (b) "I (family) have not suffered directly but happened to encounter discriminatory cases." As a result,

in Mie pref. 25.4% (a) + 6.5% (b) = Total 31.9%
in Osaka 24.0% (a) + 7.7% (b) = Total 31.7%
in Tottori 28.3% (a) and in Shimane 29.6% (a).

2) In relation to age, as seen in Fig. 6, in Osaka

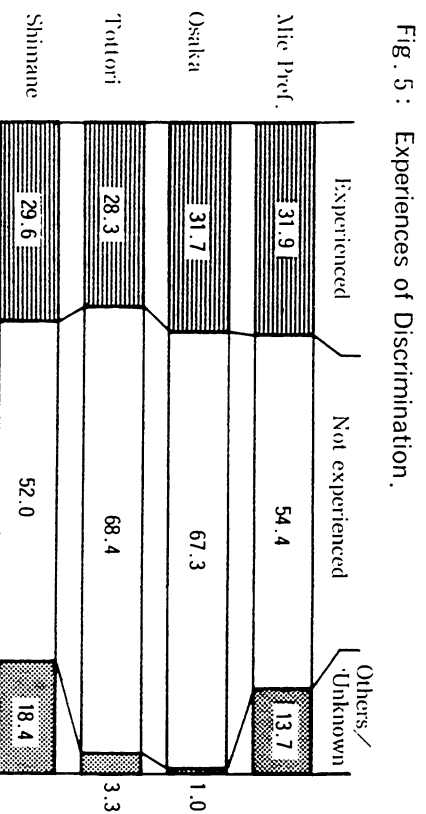
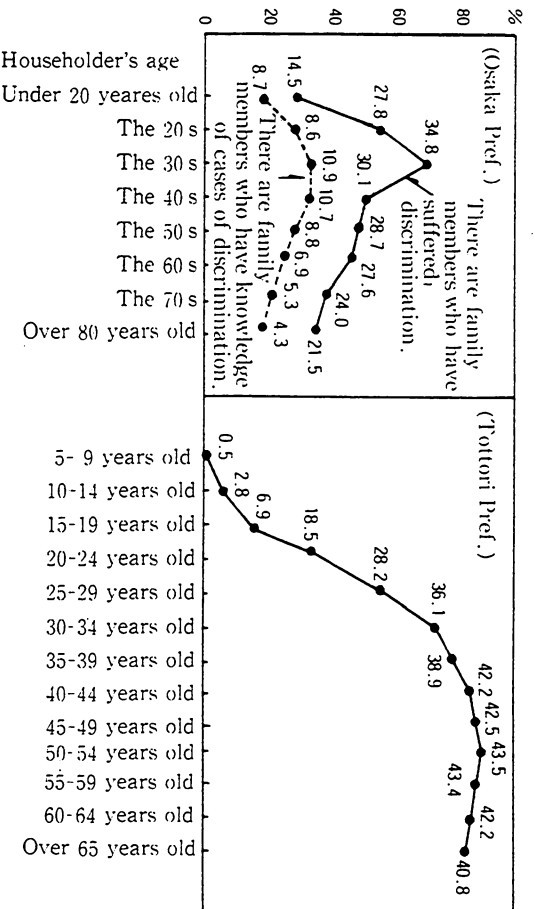


Fig. 5 : Experiences of Discrimination.

Fig. 6 : Experiences of Discrimination by Age.

