

Burma and Indonesia. For Laos, Cambodia, Thailand, Malaysia, Singapore and Burma, the government promised economic cooperation and aid instead of reparations.

On September 29, 1972, Japan established diplomatic relations with China. The agreement stated that China would not request reparations from Japan. Therefore, the reparations that Taiwan negotiated with Japan on April 28, 1952 in accordance with the San Francisco Treaty became ineffective when the 1972 agreement was signed.

(b) The content of the bilateral treaties between Japan and other countries include treaties with South Korea, the Philippines, Malaysia, Singapore, Vietnam, Laos, Cambodia, Burma, Indonesia, Thailand, Micronesia, Taiwan and China.

(3) The issue of Japan's compensation to other Asian countries has not been resolved. Japan did not set any reparation amount through diplomatic relationships just as it did not make its own investigation into the damage created by Japan in these countries. Instead, it only followed and cooperated with U.S. strategies in Asia.

The lawyers argue that the reparation agreements between countries do not negate the rights of individuals to ask for compensation.

(4) Laws related to compensation are the next topic dealt with in the material.

- (a) Reparations for Illegal Acts Against International Laws
- (b) The Truth About Reparations
- (c) Reparations as a Legal Responsibility
- (d) Illegalization of War
- (e) International Illegality of War
- (f) Compensation from Reparations
- (g) Individual Rights of Compensation Within International Legal Structures
- (h) Abdication of the Right of Compensation
- (i) Japan's Measures and Responsibility for War Damage

POEM

By Jane Parker Huber

The following hymn, written by Jane Parker Huber and sung to the tune Beecher ("Love Divine, All Loves Excelling") appeared in the July-August issue of "These Days." Because it represents our own vision of mission partnership and the calling in this age, we share it with you as our prayer for God's people and Christ's church wherever they may be.

Called as partners in Christ's service,
Called to ministries of grace.
We respond with deep commitment,
Fresh new lines of faith to trace.
May we learn the art of sharing,
Side by side and friend with friend,
Equal partners in our caring
To fulfill God's chosen end.

Christ's example, Christ's inspiring,
Christ's clear call to work and worth,
Let us follow, never faltering,
Reconciling folk on earth.
Men and women, richer, poorer,
All God's people, young and old,
Blending human skills together
Gracious gifts from God unfold.

Thus new patterns for Christ's mission
In a small or global sense,
Help us bear each other's burdens,
Breaking down each wall or fence.
Words of comfort, words of vision,
Words of challenge, said with care,
Bring new power and strength for action,
Make us colleagues, free and fair.

So God grant us for tomorrow
Ways to order human life
That surround each person's sorrow
With a calm that conquers strife.
Make us partners in our living,
Our compassion to increase,
Messengers of faith, thus giving
Hope and confidence and peace.

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HIROSHIMA REVISITED

Peace Education Begins with Understanding History

The peace caravan, consisting of nine members of the NCC/J Peace Committee, visited Hiroshima, Kure, and Iwakuni for three days beginning September 14, 1992. It had been ten years since I last visited the Hiroshima Peace Museum. The museum consists of a remodeled exhibition of the results of the atom bomb explosion over Hiroshima on August 6, 1945. What I discovered from this visit was that the Hiroshima atomic bombing disaster is exhibited without any historical backgrounds.

I do not believe the atom bomb was dropped over Hiroshima without reason. During the China-Japan war, the Japanese imperial military headquarters was moved to Hiroshima and the city was made into a base for the military invasion of the Korean Peninsula. The Meiji Tenno (emperor) directed the establishment of the base for seven months in order to make Hiroshima a "military capital." The military ports Ujina and Kure were equipped to be the front gates for military ships during the China-Japan war and the Pacific war so as to send out soldiers for the purpose of Japan's invasion of China and other Asian countries.

It seems to me the Peace Museum should have

included information about the history of Hiroshima as a military capital. However, the display at the museum starts from August 6 and does not touch on any historical aspect of the past nor mention Japan's history after World War II. Although the experience of the atomic bombing itself was a great shock to all, the displays are only seen from the perspective of the atomic bombing victims, thus separating it from historical reality. This gives the impression of peace as being a transcendental matter.

Once again Japan's Self-Defense Force (SDF), including Hiroshima based military personnel, was sent to Cambodia from the very same Kure Port. Without realizing it, Hiroshima has once again become a military capital.

