

K
S
J
KIM MYONG

far

I Abused during the day,
i Night after night, in their dreams,

4w

3i 1'

PROSTITUTES OF THE IMPERIAL ARMY

1

42 years ago, our grandmothers
were dragged from their homes,
prostitutes for the Imperial Army.
they were violated at night,
the blossom of their youth
sacrificed to the Imperial Army.
Our grandmothers went to the
to the Burmese front,
where they wept countless nights.
More than 40 years have passed,
since the sound of gunfire died.
The shame-filled stories that reached their villages,
even now cause rivers of bitter tears to flow.
Today, they no longer speak their native tongue,
even their homeland has been taken from them.
Our grandmothers
have nightmares 40 years old.
on the front lines of the Imperial Army,
they watch the insatiable Empire
trample the young women of Asia,
feel once again
' the boot heel of the aggressor.

Kim Myong-shik

W

The author is a South Korean poet and human rights
activist who is faced with deportation from Japan because
of his conscientious refusal to be fingerprinted under that
country's Alien Registration Law, which is now the object
of a growing international movement. Kim's struggle
to remain in Japan with his Japanese wife and their
five-year-old daughter have gained the support of organiza-
tions and individuals concerned with human rights, includ-
ing former Senator Jose W. Diokno of the Presidential
Committee on Human Rights and American writers
Norman Mailer and Arthur Miller. The poet has been im-
prisoned and tortured in South Korea, and fears have been
expressed for his safety if he were forced to return there. L

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1HQWTIIIZJAPAN'IIMIIIS IO IIIURSDAY SAPRILZ,
Id,
I987 'I'I 3
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I
1 ByTAI KAWABATA
STAFF WRITER
Kim Myong Shik, a poet and
Iiiigei printing refusei', left for
1S homeIand South Korea
#ednesday _ with an unre-
111ited love eaII" t0 the Japau
111 5e people '9
At 21 I111 LweII Igateheing at
'Iokyo' s Shinanomaehi
C"hui(h on Sunday, Kim said
that his ulove caII" was his
invitation to the Japahese
people to discuss the question,
I Do you want to live in the 1
way that will Iead to the coex- ,
istence with other people in 1,
Asia or the way that wiII lead
to the kiIIing of these peo-
pIeW
I or the past four years, the
43- --year oId poet was a gradu-
ate student at International
Christian University.
In September 1985, Kim re-
fused to be fingel'plinted as
IC'QUITCd by the Alien Regise
tion Law, which he consid ' 1
Liiscliminatol'y
vIIis residence in Japan be. S.
1 t1VL tel'1115.1 asked him
, whetheg he belongs to the
1 middle class.IIesaidyes be-
1 cause he has 11 e111. 'The J: ma-
9 nese me even deprived oI the
right to say that they are
Kurihara faVOrS 101111: U. S Japan deVeIomeeIit 01' F SX
came illegal 011 June 20,1986,
heL nose the Japanese immig
lat1'011 autIioiities leIused to 1
much his visa 1 ,1
I11 his Iai'eweII S peeeh, Kim
said that he Lame to JIapan,
Yuko KurihaiI'Ia, (IiI'ieetorI
geneial OI'Ithe Defense Agen-
L'y, said Tguesday that from a
pullL'Iy military Viewpoint, he
is generally in favor of joint
Iapanese- U. S. deveiopment
support fighter.
It was the first time for
Kuiihara to make public the
agency 5 basic pOSition on the ,
selection Iof a new support
Iightex IO1I' the Air Self- De-
._ Iense Ilolee: 11
-to make
..e;nqu 1;.V
I Inn
WSJ: A_._.
jISeI'eah tmgemrm 1'eI11SL1'9 s
6Ieye LaII9 SIIH hhahswered

eaai'yingI Htears and cries of
mothers and villageis of
Kor'ea.

With a dissecting eye on
Japanese soeiety, the poet
Said, HI have heard the same
L'l'ieS' among day laborers in
the 8l1l1lsz 3l1l):), Korean resi-
dents and Ainu people. But
here I have never encoun-
tered poems, literature, theoI- -
ogy, economics 0l' political
science ;that have expressed
l these teers and cries."

He asked, UIsnIt there a
town where people can live
together peacefully and in
harmony? Iszft there any
society wheie tears are unV
necessai'y. 7"

IIis dissection OI Japanese
- society Iwent on Kim said,
IIK0learII residents in Japan
I have en'ough heart to shed
tears. But the Japanese peo-
I pIe think that people who shed
' team are crazy.

uI once interviewed a man,
who I think is economically
and eLiItui'aIIy poor in objec-
quipmeInt makers are com-
peting fiercely for the agen-
Icy s FSX order

At a press conference aftei
g the day 5 Cabinet session,
" Kurihar'a said,
of the next- generation PSX,'I
I l ,l of Japanese and U. S. military
l equipment We must be con-
, sistent with the U S.Del"ense
HWhat mat-

ters is the intei'operability
DepaltnIellt" 1. 1

Agency sources said that
Kl1l lhalS apparently wanted
Japans basic posi-
lxnfnvu tho FR):-

poor. The Japanese are even
deprived of the consciousness
that they are poor."