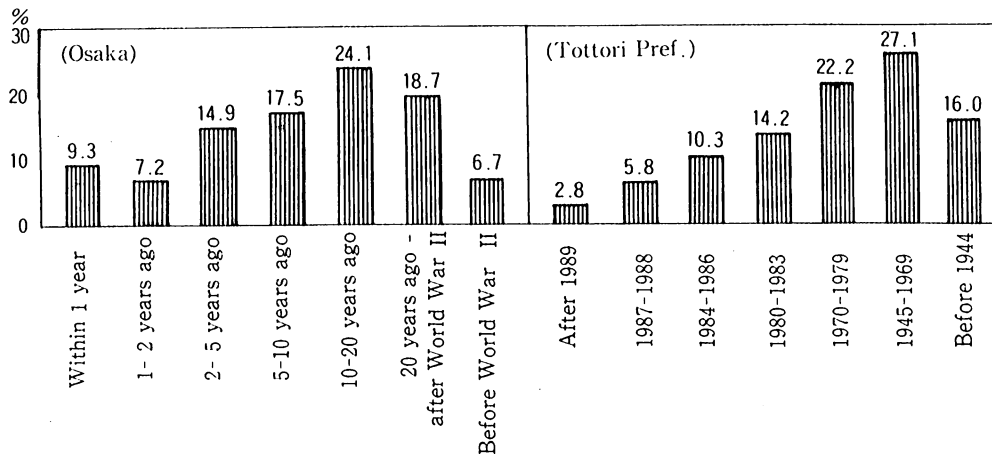


the percentage of people in their 30s was 45.5%, question (a) + (b) and showed the highest ratio. This means that we cannot say that the younger generation has not always suffered from less discrimination. On the other hand, in Tottori pref., the highest ratio was found in the 50s age group.

3) Period of discrimination experience. (see Fig. 7) In Osaka within the past 5 years the rate was 31.4% and in Tottori pref. it was 18.9% after 1986. Though the data from Mie pref. do not appear in Fig. 7, within the past 5 years it was 30.9% Thus, we cannot say that discriminatory cases have decreased.



Fig.7 : Period of Experiences of Discrimination.



2. Discrimination was mainly experienced in marriage, at school and in social life.

1) Circumstances of discrimination experience.
 "In marriage" showed the largest percentage of all. Next was "in the work place" and "in social life". After these two items "at school" and "at the time of employment" followed.

2) Fig. 9 is Circumstances of discrimination in relation to time period (Osaka)

a) "In marriage"

A large percentage of "5-10 years ago" and "10-20 years ago" is noticeable.

b) "Employment"

There is not any difference with regard to "time".

c) "In the military"

The figure of "Before World War II" tells us how

hard military life was.

d) Discrimination in the field of "school or education" has recently decreased.

e) On the other hand discrimination in the "work place" has increased.

f) "In social life"

In the periods of "5-10 years ago" and "10-20 years ago" the figures are somewhat small. We do not know the reason why.

g) Recently discriminatory cases in "regional facilities", "public institutions outside the Buraku area" and "in the neighbourhood" are increasing a little.

As a result of the above, it is especially noticeable that discrimination in the "work place" has increased. Further activity for enlightenment in companies is necessary.

Fig.8 : Circumstances of Discrimination Experience.

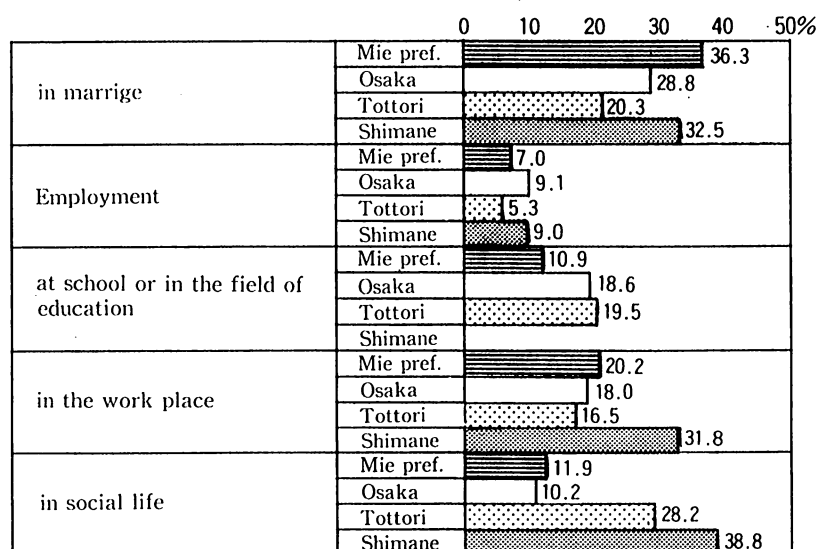




Fig.9 : Circumstances of Discrimination Experience by Time Period (Osaka)

