

**Committee on the Elimination of Racial Discrimination
(CERD)**

96th session (6 – 30 August, 2018)

Japan

NGO Report

in relation to the tenth to eleventh periodic reports of JAPAN

July 14, 2018

Japan NGO Coalition against Racial Discrimination (JNCRD)

4F-B Shinko Bldg., 3-13-4 Ginza, Chuo-ku, Tokyo 104-0061 Japan

TEL & FAX: +81 5031530391

Email: JapanNetwork1@gmail.com

About JNCRD

Japan NGO Coalition against Racial Discrimination (JNCRD) is a coalition of civil groups involved in the racial discrimination issues in Japan and human rights violation issues against Japanese in foreign countries.

JNCRD Members

- ◆ Academics' Alliance for Correcting Groundless Criticisms of Japan
- ◆ Citizen's Committee for Reexamining Municipal Position on Comfort Women Issue
- ◆ Citizen's Group against Local Autonomy Basic Ordinance
- ◆ Grass Roots Action about Fabricated Comfort Women Issue
- ◆ HANADOKEL, the Patriotic Women's Association
- ◆ Indigenous and Minority Rights of Japan
- ◆ Japan Association for Fostering the Seeds of Historical Truth
- ◆ Japanese Citizen's Group against the Suffrage of Foreigners
- ◆ Japanese Volunteer Association to Rectify the Fabricated Comfort Women Issue
- ◆ Japanese Women for Justice and Peace
- ◆ Meeting in Hokkaido Aiming at a Solution of a Forgery Problem of the Japanese Military "Comfort Women"
- ◆ Okinawa Policy Research Forum of Japan
- ◆ Research Group on Political Rights
- ◆ Study Group on Freedom of Expression
- ◆ Society for the Dissemination of Historical Fact
- ◆ Soyokaze
- ◆ The Alliance for Truth about Comfort Women
- ◆ The Study Group for School Education
- ◆ Toronto Seiron
- ◆ True Japanese Society
- ◆ Veteran's Voice Memorial Project

Contents

Preface	-----	4
1. The Circumstance of the Ryukyu / Okinawa	-----	6
2. The Circumstance of the Ainu People	-----	10
3. The Circumstance of Korean Schools in Japan	-----	17
4. The Elimination of Hate Speech Act	-----	21
5. Political Right and Local Suffrage for Foreign Residents	----	28
6. The Case against Japan : Casualties of Japan's Foreign Policy Disaster	-----	32
7. Comfort Women and the Coomaraswamy Report	-----	38
Appendix	-----	43

Preface

It is a very fortuitous coincidence for Japan that the Committee on the Elimination of Racial Discrimination (CERD) for Japan will be holding its session in this timing because the 100th anniversary of Japan's initiative to abolish racial discrimination within the international arena will be nearing soon. On February 13, 1919, the Japanese government first made a proposal for racial equality within the committee responsible for drafting the Covenant of the League of Nations at the Paris Peace Conference in Versailles, to the effect that elimination of racial discrimination should be clearly stated in the Covenant. Japan's proposal was supported by an overwhelmingly majority (11 to 5) of committee members on April 11, 1919. However, US President Woodrow Wilson, chairman of the committee, unfairly intervened and overruled the majority decision. He blithely argued that such an issue of importance should be decided unanimously.

Moreover, the US Congress passed the Jonson-Reed Act in 1924 which virtually singled out Japanese immigrants. Even very pro-American Japanese intellectuals, such as NITOBÉ Inazo, UCHIMURA Kanzo and ASHIDA Hitoshi, greatly resented the passage of this Act. They stated that they would never visit the United States again since this Act was an inexcusable form of racial discrimination clearly targeted against a specific nation.

Japan endured racial discrimination from Western countries for a very long period of time since she was the only country among non-white countries that succeeded in state modernization and industrialization in the 19th century. Soon after Japan's victory in the Sino-Japanese War (1894-1895), fears of the so-called "Yellow Peril" emerged in Europe at the end of the 19th century. In fact, Japan spent many years, without success, in trying to revise unequal treaties with Western countries.

These sentiments of discrimination against the Japanese people eventually led to the US-Japan War (1941-1945). Racial discrimination was obviously one of the major reasons behind the Second World War. During the war, Japan convened the Greater East Asia Conference with seven East Asian countries in Tokyo in November 1943, and announced the Joint Declaration of the Greater East Asia Conference on November 6, 1943, stating the abolition of racial discrimination. This was entirely

different from the US's and UK's so-called Atlantic Charter of August 14, 1941, which did not contain anything concerning racial equality at all.

It is very natural for Japan to be a pioneer of the racial equality movement in the international community because Japan had been the biggest victim in this sense for a very long time. After the Second World War, Japan has been the leader of the movement for racial equality.

Just 50 years after Japan's proposal for racial equality at the Paris Peace Conference, the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD) finally came into being in 1969. With the passage of time, we are very pleased to have the 96th Session of the CERD at the United Nations in Geneva in August 2018. We believe that Japan will continue to enthusiastically contribute as a leader and as a pioneer of the movement for racial equality.

Academics' Alliance for Correcting Groundless Criticisms of Japan (AACGCJ)

1. The Circumstance of the Ryukyu / Okinawa

(1) Relevant Recommendations of the Committee, and statements of the Government Report

-Paragraph 21 of the concluding observations (CERD/C/JPN/CO/7-9)

-Paragraphs 34, 35 and 36 of the Government Report (CERD/C/JPN/10-11)

(2) Main Points

We demand that the recommendation in Paragraph 21 of the concluding observations (CERD/C/JPN/CO/7-9) be retracted.

(3) Background: Reason for retraction

(a) The citizens of Okinawa Prefecture regard themselves as Japanese and do not recognize themselves as indigenous people.

[Basis]

- i. Statement demanding the retraction of the recommendation submitted by Ishigaki City, Okinawa Prefecture (Appendix 1)
- ii. Statement demanding the retraction of the recommendation submitted by Tomigusuku City, Okinawa Prefecture (Appendix 2)
- iii. Question by Representative Miyazaki Masahisa of Okinawa Prefecture, the House of Representatives, about the demand for retraction (Appendix 3)
- iv. No statesman publicly supporting an independent Okinawa has ever elected as a member of the Diet in Okinawa. All candidates who have run in favor of Okinawan independence have failed.
- v. There is a group of people called the Society for the Independence of Ryukyu People. This society has only several hundred members. Only a limited number of members yearn for independence.
- vi. The call for independence of the Ryukyu dates to the time when Chiang Kai-shek attempted make the Ryukyu independent. At that time, the history of Okinawa was stated in a very distorted manner and those who believed in the distorted history became pro-independence.

(b) In either the Diet or in local assemblies, there has never been a discussion on

whether the Okinawans are Japanese or indigenous people. Demands for rights as indigenous people have never been taken up by local assembly.

[Basis]

i. Governor Onaga's speech in the Okinawa Prefectural Assembly (Appendix 4)

(c) The term "the right to decide on our own" is often used in Okinawa. However, this term is wrongly translated into English as "self-determination." Governor Onaga, who gave a speech in the United Nations, said that he did not at all mean "racial self-determination."

[Basis]

i. Governor Onaga's speech in the Okinawa Prefectural Assembly (Appendix 5)

(d) An NGO's suggestion that the UN Council on Human Rights recommend the Japanese Government recognize the Okinawans as an "indigenous people" does not represent Okinawan people's true sentiment. On the contrary, the suggestion is wholly "fabricated".

(e) It is an act of discrimination against Okinawans, who are Japanese, as well as an infringement on human rights and against the *raison d'être* of the Committee, for the UN Human Rights Council to recommend that the Okinawan people be recognized as an "indigenous people."

(f) The language of Okinawa is a Japanese dialect and part of the Japanese language. Okinawa is a very rich region with local traditional art. Ryukyu folk songs, music, and dancing are passed on from generation to generation. At the same time, the Ryukyu dialect is also passed on from generation to generation as well, so there is hardly any possibility of its extinction. Though it is not used in daily conversation, it will continue to be inherited in a manner of traditional arts, like Kabuki and Noh plays in Tokyo.

(g) Dialects in Okinawa vary from region to region. Even in the same school district, dialects slightly differ. So, to teach dialects at school, standardization of dialect will be required, which contradicts the basis of dialects. In other words, it is impossible to "teach" dialects at school. Even if one masters a dialect, it is not very useful in other parts of Okinawa, where people use different dialects—a "standard" dialect may then be necessary. There is hardly any practical reason

in teaching dialects. Okinawan academic achievement is the lowest compared to the rest of the country. Limited time and precious resources could be better spent on teaching English or other useful subjects, rather than teaching “dialects”.

- (h) Analysis of the human nuclear genome, or DNA, of people living in the present-day Ryukyu Islands shows that they have no genetic relatedness with people living in Taiwan or on the Asian Continent. They are in fact genetically close to people of Japan proper.

[Basis]

- i. Genes of the Okinawan people similar to people of the main islands of Japan, *The Ryukyu Shimpō*, dated September 17, 2014 (Appendix 6)

(4) Conclusions

- (a) Okinawan people were born Japanese, are educated in the Japanese language and have lived as Japanese citizens. As stated above, they do not regard themselves as “indigenous”. There has been no call for demanding such a right; such a campaign has never taken place. For a long time, no one even knew about the UN Recommendations. Thus, the prefectural government would find it extremely difficult to explain the Recommendations to the Okinawan people. The Recommendations are so far removed from common sense that it took much time and effort, but we finally can now stand up in Okinawa, and demand the retraction of the Recommendations. With the help of an understanding member of the Diet, our statements were adopted by several city assemblies in Okinawa. Our toil would have never been necessary in the first place.
- (b) To send Recommendations saying that Okinawan people, who are Japanese, are indigenous people is to send the wrong message to the international community, inflicting unnecessary harm against the Okinawans and infringing on their human rights. This act also against *raison d’être* of the United Nations Committee on the Elimination of All Forms of Racial Discrimination. Therefore, we request that the Recommendations be retracted immediately. At the same time, in order to not to repeat the same mistake, we ask for an investigation into the source of the misunderstanding about the Okinawans and to take relevant measures to prevent the recurrence of such a grave misconception.

Appendix

1. Opinion statement requesting the UN to retract their recommendations that “the people of Okinawa are indigenous people” ----- 44
2. Opinion statement requesting the UN Human Rights Treaty Bodies to revise their understanding that the “people of Okinawa are indigenous people of Japan” and to retract such recommendations ----- 45
3. Representative Miyazaki Masahisa, House of Representatives (Cabinet Committee) April 27, 2016 ----- 47
4. Governor Onaga’s speech in the Okinawa Prefectural Assembly ① ----- 53
5. Governor Onaga’s speech in the Okinawa Prefectural Assembly ② ----- 57
6. Genetic DNA of Okinawan people similar to people in the main islands of Japan Ryukyu Shimpo / September 17, 2014 ----- 61

2. The Circumstance of the Ainu People

(1) Relevant Recommendations of the Committee and statements of the Government Report

- Paragraph 20 and 24 of the concluding observations (CERD/C/JPN/CO/7-9)
- Paragraph 17-33 and Paragraph 201- 222 of the Government Report (CERD/C/JPN/10-11)

(2) Main Points

- (a) The Ainu people in Japan are different from indigenous, aboriginal races in other countries. This is the official view of the Japanese Government. It is clear from the following points: there is no historical basis to the contention that, during the Meiji era, the Japanese Government robbed the Ainu people of their land and rights. On the contrary, at the request of the Ainu people, the Diet enacted a law, called the Act on the Protection of the Indigenous People in Hokkaido, and vindicated their rights.
- (b) Some NGOs submitted a report asking for the rights of the Ainu people. However, what is written in the report is clearly a misrepresentation of fact. Clarifying the words of the NGO report, we would like to iterate the true circumstance of the Ainu people.

(3) Background

(a) Of the “aboriginality” of the Ainu people

On June 6, 2008, both Houses of the Diet adopted a “resolution to recognize the Ainu as indigenous peoples.” Considering historical and scientific facts, the Japanese Government maintains that “they are not an aboriginal race as defined by the United Nations.” However, the NGO in question frames the issue based on the conception that the Ainu people are the aboriginal race in line with the United Nations “Declaration of the Rights of Aboriginal Races.” Below are the facts clearly showing that the Ainu people are different from aboriginal peoples as in other countries.

- i. The Ainu people migrated to Hokkaido around the 13th century AD or earlier. Prior to their migration, there were several cultures already in Hokkaido. First came was the JOMON Pottery Culture (c. 8000(?)-300 BC), then came the later JOMON Pottery Culture (~the 6th century) and then, at the same time, the “SATSUMON” culture and Okhotsk culture (named after the sea lying between the Kamchatka Peninsula and Siberia), lasting from the 7th century to the 13th century AD).
- ii. From the 13th century onward the Ainu people migrated to Hokkaido from the Continent via eastern Siberia and Sakhalin and settled in Hokkaido, expelling the descendants of JOMON and Okhotsk culture, who also migrated from the Continent, before the Ainu people.
- iii. At a SATSUMON-era ruins, “TATARA” (bellows), used to manufacture iron, and Tokoname-style pottery, which was made around current Tokoname City, Aichi Prefecture, situated in the central part of the mainland, were unearthed. The Tokoname-style pottery was supposedly used by local lord , Fujiwara, in the Tohoku region to spread Buddhism. The discovery clearly shows that prior to the Ainu people’s migration, previous inhabitants had active exchanges with people living in the mainland to the south.
- iv. Prior to the settlement of the Ainu people, in the southern part of Hokkaido and along the coast of Hidaka district, Japanese people, WAJIN, and Japanese culture had taken root. There are several shrines that are over 800 years old, such as Funatama-jinja Shrine in Hakodate City, which was founded in 1135, and many more were established two or three hundred years ago, during the Edo period or earlier.
- v. Feudal lord Takeda Nobuhiro, who suppressed Koshamain’s Revolt in 1457, built Katsuyama-yakata castle in Kaminokini. At the castle, Wajin (Japanese people) and Ainu people lived together in significant numbers.
- vi. Through DNA analysis of the mitochondria of human bones unearthed from Ainu ruins, as early as the end of the 11th century, the Ainu people migrated from Sakhalin, and are believed to have conquered people of the Okhotsk culture.
- vii. Based on evidence that the Ainu people and Okinawans are closely related to the JOMON people, some assert that this is proof that the

Ainu people are “aboriginals”. However, this assertion ignores the following historical facts and, therefore, is wrong.

(b) Historical background and “Ainu” policies

The NGO report submitted to the UN Committee on the Elimination of All Forms of Racial Discrimination states: “Since the Meiji Restoration, the government of Japan has encroached on the land of the Ainu and conquered and ruled them.” However this statement is clearly a misconception of facts.

