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Discussion Started

Of Project on Buraku Problems and Human Rights Policies by Ruling Parties

Among the movements which have been carried out since 1985 for the enactment of the 'Fundamental Law for Buraku Liberation', the 'Project on Problems of Human Rights and Discrimination' finally started under the Policy Adjustment Conference by the ruling parties. The first meeting was held at 4 PM on December 7, 1994 in the Second Conference Room of the House of Councilors. As the main purpose and object of the project, it was confirmed at the meeting to discuss human rights policies in Japan, including a 'Fundamental Law for Buraku Liberation', and some items were agreed to or settled on concerning the management of the project. Other items decided at the meeting were as follows: it is to be formed by eight members (3 from the Liberal Democratic Party, 3 from the Social Democratic Party, and 2 from the Sakigake); the chairman is to be choosed from each party, taking turns every three months (Lib. Dem.: from Dec. to March, Social Dem.: from March to May, Sakigake: from June to Aug.); meetings are to be held once every other week; if

necessary, the chair meeting may be held before the regular meeting; and ad-hoc meetings may be called whenever and of the chairs proposes.

Another project meeting held by opposition group 'Kaikaku(Reform)'

On December 6, 1994 the 'United Opposition Group, Kaikaku' also had a meeting, 'Project on Dowa Measures and Human Rights Problems'. Mr. Miyazaki, President of District Measures Council; Mr. Kikuchi, Management and Coordination Agency; Mr. Sumitani, Chief of District Measures reported and made comments on

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subjects including the review of the Dowa measures projects of twenty five years, as well as the present situation and tasks based on the '93 mid-term report of the Government Investigation'.

For enactment of 'Fundamental Law' during the next Ordinary Diet Session

Now that the majority of the Diet members have signed, approving the enactment of the Fundamental Law, the utmost effort is to be expected for the enactment of the law during the Ordinary Diet Session starting in January, 1995.

Enlightenment Needed Through Setting Up Human Rights Policy

Summary of the Speech by Uesugi, Chairman of BLL At Summit Meeting for Enlightenment

There are two kinds of Buraku discrimination, as indicated in the Report of the Dowa Policy Council: factual discrimination and psychological discrimination. Enlightening activity is an operation aiming at solving Buraku problems through eliminating psychological discrimination among people. The activity will become a more important task for the "Dowa" administration. The national budget for enlightenment activity, however, accounts for only 1.3% of the entire amount of the budget for Dowa activities, which means 13 yen per person.

Buraku discrimination has persistently been rooted in Japanese society since the Feudal Age for more than four hundred years. In order to sweep it away, drastic measures will be required in enlightening activity, among other things. I would like to comment on basic issues for achieving this goal:

To acknowledge the present situation and the fundamental points of issues (summary omitted)

Malicious discriminatory incidents have increased: (summary omitted)



"Regulations" to be enacted by all the local public entities:

As of November 11, 1994, one hundred and seventeen local public entities have enacted 'Regulations for the Elimination of Buraku Discrimination and the Protection of Human Rights', and six hundred and seven entities have enacted the 'Declaration on the Elimination of Buraku Discrimination and the Protection of Human Rights' so far. Following the movement of these local public entities, the central Government is required to work out the enactment of the 'Fundamental Law for Buraku Liberation'.

In spite of the fact that various types of discrimination have existed in Japanese society, including Buraku discrimination, government policies for eliminating



discrimination and protecting human rights leave much to be desired. This is reflected in the low level of awareness of human rights problems, including the Buraku problem, among the Japanese people.

To ratify Human Rights Treaties is the utmost "Must"

In this internationalized society, we should recognize among us a diverse difference of race, nation, language, religion and culture and we should have the vision of living together on this globe as equal citizens. Yet cultural and racial frictions have occurred here and there. We are concerned about discrimination being enlarged and enforced. Under these circumstances, it is an essential task for the Government to set up human rights policies to promote future enlightenment activity.