(Unit : %)

	Marriage	at the time of employment	in the military	at the window service of administration	at school or in the field of education	Relationship employer and employee of company	in the work place	at the time of business activities	in social activities e.g. young men's association, for residents, etc	in social life	at the time of religious activities	in regional facilities	facilities in public institutions outside Buraku area	in the neighbourhood
within 1 year	21.7	5.7	0.2	1.5	9.6	0.3	28.8	3.7	0.9	12.3	0.2	1.7	3.4	4.6
1-2 years ago	26.7	5.6	—	0.4	14.4	0.2	21.8	2.0	1.0	11.2	0.4	2.8	2.6	4.0
2-5 years ago	33.6	6.9	—	0.9	13.9	0.8	20.4	1.8	1.3	9.3	0.2	2.1	2.1	2.6
5-10 years ago	39.8	7.6	—	1.1	15.9	0.8	17.6	1.8	0.6	6.9	0.2	1.0	2.0	1.8
10-20 years ago	37.1	9.4	—	0.7	19.6	0.4	17.0	1.3	0.5	7.3	—	0.6	1.6	1.6
20 years ago	30.1	11.5	0.4	0.8	20.9	0.5	15.6	1.6	0.8	10.6	0.3	0.2	1.6	1.9
before world war II	6.3	6.1	13.1	0.3	41.1	0.5	13.8	0.3	0.3	11.8	0.3	0.2	1.2	1.9

3. Many people who suffered discrimination did not make an appeal to anyone about their problem.

1) Fig 10 is "Measures taken by the people who suffered discrimination by circumstances and by time period."

According to the survey carried out in Mie pref., Tottori and Osaka, in all three areas 50% of people discriminated against "did not appeal their case to anyone." And as next measure people "consulted with family or relatives" and "consulted with friends." Some people went to related organization and appealed their problem for settlement (in Mie pref. and Osaka.) However, there were very few people who appealed to the "administration."

2) As shown in Fig ; 10, as age decreases, people

"consulted with family or relatives" and "consulted with friends." As age increases, people did not consult with anyone. This tendency can be seen in Tottori pref.

3) "Circumstances of Discrimination Experience" also shows that "in marriage cases" many people consulted with "related organizations." In the case of "in the work place" and "in social life" many people did not appeal to anyone.

4) According to the survey results, in the period "20 years ago after World War II" and "Before World War II" many people did not consult with other persons. However, recently people are consulting with "related organizations." This is especially noteworthy.

Fig.10 : Measures taken by the people who suffered discrimination.

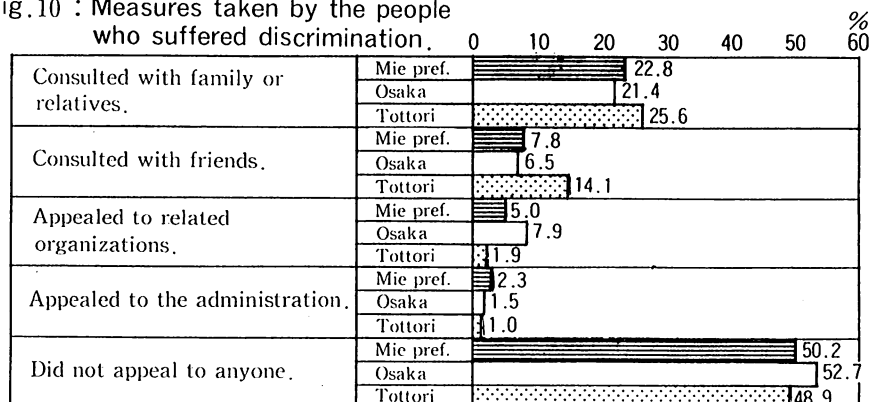




Fig.11 : Measures taken by the people who suffered
Discrimination by age. (Osaka and Tottori pref..) (Unit : %)