Prior to the Meiji era, Hokkaido had been ruled by the MATSUMAE clan, but just before the Meiji Restoration, the Edo feudal government put Hokkaido under its direct rule. During the rule by the MATSUMAE clan, the Ainu people were permitted to use only the Ainu language and prohibited the use of the Japanese language. The Ainu people did not have a written language of their own. The MATSUMAE clan prohibited the Ainu from learning and using Japanese. In addition to the prohibition on language, the MATSUMAE clan prohibited the Ainu from following Japanese customs, from clothing and hairstyle to footwear. In a sense, the MATSUMAE clan entirely discriminated against the Ainu people, prohibiting the Ainu from behaving like Japanese people. As a result, the Ainu culture, including their language, was preserved in a pristine manner.

Afterward, when Hokkaido came under the rule of the Edo feudal government, the abovementioned bans were rescinded. The Ainu people began to learn Japanese and how to read and write. Gradually, the Ainu people came to follow Japanese ways and customs. This should be understood in the context that the Ainu people were not at all happy with the bans and once the bans were lifted by the Edo government, they chose to follow Japanese culture.

During the rule of the Matsumae clan, the Ainu greatly benefited economically through trade with the Japanese. Ainu society was strictly hierarchical and wealth was monopolized by the chiefs and their families. There was even a “millionaire” chief with dozens of concubines. As a result, opportunities for marriage for young men and women were scares, causing the Ainu population to decline. The Edo feudal government, which took over the rule of Hokkaido at the end of the Edo period, regarded the concubine system, in which chiefs monopolized many women (in fact, they were slaves traded for money), as a major cause of the decline in the Ainu population, and restricted the number of concubines one man could own to three. Clearly, based on this, it was the chiefs in various regions who sat at the top of the hierarchy who ruled the Ainu. It is

not true that the Matsumae clan, the Edo feudal government or the Meiji government ruled the Ainu people.

The Matsumae clan, the Edo feudal government and the early Meiji government respected the Ainu social system, even allowing slavery, and negotiated with the chiefs who represented the Ainu people. For this reason, the difference in wealth between the chiefs and their families and that of ordinary Ainu remained great until the postwar years.

Before the Meiji era, while wealth was monopolized by the chiefs and their families, most of the Ainu people were obliged to live a very meager life. Considering this, the Meiji government legislated the Act on the Protection of the Indigenous People in Hokkaido. In the process of making this Act, the Ainu people truly wished for the law and asked the Japanese government for the legislation.

(c) Colonial rule over the Ainu people

In the report submitted by the NGO to the UN Committee on the Elimination of All Forms of Racial Discrimination there is this statement: “The government forcibly took the land of the Ainu, integrated in the nation state and colonized it.” But this too is not at all true.

Based on the Act on the Protection of the Indigenous People in Hokkaido, land was given to the Ainu, roughly 5 hectares per head (compared to 3.5 hectares per head to Japanese people), and the Ainu were favorably treated. In reality, land which was supposed to be given to each Ainu was collectively managed, as co-owned land by the chief and his family. The land was then leased to Japanese tenants. Money from the tenants was monopolized by the chief, and each of Ainu, who was the original owner of the land, received only what was remaining, which was meager. Thus, the Ainu people’s land was actually brought into cultivation by Japanese tenants.

The Ainu chiefs actively cooperated with the Meiji government for the sake of the prosperity of all Ainu people. Unjust ownership of the land continued until the postwar liberation of farmland.

(d) About the ban on the culture of the Ainu people

The NGO report submitted to the United Nations Committee on the Elimination of All Forms of Racial Discrimination also states: “the language, unique religion and all cultural manners and customs of the Ainu people were

prohibited as evil custom. The government of Japan also banned their traditional vocations and forced them into agriculture.” This statement is also false.

The Meiji government did not prohibit the Ainu language. As mentioned earlier, after the Ainu came under the direct rule of the Edo feudal government and later under the rule of the Meiji government, the Ainu people were permitted to speak Japanese, learn how to read and write, and refined their manners and customs according to Japanese ways. Some Ainu willingly followed Japanese customs. It is a well-known fact that during the Edo period, many Ainu people followed the Jodo (Pure Land) Sect of Buddhism. A book published early in the Meiji era described the Ainu in the Hiratori district, the biggest tribe in Hokkaido at that time, who worshipped at Yoshitsune-jinja Shrine and that when they paid a visit to the shrine, they were dressed in Japanese clothes.

During the Meiji era, according to sources at that time, in Sapporo, well-educated and wealthy young Ainu men walked dressed in Western clothes, which were very expensive then, while most people still wore traditional Japanese clothes. “Shishamo (Shushnnhasmu in Ainu) Matsuri” or the Smelt Festival is now regarded as Ainu culture but it was actually restored by Professor Inukai Tetsuo of Hokkaido University. Another famous festival, the Marimo (Ball Weed) Festival of Lake Akan-ko and other popular festivals were introduced by Japanese people to promote tourism to Hokkaido after the War. Symbolic “carved wooden bears” are not of Ainu origin, but were made in Hokkaido also for the purpose of tourist promotion.

Among Ainu habits and customs, newly prohibited by the Meiji government was merely the tattooing of women’s face and arms.

(e) Were the Ainu people segregated?

The fact that the Meiji government tried to lift living and educational standards of the Ainu people is clearly verified from Diet records of agenda regarding legislation, the Act on the Protection of the Indigenous People in Hokkaido. There were cases in which certain rights were restricted but for good reasons.

For example, the Ainu were given fishing nets for catching salmon in rivers. Eventually, salmons were caught at random intervals at the mouth of rivers, causing a drop in the number of salmon travelling up river to spawn, which in turn became a big problem for Ainu living up-river. Consequently, the catch of salmon was restricted. The original Ainu hunting method used poisoned arrows,

which constantly resulted in human casualties. This kind of hunting was banned. Instead, Ainu were provided with guns for hunting. At that time, the demand for deer horns was high in China and deer were freely hunted to near extinction. Japanese hunters were prohibited from hunting deer, while only Ainu were permitted to hunt deer using guns. According a newspaper article in the *Hakodate Newspaper* at that time, two Ainu accumulated a huge fortune through permitted deer hunting.

In agriculture as well, it was Japanese tenants who brought the Ainu land into cultivation and were engaged in farming. Ainu people lived a graceful life without working as “absentee landlords of vast farmland.” Their elegant life was destroyed when the liberation of farmland was implemented by General McArthur after the War. Ainu absentees lost their land and they lived in poverty. This is a fact that should not be overlooked.

(f) About the encroachment on the Ainu people’s rights

A statement in the report submitted by the NGO to the United Nations Committee on the Elimination of All Forms of Racial Discrimination that says, “It is the state of Japan and the Hokkaido local government who have been violating the rights of the Ainu,” is also false.

It is true that the Matsumae clan discriminated against the Ainu people. But on the other hand, it was the Edo feudal government and later the Meiji government who saved the majority of Ainu who had been oppressed by a handful of Ainu chiefs. It is not an overstatement, that the state of Japan and the Hokkaido local government greatly contributed to protecting the Ainu’s human rights by prohibiting slavery, which is a hallmark of Ainu society, as well as concubines, called “chihankemachi” in Ainu, and lowly servants, “Utare,” who were traded for money.

(4) Conclusions

- (a) What we have explained so far is enough for one to be convinced how wrong and groundless descriptions concerning the Ainu are in the report submitted by the NGO to the UN Committee on the Elimination of All Forms of Racial Discrimination. The Ainu have never been mistreated nor oppressed by the state of Japan or the Hokkaido local government. On the contrary, they have been protected and favorably treated. On this matter, Isabella Bird, who visited

Hokkaido early in the Meiji era, wrote in her book *Unbeaten Tracks in Japan*(*1) to the effect that the Meiji government treated the Ainu in a gentlemanly manner, completely different from the way the native American Indians were treated. The Diet agenda records of consideration of the Act on the Protection of Indigenous People in Hokkaido also demonstrated the protective attitude taken by the Meiji government toward the “dear” Ainu people.

- (b) In the postwar years, three representatives of an Ainu body were asked by General Headquarters of the U.S. Occupation Forces, “Are the Ainu going to be independent?” Their answer was “No, we have been and we will be Japanese.” This episode was mentioned in a memorial published by the Hokkaido Ainu Society. From these facts, we can only conclude that the assertions concerning the Ainu in the NGO report submitted to the UN Committee on the Elimination of All Forms of Racial Discrimination are totally groundless and fabricated so that claims to nonexistent rights can be made.

Reported by “Indigenous and Minority Rights of Japan”

Note:

- (*1) Isabella Bird (1831-1904) English explorer, writer, photographer and naturalist
“*Unbeaten Tracks in Japan*” first published in English in 1881 by G. P. Putnam's Sons

3. The Circumstance of Korean Schools in Japan

(1) Relevant recommendations and statements of the Government report

- Paragraph 19 of the concluding observations (CERD/C/JPN/CO/7-9)
- Paragraphs 170~175 of the Government report (CERD/C/JPN/10-11)

(2) Main Points

- (a) In Japan, Korean schools are treated no differently from any other school.
- (b) In compliance with the Constitution, the Fundamental Law of Education and other relevant laws, it is stipulated that every Japanese national shall be given the opportunity to receive education on equal standing according to his/her ability without any educational distinction. On this basis, the opportunity to receive compulsory education is equally guaranteed to foreign residents in Japan as well.
- (c) The Committee recommendation requires the Japanese Government to use public money in the form of subsidies to Korean schools. To realize this recommendation, approval of relevant laws is required and it is also necessary for Korean schools to satisfy a certain educational requirements.

(3) Background

The compulsory education system in Japan requires that every Japanese national shall go to schools which satisfy a certain level of standard for a maximum nine years before he/she reaches the age of fifteen, as regulated by the Constitution, the Fundamental Law of Education and the School Education Act.

The Constitution of Japan stipulates in Article 89: No public money or other property shall be expended or appropriated for the use, benefit or maintenance of any religious institution or association, or any charitable, educational or benevolent enterprises not under the control of public authority.

Korean schools are not qualified “schools” as defined above, and it is against the Constitution, in fact illegal, to spend the public’s money on them. To receive public funding, Korean schools are required to duly observe the Fundamental Law of

Education, the School Education Act and other laws, to maintain a certain level of education and to acquire relevant approval. These procedures are free from discrimination or distinction owing to race, ethnicity or birth. In fact, schools like Tokyo Korean School and Tokyo Chinese School or various international schools are accredited in the same manner as regular private schools.

The Japanese education curriculum maintains a defined nationwide standard and, to secure an equal educational opportunity for all, based on laws, decides the level, the goal and what lessons, at a minimum, should be taught. However, Korean schools do not satisfy the standard. The Japanese education system requires issues be addressed, such as the forced abduction of Japanese citizens by North Korea, which is a grave infringement, from the families' viewpoint, of human rights. Korean schools do not follow this requirement. This, for example, is not a political issue, but an educational one.

Moreover, the fact that the General Association of Korean Residents in Japan disseminates speech and encourages behaviors that are totally alien to Japanese taxpayers goes against the Government's desire to spend the Japanese peoples' money. The Koreans declare: "We will further strengthen our power to destroy American and Japanese imperialists through education in Korean Universities," and "An operation is now under way to isolate and destroy America. Hold most revered leader Kim Jong-un as our supreme dignity and rise to bring innovation in the enterprise of our ethnic education." Their claims, stated over and over again, are too supercilious for any Japanese national to support (*The Sankei Newspaper*, dated September 20, 2017). Their speech and behavior is more than political provocation.

If Korean schools can solve these problems, it is possible that that system will spend the public's money on them. Korean speech and behavior, which claims that the Japanese Government discriminates against South and North Korean residents in Japan, is not true. The opportunity to receive an education through public assistance is given to any person, regardless of nationality--there is no racial prejudice in our public education system.

The Japanese Government issued a notice regarding a point of attention in relation to subsidizing Korean schools (as of March 29, 2016, in the name of the Minister of Education, Culture, Sports, Science and Technology): "With regard to Korean schools, our Government understands that General Association of Korean Residents in Japan, which maintains close relationship with North Korea, makes much account of its education and exerts influence over what to teach as well as personnel affairs and financial matters." This notice shows that the Japanese Government questions the

way Korean schools, as tools of the General Association of Korean Residents in Japan, are being run.

As measures that apply not only to children and students of South and North Korean residents but also to the children and students of other foreign residents, the Japanese Ministry of Education, Culture, Sports, Science and Technology has issued a notice: “In the light of progress in globalization and on the basis of growing demand for teaching the Japanese language to Japanese children/students who have returned home from abroad and to foreign children/students studying in our compulsory education schools, from the viewpoint of furthering the education of the Japanese language to those children/students in question, we will implement a system in which instruction held in classes other than those of children/students in question can be done through special curriculum.” At the level of local governments, Japanese language instructors and supporters were allocated, and a new system was established to accept foreign children/students, teaching them not only Japanese but also the Japanese way of life and customs, in close coordination with relevant organs, eliminating social barriers.

The procedure undertaken at the local government level to give out subsidies raises suspicion. It is doubtful whether subsidies are actually received by the guardians/children/students who eligible for subsidies. As an example, an incident occurred in Kanagawa Prefecture. It was revealed that the prefectural government gave a subsidy for the fiscal 2014 directly to children/students/guardians, but the understratum organ of the General Association of Korean Residents in Japan took the money, going door-to-door and visiting each recipient. This is against the original purpose and goal of the subsidy, of giving money to children/students/guardians who needed the money--the General Association should be chided for wrongfully handling public money. Whatever the purpose, fair and strict management should be required in spending money collected from taxpayers. It should be pointed out that in this case, public money was handled by a body that was neither responsible nor eligible for the task.

Lastly, there is one more fact that should be mentioned and that is that by policies decided upon by North Korean authorities, “crimes against humanity” are being committed, far and wide within the state, as clearly stated in the United Nations investigative committee report, “On human rights in the Democratic People’s Republic of Korea.” Their educational practice is based on a mythology that deifies Kim Il-song and Kim Jong-il, masterminds of numerous crimes against humanity. As a tool of the leadership, education in North Korea leaves much to be desired. Of

course, it is up to the Koreans themselves to discuss and decide what form their ethno-cultural education should be. But looking at the present human rights situation in North Korea, the issue of education should be looked into with greater consideration.

(4) Conclusions and Recommendations

- (a) In Japan there are many international and ethnic European and Asian schools and ethnical education itself should not be denied. At present, there are Chinese and Korean schools, which meet our educational standards.
- (b) Teaching the Japanese language to foreign children/students is included in our compulsory education, which is given free gratis by the Japanese Government and local governments. All operating ethnic schools should be required to manage its own finances.
- (c) Public money should not be spent on Korean schools that cannot meet the education standards that are required by the Japanese Ministry of Education, Culture, Sports, Science and Technology. The Government should not offer under-the-table financial assistance. Therefore, the Committee's recommendation, that "the Japanese Government should resume or maintain the provision of subsidies to Korean schools," must be promptly withdrawn.

