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# Buraku Liberation News

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## *Symposiums Held On 'Judicial Proceedings On BURAKU Problems After The War' & 'Handing Down BURAKU Folklore'*

The 41st Annual General Meeting of the Buraku Liberation Research Institute and the 17th National Meeting of Researchers of Buraku Liberation were held at Momoyama-so, Ayame-ike, Nara Pref. on Feb. 25 and 26, 1995.

Following the proceedings of the general meeting on the first day, two symposiums were held entitled 'Proposals of Handing Down Folklore in Discriminated Buraku' and 'Judicial proceedings of Buraku problems after W.W.II -- Mainly marriage discrimination, discriminatory expressions and denunciation cases'. Division meetings were held on the second day. At the general meeting, the basic concept of the projects for 1995 was introduced in the primary plan. According to the plan, the first national meeting of researchers of Buraku history is to be held on Sept. 1 and 2 at Momoyama-so. Other proposed projects were as follows: Investigation & Research Project on Changes



of Situation in Buraku; Investigation & Research Project on International Comparison of Modern and Contemporary Class Systems and Social Positions; and the Research & the Re-publication of Papers by Ryozen Kubota. In addition, new approaches, such as

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composing a data-base system using a computer network, were proposed to enhance the activities of the Institute.

The symposium entitled 'Proposals on Handing Down Folklore in Discriminated Buraku' was held in accord with the publication of the book on traditional culture in 47 Buraku communities in Osaka prefecture, compiled by the Folklore section over the past ten years. Mr. Taketoshi Inui, chief of the section, urged the necessity of re-estimating its cultural significance, quoting some phrases peculiar to Buraku communities. He also suggested that it would be possible to conquer some obscure fields ignored in the established studies through new approaches based on Buraku communities.

Folklorist, Mr. Noboru Miyata also criticized the studies made by the establishment. He said that they had no regard for Buraku folklore as a proper object of study, and suggested the publication of a new magazine introducing the folklore of the discriminated Buraku. Future studies of folklore should be made on a broader

viewpoint of Eastern Asia, he added.

At the symposium entitled 'Judicial Proceedings of Buraku Problems After the W. War II', four lawyers presented the proceedings of the cases of marriage discrimination, discriminatory expressions, and denunciation of discrimination. They discussed the right of denunciation including its means and methods. How should the rights of social minorities be protected within the limit of the existing penal law provisions, and how should legal regulations be set up? These subjects were discussed with regard to the relation between the intervention by state authorities and the 'freedom of expression'.

"How can we create and elevate a common recognition on discrimination as a step toward the dissolution of discrimination?" was one of the opinions presented at the discussion.

The next day, separate meetings of the four divisions were held and the planned activities of each division were discussed.

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### ***Enactment of 'Fundamental Law' at Present Diet Session Appealed by Scholarly and Cultural Circles***

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The 'Meeting of Scholarly & Cultural Circles Appealing for the Enactment of the Fundamental Law for Buraku Liberation at the 132nd Ordinary Diet Session' was held at Nihon Toshi Center, Tokyo on March 29, 1995. The Participants made appeals to relevant officials including Mr. Yamaguchi, Director

General, Management and Coordination Agency.

The purpose of the meeting was to raise the public opinion demanding the enactment of the 'Fundamental Law for Buraku Liberation', which is a comprehensive legislative measure for a radical resolution of



*Prof. Mushakoji made a speech*

Buraku problems, incorporating measures such as the facilitation of self-reliance in the lives of Buraku residents, enlightenment, legal regulations against vicious discriminatory behavior and relief works. The supporting groups of the meeting were; the Buraku Liberation Research Institute, Local Buraku Institutes (study groups of Buraku History), the National Research Council of Dowa Education in Universities, Cultural Convention Fighting Against Discrimination, the Association of New Japanese Literature, the Educational Institute of Liberation, and the Research Institute of Human Rights & Thoughts, Kansai Gaikokugo University. Fifty people took part in the meeting. Representing the appealing groups, Mr. Sueo Murakoshi, Chairperson of the Buraku Liberation Research Institute, made a speech. He stressed the urgency of establishing fundamental human rights and urged the enactment of the Fundamental Law during the present Diet session, as the first step to break a way through to the establishment human rights as widely supported by people at large.

