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Buraku Liberation News

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The 1st National Research Meeting on Buraku History

On August 30 and 31, 1995, the 1st National Research Meeting on Buraku History was held at Momoyama-so in Nara city. About 100 participants attended. They were researchers from the East Japan Buraku Liberation Research Institute, Nara Buraku Liberation Research Institute, The Study Group of Fukuoka Buraku History and many other researchers from various institutes throughout Japan.

Mr. Sueo Murakoshi, chairperson of the Buraku Liberation Research Institute (BLRI), gave an opening address on behalf of the host organization. He stressed that it is very important for the participants to exchange opinions and the results of their studies. This was followed by a plenary session held under the theme of "Subjects surrounding DAN-NA BA in the Edo period". Under the chairmanship of Mr. Yohichi Saito (Institute of Studying History of Rural Development in Nagano Prefecture), "DAN-NA BA (territory of authorized slaughterhouse) in Kantoh Area" was reported by Mr. Tetsuo Ohkuma (East Japan Buraku Liberation Research Institute),



and "DAN-NA BA in Western Japan - Mainly taking the case of Nara area" was reported by Mr. Eijiroh Yoshida (Nara Buraku Liberation Research Institute) respectively. The reports were based on material elaborately collected in the respective local areas.

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In connection with these reports, Mr. Kenji Nakano (Osaka Kyouiku=Educational University) commented on the following points: 1) Different usage of words meaning "territory" in Kanto area and Kansai area. " (in Kanto area: DAN-NA BA and in Kansai: KUSA BA), 2) An extent of DAN-NA BA, 3) Regarding the Rights of DAN-NA BA, 4) Difference between ETA / CHOHRU and HININ. In the Kansai area Buraku people were called ETA and in the Kanto area they were called CHORI. Finally, questions and answers were actively exchanged about the development of study in relation to the above 4 points.

During the night meeting the following researchers presented brief questions surrounding "The Study of Buraku history during the Edo period" by Mr. Nobuaki Teraki (Momoyama Gakuin University) and "Subject about Buraku history after Meiji period" by Mr. Yoshikazu Akisada (Ikenobo Community College). After that various opinions were concretely posed by the respective institutes.

The Next day, the 31st of August, a meeting were held under the theme, "Meat and leather industry in modern times(from Meiji period to before World War II). Mr. Toshio Watanabe took the chair and two gentlemen made reports. The former, Mr. Tsuguo Nakazato (Fukuoka Buraku History Institute) reported on "Transition of the slaughterhouse in modern times" and the latter, Mr. Shoji Nobi (Studying group about material in Kawata village of Western part of Hyogo Prefecture) made a report on "View point of study about meat history in modern times". In connection with these matters, Mr. Akisada commented on the following points: 1) Difference between the Edo period and the post-Meiji period (Modern times), 2) Difference and background

of the meat industry in Eastern Japan and Western Japan. 3) Trademan's trend for legal control regarding slaughterhouses, 4) Discrimination consciousness which was newly born by slaughtering Korean type cattle with infectious disease(Hypothesis), 5) Necessity of a viewpoint from Asia and Europe about study of the history of meat, wholesale dealers in relation to slaughterhouses, etc.

In reply to "questions and answers", Mr. Nakazato stated, 1) In an army post the demand for meat by the army was big. In connection with this, the meat industry occupied an important place in the formation of the Buraku community., 2) In comparison with foreign countries, the cow originally served as a beast of labour in Japan. Therefore, Japanese have a strong feeling against slaughtering cattle. Meat was sold as refined beef and not sold as a block. This has developed a consciousness of filth., 3) In slaughterhouse people who handled the internal organs of cattle were regarded as people of low status. And we have to think that such internal organs were eaten by Buraku people and people of the lower classes in urban city. Such people could afford to eat only such cheap internal organs of beef.

Finally, Mr. Masayuki Ohga, chief of the Research Dept. of BLRI made a closing address, in which he stated the importance of such an opinion exchanging meeting. He also stated that it is important for the organizations of the Buraku liberation movement to discover their own Buraku history in their respective places, in cooperation with researchers.