		(A)	(B)	(C)	(D)	(E)
(Osaka Pref.) Householder's age	Under 20 years old	43.8	6.3	6.3	—	43.8
	The 20 s	25.6	11.9	11.6	0.9	40.0
	The 30 s	25.7	9.4	10.7	1.0	43.7
	The 40 s	22.7	5.5	7.3	1.5	52.2
	The 50 s	21.4	4.9	7.6	1.9	55.4
	The 60 s	18.6	5.0	5.8	2.1	58.0
	The 70 s	18.0	5.8	6.4	1.5	60.7
	Over 80 years old	15.2	4.9	3.8	—	66.3
(Tottori Pref.) Householder's age	5-9 years old	77.8	—	—	11.1	—
	10-14 years old	63.6	4.5	6.8	4.5	9.1
	15-19 years old	42.2	17.6	2.9	2.0	26.5
	20-24 years old	43.6	17.1	3.8	1.4	24.2
	25-29 years old	36.0	20.1	2.1	0.8	31.2
	30-34 years old	32.7	18.3	1.7	1.5	36.5
	35-39 years old	29.2	16.1	1.3	0.7	44.0
	40-44 years old	25.1	21.0	2.6	1.1	42.4
	45-49 years old	21.1	14.2	2.5	1.3	53.7
	50-54 years old	22.5	13.3	2.6	0.9	51.0
	55-59 years old	23.1	14.8	1.8	0.9	51.0
	60-64 years old	22.3	10.0	1.3	0.8	58.3
	Over 65 years old	16.2	5.9	0.9	0.5	68.0

(A) Consulted with family or relatives.

(B) Consulted with friends.

(C) Appealed to related organizations.

(D) Appealed to the administration.

(E) Did not appeal to anyone.

RINK was organized in order to support them.

Ensure Human Rights to Immigrant Workers !

RINK (Kansai network of human rights protection for all foreign workers and their families) was established on December 4, 1991 and the first general meeting was held at the Osaka Municipal Labour Center.

230 people from civic organizations and trade unions whose members are experiencing serious discrimination and human rights violations (e.g., low wages, long working hours, labour disasters, illegal discharge, detention of female workers, forced prosti-

tion) attended the meeting.

Mr. Masao Niwa, a lawyer was elected secretary-general of RINK. He said that if immigrant workers want to stay in Japan and be treated as "Human beings", the matters of birth, marriage, employment, medical treatment, school / education and other matters of daily life should be considered from the viewpoint of human rights and anti-discrimination.

The Buraku Liberation League, Osaka expressed its cooperation with RINK at the meeting.



“DOCUMENTS ON THE BURAKU PROBLEM DURING THE OCCUPATION OF JAPAN”

Compiled and published by the Buraku Liberation Research Institute ; 640 pages ; ¥30,000.

New Publication from the BLRI ! Indispensable for Every Japanologist Interested in Minority Problems in Japan, Particularly Historians and Social Scientists !

Limited Edition ! Only 300 Copies Available !

This is the result of an intensive research project carried out by the Buraku Liberation Research Institute to compile first-hand historical materials for the study of minorities in postwar Japan under the Allied occupation.

Financially supported by the Harada Tomohiko Memorial Fund which was set up in commemoration of the late former director of the Institute, the project lasted as long as five years. Researchers, headed by Toshio Watanabe, vigorously examined a mountain of documents and materials, while interviewing a number of ex-GHQ / SCAP officials responsible for the occupation policies in the fields concerned.