Reported by "the Study Group for School Education"

4. The Elimination of Hate Speech Act

(1) Relevant Articles of ICERD

- Article 1-1 and Article 5 of ICERD

(2) Main Points

- (a) “The Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan” (*1) (hereinafter referred to as the “Elimination of Hate Speech Act”) is a discriminatory against Japanese nationals and infringes upon the International Convention to Eliminate All Forms of Racial Discrimination.
- (b) The Elimination of Hate Speech Act suppresses freedom of speech and expression and invites totalitarianism.
- (c) Since the Elimination of Hate Speech Act came into effect, hate speech against Japanese people has increased and freedom of speech has been obstructed.
- (d) Measures that should be taken to eliminate hate speech are to stop making fabrications about historical matters, such as the comfort women issue, to abolish special privileges provided for Korean residents in Japan and to nullify the Elimination of Hate Speech Act.

(3) Background

- (a) The establishment of the Discrimination against Japanese Act, which infringes upon ICERD

On May 24, 2016, the bizarrely named act called “The Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan” was passed by the House of Representatives during a regular session and became law. “Unfair Discriminatory Speech and Behavior” refers to so-called hate speech, and this act is popularly called the “Elimination of Hate Speech Act”.

This Act is entirely discriminatory against Japanese people. Bias against

Japanese people appears in the very appellation of the Act “on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan [underlined by the author]. Usually, when this kind of act is created, lawmakers usually come up with titles such as “the Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior Based on Racial Bias and Other Forms of Discrimination.”

However, rather than stating “based on racial bias and other forms of discrimination,” the Act pointedly refers to “Persons Originating Outside Japan.” In the usual lawmaking process, laws are meant to be applied to everyone. In Japan, laws are made for everyone living within Japan, thereby “addressing unfair discriminatory speech and behavior.” This should be the main basis for the Convention on the Elimination of All Forms of Racial Discrimination. However, as its appellation indicates, this Act deals exclusively with hate speech against persons originating from outside Japan. Hate speech against Japanese persons is entirely ignored. In other words, this act discriminates against the Japanese, allowing generation of hate speech against Japanese persons.

It is Article 3 that most clearly demonstrates bias against Japanese:

Article 3 The general public shall further their understanding of the need to eliminate unfair discriminatory speech and behavior against persons originating from outside Japan and shall endeavor to contribute to the realization of a society free from unfair discriminatory speech and behavior against persons originating from outside Japan.

In ordinary countries, “the general public”, the subject in this context, would have been stipulated as “any person”. Likewise, “unfair discriminatory speech and behavior against persons originating from outside Japan” would have stated “unfair discriminatory speech and behavior due to racial bias and other reasons.” In Article 3, the subject is “the general public,” therefore, the Article imposes responsibility merely on the general public. Foreign residents in Japan, however, are free from responsibility.

Why was such a stipulation made? This is because there are those who believe that the Japanese people latently discriminatory. The Japanese people are solely to blame for discrimination. The thought that foreigners discriminate against the Japanese never occurred to these people. In reality, Korean residents in Japan, in particular, under the umbrella of the General Association of Korean Residents

in Japan, continue to lash out against the Japanese, in unison with anti-Japan Japanese, fabricating issues such as the “comfort women” and “forced abduction of Koreans.” These lies have not been considered hate speech or discriminatory.

Moreover, in postwar Japan, Japanese people do not always sit at the top of the society. In a sense, first come Americans, and then Koreans and Chinese. They sit above Japanese. But no laws have clearly stipulated a distinction against the Japanese. This new Act plainly insinuates that the Japanese are latent discriminators and bad people. This Act regards the Japanese as bad and foreigners as good, officially putting foreigners above Japanese. In a sense, the Japanese have legally become a discriminatory people.

Thus, one can conclude that this Act openly discriminates against the Japanese, based on its appellation and Article 3.

Speaking of discrimination, this Act favors Korean residents in Japan over white Americans. During consideration of this Act, it was agreed that “Americans, go home!” is permissible, but “Koreans, go home!” is not.

(b) This Act suppresses freedom of expression and invites totalitarianism

The danger of this Act is that it involves the suppression of freedom of ideas and expression, which is indispensable in a free and democratic society. Hate speech is a mental and spiritual matter and, accordingly, the regulation of hate speech should be dealt with in terms of morality and conscience. It is an iron-clad rule of a democratic society that laws do not interfere in matters of thought and spirit. If laws were created to interfere in spiritual matters, the state becomes even more likely to turn totalitarian, as a communist or fascist state. By the way, those Japanese who pressured the United Nations to force the Japanese government to make a law regulating hate speech are very fond of communist totalitarian states like China and North Korea. They are indeed working to make Japan a totalitarian state.

If we were ever to create a law that would interfere with spiritual matters, it would still be necessary to clearly define what “hate speech” is to be eliminated, from the perspective of the “principle of deciding crime and punishment by law,” which is the general concept of modern laws. However, Article 2, which refers to the definition of hate speech, stipulates:

Article 2 In this Act, “unfair discriminatory speech and behavior against persons originating from outside Japan” shall mean unfair discriminatory

speech and behavior to incite the exclusion of persons originating exclusively from a country or region other than Japan or their descendants and who are lawfully residing in Japan (hereinafter referred to in this Article as “persons originating from outside Japan”) from the local community by reason of such persons originating from a country or region other than Japan, such as openly announcing to the effect of harming the life, body, freedom, reputation or property of, or to significantly insult, persons originating from outside Japan with the objective of encouraging or inducing discriminatory feeling against such persons originating from outside Japan.

Very few people clearly understand the definition of “hate speech”, after reading Article 2. Japan’s Ministry of Justice puts hate speech into three categories:

- 1) To incite the exclusion of persons of certain ethnicity or nationality without rational reasons (“Get out of Japan,” “Go home,” etc.)
- 2) To threaten to harm persons of a certain ethnicity or nationality (“Kill them,” “Throw them into the sea,” etc.)
- 3) To degrade persons of a certain ethnicity or nationality (Comparing a person from a certain country to an insect or animal, etc.)

The explanation of these categories of “hate speech” is insufficient and the inclusion of “etc.” makes the context more ambiguous.

Ambiguity of this extent instills fear—speech criticizing other countries in order to vindicate Japan and Japanese people could be regarded as “hate speech”.

It is not only what the Act contains but also why and how the Act was made that is unjust and questionable. Consideration regarding the Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan was held only three times, on April 19, April 26 and May 12, 2016 in the House of Councilors Legislative Committee and only once, on May 20, in the House of Representatives Legislative Committee, for merely an hour. Moreover, while the Committees reportedly heard “anti-hate speech” supporters, they never heard from those who were fundamentally opposed to the basis of “hate-speech” legislation, such as those against special privileges given to Korean residents in Japan. The Act was created in an extremely quick, rough and unfair manner.

However, what matters most is that lawmakers never considered why and how hate speech came into existence in the first place. The original factor that brought hate speech was anti-Japanese policies on the part of South and North Korea and China. And “hate speech” itself was created by anti-Japan hate speech based on anti-Japanese policies and bogus issues such as the comfort women issue, and by resentment of the special privileges provided for the Korean residents in Japan. “Hate speech” against Korean residents in Japan was a counterattack against anti-Japanese hate speech and the special privileges provided to Korean residents in Japan by the Japanese government. In spite of all of these factors, the Committees never discussed any of these.

Without discussing the cause, it is impossible to decide on effective countermeasures. Thus, legislators came up with the Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan, which is totally off the mark.

- (c) Since the Act came into effect, hate speech against Japanese people has increased and freedom of speech has been restricted

Since the Act was implemented, anything that vindicates Japan and the Japanese people has been stifled. Public campaigns criticizing North Korea have come to be labelled as “hate speech” by the mass media. Even lawful demonstrations permitted by the Authorities and organized by conservative groups are labelled as “hate demonstrations,” and when demonstrators are attacked by communists, totalitarians and rightwing North Koreans, the Japanese police do nothing.

On the contrary, demonstrations organized by communists campaigning against the Emperor receive thorough police protection. During a demonstration held on November 26, 2017 by communists, there were placards stating: “We Don’t Need an Emperor,” “I Hate Japan,” “I Hate Japanese Way of Thinking,” “Japanese Are Lunatics,” “Never Forgive the Japanese,” and “Annihilate Japan.” These clearly demonstrate hate speech and go well beyond the boundaries of civility. The sign stating “Annihilate Japan” is a candid wish for genocide, the annihilation of an entire race.

And recently, another incident occurred. On June 3, 2018, a lecture organized by a society convened to reflect on the Elimination of Hate Speech Act to be held at Kawasaki City Educational and Cultural Hall was forcibly cancelled by leftists. The lecture was to have been given by a lawyer, with the aim of discussing

whether or not the Elimination of Hate Speech Act is sufficient. Kawasaki City had allowed the lecture to be held. The mass media reported that the lecture was going to make “hate speech” and with that, leftist thugs attacked the lecture. In Japan itself, freely speaking on Japan and the Japanese people is not permitted.

(d) Measures to eliminate hate speech

Based on the previous discussion, it is pretty clear what measures need to be taken to eliminate hate speech. First, we must restrain anti-Japanese policies on the part of China and both Koreas. Second, we must not allow them to make issues based on fabrications like the comfort women issue. Third, special privileges given to Korean residents in Japan must be abolished. If the second and the third measures are realized, hate speech against South and North Korean residents in Japan will soon be eradicated.

We will state again, however, that hate speech against Japanese persons has increased since the implementation of the Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan. To eliminate this kind of hate speech, against Japanese people, it is of utmost necessity, first and foremost, to abolish the Act.

(4) Conclusions and Recommendations

- (a) “The Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan” breaches the International Convention on the Elimination of All Forms of Racial Discrimination.
- (b) The Japanese government should abolish the Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan in order to protect free speech for the Japanese people and to stop discrimination against the Japanese people.
- (c) If the abovementioned Act is not to be abolished, then the Japanese government should create a new law that eliminates discriminatory speech and behavior against Japanese persons, which has been rising in Japan and abroad as well.

Reported by “Study Group on Freedom of Expression”

Note:

(*1) The Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan

<http://www.moj.go.jp/content/001199550.pdf>

5. Political Right and Local Suffrage for Foreign Residents

(1) Relevant Article of ICERD and statement of the Government report

- Article 1-2 of ICERD
- Paragraph 146 of the Government Report (CERD/C/JPN/10-11)

(2) Main Points

- (a) Not to give local suffrage to foreign residents is not a breach of International Convention on the Elimination of All Forms of Racial Discrimination (ICERD). Regarding political rights and local suffrage in Japan, the relationship between Japanese nationals and foreign residents is equivalent to the one between citizens and non-citizens as stated below in Article 1-2. Therefore, it is not discrimination.

Article 1-2. This Convention shall not apply to distinctions, restrictions or preferences made by a State Party to this Convention between citizens and non-citizens.

- (b) In Japan any person is eligible to acquire Japanese nationality, regardless of race, color of skin, genealogy or racial or ethnic origin. There exists no discrimination in the acquisition of nationality.

- (c) In Japan, as soon as a person acquires nationality, all political rights are given to him/her. This is the most advanced and impartial system in the world.

(3) Background

- (a) The Constitution of Japan does not allow foreign residents local suffrage.

The assertion made by those who promote to give foreign residents local suffrage is full of fallacies. The greatest ground for their assertion is Article 93 Section-2 of the Constitution of Japan, which states that “the residents of local government bodies shall directly elect officials of each local government body.” They maintain: “From this provision, the meaning of ‘residents’ here is not thus limited to persons who hold Japanese nationality.”

However, this interpretation of the Constitution is wrong. This Constitution was promulgated in 1946, less than a year after Japan was defeated in World War II. The

Japanese Archipelagoes was rendered scorched land. At that time, residents in Japan from former colonial countries, mainly two-million Koreans, hoped to return to their newly independent homeland. None of them thought of using suffrage in Japan.

“Residents of local government bodies” stated in Article 93 Section-2 does not at all suppose that foreigners are included. The true meaning of Section-2 is “the residents not of other local governments but Japanese residents residing in that local government shall elect officials of that local government.” Namely, residents of a certain local government are not eligible to elect officials of other local government.

(b) The Supreme Court decision does not allow foreign residents to use local suffrage.

Those who promote local suffrage for foreign residents also rely on the Supreme Court decision dated February 28, 1995, made in the legal action concerning the election of a local government by “special permanent residents” of Korean residents in Japan who were born in Japan and have established their lives in Japanese society:

“It can be reasonably concluded that the Constitution does not prohibit the implementation of measures to grant by law the right to vote in elections of the chief executive officers of a local government bodies, the members of the assemblies, and such other local officials to permanent residents and others who are deemed to have an exceptionally close relationship with a local government of a place of residence among foreign residents in Japan in order to reflect their wills onto the public operations of the local government which has a close relationship with their daily lives. However, it is exclusively a matter of the legislative policy of the government to decide whether such measures should be taken, and the failure to take such measures does not cause the issue of unconstitutionality.”

However, their assertion is false and sophistic. In 1990, “special permanent residents” of Korean residents in Japan filed opposition to each of the electoral administrative committees of Osaka City, asking election committees to register them on the electoral roster, based on Article 24 of the Public Offices Election Act. The electoral administrative committees turned down this opposition and in November 1990, Korean residents in Japan filed a law suit at the Osaka District Court, asking the decision of turndown to be cancelled. As a result, on June 29, 1993, plaintiff’s claim was rejected, On February 28, 1995, the Supreme Court turned down the appeal. The main part of the verdict is as follows:

“The Constitution stipulates, based on the principle of the people’s sovereignty, that the right to ultimately decide appointment and dismissal of officials lies in the people. It is stipulated in the Preamble and Article 1 of the Constitution that sovereignty rests on “Japanese nationals”. The people as stated in terms of the principle of the people’s sovereignty clearly means Japanese nationals or the people with Japanese nationality. In this context, the stipulation of Article 15 Section-1 of the Constitution, which guarantees the right to elect and discharge officials, applies in the nature of the right, strictly to Japanese nationals, and it is reasonable to interpret that the guarantee of the right abovementioned does not extend to foreign residents in Japan.” (underlined by the author)

(c) It is a universal fact that suffrage is the people’s proper right. In addition, it is easy to acquire nationality in Japan.

As mentioned before, it is clearly stated in the Constitution and the verdict of the Supreme Court that suffrage including local one is proper to the people. This is the same of the United States, China, Russia and many other countries. In Germany and France, suffrage is mutually admitted only within the EU countries, but not in relations with countries outside the EU.

In Japan, moreover, the acquisition of nationality is a very easy process and every year several thousand people apply for Japanese nationality, of whom 95% or more are accepted and acquire nationality. There are only six conditions necessary for the acquisition as stated below:

The Nationality Law Article5. (*1)

- i. Having continuously had a domicile in Japan for five years or more;*
- ii. Being twenty years of age or more and having the capacity to act according to his/her national law;*
- iii. Being a person of good conduct;*
- iv. Being able to make a living through his/her own assets or abilities, or through those of a spouse or of another relative his/her making a living with;*
- v. Not having a nationality or having to give up his/her nationality due to the acquisition of Japanese nationality; and*
- vi. On or after the date of promulgation of the Constitution of Japan, not having planned or advocated the destruction of the Constitution of Japan or the government established thereunder with force, and not having formed or joined a political party or other organization planning or advocating the same.*

Moreover, in Japan, as soon as a person acquires Japanese nationality, he/she is fully eligible to use all the political rights. For instance, he/she can run for Diet and hold any public office. In fact, there are several cases of those who became Diet members shortly after the acquisition of Japanese nationality.