An Interview With Mr. Ishikawa On Parole (4)

Interviewer: Mr. Taketoshi Nakayama, Secretary General, Defence Panel

This is the fourth part of the interview with Mr. Kazuo Ishikawa . He talked about his mother's death as his most tormenting memory of 31 years in prison.

Nakayama: You learned to read and write while you were in prison. This fact made a great impact on children in the Buraku. They were encouraged to study more about you and to help get you out of prison. They looked up to you as their big brother and a role model.

Ishikawa: Yes, I was supported by those small children. I was very grateful.

Nakayama: Your supporters and the Buraku people from all over the country took part in the movement not for their own interests.

Ishikawa: Indeed. I do appreciate it.

Nakayama: As all of us have stood up to save the truth.

Ishikawa: Yes, I am very much obliged to those people. I am thinking of going all over the country to express my gratitude.

Nakayama: I see. By the way, I suppose your life in prison for thirty-one years must have been tough all the time, but what is the toughest in your memory?

Ishikawa: It was when my mother died. Even now I feel like crying when I think of it.

Nakayama: You declined all interviews for a while then.

Ishikawa: Yes.

Nakayama: Were you more distressed than when your father died?

Ishikawa: As a matter of fact, yes. It was a big blow to me. She was blind. She sent my younger sister to work as a servant, so she did all the washing herself, though she couldn't



see.

Nakayama: I wish you could have been paroled and won the verdict of 'not guilty' while they were alive. They believed in your innocence and put confidence in the BLL.

Ishikawa: I cannot pray in front of them, until I inform them of my 'Not guilty' verdict.

Nakayama: Also a lot of your supporters passed away during those years of struggle, including Mr. Sasaki, the chief of our defense panel and Mr. Wajima.

Ishikawa: Yes. I don't think I can pray with my hands joined together to my parents until I finish paying them back for their support for me.

Nakayama: What were you most impressed with after you were paroled?

Ishikawa: The most impressive thing wasah.....well, that everything is expensive. I thought I knew it from TV. But when I went shopping myself, I was appalled. A lot of things were priced ten to twenty times higher



than before.

Nakayama: That's right.

Ishikawa: It will take time for me to catch up.

Nakayama: And what do you do besides going shopping?

Ishikawa: I go running along the river bank. Well, you don't see anything without walking with your own feet. I found the pachinko parlor 'Orion' where it was before.

Nakayama: Yes, it is still there.

Ishikawa: It remains just the same as in those days. The green grocer's and the tobacco shop are no longer there, though. That area has changed.

Nakayama: How about your health?

Ishikawa: No. I am very fine. I am in better shape than my elder brother. I usually get up at five o'clock. I didn't sleep at all though, on the day when I got out of jail. These 'Osechi' dishes for the New Year are much more tasty than those served in prison.

Nakayama: I can imagine that.

Ishikawa: In prison we are allowed to expect only a few things. So we are looking forward very much to what we will have. Here we have a lot to enjoy ourselves and we know beforehand what we are going to have.

Nakayama: By the way, how many verses have you made so far?

Ishikawa: Well, I wonder how manyquite a lot, I guess. Lying in bed at night, I have made verses from nine to eleven o'clock.

Nakayama: I see.

Ishikawa: I wrote them down carefully so as not to be noticed by the prison staff. Otherwise I would forget them the next day. After I came back from work the following day, I would rewrite them. I have made a considerable amount of them in this way.

Nakayama: I was very much moved by your 'tanka(Japanese verse) which you made on the



Mr. Ishikawa(the 3rd from the left) demonstrated for getting a retrial together with three persons who were falsely accused and found innocent.

day of 'your parole. Incidentally, when was it that you made your 'tanka': "My body is lying/in the darkness in prison/But my mind is always under the flag with the crown of laurel'?

Ishikawa: I made it rather earlyaround 1970 when I just started learning 'tanka'. It was when my younger brother joined the active force with Mr. Nishioka. I wanted to express my feeling that my thought was always with them in struggle though I myself was confined in the cell.

Nakayama: I see.

Ishikawa: The Sayama Struggles in '71 and '72' were amazingly active. And my study made big progress in those days. I was absorbed in studying. Nothing else was on my mind. From morning I took up a pen. We no longer have calluses on our fingers these days, but my writing with a pen held like this caused me to form a big callus here.