The first issue is to ratify urgently and completely the Human Rights Treaties enacted by the United Nations, including the 'International Convention on the Elimination of all Forms of Racial Discrimination'. In order to eliminate discrimination and set up human rights, it is also essential to legislate laws such as the 'Fundamental Law for Buraku Liberation', the 'new law for the Ainu' and the 'Law on the War Reparations and Protection of Human Rights for the Natives of the Former Colonies and their Descendants Residing in Japan'. Reorganization of administrative system is also essential. We propose that the government establish a Ministry of Human Rights as its national administrative organization for the embodiment of this idea.

It is twenty years since 'Buraku Lists' were disclosed

A considerable number of local public entities have enacted the 'Regulations for the Elimination of Buraku Discrimination

and the Protection of Human Rights' and set up administrative institutions for the enlightenment of human rights. Further development and expansion is expected into a nation-wide movement. Also, a relief institution will be needed for the support of the discriminated, and the 'Committee for Eliminating Discrimination and Establishment of Human Rights' should be formed in the national and local assemblies.

The second issue is to build up the system to educate people with regard to Buraku and human rights problems. A system in which 'Dowa' and human rights education is consistently provided, starting with preschoolers and continuing through the college level should be set up. Also the conditions for lifelong education should be arranged so that anybody can learn anytime and anywhere. In this respect, we propose that such facilities as a Human Rights Department in universities, a National Morgue of Human Rights, and a Lifelong Learning Center of Human Rights are founded. As to the existing 'Regional Center for Improvement and Enlightenment', these facilities are to be operated democratically through introducing the district representatives as their executive managers and staff, and further development is to be desired.

The third issue is to request economic circles to work on Buraku problems more seriously. Twenty years have already passed since the 'Buraku Lists' were disclosed. Yet very few companies have worked on the problems so far. We propose that economic bodies such as Kei-dan-Ren (Federation of Economic Organizations) and Nikkei-ren (the Japan Federation of Employers' Associations) set up a department dealing with Buraku and human rights problems so that these problems may be involved at the basis of business administration. The fourth issue is to request the mass media for more active involvement on Buraku and human rights problems. We propose a summit



meeting for enlightenment by media leaders to promote the issue.

It is thirty years after the report of the Dowa Council

The Government should issue the statement on Buraku and human rights problems

The year 1995 is the 50th year after the end of World War II, as well as the anniversary of the foundation of the United Nations. It is also the 30th year since the

Dowa Measures Council in the Cabinet reported to the Government as follows: 'It is a national responsibility as well as a task of all of us Japanese to solve the Dowa problem', 'The solution of the problem is a matter of urgency. Taking this commemorative occasion, the Japanese Government and the Diet should issue a Statement or Declaration to the Solution of Buraku and Human Rights problems and start a national campaign in order to solve the problems. With this proposal I will conclude my speech.

Opening Events Held At Asia-Pacific Human Rights Information Center Office

The Asia-Pacific Human Rights Information Center opened officially after a ten-year efforts of the Buraku Liberation Movement. On December 7, an opening ceremony and a symposium to commemorate the occasion were held at the office, which is located in front of the Bentencho railway station in Osaka. Mr.

Kinhide Mushakoji, President of the Center addressed these remarks, "to share information and do the best for developing human rights in the Asia and Pacific areas", and expressed his gratitude for all the support given to the Center. It was decided that the office be called 'Human Rights Osaka'. Guest speeches were given by Mr.

Thomas McCarthy, Senior Adviser to UN High Commissioner for Human Rights; Mr. Nakagawa, Governor of Osaka; and Mr. Nishio, Mayor of Osaka.

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Investigation on Neglected 'Undesignated District' Discriminatory Screening for Job Applicants in Ishikawa Pref.

***70 percent of the applicants were required to submit copies of family registration.
Good Intension of Unified Application Form Decayed:***

June, 1994 the BLL took a leading role in inspecting and investigating 'undesignated districts' (Buraku not designated for implementing projects of Dowa measures), and in negotiating with relevant administrative authorities. In Ishikawa Prefecture, the BLL inquired about the facts revealed in the survey given by the Dowa Education Association of Ishikawa Prefecture (Ishikawaken-Do-Kyo): enterprises in and outside of the prefecture put discriminatory questions to new graduates from high school at employment screening interviews.