(4) Conclusions

It is not at all discriminative not to give suffrage to foreign residents in Japan. If only a person acquires the nationality, he/she can use all political rights.

Report by NGO “Research Group on Political Rights”

Note:

(*1) The Nationality Law <http://www.moj.go.jp/ENGLISH/information/tnl-01.html>

6. The Case against Japan : Casualties of Japan's Foreign Policy Disaster

(1) Relevant Articles of ICERD

- Article 6 of ICERD

(2) Main Points

As members of Japanese-Canadian community we urge the Committee to address the following:

- (a) The Government of Japan has been negligent in providing the necessary information as protection to the children and their families of Japanese nationals and residents in Canada as well as those of Japanese ancestry who are the targets of vicious propaganda campaign, specifically the disinformation campaign called "Nanjing Massacre" in Canada.
- (b) The Government of Japan has consistently refused to recognize the fact that the propaganda campaign is political by definition. Rather than responding politically, they have deferred the matter to historians whose task is primarily academic - to research, study, analyze and publish their findings -not disseminate them to the general public or communicate with foreign agencies.
- (c) The Government of Japan has been complicit in the disinformation campaign against Japan and its people by withholding the facts about the battle of Nanjing that took place in December of 1937, by their refusal to officially recognize the results of the internal investigation undertaken by volunteer Diet members, published in 2008 in a book titled *The Truth of Nanjing*.(*1) The investigation which focused on primary sources concluded that "the Nanjing campaign was "neither above nor below the level of an ordinary war theatre" (*2) and the battle did not involve civilians majority of whom had already evacuated the city prior to the battle and the remaining population numbering approximately 200,000 had taken refuge in the international safety zone. The investigation also uncovered the process of how the event was distorted into propaganda which came to dominate the mainstream narrative over the years.

- (d) The Government of Japan has consistently failed in its duty to protect its own nationals living in Canada exposed to vicious and relentless false history campaign while the disinformation deeply penetrated every level of Canadian society -its government institutions, media and schools and so on.
- (e) The Government of Japan has aided and abetted the disinformation campaign by repeatedly and carelessly issuing false apologies to temporarily satisfy the extortionists' demands. Their refusal to deal with the facts of the matter has not only put Japanese living in Canada at social disadvantage and public shame but also caused Japanese Canadians to dissociate themselves further from their ancestors and their ancestral homeland.

(3) Background

Sadako in the following description is a fictional composite character whose narrative collectively embodies the plight of Japanese living abroad as well Japanese-Canadians. Actual individuals by name and events are also included:

*Several years ago an essay by the 7th grader Sadako Nishimura was published in a Japanese Saturday school (*3) newspaper in Toronto, Ontario. Her essay dealt with her first encounter with the "Nanjing Massacre". The topic had been brought up by a student attending the same local day school. The composition was a thoughtful albeit painful reflection in which a young writer grappled with a serious moral question about her ancestors.*

*Sadako graduated into high school. In Grade 10 History class the same topic came up in a chapter on the World War 2(WW2). Her history teacher took a special interest in the subject as she had previously gone on a group study tour to China and visited the WW 2 memorial museum there. Armed with a supplementary study guide provided free of charge by a local activist group, the teacher got her students to work on a special project titled "Forgotten Asian Holocaust." The supplementary documents included the survivors' testimonies, video taped confessions of old Japanese soldiers, online video clips about the Unit 731 medical experiments described to be just as cruel and barbaric as the ones conducted by Nazi scientists (*4) on Jewish children.*

Shocked that they had all heard about the Holocaust by the Nazis, yet knew nothing about the similar atrocity that took place in Asia, the students wondered that considering a large number of Chinese Canadians in their country, this event may be

*just as important to remember as the Jewish Holocaust. The teacher then mentioned the private members Bill 79 named "Nanjing Massacre Commemorative Day Act"(*5) that was before the Ontario Legislature.*

The teacher hastens to remind her class that Asian Holocaust commemoration is not meant to blame the Japanese people. Japanese Canadians were also victims as they were forcibly removed from their homes and put into camps during the WW2 because of Japan's aggression. In 1988 Canadian government issued a formal apology and paid compensations to the surviving family members. Even people in Japan can be considered victims -the teacher mused- as Japan was under the military dictatorship then and had its people brainwashed with fanatical Emperor worship that drove them to fight to the last man, woman and child. They refused to surrender until atomic bombs were dropped on Hiroshima and Nagasaki finally ending the war that started with Japan's invasion of China and the attack on Pearl Harbor.

*The students still remembered the story about a young girl with the same name as their Japanese classmate: "Sadako and one thousand paper cranes" in Grade 5 English class. Sadako in the story is a young aspiring athlete growing up in Hiroshima. Her life was tragically cut short due to the radiation illness that suddenly ravaged her body. The teacher recommended "The Rape of Nanking"(*6), a book by Iris Chan for further study.*

In the meantime at home, Sadako's parents were involved in signature collection campaign against the proposed "Nanjing Massacre Commemorative Day Act". Her parents are afraid of the embarrassment that they might face at work and do not want to be reminded of the humiliation their parents-Sadako's grandparents - suffered during the WW2.

*Sadako felt that her parents were being paranoid about racial discrimination. Canada is so ethnically and racially diverse that it is highly unlikely that old racist policy will ever come back. Every country has a stain in its history. Even Canada had to undertake "Truth and Reconciliation" Commission (*7) to investigate the abuse that took place in the residential schools for Canada's First Nations children.*

*Sadako also heard her parents talking about a few apparently right wing Japanese nationalists who went around the Japanese Canadian Culture Centre (JCCC) (*8) claiming that "Nanjing Massacre" never happened. They were spreading their revisionist views with their DVD's and pamphlets. Complaints were made to the JCCC office and the materials were confiscated and returned to the lady in charge of the community room. Her parents bemoaned that this type of behaviour brought unwanted attention. They would rather have the matter go away quietly without provoking a backlash.*

*In the next class Sadako's classmates shared an article in Toronto Star(*9) by a Japanese Canadian author Joy Kogawa in support of the Nanjing Massacre Commemorative Day Act. The author urged Canadians-particularly in her community to remember their own struggle to obtain redress for Japanese Canadians. She seemed to be saying now it's our turn to stand in solidarity with the Chinese Canadians. All the reasons the author cited seemed reasonable and fair.*

Sadako decided to meet Joy Kogawa to be part of the support group. Her history teacher was encouraging and soon a group formed in her class and the group attended the Ontario Legislature when the Bill was presented, to show their support for the Bill.

Among a multitude of problems and historical distortions in the above description, the most egregious perhaps is that the young people, regardless of their nationalities, are used as tools to advance a foreign propaganda. This should alarm any responsible educators.

(4) Conclusion

The Government of Japan has seriously harmed the quality of lives of Japanese nationals living abroad as well as Japanese Canadians by their silence and inaction in the face of vicious disinformation campaign aimed at damaging Japan's reputation abroad.

The Government of Japan has failed in its responsibility specifically of protecting the school children by withholding the knowledge and information that they need in their school curriculum taught in Japanese schools operating in Canada.

The Government of Japan has been derelict in its duty to communicate with the Canadian government whenever Nanjing or other propaganda is pushed for debate in the federal or provincial parliament or the city councils. Their silence has allowed the Canadian officials at all levels to operate in ignorance when debating the subject.

The neglect by the Government of Japan over the years can result in tangible loss of opportunities in professional and social life while emotional and psychological harm done to all concerned parties is incalculable.

(5) Recommendations

We request the Committee to make the following recommendations:

The Japanese government must recognize that the truth is not self evident. Thus efforts must be made and proactive measures must be taken to inform, educate and communicate. A task force should be set up to undertake the following:

- (a) Resurrect and revise the 2008 report "The Truth of Nanjing" with additional information found since 2008. An abridged, reader-friendly version with references to all of the authentic primary source materials for further inquiry, should be printed for mass distribution.
- (b) Distribute the above publication to all foreign diplomatic offices as well as organizations and institutions that offer programmes and courses in history, or any programmes sponsored in part or whole by Japan. Oversea Japanese schools including elementary and high school should receive special care and attention.
- (c) Make official and public response in the local media, schools, academic circles, city halls, parliament, etc., whenever the subject is raised.
- (d) Expand "Kakehashi" or outreach projects for the purpose of bridging the information gap, language gap, and multi-generational experience gap while curtailing funding of the hostile forces.

Friendship diplomacy has its limits and is ineffective in the time of war as amply illustrated in the real story of Sakura trees in Victoria, British Columbia, where the first Japanese Canadian community was settled. (*10) It should be remembered that it took a direct intervention by Tojo Hideki to protect the lives of forty Japanese Canadians who were arrested on the night of December 7, 1941. (*11)

Reported by "Toronto Seiron"

Note :

(*1) "The Truth of Nanjing": Compiled under the supervision of the Diet Members Group for Japan's Future and History Education. In English and Japanese 2008 Nisshin Hodo

(*2) Ibid. page 21

(*3) Japanese Saturday schools or Hoshu Jugyo-ko are supplementary Japanese schools operating in foreign countries. They operate on weekends, after school, and other times outside the operating hours of the regular day schools. Hoshu Jugyo-ko normally take children of Japanese nationals stationed abroad typically diplomats and business men as they follow the core curriculum of the Japanese ministry of education. In recent years, they are open to also accepting local children with the Japanese language proficiency.

(*4) Nazi scientists conducted many medical experiments in pursuit of racial theory known as Eugenics. After the World War 2 thousands of them escaped to South America, Middle East, Australia, US, and the Soviet union and other host countries. Many of them were recruited by the Central Intelligence Agency (CIA) for their "Project Paperclip" and other covert operations.

(*5) Private Members Bill 79 "Nanjing Massacre Commemorative Day Act". The Bill proclaims December 13 in each year as the Nanjing Massacre Commemorative Day.
<https://www.ola.org/en/legislative-business/bills/parliament-41/session-2/bill-79>

(*6) "The Rape of Nanking: The Forgotten Holocaust of World War II" by Iris Chang (1997) Basic Books

(*7) Truth and Reconciliation Commission Canada (TRC): A multi-year study by the Canadian government (2009-2015) to come to terms with its residential schools for the native children that operated for over 150 years in Canada as part of Canada's aggressive assimilation policy. <http://www.trc.ca/> The critics charge that the Commission is just a whitewash of the true face of Canada's policy which they claim was genocidal in both theory and practice. <https://youtu.be/0brD50DIv5Q>

(*8) Japanese Canadian Cultural Centre: <http://www.jccc.on.ca/en/>

(*9) Toronto Star Sept. 15, 2017: Why I Support the Nanjing Massacre Commemorative Day Act: Joy Kogawa

<https://www.thestar.com/opinion/commentary/2017/09/15/why-i-support-the-nanjing-massacre-commemorative-day-act-joy-kogawa.html>

(*10) Gateway to Promise: Canada's First Japanese Community by Ann-Lee and Gordon Switzer TI-Jean Press (2017) Chapter 14 Sakura of Victoria

(*11) "Ishi-wo mote owaruru-gotoku" by Mitsuru Shinpo Continental Times (1976) pg 213

7. Comfort Women and the Coomaraswamy Report

(1) Relevant Recommendations of the Committee, and statements of the Government Report

- Paragraph 18 of the concluding observations (CERD/C/JPN/CO/7-9)
- Comments by the Government of Japan regarding the Concluding Observations (CERD/C/JPN/CO/7-9/Add.2)

(2) Main Points: The Committee's Understanding of the Comfort Women is Incorrect

Considering the pointless, irrelevant observations and recommendations of the committee, much to our great regret we must tell you that your understanding of the Comfort Women is terribly incorrect.

Primary source evidences such as US Army Reports clearly indicates that “a comfort girl is nothing more than a prostitute or professional or camp followers attached to the Japanese Army for the benefit of soldiers”; they worked on contract to pay off the family debt, which was advance loan payment provided by a procurer, and their average income was 1,500 yen per month, when a skilled factory worker could earn only 30 yen per month; and allowed a prerogative of refusing a customer such as drunken ones. (See the words underlined in red in Appendix 1). Another US Army Report states that “all Korean prostitutes that PoW (Prisoner of War) have seen in the Pacific were volunteers or had been sold by their parents into prostitution” (See the words underlined in red in Appendix 2)

Comfort Women were highly-paid prostitutes, working on a voluntary contract basis at the rear of battlefields. They were basically no different from the Japanese prostitutes worked for RAA (Recreation and Amusement Association) of the U.S. Army during the Occupation Years following the WWII and therefore, the government of Japan is not required to do anything further than those already made so far.

(3) Background

Presumably, the committee's incorrect understanding of the comfort women is based on the 1996 Coomaraswamy Report (*1) (hereinafter the “Report” where appropriate). The Report does not reflect the true picture of the Comfort Women. The Report is written based on the two books highly motivated to spread biased views of the Comfort Women

in an attempt to smear or disparage the nation and people of Japan.

One such book is “The Comfort Women” written by G. Hicks. The author quoted heavily from the book titled “The Emperor’s Forces and Korean Comfort Women” by Kim Il Myon, which is filled with baseless rumors, unfounded hearsays, wildly farcical and ridiculous hoaxes and fabrications, some of which are part of porn novels, movie scenes, and cartoon stories. This book is worthless as a historic material.

Moreover, “Select annotated bibliography” of “The Comfort Women” by G.Hicks writes, Many sources are of limited circulation and accessibility, being the nature of pamphlets or special interest publications obtained through direct contact with activists.” This means the main sources of the information of the author was activists such as Yun Chun-ok (Chair of Chong Dae Hyup: Korean Council for Women Drafted for Military Sexual Slavery by Japan) and USUKI Keiko (President of the Association for Clarifying Japan’s Postwar Responsibility).

Generally, source materials written by activists require serious examination of the validity since such literature materials are often written under strong influence of the activists. Lack of such serious examination by the author is obvious in this book.

However, by blindly believing that the content of the book is true, Ms. Radhika Coomaraswamy made a serious mistake of containing distorted views of the comfort women in the Report, even a part of novel in Paragraph 21.

There were comfort women and comfort stations. However, there was no forcible recruitment by the Japanese Army and/or Officials as G. Hicks claims in his book. The results of 1993 investigation by the Japanese Government and also 2007 IWG Report (*2) by the U.S. Government corroborate and back up the views. Moreover, Korean Government and/or civic groups have not presented hard evidences to the contrary up to this time.

The “Women’s Volunteer Service Corps” were basically the same as “Rosie the Riveter” and nothing else. No girls or women were mobilized as “Women’s Volunteer Service Corps” and then deceived into serving as military sexual slaves as Paragraphs 15, 29, or 30 claims in the Report.