The Korean poet said he felt
rather thankful to former
Japanese Education Minister
Masayuki Ilujio, who made a
controvertiai statement juse
tining Japan' 5 colonial rule
over Korea from 1910 to 1945.
III am not being sarcastic. I
really thank him because he
has brought into the open Jap-
anese peopIe' 5 true feelings
toward Korea. His statement
has e0nfllmed that this kind
of feeling is Iirme embedded
in the Japanese conscious-
ness " he said.

uI have realized that the sd-
called piwogiessive seholaIs
and intellectuals oI Jap an
have been hiding this true
consciousness " - 1

Bulsting out on the official visit by Prime Minister Yasuhiro Nakasone and 18 Cabinet ministers to the Yasukuni Shrine on Aug. 15, 1985, Kim said: "My heart ached upon hearing this news. Aren't the people who are enshrined at the shrine the very people who killed our grandfathers, -grandmothers and 20 million people? I have heard no word of them!"

The issue became entangled within the trade dispute between the two nations. The agency's selection of an FSX model will not be affected by either domestic or foreign pressures, Kurihara said, adding that the best design should be chosen from a purely military viewpoint. Currently, there are two American aircraft makers - McDonnell Douglas and General Dynamics - and five Japanese defense contractors. Kim Myong-shik offered condolences to the Korean women who were recruited as Japan's army prostitutes. Many of them have been unable to go back to their country even after the war was over and have lost their mother tongue.

On his return to South Korea, Kim said: "If I had a doctor's degree, I might be able to find a job at a university of a suspect quality and teach something that is suspect. But I will not do that. I am a fool. But this country has endeavored to find a way that will enable people to live together peacefully and in harmony."

Kim's Japanese wife, Yuri Yano, will stay in Japan with their daughter Minha for a year to complete her studies before going to join Kim in South Korea.

The heavy industry firms, led by Mitsubishi Heavy Industries, vying for the FSX. The agency's selection will be finalized early this summer.

Because of indications that the U.S. may place the FSX issue within the context of the U.S.-Japan trade dispute, Kurihara is to confer Friday with Japanese Ambassador to Washington Noboru Matsunaga, presently in Tokyo, to discuss the issue, the agency sources said.

i. "MOTHER ' S FACE"

The Kanagawa Association of the United Church of Christ in Japan (Kyodan) 15 represented in thie photograph in their demonstration against possible enactment bf the "State Secrets Law" V I

I

Photograph by: .,
The Rev. Yoichi Kishimoto. 1,

Mother, for whom I have never had a Chance to give a single grain of rice,
I wonder what you are thinking in your grave.

As the wife of a farmer and as a widow you lived.

You never rested in those months and years.

Some say your life was like the night.

Others say it was like the winter.

When I was imprisoned I wanted to see you even if only once.

I wanted to cook warm rice for you even if only once.

I set aside a moment during each and every day to look in your direction.

And now I am straddling your grave,

Out of which not even a single blade of grass sprouts.

In the spring fields, when you went hand-over-hand across barley furrows,

When the icy cold of the early spring winds froze the marrow of your bones, H

When the sight of your eyes faded,

When your front teeth fell out one by one,

I could not lift a glass for you.

I could not give you fine looking dentures.

Your life passed rapidly night after night.

Was this because of me or because of another?

The above is a translation of a Poem written by Kim Myoung Shik.

of his new book, SHIMON KYOHI NO SHISO. (Some

Thoughts on Refusing to be Fingerprinted), Akashi Shobo. 1987 I

It appears on the first page

EDITORIAL STAFF: MUNETQSHI MAEJIMA, AIKO YOKOYA, ANTHONY CARTER 1

1 I

With the significant change in the exchange rates JCAN is in financial trouble. Any contributions would be very greatly appreciated. - THE EDITOR ,y

I

I

_____-_-_____._____-_____._____-

Tell me why
it's o.k. to pull a trigger
and take another man's life
for all to see,
why it's o.k. to draw a sword
and splatter another's blood
for all to see.
Teach me the secrets hidden in this land.
Tell me how
Sato Mitsuo could be stabbed to death
in the middle of Sanya,
how another could be cut down,
his blood splashed
on the streets of Osaka,
between the skyscrapers of Kobe,
yet no one is ashamed.
Teach me the secrets hidden in this land.
Teach me the secret of a Peace Constitution
that allows for war,
of a Peace Constitution that invites aggression.
Teach me the secrets hidden in this land.
Tell me how good farmland can be plundered
to build a new international airport
and gangsters hired to keep the ruling party '
in power.
Teach me the secrets hidden in this land.
Even I can see the secret of exploitation
hidden on the well-laid table
set before you.
Even I can hear the famished voices
concealed in your graineries
filled to bursting.
But teach me what lurks behind
the quiet, courteous smile; I'
what is said before the Summit
and after, in the inner councils of power;
what future joint military exercises
hold in store for us.
Teach me the secrets hidden in this land.
Tell me why
the prime minister can worship publicly
at Yasukuni Shrine,
why the Ad Hoc Advisory Commission on Education
can decree what children are taught,

t/
why courts of law can fihh the innocent guilty.
Teach me the secrets hidden in this land.
I know the gentle spirits and the industry
of the inhabitants of this land.
I know the perserverence and the loyalty
of its workers.
I know the beauty in the souls
of the mothers of this land,
who can find happiness in a single blossom.
But teach me why
affluence and full bellies
rob this land of its dreams;
why freedom and peace
summon brutality and aggression;
why the middle-class ethic
ef-its-iahabitaets&L_.
produces passivity and indifference,
stiffles critical thought.
Teach me why this land of plenty
beckons once again
to war and aggression.
Hirohito!
Hirohito!
are you demon-god or man?
Are you a war ghoul
that can only slake its thirst
with the blood of battle?
Or are you the living demon-god of the Empire,
guardian of the hounds of war?
v
What did you promise McArthur?
Did you declare your self a human being
to appease the angry spirits of the war dead?
iOr was it just a trick
to hide the reconstruction of the Empire?
Are you demon-god or man?
Are you a war ghoul
that can only slake its thirst
with the blood of battle,
a! an evil spirit of destruction?
yHirohito!
Warships enter Yokosuka port.
Military bases flourish in Sasebo and Okinawa.