One of the guest speakers, Committee chairman Uesugi (Deputy Chairman of the Central Executive Committee of National

Movement) stated that the enactment of the 'Fundamental Law' is a step toward reorganizing domestic laws for the 'International Convention on the Elimination of All Forms of Racial Discrimination', as well as the key to the realization of the nation as a member of the international community. He also added that the enactment would lead to the elimination of other forms of discrimination, and expressed his determination to make the utmost effort to pass the bill at the present session.

Then the participants from the above groups expressed their opinions based on their own points of view. Mr. Kenzo Tomonaga, Director of the Buraku Liberation Research Institute, explained why the Fundamental Law is needed and the details of the bill. He stated that the enactment of the law, which is comparable to the 'the Emancipation Ordinance' or Article 14 of the constitution, would be a breakthrough to the drastic resolution of Buraku problems and the elimination of other forms of discrimination.

Mr. Tadashi Ishida, Secretary General of the Buraku Liberation Research Institute in Eastern Japan, revealed the present situation of Eastern Japan pointing out four problems: 1) the issues of the 'undesigned district', 2) enlightenment on residents' awareness, 3) enforcement of enlightenment in the business world, 4) enforcement of Dowa education in schools.

Mr. Kazuteru Okiura, Representative of the National Research Council of Dowa Education in Universities, explained the situation of the Buraku in Ehime and Kagoshima Prefectures, where the old prewar way of living still remains. He also pointed out that another problem is depopulation in the



Buraku communities. 'Not a nominal enlightenment but drastic enlightenment activities which get down to the root of history is important', he said.

Mr. Ichiro Hariu spoke, representing the Association of New Japanese Literature. He said that he had thought he had no personal experience of Buraku problems as he is from Tohoku (Northeastern section of Japan), but that he was stunned to be told by Mr. Shoji Kawamoto that there was a Buraku just behind the house where he was born and raised. Having no idea or ideology as a state and neglecting important issues such as public interest and human rights, Japan has been eager to earn money. If these neglected issues and the national ideas are to be determined in a legal form, it could be a steering force to eliminate other forms of discrimination, he appealed.

Prof. Ms. Mizue Hayashi of Surugadai University referred to the example of France in ratifying the 'International Convention on the Elimination of All Forms of Racial Discrimination'. According to the professor, the government had claimed that reforming domestic laws would not be necessary because racial discrimination cannot have existed in the country. As a matter of fact, however, the ratification of the law has resulted in a change in attitude of the government, she reported.

Prof. Kinhide Mushakoji of Meiji Gakuin University, began his speech by introducing the 'Declaration of Copenhagen' made at the UN World Summit for Social Development. It declares, he said, that economic growth is a means and the goal is social development, which is supposed to integrate the society supporting every member of the society to develop. To look at Japan



Participants paid a visit to Government official (Center) for appealing the enactment of the Law.

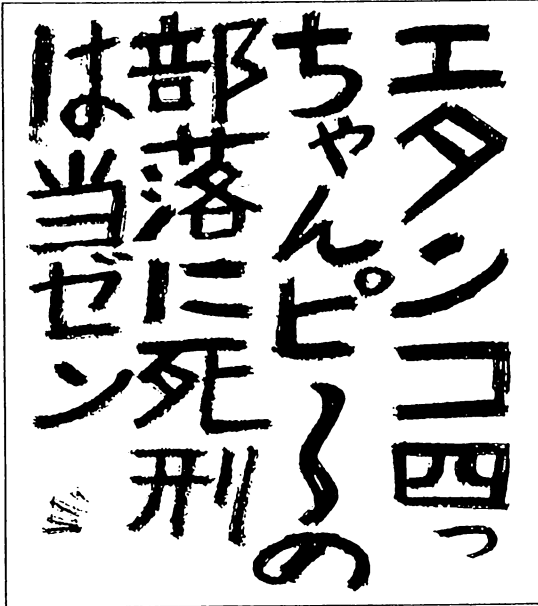
relevant to this, Japanese society has succeeded in economic development under a social integration where discrimination has been made against those who are the same members of the society. However, the discriminating majority were regarded as the same as the discriminated minority under the Emperor. It has, however, prevented such social integration as stated in the Declaration. Those who discriminate against others insisting that they are different cannot stop discriminating against those who are different from them. The professor stressed that the enactment of the Fundamental Law is an essential prerequisite to eliminate other forms of discrimination.