The investigation of 'undesignated districts' in the Hokuriku region was carried out for three days starting June 20, 1994, followed by negotiations with relevant administrations (reported on No. 1676). In Ishikawa Prefecture the problem of unfair screening of new graduates from high school with discriminatory questions from employers was put before the prefectural government.

Revealed in fact finding survey by Ishikawaken-Do-Kyo

The BLL interviewed Governor, Tanimoto of Ishikawa Prefecture and had negotiations with the Hatanaka, Chief of the General Affairs Department, as well as negotiations with the Kanazawa city administration. This administration repeated the same answer that they once gave to the state authorities of Dowa districts in the prefecture although they have discarded the information and the data. They added, however, "It may be inevitable to designate Dowa district if we get a response from any discriminated Buraku". The next day two officials from the city joined the BLL

inspection team to see a discriminated district. Admitting the neglectful attitude of the administration, they declared, "We have more such districts. This condition here is not the worst".

In 1973, the Ministries of Labor and Education set up a unified application form for high school graduates all over the country, in place of the application forms provided by enterprises. It was a long waited action from the relevant state administration against frequently occurring incidents of discrimination in employment. After twenty years now, however, a voice is heard that the good intention of the system has been lost.

Responding to the proposal by the National Dowa Education Association (Zen-Do-Kyo), Ishikawa Ken-Do-Kyo (President: Nobuhisa Sakumoto, organized in July, '91) conducted a survey, 'Facts about Employment Examination' of high school students who applied for employment in 1993. Two thousand seven hundred and thirty four students out of the 3,819 who answered said that they were required to submit copies of either their family registration or their resident cards or, that



occupaton, the cause of death or the reason for divorce of their parents. Taking it seriously that 72.6% of those surveyed had experienced discriminatory screening tests in applying for employment, the Ken-Do-Kyo are taking stronger actions: filing a protest to administrative authorities, sending written inquiries to enterprises, and following up the result of screening tests.

The Ken-Do-Kyo compiled a report 'Facts on Job Applicant Screening in Ishikawa Prefecture' based on the survey, and pointed out that the administrations have neglected and overlooked those discriminatory facts. The report said, "negligence has allowed such unfair procedures as disregard for human rights, which also happened to reveal the level of human rights awareness of Ishikawa prefecture". This, in turn, was shown in the attitudes of examiners: for example, "They were smoking cigarettes, or seated with their feet propped up on the desks"; "One of the interviewers was asleep with his arms crossed". Such attitudes of examiners were certainly not excusable, while applicants were working hard on the test paper. It was also disclosed that a considerable number of enterprises demanded applicants to submit documents other than the unified application form which was supposed to be submitted through high schools. Resident cards were required of 27 students, copies of abstracts of family register of 14, and copies of family register of 6 students. Among 3,819 surveyed, 1,342 students were asked where they lived, and 216 were asked their places of legal domicile. Seven students were requested to submit the copies of their family register and 17 were asked for either their family register or its abstracts, even before they were interviewed or had

received official notices of acceptance. Further more, some had to answer such questions as: "In which religion or denomination do you believe?"; "What is your favorite political party?"; "What do you think of PKO, and nuclear power plants?", and so on. Those questions were nothing but an investigation into the applicants' thoughts and ideologies.