But you are not ashamed.5;J
Are your virtuous countenance
and your appeals for peace
merely the play-acting
of a war ghoul?
Did you love your country so much
that you drenched its soil with innocent blood?
Today they say it was not you
who shed so much blood in the war of aggression
against Korea
against Manchuria
against China,
not you, they say.
Are you a war ghoul
that lives on the people's blood,
or the high priest of oblivion?
Today, your country
is a land of gluttony.
The bread you gorge yourself on
is war booty looted from your victims.
Strengthening the Self-Defense Forces
and rearming
you prepare your declaration of war.
Where does the food that plies your table
come from?
The oil and raw materials
that feed your industry?
.. _ _ ____- r._._._: _i_ __::V -
Hirohitol
Are you demon-god or man?
Your retainers,
busy preparing for war,
long ago forgot the poverty of Sanya,
long ago abandoned their neighbors
to live out of paper bags in subway stations,
long ago closed their hearts ,uuka
to the suffering of neighboriggrcountries
victimized by your war.
As your country rushes to implement
the war plan of your retainers,
will you once again issue the call to arms?
Will you once again issue the call to destruction?
Have you forgotten your duty
to follow the path of peace?
Will you again plunge into the fray of battle?
As you hurry to enlarge the pit of destruction,
do you forget that your war plans
will turn the seas to fire?
Hirohito!

The Jaoanese Sword

The Japanese sword never rusts.

First it beheads others,
then it turns and beheads itself.

Be careful! Think! The hour may be late.

Watch out for the Japanese sword
that has called for war.

Both the White House
and the Blue House
beware!

The Japanese sword never rusts.

Even now it may be looking for a foothold
on some continent.

Watch the Japanese sword do its bloody work.

In the city center

it cuts off heads,

cuts off countless numbers of heads.

No one knowEs which continent is next.

Beware

of that poverty disguised as gluttony,

of the blade that is never satisfied.

The time may be at hand

to lop off heads again.

The Japanese sword never stops growing.

It is sharpened amid polite greetings.

It gets longer in the breast pockets

of perfect gentlemen.

It is reforged_ n the cash registers

of first-class restaurants.

Waiting 40 years

makes no sense to the Japanese sword.

The Japanese sword knows neither day nor night.

It is always ready.

Be careful! .

The Japanese sword is choosing its next victim.

It may be Europe, America or Asia.

Once it has decided, the Japanese sword

shows no mercy.

The Japanese sword knows no tomorrow.

Its one concern is to kill.

Watch out! When the JapaneSe sword

can't get enough of killing,

it cuts itself down. f?

Watch out!

The tip of the Japanese sword
takes the lives of others,
takes countless numbers of lives;
who knows at which continent
it has decided to point.
From one generation to the next,
the Japanese sword is the only legacy
that never diminishes.

Watch out!

When the New Dax Comes

There is no war
that doesn't sell itself as peace,
no exploitation or plunder
that doesn't proclaim prosperity.
At the altar of domination,
the chains of oppressin are always forged,
brightkflowers of deception
laid in wreaths
disguise the ruler's hand.
Today, the empires of the world
dismiss the groans of the poor and sick
as the whimpering
of the improvident and foolish,
the grumbling of the idle
and discontent.

Oh Korea!

The empires of the world
hcondemn the laborer's poverty
as the wages of indolence.

Oh Japan!

Who grows fat and complacent
sending its young men off to war,
producing weapons of mass destruction?

Oh America!

Isn't every treaty
of trade and cooperation f0; peace
a strategy for selling arms,
every liberal policy

KIM 5

KIM 6

.SJ. .

a ploy for opening marketg?

Isn't every raucous belly laugh of
the rich and overfed

a clarion-call to rape and pillage,

a Victor's cry of triumph

celebrating the spoils?

We know that the holy book of every ruler

preaches the ideology of empire,

.that the constitution and laws of every empire

are so much barbed wire to bind and oppress,

that the economic theories of every empire

expound the logic of exploitation and spoliation.

"We understand.

Peel back one thin layer and see:

Inside the edifying speech flows a poison

hypnotic and numbing.

Beneath the white veil of purity

pulses the blood of an assassin

The banquet table of the greedy

groans under the weight

of the lamentations of the dispossessed.

Behind the inauguration of presidents

and the birth of prime ministers,

behind the fanfare

attending peaceful transfers of power,

are the declarations of dictatorship

that punctuate this age of deceit.

Our neighbors' daughters leave the village

to sell their bodies,

but even selling them

cannot get enough to eat.

Which great republic

shares its bread with them?

Which great rebuplic

puts and end to war for them?

Our neighbors slave day and night

but even selling their bodies find no rest.

In one great republic,

hands bruised,

our neighbors work themselves to the bone,

bodies bent double,

as they till the soil.