The book consists of two parts: Photocopied documents in English, and their Japanese translations. Some documents are, however, reproduced only in Japanese, since they were originally written in Japanese. Each part, in turn, is subdivided into two sections. The first section is made up of the documents selected from an enormous collection of the

GHQ / SCAP records, declassified and preserved at the National Record Center in the U.S.A. These GHQ / SCAP records are now accessible in microform at the National Diet Library in Tokyo, which has made this monumental research work possible. The second section comprises other important documents related to the subject. The greater part of the documents collected here are from the Allied occupation period of 1945 through 1952. However, some documents before and during WWII are also included for a better understanding of the subject. There are, for example, articles from the New York Times on the Suiheisha Movement, and OSS reports on discrimination against Burakumin. The book also includes documents on other minorities in Japan such as Koreans, Chinese and Ainu, although to a limited extent.

The book presents newly discovered facts of great importance. For example, Jiichiro Matsumoto, a prominent socialist and leading figure for the Buraku liberation movement, had long been believed to be purged from public service in 1949 as a result of a famous denouncing letter from the then Prime Minister Shigeru Yoshida to General C. Whitney, chief of the Government Section, GHQ. Documents and materials reproduced here, however, show that he had already been considered as an undesirable politician since the early stage of occupation.

THE RIVER WITH NO BRIDGE

Message From Film Director, HIGASHI YOICHI

Japanese today would like to let people overseas know not only the stereotyped image of the 'SONY-WALKMAN' or the 'SAMURAI DRAMA THAT INEVITABLY INCLUDES HARAKIRI', but the

social conditions that prevail in Japan, including class discrimination. At last, we have a film that is not afraid to tackle this theme: "THE RIVER WITH NO BRIDGE".



For a long time, the Japanese have classed some of their people as 'untouchables' and placed them at the lowest level of society despite sharing with them the same features, the same language and the same customs. These people used to be called "ETTA", which translate roughly as "UNCLEAN" in English. They are now called 'Buraku-min'. Various kinds of social injustices have been perpetrated against them. "ETTA" as a social institution was abolished in 1871, however discrimination against these people has continued. This discrimination is somewhat peculiar and differs from 'racial prejudice', as practised by the Japanese against the Koreans or the Chinese, for example. In this case, it is against people of the same race. This is a shameful and painful part of our history.

The 'Buraku-min' finally rose and organised 'SUIHEI-SHA' (meaning 'National Levellers Association'), a social movement which began in 1922. The "BURAKU Liberation League" has now succeeded this movement. This year, 1992, commemorates the 70th anniversary of founding of 'SUIHEI-SHA'.

The film 'THE RIVER WITH NO BRIDGE' was financed with the cooperation of the "BURAKU Liberation League" and the "SEIYU Corporation", who sympathized with their struggle, and agreed to the significance of the theme. The film was adapted from the novel entitled "THE RIVER WITH NO BRIDGE", which described the lives of 'Burakumin' up until the foundation of 'SUIHEI-SHA' in 1922.

This film was made for two important reasons. The first: a description of the background to the foundation of 'SUIHEI-SHA' movement. The second: to point to the irony of continued discrimination against the 'Buraku' people in the seventy years since the inception of their movement. The film not only offers a historical perspective but insight into Japanese life today.

However, I didn't make this film as a plea on behalf of these 'poor oppressed people' nor as a didactic statement that social discrimination should be eliminated. I intended it as an artistic expression of the fundamental elements of the Japanese psyche which are to be found in the condition of the 'Buraku-min', in which people are forced to make their living in a harsh and hostile environment. Because the use of complex new film technology seemed to me to be inappropriate to the description of the 'Buraku-min', I have deliberately avoided such pretensions in making the film, preferring an older, simpler approach.