Nakayama: What motivated you to make verses?

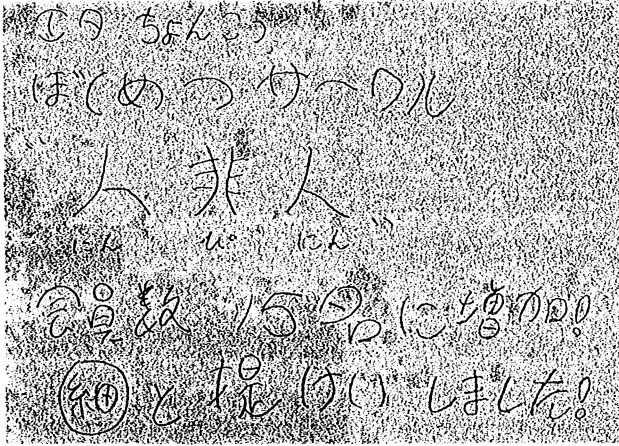
Ishikawa: I had my instructor. He was a death row inmate, about sixty years old at that time. I found him making verses, so I asked him to show me how to make them. He taught me from the first step.

Nakayama: Under his tutorship?

Ishikawa: Yes, and also I studied through books. I bought four books or so .



"Sweep Away 'Eta' and 'Chonko' "
Discrimination Graffiti Found Again at Kansai Univ.



Once again on the Senriyama campus of Kansai University, Suita, Osaka Pref., vicious discriminatory graffiti were found one after another.

The graffiti were found at Room A-105 of No.1 Building of the First Unit Buildings around 4:20 PM on June 8. "Join Our 'Club Nin-Pi-Nin(Inhuman Wretch) Now/Circle to Sweep Away 'Eta' & Chonko' " They were written in black marking ink from the left to right in a space of 6.3 by 12cm.

Other graffiti were found at 4:10 PM on

June 3. They were written on the wall in the men's room on the South side of the second-third floor of No. 3 Building of the First Unit Buildings. "Members Increased to fifteen at Club Nin-Pi-Nin/Circle to Sweep Away 'Eta' & 'Chonko'/Now Tied Up With Saimon!" They were written in five lines from left to right in a space of 16 by 20 cm.

Earlier on May 20, other graffiti, "Death to Koreans" were found on the first floor of No.1 Building of Seishikan. They were written with black ballpoint pen in a space of 1.5 by 9 cm.

Vicious incidents of discriminatory graffiti occurred last year as well as the previous year on the campus of Kansai University. The Osaka Pref. Federation of the BLL is demanding to discuss the matter with the university.

Tried to Know Buraku Names
Through Personal Computer Communication Net

Last September, a young man in Nanao, Ishikawa Prefecture tried to identify the locations of discriminated Buraku through the 'electronic bulletin board' of 'Nifty Serve', one

of the largest computer network systems in Japan with a membership of more than one million. To those who own the 'Buraku Lists' he asked for the locations of Buraku in the



prefecture. Though it was revealed in May 18, '95, Nifty found the message and deleted it promptly on the same day, so no one responded to it on the net. But the BLL Hokuriku Office expressed their concern about the incident, commenting that it was a new type of discrimination using a personal computer which anybody could access, and that some preventive measures should be taken. They intend to make a protest to the man and to Nanao city, as well as to confirm the facts.

The electronic bulletin board is a system in which a member can send a message or information on the master computer of Nifty Serve, addressing unspecified members, and receive responses later.

According to the BLL Hokuriku Office, the twenty-six-year old salesman living in Nanao, sent a message on the bulletin board to the effect that he needed to know the locations of Buraku in eight cities and towns in order to use them in sales activity. Nifty found the message and deleted it as 'discriminatory contents'. Forty-eight members had read the

message, but it turned out later that nobody responded to the request.

One of the members in Osaka who read the message informed Shinagawa Ward, Tokyo, where the headquarters of Nifty is located. In February, some of the staff of the Ward, including a section chief in charge of the Dowa measurement, visited Nanao to interview the young man. According to the report of the section chief, he admitted that he sent the message on the bulletin board in order to get useful information for business, but he regretted that he did it recklessly.