Mr. Lee Yong-hoon, professor emeritus at Seoul University, wrote in his book “大韓民国の物語 (The Story of the Republic of Korea)” published in 2009 that “Out of 175 former comfort women who came forward so far, I guess there is no one who testified that she had been first mobilized as “Women’s Volunteer Service Corps” and then forced to become a comfort woman. So many researchers spent a long time and made efforts to clarify this point to their no avail. Little wonder that these two historical events are entirely different from the very start. (p.134)”

The same applies even today. No one claimed she was first mobilized as a member of the “Women’s Volunteer Service Corps” and then forced to become a comfort woman. If you still claim there is such a case, you should identify her name with kanji-letters.

The other book is “My War Crimes” by Yoshida Seiji, the only the offender’s side of story of “large-scale coercion and violent abduction of women in what amounts to slave raids in countries under Japanese control.” (Paragraph 27)

The Report describes in Paragraph 29 that “Moreover, the wartime experiences of one raider, Yoshida Seiji, are recorded in his book, in which he confesses to having been part of slave raids in which, among other Koreans, as many as 1,000 women were obtained for “comfort women” duties under the National Labor Service Association as part of the National General Mobilization Law.”

Yoshida’s “My War Crimes” has already been proven to be a fabrication conjured by a greedy liar who just craved fame and fortune. Yoshida Seiji declared this book was a fabrication in May, 1996, and the Asahi Shimbun newspaper, which made a “self-tormenting war-guilt campaign” based on the Yoshida’s book admitted that his raids in the Cheju Island had never happened, made a formal apology to the public, and retracted 16 news articles relating to the author in September, 2014. Yoshida’s son testified that his father had never been to the Cheju Island, wrote the book by referring to the maps of the island, and publicly expressed his wish to pull out and remove all comfort women statues built around the world by using cranes in Aril, 2016. As Paragraphs 29 and 30 of the Report were written based on the Yoshida’s book, their description must be substantially revised.

(4) Conclusions and Recommendations

1996 Coomaraswamy Report presents distorted wrong views of the Comfort Women, and UN/CERD committee is spreading unsubstantiated stories of former comfort women. The resultant by-product is racial hostility between Japan and South Korea, which appears non-repairable for the next decades. These two nations are otherwise two democracies that should enjoy mutual friendship and peace as good neighbors. In effect, you are violating the human rights of the present-day Japanese by false accusations of sexual slavery, quite like witch trials in the Medieval Age. Considering the above, we strongly urge that the UN/CERD committee take immediate action to:

- (a) Notice that the committee has a wrong idea on the comfort women based on the 1996 Coomaraswamy Report and, as the result, presented recommendations

- that are categorically unacceptable for the nation and people of Japan;
- (b) Stop the insults and disparagement that damage the reputation of the nation and people of Japan by making such false accusations. Particularly, disrespectful remarks against our ancestors are intolerable.
 - (c) Substantially revise or invalidate the whole of the 1996 Coomaraswamy Report;
 - (d) Devote your attention and effort to the current problems now going on in the world such as human trafficking of North Korean female refugees being captured and sold for coerced marriage with Chinese farmers who are short of brides, rather than intervening into history matters still in dispute, which must be left to the discussion of historians.

Reported by “Japanese Women for Justice and Peace”

Note:

(*1) 1996 Coomaraswamy Report

E/CN.4/1996/53/Add.1

Addendum

Report of the Special Rapporteur on violence against women, its causes and consequences, Ms. Radhika Coomaraswamy, in accordance with Commission on Human Rights resolution 1994/45

Report on the mission to the Democratic People’s Republic of Korea, the Republic of Korea and Japan on the issue of military sexual slavery in wartime

http://www.un.org/en/ga/search/view_doc.asp?symbol=E/CN.4/1996/53/Add.1

(*2) 2007 IWG Report

Nazi War Crimes & Japanese Imperial Government Records

Interagency Working Group

Final Report to the United States Congress, April 2007

<http://www.archives.gov/iwg/reports/final-report-2007.pdf>

This is a massive research mandated by two acts of the U.S. government, which was carried out over nearly seven years reviewing through classified U.S. government documents expending \$30 million since 1999. The study found no evidence of crimes in the the comfort women system. The final report was submitted to U.S. Congress in 2007.

Appendix

1. UNITED STATES OFFICE OF WAR INFORMATION Psychological Warfare Team Attached to U.S. Army Forces India-Burma Theater Japanese Prisoner of War Interrogation Report No. 49 ----- 63
2. Military Intelligence Service Captured Personnel & Material Branch Composite Report on Three Korean Navy Civilians, List. 76, Dated 28 Mar 45, Re "Special Questions on Koreans. ----- 71

Appendix

The Circumstance of the Ryukyu / Okinawa

1. Opinion statement requesting the UN to retract their recommendations that “the people of Okinawa are indigenous people” ----- 44
2. Opinion statement requesting the UN Human Rights Treaty Bodies to revise their understanding that the “people of Okinawa are indigenous people of Japan” and to retract such recommendations ----- 45
3. Representative Miyazaki Masahisa, House of Representatives (Cabinet Committee) April 27, 2016 ----- 47
4. Governor Onaga’s speech in the Okinawa Prefectural Assembly ① ----- 53
5. Governor Onaga’s speech in the Okinawa Prefectural Assembly ② ----- 57
6. Genetic DNA of Okinawan people similar to people in the main islands of Japan Ryukyu Shimpo / September 17, 2014 ----- 61

Comfort Women and the Coomaraswamy Report

1. UNITED STATES OFFICE OF WAR INFORMATION Psychological Warfare Team Attached to U.S. Army Forces India-Burma Theater Japanese Prisoner of War Interrogation Report No. 49 ----- 63
2. Military Intelligence Service Captured Personnel & Material Branch Composite Report on Three Korean Navy Civilians, List. 76, Dated 28 Mar 45, Re “Special Questions on Koreans. ----- 71

The Circumstance of the Ryukyu / Okinawa Appendix 1

INT_CERD_FCO_JPN_26502_E

(Provisional translation by the Ministry of Foreign Affairs)

Opinion statement requesting the UN to retract their recommendations that “the people of Okinawa are indigenous people”

The Human Rights Committee and the Committee on the Elimination of Racial Discrimination have made recommendations to the Government of Japan on four occasions, in 2008 and 2014 for the former and in 2010 and 2014 for the latter, requesting the Government of Japan to recognize the people of Ryukyu/Okinawa as indigenous people, and to protect their rights, traditional culture and language.

In the Okinawan dialect, there still remain several words of the ancient Japanese language; the lifestyle is the same as mainland Japan, and (the people of Okinawa are) of the same ethnic group. Therefore, the claim that the people of Okinawa are indigenous people is incorrect.

At the same time, traditional arts and culture that remain in the respective regions of Okinawa are being passed down voluntarily and actively, and an issue concerning protection of the rights should be solved by domestic politics and in accordance with domestic laws, and thus should not be subject to recommendations from the UN.

The people of Okinawa, as is the case with citizens of other Prefectures of Japan, enjoy the highest level of human rights and receive high quality social welfare, health care and education.

Although the recommendations by the UN that “the people of Okinawa are indigenous peoples” are not legally binding, they are potentially dangerous since they may cast doubts as to the attribution of territories including the Senkaku Islands, which is a part of Okinawa Prefecture, territorial waters, and natural and marine resources. For that reason, the Council of Ishigaki urges the Government of Japan to call on the UN to retract those recommendations.

We submit this opinion statement in accordance with Article 99 of the Local Autonomy Act.

June 20th, 2016

City Council of Ishigaki

INT_CERD_FCO_JPN_26501_E

(Provisional translation by the Ministry of Foreign Affairs)

Opinion statement requesting the UN Human Rights Treaty Bodies to revise their understanding that the “people of Okinawa are indigenous people of Japan” and to retract such recommendations

On September 22nd, 2015 Mr. Takeshi Onaga, Governor of Okinawa, made a speech at the UN Human Rights Council, held in Geneva, Switzerland from September 14th to October 2nd, 2015. The speech was arranged by Shimagurumi-kaigi (“Island-Wide Council for Leading to the Future and Realizing the Okinawa Statement”) in coordination with The International Movement Against All Forms of Discrimination and Racism (IMADR) and Shimin Gaiko Center (SGC) which are UN NGOs (sic). These two UN NGOs have lobbied the UN that the “people of Okinawa are indigenous people,” and Governor Onaga’s speech, which was made using SGC’s speech slot, sent out the erroneous perception that the “people of Okinawa are indigenous people,” to the world, regardless of the content of the Governor’s speech or his intent.

This is due to the fact that, as early as 2008, following appeals made by Mr. Yasukatsu Matsushima (The Association of Comprehensive Studies for Independence of the Lew Chewans) who was advised by the SGC, the UN issued a recommendation to the Government of Japan that the people of Okinawa are indigenous people and are not Japanese.

The recommendation reads: “32. The Committee notes with concern that the State party has not officially recognized the Ainu and the Ryukyu/Okinawa as indigenous peoples entitled to special rights and protection (art. 27). The State party should expressly recognize the Ainu and Ryukyu/Okinawa as indigenous peoples in domestic legislation, adopt special measures to protect, preserve and promote their cultural heritage, adopt special measures to protect, preserve and promote their cultural heritage and traditional way of life, and recognize their land rights. It should also provide adequate opportunities for Ainu and Ryukyu/Okinawa children to receive instruction in or of their language and about their culture, and include education on Ainu and Ryukyu/Okinawa culture and history in the regular curriculum.” Although the

Government of Japan has not accepted the recommendation, the UN repeated the recommendation in 2010 and 2014.

Most people of Okinawa do not consider themselves to be indigenous people, and it is extremely regrettable that such recommendations are being made without the awareness of the people of Okinawa.

Even during the period of US military administration, we the people of Okinawa had always considered ourselves to be Japanese, continued strongly to hope the return to our homeland, and on May 15th, 1972, we achieved the return. Since then, we have continued to enjoy peace and happiness as Japanese citizens, exactly in the same way as citizens of other Prefectures.

Nonetheless, if the people of Okinawa were to claim their rights as indigenous people, we will be seen as non-Japanese minority by the rest of the Japanese, thus promoting reverse discrimination.

We shall never forget the thoughts of our ancestors who sacrificed their lives to protect our homeland Japan and Okinawa in the Battle of Okinawa. The people of Okinawa are Japanese, and are definitely not indigenous peoples. Therefore, we request the UN Human Rights Treaty Bodies to immediately revise their perception that the “people of Okinawa are indigenous people,” and to retract their recommendations. We also request the Government of Japan and the administrative agencies of Okinawa to reach out to the UN Human Rights Treaty Bodies so that the Treaty Bodies revise their perception that the “people of Okinawa are indigenous people,” and retract their recommendations.

We submit this opinion statement in accordance with Article 99 of the Local Autonomy Act.

December 22nd, 2015

City Council of Tomigusuku, Okinawa Prefecture

<http://kokkai.ndl.go.jp/SENTAKU/syugiin/190/0002/19004270002014a.html>

<https://youtu.be/RrTe0o2BzxQ>

**Representative Miyazaki Masahisa, House of Representatives (Cabinet Committee)
April 27, 2016**



From the official record of the proceedings of the 190th Session of the Diet, the 14th Cabinet Committee, April 27, 2016

Representative Miyazaki: This is Miyazaki Masahisa of the Liberal Democratic Party. Mr. Chairman, thank you for the opportunity to ask questions today. I would like to start my questions now.

First, I would like to address the United Nations Recommendations to the Japanese Government, which demands various measures be taken on the understanding that Okinawans are indigenous peoples.

Since October 2008, the United Nations have on numerous occasions sent to the Japanese Government Recommendations saying that Okinawans are an indigenous people. With the permission of Mr. Chairman, I have distributed papers on this matter. Please refer to papers 1 and 2.

Paper 1 shows recommendations concerning the International Covenant on Civil and Political Rights. The upper part shows the 2008 version. I will read the underlined part. The State party, here, refers to Japan. “The State party shall clearly recognize people in Ryukyu and Okinawa as indigenous peoples and protect, preserve and promote their cultural assets and traditional way of living and admit the right to their land in accordance with the domestic laws.”

The underlined part in the section below shows the statement of August 2014, which to the effect demands that the State party amend the law and take further measures to fully guarantee rights to the land and natural resources of the Ryukyu/Okinawa community.

I understand that the government knows about all this. Please answer what the government’s position is and whether Japan recognizes Okinawans as indigenous peoples.

Mr. Iijima, speaking for the Government: It is well understood that people living in Okinawa have inherited a unique, ethnic culture, tradition and custom over a long period of time. However, the Japanese Government regards only the Ainu people as indigenous peoples and no one else.

Our position has also been explained to the Human Rights Committee. Therefore, our position on the matter has not been changed despite the conclusions and recommendations of these UN committees.

Miyazaki: Firstly, please explain the proceedings of the UN matter and what these recommendations are all about.

Japan is a member State of the UN and the State Party of the Human Rights Committee. Paper 2, though I didn’t read it out loud, includes materials regarding the Convention on the Elimination of All Forms of Racial Discrimination. There were two recommendations in 2010 and in 2014, respectively. Is it necessary to follow these recommendations? Will you tell us whether they are effective both in terms of domestic law and international law and what kind of restriction Japan is going to face in accepting these recommendations?

Iijima: UN committees on various conventions on human rights have been established based on the regulations of each convention. The committee’s work is to investigate reports submitted by the governments of States Parties of the Convention and to send recommendations to them. For example, as you just mentioned, the Human Rights Committee, of which Japan is State Party, is established based on Article 18 of the International Covenant on Civil and Political Rights. Based on Article 40-4, Japan, as State Party, considers reports that will be submitted to the Committee. The Committee

considers the report submitted by the State Party and the Committee will send its report and appropriate observations of general nature to the State Party. The Committee's concluding observations and recommendations do not have any legal standing.

Miyazaki: Each citizen of Okinawa Prefecture has his/her own thoughts and opinions. As Japan is a democratic state, freedom of speech is guaranteed to every person. However, many Okinawans, or I should say, the majority of the Okinawans do not think that they are indigenous peoples. In fact, out of 130 million Japanese, almost no one would think that the Okinawans are indigenous peoples.

From my point of view, and I am sure most Japanese share my view, what the recommendations state are very rude, indeed. Suppose a person enters my house without permission. I have three children, and the person says to one of my sons, "OK, you think you are brothers, but you are not." My impression of the Recommendations is just like that.

As I said before, it is likely that almost no Japanese know about the UN Recommendations and neither do the Okinawans, who are the subject of the Recommendations. They are being treated as if they were indigenous peoples without their knowledge.

You just said that the Recommendations have no legal status. For our part, we want the Government to protest and to tell them not to say what is not true. I sincerely hope that the Japanese Government will not allow such a rude act, which is almost equivalent to dividing peoples.