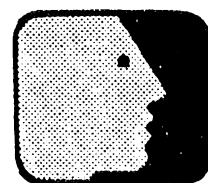
Many students were questioned about their home environment, the occupations of their parents and other family members. "I felt uncomfortable when I was asked such questions like, "what is my father doing, how old is he, how many family members do I have and what are they doing. They especially pestered me with questions about my mother"; "They asked me about my parents' occupations and took notes in detail. That annoyed me". Some were even asked, "How many brothers and sisters do your parents have?"; "Why do you live separated from your parents?" or, "What are the good points and bad points of your parents? Included was the cause of death or the reason for divorce of their parents. 1,751 students out of 3,819 were forced to answer such questions. Even such rumors circulated as. " You will never be employed by that company unless you live with your father and mother". Others met such questions as: "What blood type do you have?"; "Do you smoke, sniff glue, or go out playing at night?" To girls: "Tell us your breast, waist and hip sizes"; "Do you have a boy friend?"; "Do you intend to continue working after you get married?";

In 1989, the Labor Regulations on Safety and Hygiene were partially revised. Since then, the number of enterprises giving blood tests and urine tests to screen applicants has remarkable increased. Zen-



Do-Kyo advocated stopping such health checks on the grounds that it is against the good intention of setting a 'unified application form' and is a violation of human rights. Responding to the protest, the Labor Ministry sent a notification 'On Health Check in Screening Job Applicants' to each prefecture dated on May 1, 1993, asking for careful considerations before introducing such tests which have risks leading to discrimination in employment. According to the survey in Ishikawa

Prefecture, 463 out of the total 3819 students were given blood tests and 557 were given urine tests at the time of the screening. Most students expressed discomfort about the tests. One student said, "They should not give such tests since we applicants never get informed about the results. I would like my lost blood returned".

**BURAKU PROBLEMS: Q & A (4)**

Q Buraku people are discriminated against because they live together in their own communities, aren't they? I think they wouldn't be recognized if they live apart in different places.

A Whether one is a Buraku person or not, most of us live in communities. It is very common for human beings to live in communities. For example, in 'shataku' (housing built by corporations for their employees), people of the same trade live together. Housing built by a developer attracts people who have a similar income, age, and family structure, because a certain amount of income is required to live there. But we have never heard about discrimination against those who live in such housing communities. Therefore, living in collective communities is not a reason for Buraku people to be discriminated against. Why, then, did Buraku people start living in their communities?

In the Edo era, the movement of Buraku people was restricted and they were not allowed to choose the places where they wanted to live, due to the discrimination policy of the Shogunate. They were forced to live in inconvenient, mountainous areas or swamps near the rivers. Since the Meiji era, everybody has had the freedom to choose where to live, but the situation of the Buraku has not changed. It is partly because they have been deprived of the right of access to jobs and education, which resulted in a lack of opportunities to live outside the Buraku communities. They have managed to survive in the community by helping each other and by attending to families, relatives and neighbors. If someone had dared to move out of the Buraku where he came from, would have been discovered by his neighbors and he would have been expelled. It was also hard for an 'exiled Buraku person' to 'keep up with the Joneses' in his new neighborhood. He could not help but go back to his old community.

In the first place, one should be free to decide where to live. No one should force Buraku people to move out of their communities. The Japanese Constitution states "Everyone has the freedom to reside, move and choose one's occupation." It should be by their free choice to decide whether to move out or not, and where to live.

Just as everybody has his own home town, Buraku communities are the home towns for



Buraku people. No one can deprive them of their home towns which they love very much. It is most essential that we make our society one where Buraku people, no matter where they live, are free from both psychological and material discrimination. Discrimination itself should also be eliminated.

In 1941 before the war, a Buraku community in Gifu Prefecture was compulsorily dissolved. After several years most of the residents came back anyway. Some Buraku communities in big cities were completely burnt down by air-raids or by the atomic bombings. Many people returned to their Buraku communities after they were reconstructed. Because a discrimination against the Buraku still remains, they would have harder oppression if they lived isolated from their communities, and could not obtain jobs there.

By the way, how would you feel if a stranger asked you, "Why don't you move out, because your place is not good?" You probably would not feel comfortable about it. On the basis of your opinion that Buraku communities should be broken up, you may have the notion that something ugly and filthy had better be shattered down. But something we really should shatter down is our attitude to discriminate against the Buraku.