On the Buraku Lists, which was found to exist in 1975, the names of Buraku, locations and the number of houses are described. The BLL and other organizations have reproached companies which used the Lists as material for screening applicants in employment. A representative of the BLL Hokuriku Office, Mr. Masayuki Kojima said, "This is not just a problem about the young man. The background he grew up in, what education and administration agencies have or have not done are to be questioned in this incident.

"Death to Eta, Hinin"

Graffiti Calling a Specific Person by Name Found at Yue Station of Shimabara Railway, Nagasaki

(Nagasaki Branch) On June 6, vicious graffiti of discrimination were found at the Yue station of the Shimabara Railway. Informed of the incident by a colleague school teacher, the Chief Secretary of the Dowa Education Research Association, Mr. Matsuda, went to the site and confirmed the

fact.

The graffiti were "Death to Eta, Hinin" ****###(a person's name)" Perhaps the writer might have ill feeling toward the person named, and intended to insult the person with the words "Eta, Hinin"

Mr. Mizuta, the President of the Dowa

Education of Nagasaki Pref., and Mr. Tajima, the President of the Dowa Education in the Southern part of the Peninsula, inspected the graffiti with the staff from the Shimabara Education Office of the Pref. Board of Education, the Ariake-cho Board of Education (the Yue Station is located in the town of Ariake), and the Shimabara Railway Company. After taking some photos of the spot they erased the graffiti.

The named person turned out to be a resident of Shimabara and graduated from high school this spring. The graffiti were written with white marking pen, suggesting that the writer might be in the same generation as the victim.

On June 9, four parties representing Nagasaki Prefecture, the Pref. Board of Education, the Pref. Dowa Education, and the BLL Pref. Federation had a fact-finding meeting. Some points were not made clear. By the side of the graffiti, were other graffiti, "***Sushi Shop is Filthy. Call to xx xxxx(Telephone number)". The same surname was written here. The connection between



them is unknown, and it is also unknown whether the person is from a Buraku or not.

Recently discriminatory incidents have broken out one after another on the Shimabara peninsular, including a marriage discrimination case and discriminatory comments at Kunimi-cho. This climate indicates an insufficiency in Dowa Education and Dowa Study by municipal governments in the region. The Pref. Federation thinks it is necessary to work on the matter, including summarizing the whole issue. More fact-finding meetings will be planned in future.

Marriage Discrimination Case

Is He 'From A DOWA District Or Not?'

A mother in Yonago, Tottori-Pref. Inquired of the Nishinari-ward, Osaka

A woman living in Yonago, Tottori-Pref. sent a letter to the office of the Nishinari Ward, Osaka, asking to look into the family background of a man who was going to get married to her daughter. According to the investigation by the Nishinari Branch, as well as the Osaka and Tottori Prefectural Federations of the BLL, the mother admitted that she wanted to know whether her would-be son-in-law lived in a Dowa district or not. A

denunciation meeting will be held with the presence of the parties concerned.

On April 4, 1995, a letter from a woman (called 'A' hereafter) living in Yonago, Tottori Prefecture reached the Office of Nishinari-Ward, Osaka. In the letter she said, 'My daughter is thinking of getting married to a man (called B) living in Nishinari-WardI would like you to look into his background as some of my relatives told me that Nishinari is



the place where people of various races have come to live, and they have warned me that my daughter's marriage to the man might have a bad effect on my unmarried daughters and nieces. I know of the anti-discrimination campaign, Dowa education, and so on. Still I do care about where he is from I hope I will get a good response from you'. As a matter of fact, the letter inquired into the family background of a resident of Nishinari-Ward.