Because of the ambiguity of historical understandings, the exhibition does not include information about the 50,000 Korean military soldiers, laborers, and their families, who lived in Hiroshima during the time of the atomic bombing. I do not mean to say that the Peace Museum has not contributed to peace. This museum was built by the Hiroshima citizens whose prayer and hope are that this disaster should not be repeated on earth ever again. While praying for peace, they collected the remains of the Hiroshima atom bomb victims at a time when their lives had become very difficult. The exhibition has communicated to the hearts of many people and has moved them towards building a strong anti-nuclear movement throughout the world. Therefore, I regret that such a powerful exhibition does not include historical backgrounds in order to affirm

our direction for the future.

Concerning the realities of the pre- and post-bombing historical events, Hiroshima city is building a new wing of the museum that will include information about foreign victims of the disaster. I believe that we must first understand the past without hiding the truth and only then can we see where we stand today and where we are going tomorrow.

I also had a chance to visit the Self Defense Navy officer candidates department of the old navy school in Edashima that is located near Hiroshima city. To me, this place looked as if it were still before August 1945. The building was built in 1935 and became a museum for the defunct Japanese navy. In the exhibition at the school, Japan's victories in the China-Japan war and in the Russia-Japan war were praised as were the lives of over 2,000 "Kamikaze" pilots with nine military gods who died at the time of the Pearl Harbor attack.

The exhibition does not indicate the thoughts and feelings of these young men who died in the war. Moreover, there is no reference to how many people in Asia and other countries were killed by this demonic war. The exhibition was nothing but a celebration of the wars without any information about Japan's defeat on August 15, 1945, nor any mention of Japan's Peace Constitution.

We cannot laugh about this as an anachronistic display because, today, the SDF has been supported through the same kind of thinking. The fact is that Japan has decided to send the SDF abroad, thus ignoring its constitution. I am afraid sooner or later young people are charmed by the war-praising exhibition and this stirs up nationalism without any historical understanding. The exhibition taught me the importance of peace education that includes accurate historical understanding.

On September 17, the first team of the SDF left for Cambodia from the Kure Port. I participated in the opposition demonstration from the sea against the SDF going abroad.

With another pastor I got on a small lubb boat and as it rolled closer to the military ship I shouted repeatedly, "SDF, don't go abroad!" I spoke out of my conviction that Japan should not once again invade other Asian countries. It was my choice to confront State power that is making a wrong choice in this time. Many other demonstrators' eyes were shining with the conviction that it is they and not the SDF troops who are protecting the lives of the Japanese people and other Asians.

Now I see that the study of history is the most important kind of peace education. With this understanding, I am now participating in a group of 700 people whose dream is to build a Korean museum in Japan in order to recognize Japan's rule over Korea as well as the friendly relationships between the two countries ever since ancient times and thereby, work towards true reconciliation with the people of the Korean Peninsula.

(A summary/translation of an article which appeared in "Nakama #214", written by Rev. Tsutomu Shoji, Inagi Church, Kyodan)

JUSTICE FOR THE DISABLED

Appeal

Concluding the UN Decade for Disabled Persons

The year of 1992 is the last year of the UN Decade for Disabled Persons. Reflecting on the last 10 years of work by the NCC/J Committee of Disabled Persons and the Church and evaluating conditions of the handicapped people, we reaffirm for the churches in Japan the following statements.

The Church's Role for Disabled Persons Based on Biblical Understanding

The church is called to spread the Gospel to all

307 more Japanese returned to Japan. However, most of the Koreans were never given an opportunity to return to their homeland.

(12) Untouched war damages and discrimination include those people who were arrested because of the violence which started when the Law for Maintenance of the Public Peace was applied on December 8, 1935 and religionists began to be persecuted. Within a year 987 people were arrested and religious bodies lost their properties. In March 1968 the victims of the law organized, demanding reparations from the government. The association members number 11,000, and the average age is 80. None of these demands have yet been met by the government.

(13) The following section deals with untreated issues related to Okinawa. The people of Yaeyama village were forced to move out of their land when the US military set up its bases and, as a result, 3,600 people died because of malaria. The people who owned this land, taken for the use of US military bases, still have not been compensated. Compensation for the deaths has been negated by the government with the reason being that the US military bases were not contract relations with the government. Sunken ships carrying Okinawans, forced laborers and many other cases related to Okinawa are also included.

(14) The next section deals with compensation for Japanese living abroad.

(15) The following section deals with compensation to Japanese soldiers captured in Siberia.