The Elimination of Buraku Discrimination and Social Development

Kenzo Tomonaga

Director, Buraku Liberation Research Institute

1. Introduction

In March 1995, the World Summit for Social Development will be held in Copenhagen, Denmark under an initiative taken by the United Nations. This Summit has quite an important significance for the essential issues of peace, global environment, development and human rights, which concern the whole human race toward the 21st century; their success depends eventually on whether 'social development' will be satisfactory or not.

In this paper, therefore, I would like to reflect on the importance of social development and what form it should take by introducing the history and the current situation of the Buraku problem, which is one of the serious minority issues in Japan.



2. What is the Buraku Problem?

The Buraku problem is one of the minority questions existing in Japan, which originated in discrimination based on social status in the feudal era. In August 1965, The Dowa(Integration) Policy Council issued a report, in which the Buraku problem is described as follows:

The so-called Dowa(Integration) problem is the most serious and the most significant social issue in Japan; it is based on status discrimination formed in the process of the historical development of Japanese society; a part of Japanese citizens have been forced to a lower position economically, socially and culturally, and even in modern society their basic human rights are still being infringed upon, especially civil rights and the freedoms which should be guaranteed to each citizen as a basic principle of modern society.

It has been assumed by researchers of the Buraku problem and by the campaigners for the liberation movement that there are 6000 discriminated-against Burakus in which three million inhabitants are settled. From June to November in 1993, an investigation was conducted on the current status of Buraku communities by the central government. According to the result, there are 4443 communities which are officially designated and are subject to the government's improvement projects, with a population of 2,159,105. Among them 892, 751 are of Buraku origin. However, these figures do not include the communities of about 1000 Burakus which have not been designated and the population living there, or the people of Buraku-origin now living outside Buraku communities.

3. The History of Buraku in Modern Times

In 1868 Japan experienced a revolution called 'the Meiji Restoration.' As a result, the Tokugawa-Shogunate Regime was defeated and various customs of feudalism were repudiated. The feudal-status discrimination under the Shogunate Regime, which was against the 'Eta (in Chinese characters meaning extremely filthy)' and 'Hinin (literally 'non-human')' was done away with by the Emancipation Edict issued by the Council of State in 1871.

Yet this 'revolution' was imperfect in that the abolishment of the discrimination against the 'lowly' people was a mere denial of the past status system, and did not effectively eliminate the segregation for a long time. On the contrary, the new governing class made the most use of everything to achieve industrialization and militarism on the one hand, and suppressed those who opposed such policies on the other. Consequently, discrimination was not eliminated, and the name for the 'lowly' people was merely changed to 'Shinheimin' (new commoner), because they were admitted to the common class only a few months later than the others) or 'Tokushu-Burakumin' (people of the Special Buraku). This process was the other side of the same coin of the new aristocratism, in which the Emperor was on the top.

In modern Japanese society after the Restoration, many of the Burakumin in rural



areas were peasants under the worst conditions, and in urban regions they were workers who had to suffer from semi-unemployment conditions and low wages. A voluntary movement arose from among the Buraku communities as a necessary process to overcome such inhuman situations. This resulted in the foundation of the National Levellers' Association on March 3, 1922. The Levellers' Declaration' adopted at the Inauguration Ceremony is still highly evaluated, and is regarded as the very first human rights proclamation in Japan.

The Association had bravely fought against all kinds of discrimination, claiming the dignity of the human being for the Buraku people and revealing the unjust nature of Buraku discrimination to the whole of society. Pressured by the Association's brave struggle which spread like wildfire, the central government implemented policies to improve the inferior surroundings of the Buraku communities. In the end, it decided to carry out the '10-year Plan for the Completion of Integration' beginning in 1936. The plan had been standstill because of the 15-Year War which began in 1931 and the Pacific War.

4. The Buraku Problem Today

Japan was defeated in August 1945, having damaged neighboring nations to an extent beyond description and suffering from the atomic bombs dropped on Hiroshima and Nagasaki. As early as February 1946, shortly after the ending of the war, the Buraku liberation movement was restarted as the Buraku Liberation National Committee. The Committee made a great effort to make the government include an article which would help eliminate Buraku discrimination and succeeded in having Article 14 of the Constitution of Japan written, which says "All of the people are equal under the law and there shall be no discrimination in political, economic or social relations because of race, creed, sex, social status of family origin." It had also struggled to point out the illogical nature of the Emperor system.