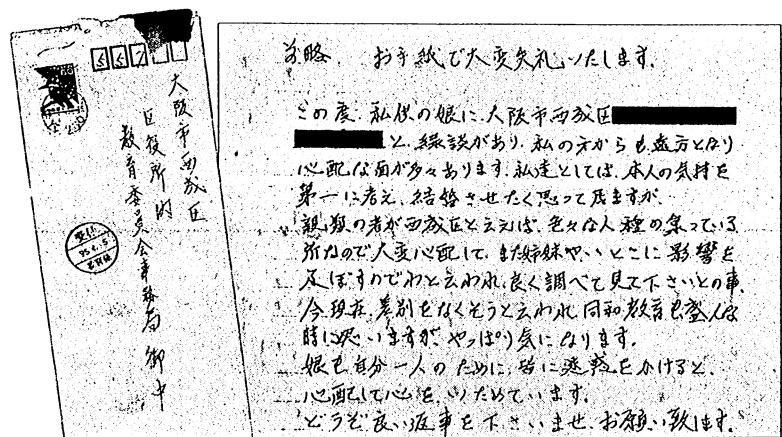
Considering the situation that the couple were going to get married, the Nishinari Branch and the Osaka-Pref. Federation of the BLL requested the Nishinari-Ward and the Dowa Measure Dept. of the Osaka City government to cooperate with Yonago city and to investigate the facts with cautious attention. They also reported the case to the BLL Central headquarters, Tottori pref. Federation, and to the Yonago Regional Association, and discussed how to deal with the case.

It was confirmed that 'A' sent the letter asking to 'inquire whether 'B'', who was to marry her daughter, lived in a Dowa district or not. When her mother-in-law was informed of the marriage, she suggested that she look into his background through a certain connection, as 'a lot of Buraku people live in Nishinari-Ward'. 'A' was also told by a friend at work that Nishinari is a notorious place. Eventually, she became inclined to make an inquiry. At first she told her uncle (85 years old, a former school teacher) about her idea to use a private inquiry agency. But he reproved her, "Are you going to break up their marriage if he is from such district? You shouldn't make an inquiry.

The agencies would not take such an order anyway". So she wrote the letter to Nishinari-Ward as she thought they would help her.

"I knew it was not a right thing to do, but I did not realize that it would cause such trouble" "If only the Ward Office made it clear that he was not from the Buraku, I thought my mother would have been convinced", she commented.

The woman was born in Yonago city and now lives with her husband and mother-in-



A letter sent by Mrs. A. Mr. B's name and his address were written in the deleted letters.

law. She works for a union of electric enterprises. Her daughter lives in another city. In her student days, she remembered, one of her relatives was opposed to her getting married to her boy friend because of his Buraku origin. But it was not until she began to work that she actually knew about Buraku. She was told by neighbors and friends that there were some Dowa districts in Yonago and that they were discriminated against.

Her daughter works at a golf course in Yonago and got acquainted with 'B", who came there from Osaka to play golf last year. They began dating. During the holiday week in May, 'A's family paid a visit to 'B's family and the wedding was arranged to be held at the end of July. Respecting the situation of the



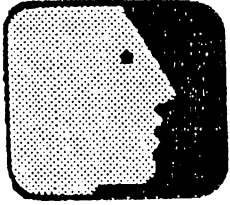
couple to the most, the Osaka Pref. Federation, the Nishinari branch, and the Regional Association of the BLL, as well as administrative staff carried out a careful investigation. They heard mainly from 'A', refraining from hearing her daughter or 'B'.

In July, however, they learned from 'A' that the couple had broken up their marriage after all. The staff of Yonago city asked her daughter and she admitted it. She explained, "At first I just wanted to live with him in Osaka. But Mother did not want us to live together without getting married. I talked to him and my family visited his family in May and the wedding was set to be held at the end of July. I was cornered as things were arranged against my idea. I have lost confidence in our marriage. I called 'B' to break up our relationship at the end of May, and I have not seen him since. This has nothing to do with my mother's letter or the Dowry problem"

While the BLL Osaka Pref. Federation had been working modestly in consideration with their situation of getting married, and had

asked for the opinion of Yonago City authorities on the case, they had sent a written request under joint signature with the Tottori Pref. Federation to promote more Dowry measures in Yonago, and prepared for a negotiating meeting with the city.

Now that the marriage arrangement is dissolved, the Osaka Pref. Federation and the Nishinari branch are planning to have a meeting with the Tottori Pref. Federation as well as the Regional Association to discuss how to deal with the case, to request the relevant administrative offices to have a hearing from 'B' in Nishinari. Based on the fact confirmed in the hearing, a denunciation meeting will be held with the presence of those concerned including 'A'. And then a meeting with Yonago City administration headed with the mayor will be arranged to demand concrete measures from them to resolve the problems revealed at the denunciation meeting.