I think the recommendations embrace grave risk to our national interests. The Recommendation of August 2014 in Paper 1--I will read it again. It says "the State Party," meaning Japan, "should amend law and take further measures to fully guarantee the right of the Ryukyu/Okinawa community to the land and natural resources."

This would involve the issue of the ownership of the land and natural resources of Okinawa, including the Senkaku Islands.

There is no need to repeat the explanation here. Okinawa, including the Senkaku Islands, is Japan's territory. It is a matter of fact. And yet, I cannot help but think that they dare to question this. Beyond doubt; Okinawa belongs to Japan.

There is an ethnologist named Yanagida Kunio. He is famous for his work on dialects. The language that originated in Kyoto, Japan's old capital, spread like concentric circles. Consequently, in regions

far away from Kyoto, people use the same words. For example, the same words are used in the Tohoku region in the north and in the Kyushu region in the south. Yanagida worked out a hypothesis that dialects spread in concentric circles and has established the basis of Japanese ethnology. Okinawa has exactly the same pattern of dialects.

For instance, there is an insect called *TOMBO* (“dragonfly” in English). The oldest form of the word appears in *Kojiki, Records of Ancient Matters*, as *AKIZU*. The word *AKIZU* spread in concentric circles and in Iwate and Miyagi Prefectures in the Tohoku region, the word *AGEZU*, meaning dragonfly, exists to this day. Then, far down south in Miyazaki and Kagoshima Prefectures, people say *AKEZU*. In Okinawa, the old word for *TOMBO* is *AHKEHJUH*, which is akin to *AKIZU*.

Another interesting example: Some words which appear in *Kojiki, Record of Ancient Matters* and in *Manyoshu, The Collection of One Thousand Leaves* are still used in Okinawa.

From the perspective of languages alone, the fact is that Japanese people using the Japanese language have lived in Okinawa since the ancient times. We Okinawans are Japanese for sure and not at all an indigenous people. I would like the Japanese Government to protest to the UN and to urge them to retract these unacceptable recommendations.

Please refer to Paper 3. Here is a resolution adopted by the Assembly of Tomigusuku City, Okinawa Prefecture, on December 22, 2015, demanding that the UN Recommendations that Okinawans are an “indigenous peoples” be retracted. In the fourth paragraph from above, this is pointed out: “However, almost all of us Okinawans do not regard ourselves as indigenous peoples. It is utterly regrettable that this kind of recommendation is issued without our slightest knowledge.” I am in perfect agreement with them.

In Okinawa, we have various difficult problems that have yet to be solved, such as the United States’ bases in Okinawa and historical issues based on the previous War, and so on. As for the US bases, we want to have our heavy burdens lessened. We want all of Japan to share our burdens. All 1.4 million of us Okinawans sincerely hope that actions will be taken toward the solution of these problems.

In terms of history, Okinawa has culture to boast of. I myself participate in one cultural event. There is a picture scroll of a ceremonial parade, which was performed during the time when Ryukyu was under the rule of a Chinese emperor. The king of Ryukyu received the Emperor’s envoy from China at Shuri Castle and was recognized as king. To celebrate the occasion, a ceremonial parade took place. Okinawans enact the parade these days. It’s been twenty years or so since I first participated in the parade. In the parade, I sometimes get dressed like a Chinese officer and walk in a procession.

Grownups and children alike enjoy the occasion, proud of taking part in the act of preserving the precious culture.

But this has nothing to do with the matter of indigenouness. The matter is completely different in nature. It should never be left unattended. It should be addressed in earnest.

As I have shown in Papers 1 and 2, Japan received these recommendations four times, and every time, to the same effect. If the same recommendations continue to come, accumulating one after another, and the Japanese Government does not take appropriate action, without protest and demanding retraction of the UN recommendations, what will happen? I fear these Recommendations will be established as fact and the international community will recognize them as such. I urge you again to promptly take effective steps. Let me hear the Government's view.

[The chairman leaves the room and Deputy Chair Nakane takes the seat.]

Deputy Minister Kihara: Let me answer your question. Representative Miyazaki, you have been addressing the issues of Okinawa for long and your questions are full of devoted passion. We have received the ardent resolution of the Tomigusuku City Assembly.

I will explain the process again. First, the State Party, Japan, reports to the UN Committee. On receipt of the report, consideration will be made, including a preliminary one and on the basis of the consideration, recommendations or closing observations are proposed. Once the recommendations or closing observations are issued, it is my understanding that the process to retract a part of or the entire of the contents is not within the UN system.

However, the process I have just explained is not completed in just one round. When the next process takes place, we will have taken appropriate actions against recommendations or observations which differ from the position or views of the Japanese Government, or which do not reflect the true situation of Japan, by asking the UN to either retract or correct them. We will continue to work in this manner.

As to the resolution presented by the Tomigusuku City Assembly, we will take care to have it present in the process.

What Representative Miyazaki intended in his question is not only how the process works, but also from a wider perspective, what effective measures can be taken. We will consider in earnest and from a wider perspective of what the government can do.

Miyazaki: Thank you. I understand that this process is exactly as Vice-Minister Kihara explained. Accordingly, the government stated its observations in the next process. What I want to say and want you to consider is that what you have done is not enough. If the recommendations or closing observations are unacceptable, say so when they are issued, not waiting until the next process, regardless of the process by which the UN Committee is supposed to work. I believe that if what the UN recommends is unreasonable and unacceptable, the Japanese Government should protest, clearly expressing what it believes is right.

Please reconsider what the Japanese Government should and can do. Thank you for your efforts in advance.

Governor Onaga's speech in the Okinawa Prefectural Assembly ①

<http://www2.pref.okinawa.jp/oki/Gikairep1.nsf/bf76642d1ed57158492581ed00348311/6c0b691f33583cb149258212000c0114?OpenDocument>

1) The 7th Okinawa Prefectural Assembly, 2015 (the regular session)

From #5 minutes, October 2

Hanashiro Daisuke: In addition, I'd like to ask a favor of Governor Onaga lastly on this issue. As you know, the UN Human Rights Council sent recommendations to the Japanese Government in 2008 and in 2014. The point is that since the Okinawans are indigenous peoples, the Japanese Government should protect them as such. Recently Governor Onaga visited the UN in Geneva and made a speech as a member of an NGO, which to my understanding gave an impression that the Governor of Okinawa supported the assertion of the NGO trying to promote the recognition that the Okinawans are indigenous peoples.

In the name of the Governor of Okinawa Prefecture, you should tell the United Nations Human Rights Council that it has never been discussed in Okinawa whether Okinawan people are indigenous peoples or not and that the UN recommendations referring to Okinawans as indigenous peoples are not right and should be corrected. What do you think? (Someone spoke irregularly.)

Chairman (Kina Masaharu): Quiet please. Governor Onaga, go ahead.

Governor (Onaga Takeshi): Regarding the right to decide on one's own, many citizens have their opinions, and Mr. Hanashiro has just explained his view. Some people think that Okinawans are indigenous peoples. Okinawa's independence has been talked about ever since we were under the US military control. Some said that Okinawa had better be a state of the USA, while others said that Okinawa should be returned to Japan. So, it's been talked about in many ways. That's the natural way things went in Okinawa. **However, I myself have never discussed that Okinawans are indigenous peoples nor it was never my view.** I talked about history, objectively and neutrally. I am not in a position

to decide what people would think when they heard my speeches. In my opinion, liberty, equality, human rights, democracy... Well, speaking of democracy, we had four elections last year and public consensus was clearly manifested. But nothing changed. In other prefectures, regardless elections, when the governor or mayor said, "It cannot be done," (the Government) will take it back. But things are different in Okinawa. After four elections, we said "No," to the Government. But they would not hear us. I cannot help but say in protest that on our part this situation is extremely unreasonable and violent. I don't know what people think of my speech. But it is my belief that I must say what I must say as a Japanese national and Okinawa citizen. I hope you will understand me.

2) The 3rd Okinawa Prefectural Assembly, 2016 (the regular session)

From the minutes of July 8, 2016

Chief of Governor's office (Jahana Kiichiro): I read the statement and resolution of Tomigusuku City Assembly. What is expressed in them are Okinawan people's feeling and thought when Okinawa returned to Japan. I sympathize and share with them in some parts.

I understand them. However, as I have just answered, there are many things to consider such as historical recognition, the disposal of Ryukyu, the land warfare during the previous War, the twenty-seven years of the US military control over Okinawa and at present burdens of US bases too heavy on our shoulders. And the UN recommendations and the resolution of Tomigusuku City. We respect their resolution.

We hear many opinions and views. **As Okinawa Prefecture, we have not yet reached any conclusion. Therefore, we are not in a position to state our view.**

Hanashiro Daisuke: Let me add that this year Representative Miyazaki from Okinawa Prefecture of the House of Representatives mentioned this subject in the Diet. After that, *The Ryukyu Shimpō* , put the Diet members' comments on the matter in their paper. Members of the so called "All Okinawa" are against demanding the retraction of the UN recommendations. What do you think of this, Mr. Governor?

Governor (Onaga Takeshi): Let me answer Mr. Hanashiro's question. Regarding the issue of the indigenous peoples, my answer is the same as what I already said today and yesterday in the assembly.

I don't know what Representative Miyazaki asked in the Diet. The issue of the indigenous peoples has not been discussed very often, including in the Assembly. You just mentioned the right to cross-question. As the executive office, we have the right to reply. And we try our best to make our reply as comprehensible as possible. Sometimes we were not good enough to make ourselves understood. In any case, we will continue our efforts in this matter.

I don't have a clear idea what other Diet members said about the indigenous peoples. On the part of Okinawa Prefecture, what we have explained so far during this assembly is our basic view.

Hanashiro Daisuke: In my opinion, you should express yourself as governor. In October last year, when I questioned about this issue, I didn't have the information about the fact, which was mentioned later during Mr. Onaga Masatoshi's question, that you went to Geneva with the very NGO in Tokyo that worked on the UN to recommend the Japanese Government the recognition of the Okinawans as indigenous peoples. You even attended side events and gave a lecture or something.

My point is, what kind of message will the fact send that Okinawa Governor acts in company with the NGO responsible for the recommendation that the Okinawans are indigenous peoples. If the Governor was well aware of the situation and yet joined the company, it will be concluded that the Governor shares the same idea with the NGO. The Governor went to Geneva with the NGO members. Based on this fact, I asked if the Okinawans are indigenous peoples during the regular assembly in September last year. I also asked if the independence of Okinawa was in the Governor's mind. I asked if the Governor had intention to rescind the UN recommendation. You didn't clearly reply to these three questions, which is much rumored even today. I think you should clearly express yourself on this matter.

Governor (Onaga Takeshi): Let me answer, again. As I just answered, the issue of indigenous peoples has not been discussed among the citizens. There has never been any hot discussion in the Prefectural Assembly, either.

Weekly magazines talk about a prospect of Okinawa's independence. Considering all these, I'm not fully convinced to conclude what the consensus of the Okinawa citizens is.

Therefore, I don't think it appropriate for me as Prefectural Governor to definitely answer whether I am for or against the recognition that the Okinawans are indigenous peoples.

Regarding the UN, aside from what the NGO intends, I went to Geneva to explain the situation of Okinawa seventy years after the War to the Human Rights Committee. Especially, the right to decide on our own (self-determination) is included in the local autonomy, as indicated in the Japanese Government's official brochure. The term "self-determination" is not perfectly in syn with the concept of indigenous peoples. In the sense of human rights, the right to decide on one's own is very important. In the seventy years after the War, the right to decide by ourselves has been neglected in most parts. And after the recent elections, I talked about the difficulty of the removal to Henoko as public consensus. Under these circumstances, I emphasized the importance of human rights and self-determination so that the Okinawans can choose and decide on their own. I didn't mean to speak in terms of self-determination of indigenous peoples. Though I understand Mr. Hanashiro's intention, I don't think it necessary for me to refute the UN as he suggested.

Hanashiro Daisuke: Behind the Governor, there is a group of people who worked to have the UN recommend that the Okinawans are indigenous peoples. Some Diet members from the "All Okinawa" support the UN recommendations.

If the Governor has no intention to address himself, the Assembly should adopt the statement against the recommendations.

I fear this might be used in sync with the issue of the Senkaku Islands. And so we must deliberately discuss this. The UN recommendations have been issued four times without the knowledge of Okinawan people. The term "indigenous peoples" is not clearly defined. How is this matter treated in the world? First of all, the Okinawa citizens should be well informed of these things. And the members of the Prefectural Assembly should continue to make efforts so that fair discussions will be held. I hope we will have such an opportunity soon.

Governor Onaga’s speech in the Okinawa Prefectural Assembly ②

<http://www2.pref.okinawa.jp/oki/Gikairep1.nsf/bf76642d1ed57158492581ed00348311/67eb5eca90e9e00149258212000bdadc?OpenDocument>

**The 7th Okinawa Prefectural Assembly, 2015 (Regular session)
From Minutes No. 5, October 20**

Hanashiro Daisuke: Allow me to speak. I am Hanashiro Daisuke of the Liberal Democratic Party.

First, Governor Onaga, welcome back from Geneva, Switzerland. Thank you for previously meeting with us, the Liberal Democratic Party group, before your departure to Geneva. You received our request and told us that there was nothing disagreeable about it and that if anything happened, it would be discussed in the Assembly. So, let me ask a few questions.

As I said earlier, when we met before you left for Geneva, our secretary general, Gushi, asked you in advance to be cautious at the UN, to not to create a misunderstanding that Okinawans are an “indigenous people”. And on my part, I asked you to be careful about what you say in the symposium sponsored by a party with a certain ideological slant. Then, you said that you have never recognized the Okinawans as an indigenous people and that you have always been proud of being Japanese. Nevertheless, judging from what you related in the symposium and the primary purpose of the NGO’s symposium, it is likely that you disseminated the impression that the Okinawan people are indeed an “indigenous people”.

Governor Onaga, please let us hear your view.

Chairman (Kina Masaharu): We will recess.

10:49: In recess

10:50: Session resumed

Chairman (Kina Masaharu): The session will resume. Chief of the Governor’s Office,

please respond.

Chief of the Governor's Office (Machida Masaru): Allow me to answer.

As to the issue of indigenous peoples, since we have never stated whether the Okinawans are an indigenous people, it is my understanding that the Governor did not state this view.

This time, at the UN Human Rights Council, the Governor explained Okinawa's situation and position in terms of human rights and the right of Okinawans to make their own decisions, based on the global scope of the protection of human rights and increased autonomy.

Hanashiro Daisuke: Your answer does not address my question. I'm talking about a grave situation in which the Governor clearly disseminated the notion that Okinawans are an indigenous people.

In particular, the Governor used the English term "self-determination" during his speech at the Human Rights Council. [Mr. Machida laughed.] Maybe my pronunciation was bad. The term "self-determination" refers to "racial self-determination." And this is not a commonly used term. The term "self-determination" is reserved for those who we describe as "indigenous peoples". Again, within the context of "racial self-determination." So, in the context of Governor Onaga's speech, it is the Okinawan people that were the point of discussion. The Governor mentioned "self-determination" in his speech describing Okinawa's situation. The general impression the Governor gave when he used the word "self-determination" was that the people of Okinawa are a distinct race and that they are an "indigenous people".