(16) Next is a section expands on the legal problems of atom bomb victims. The A-bomb victims need recognition and proof that they are victims of the A-bomb in order to receive health care. Because of the discrimination against A-bomb victims, it took some victims a long time to receive recognition as A-bomb victims. A Korean victim who lived through the A-bomb in Hiroshima, returned to Korea after World War II but could not receive health care there. He

then returned to Fukuoka in order to apply for proof of being an A-bomb victim in order to receive medical care.

On March 30, 1978, the Supreme Court of Japan supported the Fukuoka Higher Court decision by recognizing the victim's right to receive medical care whereas Article 14 of the San Francisco Treaty indicates that A-bomb victims have no right to receive compensation from the U.S. This is why A-bomb victims have fought in court on the grounds of Article 29 of Japan's Constitution.

The A-bomb Victims Association is requesting the establishment of a law, which asks for pensions for A-bomb victims and their families as well as medical care. The Japan Federation of Bar Associations has supported A-bomb victims.

III. Compensation for War Damage

(1) The policies of Germany, USA and Canada in relation to war damages was explained.

(2) Next, the reality of the problems of Japan's laws related to compensation are described.

(a) The lack of basic laws related to war compensation

(b) The first law was established in 1952 in order to support Japanese soldiers and their families. Related compensation laws were added as the need arose. However, all of these laws apply only to Japanese nationals.

(3) The following section deals with unsolved issues.

(a) China, Taiwan, North and South Korea did not participate in the San Francisco Treaty, which went into effect April 28, 1952. Burma rejected the treaty. Indonesia, the Philippines, Vietnam, Laos and Cambodia signed the treaty. Malaysia and Singapore were still under British administration at the time the treaty went into effect. The Japanese government established a reparation treaty with the Philippines, Vietnam,

(6) Forced draft of Koreans: The historical explanation of the reality of the forced measures involving Koreans living in Japan, as well as their working conditions and Japan's compensation responsibility, are described. While the government survey indicates only 90,805 people were listed under the category of forced labor, a recent discovery of the official records, indicates over 200,000 Koreans were drafted into forced labor. The back payments in salaries for these laborers should be 9 billion yen, by today's value standards.

The second part of (6) includes issues related to the Chinese, and particularly focuses on the Hanaoka Incident. Under the annexation agreement of the Korean Peninsula to Japan, Koreans were brought to Japan and treated as Japanese. The Chinese, however, were not given the same status, because of international laws. The Japanese government created a company which became the official body to make contracts with workers. But soon it became clear that the company's presence was only a cover-up of the fact that the Chinese workers were treated as slaves. On June 30, 1945, those Chinese who were forced to work under the most cruel of conditions, revolted, but they were suppressed and 100 Chinese were killed.

This incidence was related to the International Tribunal by the Allied Forces and six people who were involved in the incident were hung. However, by 1955 the rest of them were released. In 1946 a total of 45,953,000 yen in compensation was paid by the government to the Kashima Construction Company, which used the Chinese laborers.

(7) The "Comfort Women" issue is summarized under the titles "Introduction to the System," "Number of Comfort Women," "How Women were Forcibly Inducted," "Relation to the Military," "The Period of Japan's Defeat," "Japanese Government Attitudes," and "Japan's Responsibility." The system of "Comfort Women" is an indication of discrimination against the Koreans and women. The report states that the government should conduct an investigation into related materials concerning

Japan's colonial policy. Also, the police department should open up all resources and testimonies related to "Comfort Women" these should be collected in order to expose the whole system, which was controlled by the military.

(8) Foreign atom bomb victims are categorized in the report by: (a) atom bomb victims in Korea and the movement seeking compensation for them; (b) atom bomb victims' struggle and the supreme court judgment; (c) the Japanese government stopping national compensation to victims; (d) citizens' movements in Japan; (e) from victims coming to Japan for treatment and to demand compensation. When President Roh Tae-Woo of Korea visited Japan in 1990, the Prime Minister at the time, Mr. Kaifu, promised four billion yen in aid for medical treatment for atom bomb victims in Korea, but this promise did not mean government compensation.

The second section is related to North Korean victims. In August 1991, lawyers from Japan met 13 atom bomb victims in Pyongyang. The network among atom bomb victims was initiated and communication with Japanese citizens' groups was begun. The exception to all of this was the Japanese government's refusal to give aid and compensation to atom bomb victims.