### *Appealing to those concerned*

After the meeting, the participants paid a visit to appeal the enactment of the Fundamental Law to the circles concerned, including Mr. Yamaguchi, Director General of the Management and Coordinating Agency, the project chiefs of both the ruling and opposition parties, and Mr. Miyazaki, President of the District Measures Council.

## *Malicious Discriminatory Graffiti Appeared In Succession On Kansai Univ. Campus*

*Agitating Elimination  
Enhance of Enlightenment Appealed*



*Malicious Discriminatory Graffiti  
Death to Burakumin, ETA and Four Feet Animal !*

(BLL, Osaka Branch) On the Senriyama campus of Kansai University (President, Kei Ishikawa, 23,772 students in 1st section, day school and 1,740 students in 2nd section, night school) malicious discriminatory graffiti against students from the Buraku, Korean residents in Japan, and the disabled were found one after another. The Osaka Prefectural Federation of BLL appealed to the University to enhance the enlightenment activities of all the students and faculty.

The Second section has moved to the Senriyama campus since the academic year of 1994. At first, discriminatory notes were denouncing the students of the Section, and then they escalated to target students from the Buraku, Korean residents in Japan and the disabled, agitating to eliminate them.

Such incidents had been seen at the Tenroku campus before the move. Discriminatory notes by a person identifying himself as a member of the 'Saimon-kai' were found in succession from '93 to early '94. In this series of incidents, notes by the name of 'Saimon-kai' were found. Positive action on the part of the University is required to sweep away such discriminatory agitation. The following are some details of the incidents:

1) On April 18, telephone cards with discriminatory scribbling on both sides were scattered within one square meter at two different places around a building of the campus. The remarks were targeted against the students of the Second section or students from the Buraku. For example, "All the major companies have got the 'Buraku directory'. You, Buraku students cannot be employed. Go and get a blue color job."

2) On May 21, posters with discriminatory remarks were found in eight different places including the women's rest room and the stairs of the building where the enlightening event of human rights was being held. The remarks pretended to be those of a woman describing her favorite types of man she wanted to marry. After some slanting words to the 2nd section students, "...also I don't want a man with physical defects, or a man from the Buraku or from Korea. You can tell a man of the Buraku by his occupation"

3) On June 3, posters with the same places



in the second building.

4) On June 28, three sheets of (B4-size) pulp paper with discriminatory scribbings were found in front of the rest room of the eastern part of the 3rd floor.

5) On Nov. 2, a total of 34 of the same kind of telephone cards as described in the first case were found around the landing space of the No.1 building. "By all means we will create a system which does not allow Buraku and Korean students ---Political Organization: Heisei Taimon-kai renamed from Saimon-kai" etc.

6) On Dec. 13, discriminatory scribbings were found on a standing signboard of the Buraku Liberation Research Club across from the Graduate School Hall.

7) On Dec. 20, in the rest room of the No.2 building, a poster was found with abusive remarks of discrimination: "I was often bullied by 'Eta' and 'Hinin' people. Now you 'Eta', 'Yotsu' 'Hinin' are behaving as you like, not bearing in mind your status. No wonder discrimination has not disappeared". Also in reference to the entrance system of Shikoku Gakuin University, which provides a special allowance for students from Buraku, "---giving, favor of 'Eta'? The intention of protecting and fixing 'Eta' may be precious to the nation as they are needed for indecent jobs".

## ***Marriage Discrimination Case In WAKAYAMA Pref.***

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### ***Parents' Prejudice Revealed at Confirming Meeting***

(BLL, Wakayama Branch) In order to confirm the fact of this marriage discrimination case, a meeting was held at the Gobo District Occupational Training Center, Gobo, Wakayama on Dec. 18, 1994. About 300 people were present including the members of The Prefectural Federation of BLL. Instead of the person in question, his parents attended the meeting. His mother admitted that they were opposed to the marriage of their son as they had been implanted with discrimination since childhood.