Let us know if Governor Onaga used the English term with full understanding of its meaning.

Chief of the Governor's Office (Machida Masaru): The part of the speech to which Mr. Hanashiro refers is translated into Japanese as follows: "Please pay attention internationally to the situation of Henoko. It is a case in which the Okinawan people's right to decide for themselves is neglected." So here, the term "self-determination" is used to mean the right to decide "for themselves" (in the sense of local autonomy).

Hanashiro Daisuke: Let me state again. The term “self-determination” means “racial self-determination” and therefore, it was used on the premise that the Okinawans are an indigenous people. I am asking for your view on this point.

Chief of the Governor’s Office (Machida Masaru): The term was used, not to mean “racial self-determination”, but the right of the Okinawans to decide for themselves.

Hanashiro Daisuke: I will end this circular argument now. [Someone spoke.] Someone just said, “We are *UCHI NAN CHU*.” (meaning “Okinawan people” in the Okinawan dialect). Of course, we are. I am happy that I was born in Japan. And I feel proud that I was born and grew up in Okinawa. Now, the term “indigenous people” is often mentioned, which truly hurts my pride. That’s why I insist on answers to my questions. I feel that this situation is very crucial because we now we have to state out loud that we are Japanese and that we are citizens of Okinawa Prefecture. Someone hooted. Well, I want the person who just hooted to express his own thought and view.

I would like to ask him if he recognizes us as an “indigenous people” or if he wants our children and grandchildren to be treated as an “indigenous people”.

Now, I resume my questions to Governor Onaga.

Whether intentionally or not, as a consequence, Governor Onaga disseminated a message that will likely be misunderstood by the international community. This is my conviction. I wonder if his act goes beyond the Governor’s authority. Please relate your view.

Chief of the Governor’s Office (Machida Masaru): Let me answer. In my opinion, it is within the Governor’s authority to explain the present situation of Okinawa to delegates from various countries, NGO’s and others.

Hanashiro Daisuke: As I’ve said repeatedly, that is not my point. I want to know what you think about the fact that the misconception that the Okinawans are an indigenous people was disseminated to the rest of the world.

Chief of the Governor’s Office (Machida Masaru): As I repeated over and over, the Governor did not use the term “indigenous peoples.” In his speech at the UN, he

explained various incidents and accidents related to US military bases, and how greatly these impact Okinawans' lives. He also emphasized that he would stop the construction of a new military base at Henoko, using every possible means and measures. [Someone spoke out of turn.]

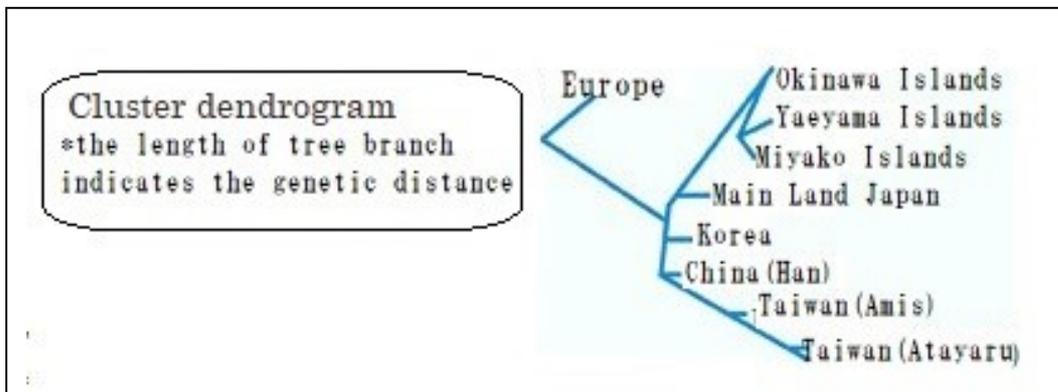
The Circumstance of Ryukyu / Okinawa **Appendix 6**

<http://english.ryukyushimpo.jp/2014/09/29/15386/>

琉球新報
Ryukyu Shimpo

Genetic DNA of Okinawan people similar to people in the main islands of Japan

September 17, 2014 Ryukyu Shimpo



Modern people living in the Ryukyu Islands are genetically more closely related to those in the main islands of Japan than people in Taiwan or mainland China, a research team has found. The researchers announced their findings on September 16 after analyzing nuclear genomic DNA. The team consists of Takehiro Sato Ph.D, a research scholar of the University of the Ryukyus, who specializes in medical research, an associate professor of the university Ryosuke Kimura and researchers of the Institute of Statistical Mathematics of Kitasato University. According to the researchers, people started moving from the Ryukyu islands to Miyako and Yaeyama islands 10,000 years ago. The team concluded the Pinza-Abu Cave Man, which was found in Miyako Island and dated to 26,000 years ago, and the Shiraho saonetabaru Cave Man, dated to 20,000 years ago, of Ishigaki island, are not the main ancestors of the people living in Miyako and Yaeyama today.

Previous research results have also shown the people of the Ryukyu Islands are more similar to those in the main islands of Japan than mainland China or Taiwan from

bones and DNA analysis of remains. However, this new analysis of nuclear genomic DNA got the same results.

The research results could help further study of the origin of the people of the Ryukyu Islands.

The team collected DNA from a few hundred of people from the main islands of Okinawa, Miyako and Yaeyama islands. The researchers analyzed 600,000 Single Nucleotide Polymorphisms in the human genome. The results showed the native people of the Ryukyu islands and those of Taiwan are in different genetic groups. According to the research results, the people of the Yaeyama islands are genetically not related to those living in Taiwan despite their geographical proximity.

A representative of the team said, “We analyzed the migrations of people of the Ryukyu Islands and Han in China after the Jomon Period. We found that it is highly possible that Minatogawa Man is not the main ancestor of the people in the Okinawa islands.” The researchers said further investigation was needed.

(English translation by T&CT)

Japan NGO Coalition against Racial Discrimination (JNCRD)

Comfort Women and the Coomaraswamy Report

Appendix 1

UNITED STATES OFFICE OF WAR INFORMATION Psychological Warfare Team
Attached to U.S. Army Forces India-Burma Theater Japanese Prisoner of War
Interrogation Report No. 49

Owned by and in the custody of the U.S. National Archives and Records Administration

The U.S. National Archives and Records Administration
<https://www.archives.gov/>

Classified *JMK*

UNITED STATES OFFICE OF WAR INFORMATION
Psychological Warfare Team
Attached to U.S. Army Forces India-Burma Theater.
APO 689

Japanese Prisoner of War Interrogation Report No. 49. Place interrogated: Leda Stockade Date interrogated: Aug. 20 - Sept. 10, 1944 Date of Report: October 1, 1944 By: T/3 Alex Yorichi

Prisoners: 20 Korean Comfort Girls Date of Capture: August 10, 1944 Date of Arrival at Stockade: August 15, 1944

SECRET

PREFACE:

This report is based on the information obtained from the interrogation of twenty Korean "comfort girls" and two Japanese civilians captured around the tenth of August, 1944 in the mopping up operations after the fall of Myitkyna in Burma.

The report shows how the Japanese recruited these Korean "comfort girls", the conditions under which they lived and worked, their relations with and reaction to the Japanese soldier, and their understanding of the military situation.

A "comfort girl" is nothing more than a prostitute or "professional camp follower" attached to the Japanese Army for the benefit of the soldiers. The word "comfort girl" is peculiar to the Japanese. Other reports show the "comfort girls" have been found wherever it was necessary for the Japanese Army to fight. This report however deals only with the Korean "comfort girls" recruited by the Japanese and attached to their Army in Burma. The Japanese are reported to have shipped some 703 of these girls to Burma in 1942.

RECRUITING:

Early in May of 1942 Japanese agents arrived in Korea for the purpose of enlisting Korean girls for "comfort service" in newly conquered Japanese territories in Southeast Asia. The nature of this "service" was not specified but it was assumed to be work connected with visiting the wounded in hospitals, rolling bandages, and generally making the soldiers happy. The inducement used by these agents was plenty of money, an opportunity to pay off the family debts, easy work, and the prospect of a new life in a new land - Singapore. On the basis of these false representations many girls enlisted for overseas duty and were rewarded with an advance of a few hundred yen.

The majority of the girls were ignorant and uneducated, although a few had been connected with "oldest profession on earth" before. The contract they signed bound them to Army regulations and to work for the "house master" for a period of from six months to a year depending on the family debt for which they were advanced

SECRET

DECLASSIFIED BY: JAD
JCS DECLASSIFICATION RECORDS

DATE: 1973

ND-97
①

210207
8101

Approximately 800 of these girls were recruited in this manner and they landed with their Japanese "house master" at Rangoon around August 20th, 1942. They came in groups of from eight to twenty-two. From here they were distributed to various parts of Burma, usually to fair sized towns near Japanese Army camps. Eventually four of these units reached the Myitkyina vicinity. They were; Kyoel, Kinsui, Bakushiro, and Momoya. The Kyoel house was called the "Maruyama Club", but was changed when the girls reached Myitkyina as Col. Maruyama, commander of the garrison at Myitkyina, objected to the similarity to his name.

PERSONALITY:

The interrogations show the average Korean "comfort girl" to be about twenty five years old, uneducated, childish, whimsical, and selfish. She is not pretty either by Japanese or Caucasian standards. She is inclined to be egotistical and likes to talk about herself. Her attitude in front of strangers is quiet and demure, but she "knows the wiles of a woman." She claims to dislike her "profession" and would rather not talk either about it or her family. Because of the kind treatment she received as a prisoner from American soldiers at Myitkyina and Ledo, she feels that they are more emotional than Japanese soldiers. She is afraid of Chinese and Indian troops.

LIVING AND WORKING CONDITIONS:

In Myitkyina the girls were usually quartered in a large two story house (usually a school building) with a separate room for each girl. There each girl lived, slept, and transacted business. In Myitkyina their food was prepared by and purchased from the "house master" as they received no regular ration from the Japanese Army. They lived in near-luxury in Burma in comparison to other places. This was especially true of their second year in Burma. They lived well because their food and material was not heavily rationed and they had plenty of money with which to purchase desired articles. They were able to buy cloth, shoes, cigarettes, and cosmetics to supplement the many gifts given to them by soldiers who had received "comfort bags" from home.

While in Burma they amused themselves by participating in sports events with both officers and men; and attended picnics, entertainments, and social dinners. They had a phonograph; and in the towns they were allowed to go shopping.

PRICE SYSTEM:

The conditions under which they transacted business were regulated by the Army, and in congested areas regulations were strictly enforced. The Army found it necessary in congested areas to install a system of prices, priorities, and schedules for the various units operating in a particular area. According to interrogations the average system was as follows:

~~SECRET~~

ND-97
②

- | | | | |
|-------------|---------------|----------|------------------|
| 1. Soldiers | 10 AM to 5 PM | 1.50 yen | 20 to 30 minutes |
| 2. NCOs | 5 PM to 9 PM | 3.00 yen | 30 to 40 minutes |
| 3. Officers | 9 PM to 12 PM | 5.00 yen | 30 to 40 minutes |

These were average prices in Central Burma. Officers were allowed to stay overnight for twenty yen. In Myitkyina Col. Maruyama slashed the prices to almost one-half of the average price.

SCHEDULES:

The soldiers often complained about congestion in the houses. On many occasions they were not served and had to leave as the army was very strict about overstaying leaves. In order to overcome this problem the Army set aside certain days for certain units. Usually two men from the unit for the day were stationed at the house to identify soldiers. A roving MP was also on hand to keep order. Following is the schedule used by the "Kyoel" house for the various units of the 18th Division while at Maymyo:

Sunday	-----	18th Div. Hdqs. Staff
Monday	-----	Cavalry
Tuesday	-----	Engineers
Wednesday	-----	Day off and weekly physical exam.
Thursday	-----	Medics
Friday	-----	Mountain artillery
Saturday	-----	Transport

Officers were allowed to come seven nights a week. The girls complained that even with the schedule congestion was so great that they could not care for all guests, thus causing ill feeling among many of the soldiers.

Soldiers would come to the house, pay the price and get tickets of cardboard about two inches square with the price on the left side and the name of the house on the other side. Each soldier's identity or rank was then established after which he "took his turn in line". The girls were allowed the prerogative of refusing a customer. This was often done if the person were too drunk.

PAY AND LIVING CONDITIONS:

The "house master" received fifty to sixty per cent of the girls' gross earnings depending on how much of a debt each girl had incurred when she signed her contract. This meant that in an average month a girl would gross about fifteen hundred yen. She turned over seven hundred and fifty to the "master". Many "masters" made life very difficult for the girls by charging them high prices for food and other articles.

In the latter part of 1943 the Army issued orders that certain girls who had paid their debt could return home. Some of the girls were thus allowed to return to Korea.

The interrogations further show that the health of these girls was good. They were well supplied with all types of contraceptives, and often soldiers would bring their own which

~~SECRET~~

ND-97
③

had been supplied by the army. They were well trained in looking after both themselves and customers in the matter of hygiene. A regular Japanese Army doctor visited the houses once a week and any girl found diseased was given treatment, secluded, and eventually sent to a hospital. This same procedure was carried on within the ranks of the Army itself, but it is interesting to note that a soldier did not lose pay during the period he was confined.

REACTIONS TO JAPANESE SOLDIERS:

In their relations with the Japanese officers and men only two names of any consequence came out of interrogations. They were those of Col. Maruyama, commander of the garrison at Myitkyina, and Maj.Gen. Mizukami, who brought in reinforcements. The two were exact opposites. The former was hard, selfish and repulsive with no consideration for his men; the latter a good, kind man and a fine soldier, with the utmost consideration for those who worked under him. The Colonel was a constant habitue of the houses while the General was never known to have visited them. With the fall of Myitkyina, Col. Maruyama supposedly deserted while Gen. Mizukami committed suicide because he could not evacuate the men.

SOLDIERS' REACTIONS:

The average Japanese soldier is embarrassed about being seen in a "comfort house" according to one of the girls who said, "when the place is packed he is apt to be ashamed if he has to wait in line for his turn". However there were numerous instances of proposals of marriage and in certain cases marriages actually took place.

All the girls agreed that the worst officers and men who came to see them were those who were drunk and leaving for the front the following day. But all likewise agreed that even though very drunk the Japanese soldier never discussed military matters or secrets with them. Though the girls might start the conversation about some military matter the officer or enlisted man would not talk, but would in fact "scold us for discussing such un-lady like subjects. Even Col. Maruyama when drunk would never discuss such matters."

The soldiers would often express how much they enjoyed receiving magazines, letters and newspapers from home. They also mentioned the receipt of "comfort bags" filled with canned goods, magazines, soap, handkerchiefs, toothbrush, miniature doll, lipstick, and wooden clogs. The lipstick and clogs were definitely feminine and the girls couldn't understand why the people at home were sending such articles. They speculated that the sender could only have had themselves or the "native girls" in mind.