(9) Non-Japanese nationals, prosecuted as minor war criminals by Allied Forces were included in the paper. Courts for war criminal trials were held in 49 locations, and among the 25,000 people arrested for war crimes, 5,700 people were given a guilty verdict and 984 of these people were given the death penalty.

In the paper, the subjects of (10) Unsolved Issues with the Democratic People's Republic of Korea, and (11) Koreans in Saghalien, follow. In 1905 Japan occupied Saghalien after the Russia-Japan war. Many Koreans were used as laborers in the coal mines. After World War II the land became USSR territory and about 300,000 Japanese and 43,000 Koreans were left on the island. In December 1949, in the treaty between Japan and the USSR, 292,590 Japanese returned to Japan. Then, in 1956

people in the world. Throughout church history many disabled people have confessed faith in Christ and affirmed their human dignity. It is this fact that reaffirms the church as blessed through living together with the handicapped. The period of the UN Decade for Disabled Persons has helped to create this thrust.

However, we dare to ask whether the church has fully accepted handicapped people, recognizing their person-hood, or has it excluded them from the fellowship of the church, or treated them only out of sympathy and cheap charity.

For the past ten years the Committee of Disabled Persons and the Church has been involved in and discussed many issues within and outside the churches. The NCC Committee has created a fellowship seminar of the National Christian Handicapped people's organizations in order to develop mutual understanding among disabled persons. In addition, it has published a booklet for suggestions for church construction in order to include disabled persons in the church. The translation of Bible terms which may discriminate against disabled people was also examined as was the establishment of the "Disabled People Week" in the church calendar. This week has been recognized annually throughout churches in Japan. For the past four years the committee has emphasized its action with the theme "Towards Establishment of a Theology for the Disabled."

The Gospel communicates that the God of Creation loves all people and Jesus Christ is with and among those who are burdened with weakness. Faith has liberated us from the value system of the competitive life style which is based on praising only efficient abilities and work achievements. We are invited to live together and care for one another. The new Koinonia, or fellowship, is the base for building community peace and respect for the human rights of others.

While disabled people affirm a "responsible selfhood" in an attempt to establish a "disabled persons theology," and ask about the meaning

of "Koinonia" from a disabled person's perspectives, it also becomes one of factors in challenging churches organized on basic ideologies of efficiency and achievement.

Through these past ten years "the signs of the times" have come. This may be proved by increasing the number of disabled person's organizations established among Christians. We believe that the church may carry on mutuality in mission with disabled people in response to the time which God is providing.

The Committee of Disabled Persons and the churches of the National Christian Council in Japan started with issues related to the physically handicapped, including issues related to the task of the church. The committee's work is now expanding to include problems related to the mentally handicapped people. Likewise, issues related to situations of today's public school education and to problems of aging people are also challenging the present value systems in society.

The reality of what we have accomplished in the last ten years, which includes remodeling social conditions for the betterment of the handicapped as well as consciousness raising in order to liberate ourselves from the old value system, is still far away from the ideal of building a "responsible selfhood" among disabled persons. This is because the basic value system that excludes disabled persons has not changed.

Our aim is to strengthen a new community where we live together and carry on the tasks of the mission of the Gospel in the world.

With these understandings we appeal for the following:

To the Churches:

1. To accept disabled persons as members of God's community and allow them to take positive roles in the mutuality of mission.
2. To examine its theology and biblical

understandings from the disabled persons' perspectives.

3. To remodel necessary construction of the church's building to provide access for the disabled.
4. To discuss Church tradition and custom which may still lead to prejudice and carelessness toward disabled persons and work to eliminate any discrimination against them.
5. To change the understandings of theological schools and churches in order for the handicapped to take leading roles in institutions and to pursue their purpose of self-realization.

To Disabled Christians:

1. Let us reaffirm our rich blessing given by God and expand our fields of activities and share our own experiences.
2. Let us understand our differences as the disabled and build cooperation for solidarity.

To Society:

1. Let us work together with all people who are involved in the work of liberation from discrimination against disabled persons and build a society where disabled persons can establish their own selfhood.
2. Let us Work to change laws, customs and understandings which discriminate against the disabled.
3. Let us remember what we have realized in the theme "Full Participation and Equality" during the UN Decade for Disabled Persons and work together in furthering these tasks.