The Seoul Olympics L,

will break the bonds of oppression, you say, .

knowing our daughters are sold each night :w

on neon-lit streets, : g

knowing that in back alleys, 1t

where_secret deals are made, i

our friends are mocked and abused. I

bhryet aone-of the Republic's teachings
Tell me, whose shackles are this republican ethic,
whose chains the morality of this free country?
We don't understand what the Republic teaches
us in school:
that the banner of aggression stands for
the defense of freedom;
that the slaughter of law-abiding citizens
is a mopping-up operation against
Communist infiltrators;
that devious elections are the way
to peaceful reunification;
that the indiscriminate killing of Vietnamese
was a holy war to defend freedom;
that the Kwangju massacre
was a brilliant military victory;
that the arrest, detention and trial of
innocent people are society's way of
dealing with subversive elements;
that the agonies suffered by Victims of
industrial pollution are a civilization-
induced disease of the lazy and unproductive.
We have listened hard with both ears,
kept both eyes open, Mww
we dggft understand.
As the people walk the path of democracy,
in field, factory and fishing village,
a new concept of exploitation and peace
will emerge,
of anti-communist and ally.
New concepts of plunder and profit,
domination and freedom,
accumulation and affluence,
investment and development
will emerge.
It will also become clear
who stands with the people.
The logic of power
the economics of exploitation,
which have ruled people's lives until now,
will shatter
on the day of liberation.
When the new day comes,
people will walk the path of freedom;
the thin veneer of the republican facade
will be stripped away,
'layer by layer.
When the new day comes,
the people will follow the way of prosperity,
Amake sense;
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Q KIM 8

in Pyongyang, in Seoul, in Tokyo, in Washington.

The exploiter's logic W

that the strong shall devour the weak
cannot prevail.

Peace for the people!

Freedom for the people!

Prosperity for the people!

A new order will take root in our homeland

when the new day comes, and

the layers of untruth and deception

will be peeled away, 'one

by one.

Prostitutes for the Imperial Army

Forty-two years ago, our grandmothers

were dragged from their homes.

Prostitutes for the Imperial Army.

Abused during the day,

they were violated at night,

the blossom of their youth

sacrificed to the Imperial Army.

k

Our grandmothers were dragged

to the Burmese front,

where they wept countless nights.

More than 40 years have passed,

since the sound of gunfire died.

The shame-filled stories that reached

their villages

even now cause rivers of bitter tears to flow.

Today, they no longer speak their native tongue,

even their homeland has been taken from them.

Our grandmothers

have nightmares 40 years old.

Night after night, in their dreams,

on the front lines of the Imperial Army,

they watch the insatiable Empire

trample the young women of Asia,

feel once again

the bootheel of the aggressor.

APPENDIX 2

Peemsgy K _

At Atsugi

At Atsugi,

There is an American Air base.

The first contingent of America

Set their first steps here

To occupy this country

In August 28, 1945.

One day in June, I was

resting myself for a while

In a small hospital there.

With boredom, I was

Sitting before a-TV

To watch pretty smiles.of girls,

It was a very unusual day.

TV was reporting Korean resident here

Refusing the fingers printing,

And problems of fingereprint system in Japan.

Just when I pricked up my ears!

"Go home, if you refuse finger printing!"

"Go hdme, go home, if you refuse l"

Harsh wards frem a sickly patient besides me. i I

Sad,iI was, very very. t!

40 years after the war,

Acclimatized I should be

For all the aggression hidden here.

But the Korean deep heert in a body of restraint

Again saw the imperial heart of old days.

Scared; very scared, I was,

To set my foot on this land today.

-...u-;p'

_ LEW . 1

.r U

3an

At the Front Gate of Seif Defence Force Camp

At the front gate of SDF camp in'ichigaya;

Sentinels stand with rifles on their shoulders,

Checking the ID cards of those who enter the gate,

Footsteps of training SDF soldi ers,

And shouting orders

Break the stillness of the morning;

. Morning after morning, i

. Armed soldiers are diSpatched Somewhere,

t And soldiers at night duty somewhere

Return back in a bus with grate window.

High ranking officer clamping his lips tight,

Sit back in black limousine,

Fastening his eyes on one point,

As if he is inspecting the continental front line.

Over the towering cement wall,

Brutal radar pierces the sky constantly,

Fluttering flag of the rising sun,

. Orders something to thousands and millions of soldiers,

And calls for obedience.

Front gate square has few paSsersby,

The neighborhood stays still and quiet,

As if

A scene of a fierce battle field.

Women soldiers in uniform,

Seem setting a cold wind.

49

.In front of the main gate of SDF camp in Ichigaya,
In front of those with rifles on their shoulders, I saw
Barbed wires surrounding this city,
Chains of control spreading,
In the uprear of this city,
And where the restoring guns are pointed at night and day.
I saw the peace of this land,
Hanged on gunpowder. .
I saw the wealth of this land,
Piled up on bayonets.
I saw the foundation of this land,
Placed on heavy tanks.
I saw the development of this land,
Stretched on nuclear.
In front of those with rifles on their shoulders,
In the traffic jungle of this city,
In the information jungle of this city,
I saw their quiet greetings with neighbors,
Who are set to walk with their hands tied and mouths Closed,
I saw their polite and modest pose, I
Precise attendance like a machine,
Their industry and diligence like an ant,
Tenacity which is their natural disposition,
Petit loyalty to use their sword at the end, . !
Idol worship to be obedient for life, '
Politics domesticated by the rulers?
In the traffic jungle of this city,
In the information jungle of this city,
I saw their deep spreading roots,.
Chains of restraint stretching around.

Pepple of the city doesg?t know.
The brtadth and altitude of the encirclement.
SDF soldiers can rest in peace,.
Meet with friends intimately,
Traih the wrestlingk
' And practice the Judo.
But SDF soldiers seem never asked themselves, .
The expansion of military budget which leads tth
Destructibn of neighboring people,
Massacre and disaster of tens of thousands of lives,
Taking away husbands, lovers and children,
And finally calls for an empire.
Soldiers seem never asked themselves,
The price for massacre,
From where the welthy family and,
Education of growing chiildren came,
And to where these can be passed
In grunt of the main gate of SDF camp in ichigaya,
I saw a window of blue sky which reaches my homeland.
Names of unknown soldiers,
Scribed on the blue sky,
And their gazing eyes,
Andi
'Their moaning 40 years ago at some frontier,-
Their wounds bursted by bomb on bloody body,
Their plea for a little water,
Their scream for hunger,
And then,
Young people's steps to evacuate the colohial land,
Aspiration of our country's girls,
Grudge of workers brought by force,
51

' 6

Bewilderment of girls bought by, mph&?,

cm

Bearing of very yohng ones who arh still,

Plundered and oppressed,

Ever and ever....