REACTION TO THE MILITARY SITUATION:

It appears that they know very little about the military situation around Myitkyina even up to and including the time of

~~SECRET~~

ND-97
(4)

their retreat and capture. There is however some information worth noting:

* "In the initial attack on Myitkyina and the air strip about two hundred Japanese died in battle, leaving about two hundred to defend the town. Ammunition was very low.

"Col. Maruyama dispersed his men. During the following days the enemy were shooting haphazardly everywhere. It was a waste since they didn't seem to aim at any particular thing. The Japanese soldiers on the other hand had orders to fire one shot at a time and only when they were sure of a hit."

Before the enemy attacked on the west air strip, soldiers stationed around Myitkyina were dispatched elsewhere to stem the Allied attack in the North and West. About four hundred men were left behind, largely from the 114th Regiment. Evidently Col. Maruyama did not expect the town to be attacked. Later Maj. Gen. Mizukami of the 56th Division brought in reinforcements of more than two regiments but these were unable to hold the town.

It was the consensus among the girls that Allied bombings were intense and frightening and because of them they spent most of their last days in foxholes. One or two even carried on work there. The comfort houses were bombed and several of the girls were wounded and killed.

RETREAT AND CAPTURE,

The story of the retreat and final capture of the "comfort girls" is somewhat vague and confused in their own minds. From various reports it appears that the following occurred: on the night of July 31st a party of sixty three people including the "comfort girls" of three houses (Baka-shinro was merged with Kinsui), families, and helpers, started across the Irrawaddy River in small boats. They eventually landed somewhere near Waingmaw. They stayed there until August 4th, but never entered Waingmaw. From there they followed in the path of a group of soldiers until August 7th when there was a skirmish with the enemy and the party split up. The girls were ordered to follow the soldiers after a three hour interval. They did this only to find themselves on the bank of a river with no sign of the soldiers or any means of crossing. They remained in a nearby house until August 10th when they were captured by Kachin soldiers led by an English officer. They were taken to Myitkyina and then to the Leda stockade where the interrogations which form the basis of this report took place.

PROPAGANDA:

The girls know practically nothing of any propaganda leaflets that had been used against the Japanese. They had seen a few leaflets in the hands of the soldiers but most of them were unable to understand them as they were in Japanese and the soldiers refused to discuss them with the girls. One girl

~~SECRET~~

ND 97
(5)

remembered the leaflet about Col. Maruyama (apparently it was Myitkyina Troop Appeal), but she did not believe it. Others heard the soldiers discussing leaflets from time to time but no tangible remarks resulted from their eavesdropping. However it is interesting to note that one officer expressed the view that "Japan can't win this war".

REQUESTS:

None of the girls appeared to have heard the loudspeaker used at Myitkyina, but they did overhear the soldiers mention a "radio broadcast".

They asked that leaflets telling of the capture of the "Comfort girls" should not be used for it would endanger the lives of other girls if the Army knew of their capture. They did think it would be a good idea to utilize the fact of their capture in any droppings planned for Korea.

ND-97
(6)

APPENDIX "A"

Following are the names of the twenty Korean "comfort girls" and the two Japanese civilians interrogated to obtain the information used in this report. The Korean names are phoneticized.

<u>NAME</u>	<u>AGE</u>	<u>ADDRESS</u>
1. Shin Jyun Nini	21	Keishonando, Shinshu
2. Kak Yonja	28	" Sanzenpo, Yundai
3. Pen Yonja	26	" Shinshu
4. Chinga Chunto	21	Keishohokudo, Taijyu
5. Chun Yonja	27	Keishonando, Shinshu
6. Kim Manju	25	Keishohokudo, Taijyu
7. Kim Yonja	19	" "
8. Kim Kenja	25	Keishonando, Hosen
9. Kim Senni	21	" Kumboku
10. Kim Kun Sun	22	" Taijyu
11. Kim Chongi	26	" Shinshu
12. Pa Kija	27	" "
13. Chun Punyi	21	" Keison Sun, Koyanen Iur-
14. Koko Sunyi	21	" Kenjo, Sekiboku So, Kyu Kuri
15. Yon Muji	31	Heianando, Keijo
16. Opu Ni	20	" "
17. Kin Tonhi	20	Keikido, Keijo
18. Ha Tenyo	21	" "
19. Oki Song	20	Keishohokudo, Taijyu
20. Kim Guptoge	21	Zonranando, Koshu

Japanese Civilians:

1. Kitamura, Tomiko	38	Keikido, Keijo
2. " Eibun	41	" "

ND-97
⑦

Japan NGO Coalition against Racial Discrimination (JNCRD)

Comfort Women and the Coomaraswamy Report

Appendix 2

Military Intelligence Service Captured Personnel & Material Branch
Composite Report on Three Korean Navy Civilians,
List. 76, Dated 28 Mar 45, Re “ Special Questions on Koreans.”

Owned by and in the custody of the U.S. National Archives and Records Administration

The U.S. National Archives and Records Administration
<https://www.archives.gov/>

SECRET

**MILITARY INTELLIGENCE SERVICE
CAPTURED PERSONNEL & MATERIAL BRANCH**

of Report: 24 April 1945.
Date of Interrogation: 11 April 1945.
Serial Nos and Rank: 4LJ-1150, Civilian, *LEE, Bok Do*
14J-185, Civilian, *PAIK, Song Hun*
4LJ-393, Civilian. *HANG, Ki Nam*

WME

By: Lt. Wilson

COMPOSITE REPORT ON THREE KOREAN NAVY CIVILIANS,
LIST NO. 78, DATED 28 MAR 45, RE "SPECIAL QUES-
TIONS ON KOREANS."

1538

PREAMBLE

The general anti-Japanese feeling of these Koreans is the same as almost all of some 100 Korean PW questioned by the interrogator. It is probable that some Koreans are opportunists but these 3 appear to be very sincere in their statements which may be considered reliable. A separate report will be made on one PW; the other two are not worth further interrogation.

QUESTIONNAIRE

This report is based on "Interrogations of Koreans", List No. 78 of 28 Mar 45. Paragraph numbers correspond to question numbers in this list.

2. Koreans in Local Government:

a. The village headman is always a Korean. He is an elderly man elected by the villagers for his honesty and leadership. The Japanese make no attempt to control the election.

b. Offices held in Korean political divisions:

(a) "Myon" (township) most offices are held by Koreans. Two out of 10 may be Japanese.

(b) "Gun" (county) offices are usually held by Koreans. In Cholla Pukto (Zemra-hokudo) there are 14 "Gun", 9 of which, in 1942, were headed by Koreans, appointed by the Japanese Government (No details).

(c) "Up" (town) offices are held by both Japanese and Koreans depending on the predominance of the population.

(d) "Pu" (city) is always headed by a Japanese but other positions in the city may be held by Koreans.

The governors of "Do" (provinces) are predominately Japanese. In 1942 the governors of Cholla Puk To (Zemra-hokudo), Chungchong Pukto (Chusei-hokudo), Kangwon Do (Kogendo), and Hwanghae Do (Kokaido) were Koreans, the others Japanese.

(e) Since

c. Since 1940 no change has been noted in the number of Koreans holding government positions.

38

SECRET

24 April 1945.

3. Korean men have been conscripted to work in Japan since 1942. They are notified by the Myun (township) office. 300 to 1,000 men would be conscripted and shipped to Japan at one time. It is not known how often these shipments took place. In one village of 93 houses 30 men were conscripted in two years time (1942-44). Though conscription is for a period of two years, it is believed that many are kept for 3 years or longer. One PW who lived in Japan had many personal contacts with Koreans working in coal and iron mines, and building airfields. They were always required to do the worst type of work such as was found in the deepest and hottest part of a mine.

Men working at the coal mines received ¥ 3.50 per day out of which ¥ 0.10 was put in postal savings. They were given food and quarters. There was no provision made for the care of families of conscripts. The men would send what money they could save to their homes. At the Chinnai, Karafuto, coal mines native and Japanese laborers earned ¥ 7.00 to ¥ 24.00 per day but conscripts were given fixed rages. Correspondence was permitted but all mail was censored.

The treatment of these Koreans is worse than that given Allied POW. The prisoner who lived in Japan assisted 3 Koreans to escape from a coal mining camp near Yoshima, Fukushima Ken, at which 500 conscripts were working. One of these he took to Akira to work in a coal mine, but was apprehended through his letters to his family. He was taken back to Yoshima, tortured for 15 days and then imprisoned at Taira. The other two were never caught.

4. Koreans have not been allowed to migrate to North China, Manchuria, or Japan since 1942. One PW said that Koreans are conscripted to work in Manchuria, the other two said that no conscripts were sent to Manchuria.

5. Any one refusing to be conscripted is imprisoned and his family deprived of food.

6. Employees of plants producing war materiel must carry a pass bearing their photograph and signature.

7. Farmers are allotted 2 go, 5 shaku, and office workers 2 go, 4 shaku of rice per day. Before the harvesting of a crop it is inspected by a government official who estimates the yield and deducts the year's allotment for the farmer and family. The remainder must be sold to the government agent. If the crop is better than estimated, the farmer is lucky and will hide the extra rice but if it is below the estimated amount he must meet the requirement from his own allotment.

8. Koreans are very resentful because they believe that the Japanese farmers are not rationed. Although the farmers are half starved they still work just as hard. Due to little rain the 1942 rice crop in Challa Fukto (Zenra-hokudo) was very poor. For the same reason the 1945 crop was only a little better. Since 1941 all crops have been below average because of the complete absence of commercial fertilisers. There has been no crop land left untended because of shortage of labor. Women and children do more farm work than they did before the war. Villagers all pitch in and help wherever needed.

In the southern provinces of Korea, the farmers are required to put one-half of the cultivated land, excluding rice plots, into cotton. Inspectors estimate the probably yield. This must be met by the farmer, borrowing from someone with a surplus if necessary.

SECRET26 April 1945.

9. Peasants are not required to carry identification cards; (no information on other classes) however, a personal history of every individual is kept in the "Myon" office.

10. Two PsW, farmers, who left Korea in 1942 and 1944 respectively had not seen ration tickets of any type. (The other PW lived in Japan from 1935). Request for purchase of clothing was made direct to the "Myon" office. Food was allotted out of their own crops.

11. In April 1944, a law was passed forbidding Koreans to travel over 100 km on any vehicle without a permit from the police. Pedestrians are not controlled. Citizens are subject to inspection by government officials in their homes at any time. Inspections are not made very often but when they are, full account must be made of every one in the household. In 1943 the home of one PW was inspected twice for sanitary conditions. There is a curfew for everyone at 10. Anyone found out of their homes after that will be arrested. Blackouts are enforced occasionally. Sirens within hearing distance of all villages are used for warning.

12. PW from the vicinity of Chonju (Zenshu), Cholla Pukto (Zenro Hokudo) knew a number of men who were given military training under the so-called "Volunteer System" which was first set up in 1938.

From 1938 six and one-half months basic training was given at Kyungung (Keijo) or Nanan (Nanan). Training was separate from Japanese but by Japanese NCOs. After the basic, volunteers were given 2 or 3 months furlough and then assigned to combat units. Koreans were always well dispersed among the Japanese troops. Ability to speak Japanese and at least 2 years education was required before being accepted for training.

13. Pre-conscription Japanese language training schools are set up in each "Myon" (township). Students would attend 3 or 4 hours every day for about 1 year.

14, 15. PsW left Korea before the conscription law went into effect; therefore, knew little about it. They have heard of Koreans who fled from this and law of conscription but could give no names. Natives of Northern Korea have more of a tendency to rebel against such laws than those in the south.

16. PsW knew of the "Tonari Gumi" but had not heard of such organizations in Korea.

17. The war has brought about no noticeable change in the percentage or position of Koreans working on railroads. Conductors, railroad engineers, or any other job with the exception of station master may be held by Koreans.

18. All Korean prostitutes that PsW have seen in the Pacific were volunteers or had been sold by their parents into prostitution. This is proper in the Korean way of thinking but direct conscription of women by the Japanese would be an outrage that the old and young alike would not tolerate. Men would rise up in a rage, killing Japanese no matter what consequence they might suffer.

19. Older Koreans who lived in the days of Korean independence invariably hate the Japanese. While some younger men who have attended Japanese schools are outwardly pro-Japanese; many of them are most outspoken in their feeling against the Japanese rule.

SECRET24 April 1945.

20. All POW state that they were forcibly conscripted.

21. Although the Koreans dislike the effect that the war has had on them, many have hopes that it will eventually lead to their independence. Their attitude toward Japan is that of tolerance.

It is generally believed that Russia will get into the war against Japan. One prisoner is definitely pro-Russian and would like to see a communistic form of government in Korea.

China is considered a weak nation incapable of handling its own problems, much less those of Korea. Most Koreans look to America for their liberation.

22. Koreans in the Pacific Islands receive very cruel treatment from the Japanese. All prisoners know of civilian laborers who were killed by Japanese soldiers for fear that they would give themselves up to the Allies. PW, captured on Tinian, saw 3 women, two with babies strapped on their backs, headed for the American lines. A lieutenant hiding in the same cave as PW killed them all for security reasons. PW felt certain that he would have been killed if it had been known that he was Korean.

23. Prisoners all heard, while in Hawaii, of United Nations pledge, that in due course there would be an "Independent Korea". It is not known whether this information has been received in Korea.

24. All prisoners were emphatic in their belief that all Koreans would jump at the chance to fight Japan. Those apparently loyal to Japan would quickly change their tune if it were once known that Japan was going to lose the war. Prisoners from southern Korea state that the southerners are more passive and would be less likely to take an active part in fighting the Japanese. Independence movements have usually originated from the more active, free-thinking people of the north. The three prisoners would welcome the opportunity to receive military training and then fight the Japanese. They feel that they would be best suited for guerrilla warfare.

25. There is no resentment against Koreans holding official positions. Individuals may be disliked but it is generally felt that as a whole they should retain their position in any future government of Korea.

26. One prisoner is of the opinion that all Japanese should be removed from Korea. "A Japanese is always a Japanese at heart" and in case of future troubles with Japan any remaining would be a detriment to Korea.

Other prisoners felt that only high officials should be removed. Koreans in Japan would counterbalance the Japanese in Korea.

27. Prisoners believe that Korea should be governed temporarily by United Nations representatives. This would be accepted by all Koreans. Straight American government would be acceptable to many but any other single nation would be met with opposition.

28. Village government would operate normally and without help if the country were under United Nations control. There are an average of 60 police in each kun, 50% of whom are Koreans. It is felt that this percentage could maintain satisfactory control over their country until a larger police force could be trained.

SECRET

24 April 1945.

29. Yo, Un Hyung (Lo, Un Kyo) (呂雲享), is known to be an active member of the Korean Independence Movement. He lived in Kyongsung (Keijo) in 1942. Other details could not be given.

30. One prisoner had heard of a Korean Communist Leader who worked in Japan in 1943. The only name known was Kim (Kanamoto).

SECRET