July 1992

NCC/J Committee of Disabled Persons and the Church
The Human Rights Committee of the Japan

WAR REPARATIONS REVISITED

The Federation of Japan Bar Associations held a symposium on July 11, 1992 in regard to Japanese governmental measures and actions after Japan's defeat in World War II. The material presents a complete picture of Japan's war responsibility for clearing the debts owed to various victims of the war. The following is an introduction to the materials which were distributed at the symposium:

I. Inquiries into Measures Taken by Japan After World War II - Realities and Needed Compensation For Damage Caused by Japan

II. Subjects of Compensation and Management - Issues Requiring Compensation and Care

III. Compensation for War Damage

I. Inquiries into Measures Taken by Japan After World War II

The first chapter summarizes the historical explanations of the damage created by Japan in the war in South and North Korea, China, Taiwan, the Philippines, Hong Kong, Malaysia, Thailand, Singapore, Burma, Indonesia, Palao, Japan and to the foreigners living in Japan.

Japan's colonial policy, beginning in 1910, in regard to the Korean Peninsula, is reviewed in the areas of land policy, economic policy, military draft, forced labor, Korean atom bomb victims, Koreans in Saghalien, and the human costs (about one million Koreans were killed by Japan's power, 160,000 were taken as political prisoners, 840,000 were wounded, 200,000 were drafted as laborers and a million people were drafted as soldiers.)

pan started its war with China on September 18, 1931 and this report includes a summary of Japan's invasion of China including the "Rape of Nanking" and the experiments by the Japanese soldiers of Unit 731 who conducted autopsies on men who were still alive. Forced labor, military draft, and economic domination by Japan are included.

The historical domination over Taiwan starts in 1895. The material includes issues of "forced comfort women" and war criminals. Japan's invasion of the Philippines starts from December 8, 1941, when Japan bombed Davao City. The list of people killed in the Philippines, which was taken from the military tribunal in Manila, is included. The report includes, in addition to information about the history of Japan's invasion of the countries indicated above, a summary of foreigners who lived in Japan from 1910. The report also emphasizes the necessity of a survey in relation to foreigners living in Japan who became atom bomb victims and the following statistics are an estimate of this number:

	Deaths	Survivors	Back to Korea	Remaining in Japan
Hiroshima	30,000	20,000	15,000	5,000
Nagasaki	10,000	10,000	8,000	2,000

II Subjects of Compensation and Management

(1) The section concerning unequal treatment of Japanese and foreign war victims begins with the legislation established for war victims. This legislation negates the previous laws applying to all foreigners, including Koreans and Taiwanese. All foreigners were excluded. War compensation for the Japanese was given for the rescue of military personnel and their families. A few exceptions were also granted for atom bomb victims.

(2) Personnel drafted from Japan's colonized countries were used within the assistant labor forces in the military from September 1942. The unpaid salaries for the 61,262 Taiwanese totaled 81,925,890 yen. Legally, the money owed to them should be withdrawn from the Bureau of

Judicial Affairs in Tokyo. However, because of inflation the salary from the 1940's that is owed to these people would not even pay their transportation costs to come to Tokyo to claim what is owed to them. The Koreans who served as Japanese military soldiers are in the same situation. About 60,000 accounts, totaling 178,000,000 yen in office salaries of Taiwanese workers are unsettled. The Supreme Court's decision in the court struggle recognized the payment of these unresolved accounts, but did not take into account the value lost by inflation.

(3) The Japanese military had its own currency, different from the currency used in Japan. Thus, people in Hong Kong who were paid with this currency are demanding that the currency be converted to usable currency. The San Francisco Treaty does not mention the issue of Japan's military money and thus, both Japan and Britain recognize this as reparation rights being abandoned by the Treaty. The lawyers conclude that when the San Francisco Treaty was issued, Japan's constitution was already in effect. Therefore, article 29 of the constitution (property rights) should be applied and all Japanese military currency should be converted to usable currency.

(4) The holocaust of non-military personnel should be clarified from a humanitarian viewpoint and the paper emphasizes that an investigation into these matters is a way to restore the trust of the Asian people.

(5) Within the guidelines of the international principles for basic human rights, the Japanese were prosecuted for the cruel abuses of prisoners during World War II. The courts of seven countries included the Philippines (Manila), Japan (Yokohama), Guam, Britain, Australia, Holland, France, the Philippines, and China. A total of 5,700 people were prosecuted. The number of prisoners taken by Japan's military at the end of World War II reached 32,418 in Japan and 77,750 abroad. Although Japan did not ratify the Geneva Convention in 1929, the government's attitude at the time was to apply the provisions concerning military prisoners correspondingly.