Buraku Problems Q & A (8)



Dowa Administration and Dowa Measure Project

Q

Please explain the "Dowa Administration" and the "Dowa measure project"

A

The Dowa Administration is a public administration in order to eliminate discrimination from Japanese society, and the Dowa measure projects are various projects for the same purpose.

The Dowa Policy Council reported that the Dowa Administration is an administration which should be done according to the Constitution under the responsibility of the government and it should be promoted as long as discrimination against Buraku remains in the society.

Discrimination against Buraku is seen everywhere deep-rooted in the daily lives of Buraku people. We should try to eliminate discrimination in various aspects of the environment, social welfare, industry, jobs, education, culture and any other fields. It is necessary to coordinate among all these different fields and to develop plans for this purpose.

It is also necessary to make persistent efforts to educate all of the citizens for understanding the situation, because deep-rooted prejudice and discrimination against Buraku still exist in our society. The Dowa administration has the great responsibility in leading Japanese society to take the problems seriously.

In this way, the Dowa administration aims at establishing human rights for the Buraku people who are discriminated against. Through this process, it has played the major role for fulfillment of social security and the establishment of human rights for everyone in Japanese society. The achievements of the Dowa administration have influenced the social security of other various people in the same situation.

The Dowa administration existed before the World War II. The Interior Ministry implemented the Buraku Improvement Project. But the project sought the cause of discrimination in the environment, public morals and the condition of life of Buraku, and left the Buraku people to be sacrificed.

• The National Leveller's Association was established in 1922. The Government started the project to reorganize the areas assigned to be improved and made a fund for scholarships. The Government also decided to work to eliminate discrimination against Buraku.

Along with these projects, the Ten-Year Yuwa (Conciliation) Project was planned. The



conciliating organizations requested the government to budget 50,000,000 yen in 10 years for their industrial economic facilities and environmental improvement facilities. But the Japan-China war started the following year and those projects faded away into war promoting plans.

In the confusion after World War II, the Government and the occupying G.H.Q. could not restart any projects until 1953, when the Public Welfare Ministry budgeted to construct 'Rinpo-kan' (community centers).

On the other hand, the administrators of prefectures and major cities organized the National Dowa Measure Council in 1951. The organization joined to work with the Buraku Liberation National Committee to establish the Dowa administration.

DOWA EDUCATION:

EDUCATIONAL CHALLENGE TOWARD A DISCRIMINATION-FREE JAPAN

edited by Yasumasa HIRASAWA and Yoshiro NABESHIMA

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The Buraku Liberation Research Institute has published several English-language books on Buraku issues, particularly on Buraku history and movement. Our bimonthly newsletters have been sent to nearly 1,000 readers all over the world. However, there was none specifically on Dowa education, an educational commitment to solve problems caused by discrimination against the caste-like minority group called Burakumin or Buraku people. Dowa education is also one of the broadest educational coalitions to promote the respect of human rights and democracy in Japan.

As we were receiving an increasing number of inquiries from researchers, educators, journalists and NGOs abroad on Dwa education, we decided to produce a comprehensive booklet on Dowa education to illustrate its history and pressing agenda. We believe that we need to disseminate abroad more information on Japan's human rights education activities. This publication commemorates also the start of the UN Decade for Human Rights.

The booklet consists mainly of two parts: Part One includes 1) Definition of Dowa Education, 2) Features of the Japanese School System, and 3) Zendo-kyo and Others: Teachers' Commitment to Dowa Education. Part Two includes 1) Dwa Education as Human Rights, 2) Dowa Education about Human Rights, 3) Educational Activities in the Community, and 4) Challenges for Dowa Education. These are followed by glossary and bibliography. It should be noted that all the contributions are not translations of some existing Japanese articles but were particularly written for this booklet.

We intended to cover the basic outline of Dowa education and also to add new perspectives of Dowa education; global human rights education and dowa education; Dowa education in the community, etc. We also employed the common language of global human rights education such as 'education as human rights' and 'education about human rights' to examine features of Dowa education in comparison to other human rights education initiatives in the world. The glossary and the bibliography are both quite comprehensive and make this booklet a good springboard for those who want to study further about Dowa education.