I saw a window of blue sky which reaches my homelahd,

In front of the main gate of SDF camp.

Red signal and

Blue signal

Control 511 the whhels.and even footsteps,

Like the government system.

In front of the main gate of Self Defence Force camp.

I l

52

h

Poet Kim Myong Shik's fight
against controversial requirement
continues-despite gov't moves
fingerprint is beautiful. a
,- unique gift from God."
says Kim Myong Shik. 12.
. t currently enrolled in a
PhD program at Tokyo's Interna-
tional Christian University. who last
September refused to comply with
the fingerprint requirement for (or-
eigncrsi "But the fingerprint is
heme used by thw- in power as :I
mrthntl to timl crntiinals
"l ninnt :u't- my net H5 .l tlvltinl,"
Kim said in an intervww .it his bunk
filled Mitaka home. "No one has the
H

. . departing
Kim . . will
damage Japants
reputation as a
I .- '
V democratic society
t
pledged fa uphold
the human dignity
ofaU its
inhabitants. "

W

right to take away what is so conw
nected with iiie. To protect one's
fingerprint is tantamount to protec-
ting one's rights and one's life."
The Japanese immigration au-
thorities ordered Kim, a Korean
citizen who is married to a Japanese
and who has a hyear-old daughter.
to leave the country by June 19.
Since his authorized stay hus mu
pired. Kim is now in Japan illegally
and technically speaking may be due
ported or imprisoned at any time, A
preliminary investigation at Kim's
case took place at the Tokyo Im-
migration Bureau on June 24. with a
second investigation scheduled for
July 17 at press time. t _ . _ .
Under the Alien Registration Law,
foreigners living in Japan are re.
quired to give their leit-index finger.
' '0 print every five yearsjAbout 630,000.
_ or 80 percent. of Japan's approx.
l _j imately 840,000 aliens are Koreans.
has been growing steadily among
.. 't Koreans. other (oreigners, church
-:and citizens' groups in Japan. who
.lsee the law as part of what they say
a is the government's discriminatory
' "policy to "control" Koreans in
'Japan and destroyi their ethnic
identity and culture. , _ A ;.
According to Justice Ministry
. statistics, the number of refusers
'0 has declined from a peak of over
.- : ' -10.000 last summer to about 1,412 as
OW July 8, following the ministry's
'edecision last fall to crack down on
. refusers by denying them visa ex-
tensionsf ' ' - t ' T

1 Previous court cases of finger-
- print refusals have resulted in guilty
,, rulings_ with a fine of YiOJXXJ and
s w F. i ":x A'.

_The fingerprint refusal movement ,.
denial of the re-entry permit.

Poet and writer Klil'hs politicu
activism did not begin with his reius-
al to be fingerprinted. in his native
Korea. where he lived until moving
to Japan in 1983, he was a human '
rights activist and was imprisoned
twice for a total of four years for his
outspoken critique of the govern
men: Om: of his books at poetry.

"Will Our Sprinu Coma?" was him.
nt-tl .m-m ililt'r its pulilit'utiw:
Nt-vm'tlwlt'm. :t tmmphlrt put out
by 'i'LlHEJl1llLHl, u vumlmnity group
located in lukyu's Koenji. which has
translated Kim's poetry into Japa-
nese. describes Kim as 3 "regular
guy," an impression reinforced
when one meets this soft-
spoken, slightly-built man.

Says Kim, "I refuse to be finger-
printed because the Japanese gov-
ernment has made no apology or re.
parations to the Korean victims of
war Japan invaded Asia and coer-
cively used Koreads as tronHine sol-
diers, workers in the steel plants and
coal mines and as Imperial Army
ianfu (Korean women who were kid-
napped as sexual companions for the
Japanese military)." says Kim.

"I. have abided by all other Japa-
t nese laws." says Kim. who says that
nowadays he jumps every time
there is a knock on his door. "My
refusing to abide by one law should
be admitted as my freedom or belief.
I have not harmed anyone_ by my
action. -

' "i came to Japan to deveiop
friendships and exchanges with the
Japanese people." Kim adds. hMy
deportation would be a great loss to
my family. llwould mean that learn-
not complete my studies in Japan, It
would take nway my wires juh and
interrupt her studies (ALA. program
at ICU), Antl what about my child's

"To protect one's
fingerprint is

tantamount to I;

3; uprotecting ones i; ;

_ . rights and one's

"education??"

The Justice Ministry's shahdlinghf

., ".3 elifexf' 7 l-;...--_ ..

- deportation have been begun.

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H.

Threat of depditatiun daesiffttietei ting

Kim's case contrasts with its treat- "

ment oi American fingerprint refus-

'er Kathleen Morikawa, who was

.- granted a visa extension in Febru-V

' ary. The ministry said June 17 that

Morikawa had been granted an ex-
V tension because she had been living"
5 longer in Japan (12 years), she is a
dependent of a Japanese male who
presumably needs to work in Japan
7; and because she was pregnant.
r As Kim's wife. Yuriko Yano,
argued in a June 21 letter to the
Japan Times, however. "I am the
economic mainstay of my family
2::

at...) w

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()ItlH-IlIlil) TO LEAVE JAPAN: Anli-i'lngrrpriuting aethist Kiln Myuug Sliik
has refused to leave the ruuntry ncsplte hat ing been urdrud to no so av Jun(' 13 tn
the Justice tlinistry for his refusal to comply with the controversial requirement.
He says he is fighting fingerprinting because ".