The major concern of the Japanese government in the post-war period was concentrated on economic development to catch up with and surpass the United States and the European nations. For that purpose, Buraku discrimination was not abolished but rather strengthened in that surrounding conditions and employment and business situations further worsened. Many Buraku children could not finish their compulsory education.

In order to improve such serious situations, the Committee since 1951 developed struggles against local governments, clarifying the fact that the actual conditions were the cause of the discrimination under which the Buraku communities and the Burakumin suffered. Consequently, budgets were attained from the governments and thus commenced the Dowa (Integration) Projects. As the Projects developed, more and more Buraku people participated in the liberation movement. In 1955, the name of the Committee was changed to the present Buraku Libration League.

Since then, our League has been engaged in the national movement involving local governments, labor unions, and the mass media. Eventually the Dowa (Integration) Policy



Council issued its report in August of 1965, as mentioned before. In this report it was pointed out that the Buraku issue was quite an important problem, and that this issue was a national one for which the government had a responsibility for early resolution. After the issue of the Report, the national movement was developed asking for a thorough enforcement and the Law on Special Measures for Dowa Project (henceforth referred to as 'the Special Law') was enacted in July of 1969. Its name has been changed several times and the measures have been executed until today.

5. The Improved Aspects of Discrimination

Because of the measures practiced for the 25 years since the enactment of the Special Law, the actual situation of Buraku discrimination has improved to a certain extent; living conditions such as houses, roads, ditches and communication centers have especially been improved. In addition, the rate of entrance to senior high schools has improved. In 1963, only 30% of the Buraku youths of the required age entered high school, while the national average was 66.8%. However, as the special scholarship system for the students of Buraku origin was put into practice, in 1975 the rate was raised to 87.5% compared to the national average of 91.9%. Further, more and more Buraku people have been employed by local governments, post office and other public institutions in these past 25 years. Because of our movement in this period, those who participated have increased; for instance, more than 300 universities and colleges out of the 1100 total in Japan deliver lectures on Buraku problems. Thus, it can be concluded that the situation of the Buraku communities and the life of Burakumin has improved to a certain degree compared to the serious conditions of the past.

6. Problems that Remain

However, it should be emphasized that several problems are still left unsolved from the viewpoint of the essential goal of complete liberation. Among them is the problem of the so-called 'undesigned areas' of about 1000 communities that are scattered nationwide. In these districts inferior housing is still left untouched and in some of them and the rate of advancement to senior high schools is below 60%. Even in the communities with improved housing projects, 20% of the whole work has been left undone.

When looking at the living conditions of the Buraku communities, it must be pointed out that the rate of the households on welfare, non-taxed or minimum-taxed as residents, is still high compared to the national average. Behind this situation is unstable employment or small-scale agricultural and/or industrial enterprises. As for employment, for instance, unstable forms of temporary employment, day labor or part-time work are twice as high as the national average; most of the employers of Buraku people are small- or middle-scale enterprises and few of them are large-scale. 83.5% of small-scale enterprises are run by one person, 70% of them being enterprises whose annual sales are less than 30 million yen. As for agriculture, 41.8% of the farmers own less than 30 acres of land; 43% of the



farmers do not sell their products. Behind these problems are the fact that equal opportunities for education have not been guaranteed until now. The rate of those who completed higher education is 7.6% in Buraku compared to 21.2% national average, showing a great gap. There still exist several gaps in the rate of advancement to a senior high schools as mentioned before, and the rate of advancement to college or university in Buraku communities is only 60% of the national average.