In contrast to the impressive image of a prosper-

ous, highly industrialized, technologically advanced society that Japan usually presents abroad, Japanese today as individuals are beginning to feel a general sense of loss. We know that Japanese technology has been achieved not only through our individual efforts, but with the help of our corrupt economic and political system. In other words, our economic prosperity has been obtained at an enormous cost: that of a wide range of environmental pollution and social damage. As a result of this, we Japanese are on the verge of becoming insensitive towards nature, the people and the world that we once used to live in. We are surrounded by industrial materials at all levels of daily life, and at the same time, many of us are attracted to the pile of religious books in the book shop which describe 'life after death'. Perhaps, after all, religion is the most suitable way to obtain 'salvation' from the highly technologically developed society. Our human spirits, snared in webbing of the highly developed information network of modern society, search for redemption in works of religious thought. Thus newly born religions arise, one after another, in our society. One sect even preaches that some people deserve to be discriminated against or to be born disabled because of some 'sin' committed in their previous lives, Japanese social prejudices which had been submerged for some time have now reemerged in the guise of this subconscious quest for religion.

And so, discrimination against 'Buraku-min' remains alive, still a social problem in Japan today.

What virtues have enabled a people contemptuously referred to as "ETTA" to survive to the present day? In summary, the theme of this film is that ironically, because of the oppression suffered by the 'Buraku-min', they alone have kept alive the old traditional sensibility of the Japanese people. In other words, the more social pressures from the outside increase, the more cohesive the group becomes, and the greater their spiritual awareness grows. As oppression intensifies, people seek for companions in their misfortune, and friendship increases in importance. The weak is lovingly protected, and the sorrows and joys common to mortal beings are shared and understood. This commonality, or sense of sharing which all Japanese once valued has been prescribed most strongly by the 'Buraku' people. If one tries to look at the world from their perspective, the world he / she sees will be entirely different from that seen by ordinary Japanese today.

I strongly feel that we should try to revert to our old, living human sensibility instead of wandering



around feeling lost. In order to achieve this, let's expose ourselves to the shameful conditions of the 'Buraku' people, and try not to 'save' them but to 'learn' from them. I firmly believe that this is the only way we can return to the way we were.

It is high time that we attend to cultivating our 'frozen' souls, and learn from our 'brothers', whose intense passion for life has survived under a long history of Japanese oppression – a passion which has become the last spiritual resource for all Japanese people.

If I must admit to conveying a message in the film, it is as I have described above; far from a mere

slogan calling for the abolition of discrimination against the 'Buraku' people. Thus, "THE RIVER WITH NO BRIDGE" tries to link two extreme stereotypes of Japan – the 'SONY - WALKMAN' and the 'SAMURAI HARAKIRI' – and by doing so, places a spotlight on the lives of ordinary Japanese people. I believe that this film is equally important in aiding both foreigners and Japanese in their understanding of Japanese society today.

(February 1992 / Translated into English from Japanese by SEKIGUCHI NORIKO & NOIRIN COFFEY.)

• The Invisible Visible Minority – Japan's Burakumin –

Under joint authorship with

I. Roger Yoshino, University of Arizona, and Sueo Murakoshi, Osaka City University

Best reading for beginners about buraku.

Size : 210mm×143mm, 134 pages, Price : ¥ 1500

• White Paper on Human Rights in Japan 1984

Compiled by Buraku Liberation Research Institute

Various types of human rights situations in Japan are described: Discrimination against Buraku, Koreans, AINU, Handicapped people, Okinawans, Women, A-bomb victims, Hansen's disease and Japanese Americans.

Size : 210mm×143mm, 205 pages, Price : ¥ 2000

• A Discriminated Against Minority in Japan

Compiled by Buraku Liberation Research Institute

This is a guide book about Buraku.

Contents: Buraku list, Marriage discrimination, Tokugawa period Feudalism and Buraku, Emperor system in Meiji era and Buraku discrimination, Development of Buraku liberation movement after World War II, International solidarity, etc.

Size : 210mm×143mm, 84 pages, Price : ¥ 350

• Buraku Problem in Japan – Buraku Liberation News No 1~50 (1981~89) –

Compiled by Buraku Liberation Research Institute

Combined edition of English language newsletter (bimonthly), "Buraku Liberation News" from Nos. 1~50, covering the period of 1981~1989.

Size : 256mm×182mm, 442 pages, Price : ¥ 2000