. .the Japanese government has
quirlr no apology ur repurutiuns tn the Korean tictims of war."

. . . the Justice Ministry in effect
dismisses my job as insigniticant
'womants wurk' . V . the ruling . . .
appears; to he a blatant example of
sex and trthllit' (list'rimlnuxmu."
"We could start :1 Court case right
nowf' explains Kim Kyong Duk. one
of Kim's lawyers. "But were giving
thedustice Ministry another chance.
The_vire taking their time making
their next move. which means. I pre-
sume. that they're tthinking' about
it But we're always ready to go to
court."

Masahiro Tsubouchi. assistant di-
rector of the immigration Bureau's
Enforcement Division. who is in
charge of Kim's case. says that the
"procedures" necessary for Kim's
Kim's supporters hope that the
large number of people -- estimated
at over 20,000 people. including
American writer Norman Mailer
and the National Christian Council
of Japan - who have signed peti-
tions urging Justice Minister Shogo
Suzuki to reconsider the ministry's
position in Kim's case will prevent
Kim from being deported. In late
May. a mission from the Geneva-
based World Council of Churches .
visiting Japan called on the ministry t
to renew Kim's visa. t '

One of the petitions reads in part,
". . .deporting Kim. . . will clam;
age Japan's reputation as a demo-
cratic society pledged to uphold the
human dignity of all its inhabitants
ttrtni'JApAN TiMS WEEKLY" t'ss. 7. t9.)
5 tion and oppression." e -
i and W1" also tarnish Japan's
international image as a peacemak-
eri .

Musuko Mumkumi. UnL' of three
lCU pruh-ssnrs; whrn :zturtctl the cnnr
pus petition drive. explmnuti tlut
among the lCU faculty there are
people with anti-Korean prejudices
who insist that the fingerprint re-
quirement is necessary. According

to Murakami. "Most Japanese have never experienced persunai contact with Koreans. who are either isolated from Japanese or are passing themselves off as Japanese to protect themselves (rum discrimina-tion)." ,

Asks Kim. "I! the Japanese gove ernment is against South Airica's apartheid. as they claim. why arenit they trying to solve the problem that is right at their feet - the dis-'crimination against Koreans in Japan?" i- V .

' Recently. Kim has been moving away from a romantic poetic style to a "people's poetry." that uses the rhythm of vernacular speech to "ex-press the peoples suitering, aliena "A poetts role is to see reality clearly and speak the truth." says Kim. Kim has written a poem enti-tled "Beautiful Fingerprint." which 'is currently being translated into Japanese. .

--YUlti KACEYAMA

Weekly

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Tomoni Ikir'u Machi

A Town Where We Can Live Together

Tell me if there is a town where we can live together,
where we can make peace together
In that town we will plant flowers of peace,
we will enjoy the flowers together.

No one will be poor, no one will be rich.

We will share fruits of peace,

um'wulsharesman(heams

Our'workxvulbccome a/hsnvulsomeday Hune.

A town where we can live together.

A small, but beautiful town where we can live together

Tell me if there is a town where we can live together.

Please tell me where we can find a town

where we can live together.

1st March, 1986

1

Kim Myong Sik

(This poem is the first poem of Mr. Kim Myong Sik written in the Japanese language.

On the 67th anniversary of the "March 1st Movement" , this poem was prepr-Md by

him in a meeting of Japanese laborers.)

Issues

1. Black Paper on Detainees (Pakistan)

(S-Zel)

The Political Prisoners Release and
Relief Committee (PPRRC) of Pakistan is
bringing out a Black Paper on atrocities
perpetrated on political prisoners,
including torture and whipping, in that
country. It has appointed a commission
consisting of lawyers, jurists and
intellectuals to prepare a Charter of
Human Rights for Pakistan. This was
disclosed by the Secretary-General of
the PPRRC, Mr. Liaquat Warriach.

Mr. Warriach said that there are about
300 prisoners of conscience undergoing
various jail terms awarded by military
courts of the previous Martial Law
regime and that the Martial Law
Ordinance (MLO) 8, issued on July 5,
1977 ended all concessions granted to
political prisoners. All convicted
by military courts were declared
ordinary criminals and kept in death
cells, torture camps and in fetters.
Thousands of political prisoners had
been disrobed and lashed.

200,000 lashes were awarded to political
activists during the Martial Law years.

As many as,

Translated by Shiode Hifokazu

Many had also been hanged; most notably
the former Prime Minister J Bhutto.

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k

In the past all those convicted by
military courts were released when
Martial Law was lifted but the sentences
passed by the military courts in these
preceding nine years have been validated
under Article 220-A 7 of the new
Constitution. 3

As Pakistan was a member of the United
Nations Human Rights Commission, he
hoped that the other members of this
commission would use their influence on
the Pakistan government to carry out its
obligations under the U.N Charter.

t;

At the time of writing; aal political
crackdown has occured in Pakistan.l The
leader of the Pakistan People's Party
(PPP), Benazir Bhutto, was served with a
30-day detention order, iwhich has also
been served to all the lcountry's top
opposition leaders for defying a ban on
political rallies lduring lIndependence
Day on August 14. Over 1000 dissidents
were arrested. From these recent events
and the aforesmentioned! civil rights
violations, it seems that true democracy
has yet to return to Pakistan.

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Source: "Viewpoint", newspapers.