The discrimination cases are still serious, especially on the occasions of marriage and employment. In October 1992, a female student of a senior high school in Hiroshima Prefecture committed suicide because the junior high school teacher refused to marry her. In April 1989, it was revealed that a company named 'Blue-tip Stamp Limited' had a company rule prohibiting the employment of applicants of Buraku origin. Further, vicious graffiti were found one after another saying 'kill all the Burakumin,' 'make an atomic bomb site in the Buraku' and so on. Many discriminatory letters and telecommunications were also found. However, we cannot legally regulate such discriminatory actions in Japan, nor do we have relief organizations. Our League and other movement groups can only act with denouncement as a means of protests.

With these denouncement actions, the self-consciousness of Buraku origin was raised among the people and co-operation for the movement was commenced in private sectors and by religious groups. Awareness about the Buraku issue among citizens becomes obvious on the occasion of their child marrying someone of Buraku origin, 5.0% of the parents would definitely oppose, 7.7% would oppose with the refusal of family members of relatives, and 41.0% would finally agree to respect the child's intentions though they themselves are opposed (the figures are from a official investigation conducted in 1993).

7. Future Problems

A certain part of the problem has been settled since the establishment of the National Levellers' Association more than 70 years ago. Now a drastic resolution is demanded. In order to achieve this goal, housing conditions should be improved, including the so-called undesignated areas, educational levels must be raised, stable employment and industry/agriculture have to be guaranteed, and all the discriminatory cases should be abolished, together with the vicious consciousness.

To attain the above mentioned goal, 'The Special Laws' that focused only for environmental aspects are evidently not enough; since May 1985, the enactment of 'The Fundamental law for the Buraku Liberation' has been required since it is useful for a drastic and early resolution of the problem. This Law aims at the construction of a discrimination - free, democratic society by the realization of an early resolution. The following spirit is included in the Law:

- (i) to improve inferior environments by active constructions,
- (ii) to eliminate prejudice and to establish a proper understanding of the Buraku issue through education and awareness-raising activities,
- (iii) to legally prohibit the investigation of one's birth and parentage by private



detectives and companies, and to establish an effective relief organization for the victims.

The spirit of this Law is based on the Report of The Dowa (Integration) Policy Council and at the same time is consistent with the international movement to eliminate various forms of discrimination as represented by the International Covenants on Human Rights and the International Convention on the Elimination of All Forms of Racial Discrimination.

Next, when looking at the situation that Buraku discrimination is connected with an inferior environment around the communities and inferior living conditions, and, further, in connection with the discrimination against the Ainu People, the Korean residents in Japan, women and disabled persons, etc., the movements must integrate the struggles of all who are discriminated-against. From such a viewpoint, our movement recently started to develop wide-range anti-discrimination activities. In addition, the world today is in such a situation that discrimination or violation of human rights in one country cannot be considered separately. Consequently, unless our movement intensifies its international linkage, it is not possible for us to effectively fight the discrimination that exists domestically.

In recognizing such a motion, the International Movement Against All Forms of Discrimination and Racism (IMADR) was founded in January of 1988 by a proposal of the Buraku Liberation League as a consequence of the development of the international solidarity movements up to then. Its goal is to eliminate all forms of discrimination from all over the world. IMADR is headquartered in Tokyo, and it has been accepted as an international NGO, entitled to negotiate with the UN, since March 1993.

8. Summary

As a summary of this brief paper, I would like to point out the following seven lessons that we should keep in mind for the 'social development' to establish human rights:

(i) No progress can be achieved unless the victims themselves who have suffered from discrimination and human rights violation rise in protest.

(ii) In such occasions as the above, not only the victims themselves but also other people and groups should participate in the struggle.

(iii) It is necessary to demand the enactment of laws by the central and local governments to drastically improve the situations to which discriminated-against people are subject, and to implement them effectively.

(iv) In projects such as the above, the most important are the improvement of living surroundings, elevation of the education level, and a guarantee of stability in employment and in industry.

(v) Education and enlightenment are important to remove the prejudice against discriminated-against people.

(vi) In addition to legally regulating vicious discriminatory actions, it is also necessary to organize relief institutions for the victims.

(vii) International solidarity is necessary to eliminate discrimination and to establish human rights in modern society in which internationalization is rapidly progressing.