#### ***Abortion, instead of marriage***

This case occurred in August, 1994. A 26 year-old woman (referred to as A) had been dating a man of the same age (referred to as B) who had promised to marry her. But then he told her that they had to break their relationship because his parents were against their marriage due to her Buraku background. Being pregnant at that time, she had to get an abortion.

She had already told him of her being



*Fact finding meeting was held.*

from the Buraku. In July, 1994, B asked her parents for approval to marry her. He also told her that they would get married even if he had to leave his parents, who were strongly against it. Yet gradually his remarks changed. In August, he told her parents that his parents were against their marriage, saying that they would not be a good match. He confessed that he himself was not as determined as before.

To make sure that she understood his thoughts, A talked with him over the phone, and was told, "The Dowa problem is the reason my parents are against our marriage." A's parents appealed the case to a Committee member of the Protection of Human Rights who made a visit to investigate the case. B said, "My parents are against my marrying her because of the Dowa problem, but I would like to marry her, if I can." On August 18, accompanied by his mother, he called at A's house to talk about the cancelation of their engagement. He wanted her to get an abortion.

Upon the appeal from A's parents, the BLL has been concerned with the case, and a meeting was held to confirming the facts. At the meeting, B's mother admitted that they were against her son getting married to A. To the question "May we understand that the reason why you were opposed was the

problem of Dowa?" She answered, "She was not in good health. This reason comes first. But the 'problem' comes second or third". She admitted that their opposition was rooted in Buraku discrimination.

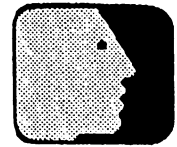
When she was asked about the image of the Buraku, she said, "I have a friend from the Buraku, but ---" "But you don't want your son to get married to a woman from the Buraku, right?" "Well, --that's right. I was taught to think that way. It was put into my mind since I was a kid." "I remember my parents speaking ill of them when I was in elementary school." She said that the 'dreadful and vulgar' image of the Buraku had been implanted in her since she was a little girl.

The BLL talked to her, "You don't realize the pain of A who had trusted your son and had been dating him for four years, and had to give up the baby after all. We hope you will talk to her with modesty, thinking that indirectly you killed your own grandchild." The BLL also asked her to urge her son to voluntarily attend to fact-confirming or denunciation meetings.

'B' responded to the BLL investigation with these comments, "I have nothing to do with you", and "Ask my lawyer."



## BURAKU Problems :Q & A (6)



### Literacy



#### What is Literacy School?



It is of particular note that a significant number of Buraku people, being unable to go to school due to the poverty caused by discrimination, have remained illiterate.

According to the Buraku survey conducted in 1982, in the Osaka area 7.4% of those surveyed had not finished their primary education or had never been to school. In comparison with a nation-wide survey conducted in 1980, the average was 0.3%. It was almost more than 24 times the national average. In regard to literacy, 8.2% were completely illiterate or hardly illiterate. These figures tell us that the Burakumin's right to education has been seriously deprived. Under these circumstances a voluntary literacy movement started out of Fukuoka Prefecture in 1963 and it spread to the coal-mining areas in Fukuoka Prefecture. At first, people began to learn Hiragana(Japanese phonetic letters)and Katakana in a private home, using a wooden apple box as a writing desk. This dedicated effort ignited the fire of literacy movement and developed literacy classes which are held in two-thirds of the community liberation halls nationwide. Most literacy students are women and literacy instructors are teachers from primary and junior-high schools in the neighbourhood, the staff of the community liberation halls, young members of the Buraku Liberation League and others. Most literacy classes are held regularly in the evening once a week. The literacy class is the place where Buraku people acquire the resilience of their rights of literacy which was deprived by discrimination. And at the same time it is the place where Buraku people promote their own self-awareness of Buraku liberation.

The literacy movement has been developed not only for the Buraku people but also for Koreans in Japan and for people who are studying at night schools. The United Nations designated "1990 as "International Literacy Year" and called for action. Throughout the world various literacy movements have been actively developed within people's liberation movements or in the process of nation building after independence.