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Septembell10,1987 ' ' NEWS-LETTER EP NG'ELrA

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Editor: Takeshi Nagata

Human Rights and the Peoples

Myma-Shik Kim

A chapel hour message delivered by Mr. Myon Shik Kim on December 9,

i 1986, in commemoration of Human Rights Day.

The message was otiginally given in Japanese, but kindly translated into English by his feilow ICU student, Mr. Toshiya Umehara, senior in the divi-sion of Social Sciencies.

M12 Kim, who had chosen to refuse fingerprinting for alien registration, had to leave Japan.

To begin this taik. I would like to express my thanks to the friends of ICU comununity, especially to Rev. Yasuo Fumya and Rev. Tomotoshi Tanaka of ICU Church, who invited me to todayis service commemorating International Human Rights Day and gave me this chance to discuss human rights issue with you all.

As you know, today, so-called uindustrialized countries" as USA, U.K., France, West Germany, and Japan, consume more than 50% of the whole food on earth. From the aspects of energy consumption, the average consumption of .Inpnncse is 20 times lurger than that ut" :ut Indonesian 3nd 39 times larger than that of a Nigerian The "toss energy consumption of the United States is times larger that that ot Japan.

As for the problems of land distribution, large land- 3/4 of the

whole land of the world, whereas these groups share only mvnetships above 100 hectares control neatly 3.5'-' :77 v orld popula tion.

Limiting ut the figures of GNP, in 1970's the average of iv.- r c :tpitn GNP among so- called Western industiulized muntrics amounted to 3331 dollars; about 15 timcx larger than that of developing countries which was only 228 tinllitrs. Poverty among. mrzil farmers at that time was awful, Which has not Changed basically.

At present, about 1 billion people live in countries of which GNP per capita stay under 200 dollars. One average citizen in those countries can consume only about 1% of en ervy which one US citizen would consume On the other hand. Japan, 2! country which shares (111.)! 2.7-" of world pupillutinn, buys up 15?? of total grain expntl in Wurltl

.
muikct. In more familial terms, wastes from school lunch in Japanese e?ementary school could nurish 4.5 million people every day

One group of people live afflueiitly With hope, but we should pay attention to "how the other half diesii. More than 8% of world population is living under the level of absolute poverty One out of 53 people on earth is , crying with no hope about his/her land sapital. income and so on. The poverty in Asia is a world- -wide problem. Asian I people account for 60% of world population: Who would feed them? Who would hear their cry? Armaments keep i Multiplied.

liven worse, there exists the tnurkct fC)ILS()-tt.'ltlk.'ti "ilczith expanding and war .cxpenditures aret beinf nwrchunts."

Whereas a certain group of people isigoing to lose their lives at the cost of missiles produced and jmarketed for the profit of some other countriesj This is the contradiction of our society still beino made everyday y

38 years have passed since the United Nations General Assembly had adopted the Universal Declaration of Human Rights on December 10, 1948. Now, confronting these situations in international society as I have mentioned so far, what would be the meaning of this declaration for today's world or more precisely, for this church and for each of us? Towards what kind of people have we exerted to defend his/her human rights. I guess here you need to think what "your own Human Rights Declaration" is and what it should be like, in order to reflect upon your self and defend somebody's rights. The Universal Declaration of Human Rights starts with phrases like this':

i l

"Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace

No. 8 (2)

in the world, Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind,"

Here I am not going to explain and interpret the phrases of Human Rights Declaration itself, but I would like to discuss the relationship between human rights and post-World War II Japanese society.

40 years have passed since World War II had ended.

How has Japan observed human rights of Korean' and Chinese residents in Japan? During that war, they were drafted or captured to supply labor force and forced to move to Japan. Although the war had ended, they have not been able to use their own name and own language. They have been deprived of their own history, culture, not to speak their autonomous rights.

Various discriminations have existed towards Koreans and Chinese in Japan: discrimination against the freedom to choose occupation is one of them. At extreme, they are forced to be fingerprinted as if they were criminals. They are required to bring Alien Registration Cards 24 hours a day. If one claims that these demands against the will of Korean and Chinese residents violate human rights, he/she would be censured, itlf you don't like our rule, go back to your home country!" s

The structure of the discrimination against the foreign residents in Japan has not changed since the end of World War II, until this moment ofworshjp today commemorating Hum'an Rights. Where is the key for this contradiction between Japan and human rights?

There are also International Human Rights Covenants adopted on December 16, 1966, and implemented on January 3, 1976. In article 27, it says,

. uln tlmse states in which ethnic, religious or linguistic ' minorities exist, persons belonging to such minorities ' shall not be denied the right, in community with the other members oft their group, to enjoy their own culture, toprofess and practice their own religion, or to use their own language?

1

However, is there any guarantee for the culture, history, and the language of Ainu or Korean and Chinese nationals in Japan? On the contrary, ethnic education of Korean residents was banned during the Japanese occupationperiod. Human rights of the people from different countries should be observed. However, the ironical reality is, I would say, that they are not guaranteed but oppressed, discriminated, invaded, or suppressed. Of course, I know that some of religious groups, intellectuals, students, workers, citizensh and so on, have been making their efforts to defend human rights on the grassroots'level.

The Universal Declaration of Human Rights defines human rights as something "to be observed." Human Rights Covenants have whole series of articles which we NEWS-LETTER EPAICJ'GELA

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I September 10, 1987

shouldlobserve. Constitutions of various nations mention hpmari rights in various contexts. Religious and human rights organizations always claim for human \$hts to be guaranteed. However, I cannot help wondering why so many people, with no gurantee of their human rights, are losing their lives.

What do you think is the reason forlthat? How can we observe and protect everybodyis humzin rights, especially those of the weak? Tell me! I asked iesus about the real reason for this problem.) k e

Human rights do not exist in the next of covenants, a declaration, a country, nor human tights organizations but in a plain logic of protecting everybody who needs to be protected. In other words, the rriaster in defending

human rights would be, I suppose, the people who care about the others, culture and lives. From now on, let us look at the Lord Jesus practice of defending human rights of his neighbours whom he valued.

First, let us look at the biblical people with whom Jesus had encountered. They include the following people; the chief tax collector Zacchaeus (Luke 19: 1-10), a son who has a dumb spirit (Mark 9: 14-27), a woman of Samaria (John 4:1-42), a man who had been born blind (John 9:1-41), the woman of Syrophenician birth (Mark 7: 24-30), a man full of leprosy (Luke 5:12-16), people of Galilee and Nazareth (Luke 4:14-30), a sick man at Bethsaida (John 5:1-10), and a woman of adultery (John 8:1-11). 1 1

These encounters of Jesus are with the kind of people who are to be saved socially, economically, culturally, physically, and mentally. Jesus did not move to Jerusalem, which symbolizes success in a worldly sense. But he went to Galilee where a kind of poor people lived. Why? Jesus went there in order to hear their cry and feel their pain, sorrow, loneliness, and resentment. In other words, it was because they were the people who need salvation and that was the place where the people were. For Jesus, the crying voices, faces and dying body of the people, the way they lived, the way people appeared is the way God appeared. The God's sacred place is where the people lived. Jesus encountered with God through the people. That was why he would go first to a place where the people were. Galilee, where Jesus paid much of his attention: used to be occupied by Assyria, Babylon, Persia, and so on. It had been neglected as a place which was divided and invaded under tragedy. People of Israel disregarded Galilee as "the land of gentiles" or "the accursed land." Once Israel started to be under occupation of Roman Empire, the governing Romans considered Galilee as anti-establishment area, and they set a rumor that Galileans are anti-establishment, radical and violent elements. They even discriminated Galilee as "smelling land," or "How Christ to come from Galilee?" and so on. However, Jesus made much of the people who were despised and oppressed by

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NEWS-LETTER EPvAIQIGELIA

September 10, 1987 No. 8 (3).

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their own nation and the governing Roman Empire. .of Rgepie who were crying about occupat
ional and com-
The peOple who followed Jesus came from different '...iriunal discrimination . . . The Lor
d Jesus is still appealing

. . 4!
quarters, most of whom were with no shelter nor food, f? to us.
some of them were idiocies, or those lived far from human
habitation. In short, they were the people of hunger.
Now, how did Jesus react to these types of people?

Jesus "saw a great throng, and he had COMPASSION on them,
because they were like sheep without shepherd," the Bible
says (Mark 6:34). Jesus then healed the invalids. How did
the disciples react to this situation? Their attitudes made a
clear contrast with that of Jesus.

liThis is a lonely place, and the hour is now late; send
them away to go into the country and villages muml :tlmut
:iutl huy themsrhes something to eat." Their tetlucst is
quite logical and rational. There was no room to oppose
to that opinion, saying llMaster, why don't you let them
solve their own problem?"

The question is that, the disciples had already began to
consider the people as if they existed apart from disciples
themselves. Their logical and rational point was all the
same as the rhythm of equal split among today's city
dweUers in Tokyo. The disciples had done nothing wrong
to the crowd. Sure they were polite and cared about the
time for meal of the people. But there is a problem in
that the disciples did not recognize their relationship with
the people as one body. What is in question is their logical,
rational, and modern way of thinking that had taken the
peOple as a relative existence, which let them solve their
own problem.

It is because the crowd is made of those who were not
able to go and Hbuy' themselves something to eat." Well,
they would wish they could have gone to the villages to buy
sumo hunt by themselves and lived a happy life with their
family. They would wish they could have gotten some
medical treatment. They would wish they could have
worked on their own, with a fruitful plan for the future
and their children's education. However, as you already
know, the poeple there couldnlt do that. I

Tell me, tell me how they, the poor, can become the
master of their own history, society, economy, and politics;
the real civilized people! How did Jesus answer to this
question, to the people of Israel and Roman Empire, to the
disciples, or to us today? In answering to our question,
Jesiis told us how we should do in defending the human
rights of the people, saying uThey need not go away, you
give them something to eat!" "You give them something
to eat!"

The fortune, knowledge, social status, fame, power, and
future you have now; these are the live loaves of bread
and two Fish you have in your hands. l3y sharing everything
you own, protect the human rights otithose hungry people,
people who are discriminated, oppressed, neglected. and
deprived of their history, culture, nationality, or even their
name. Listen to the crying voice from outside, the voice
Maybe Jesus is demanding that we should share every
five loaves of bread and every two fishtdividing them by
hands, to feed up all the people. This is what Jesus answers
to the human rights issue. If we share everything to eat,
everybody would be full and everybody could be saved
from any discrimination, oppression, neglection, supres-
sion. If this could happen, I do think it would be the
miracle of Jesus Christ that tills utwelve baskets full of

leftover," or in other words, the miracle of human rights in today's world.

In L'UIICIIIIHIHU, tn tlcl'crltl the human ruthtx ttlIfiltIN to guarantee all the rights of the people, and to make the full use of the people's power socially, economically, and culturally. Unfortunately, today's world order totally controlled by the political, economic, social, or cultural powers has a strong aspect of lithe strong prey upon the weak", as seen in warfare, armamentation, market for combat arms, racial discrimination, economic imperialism, and so on. In the world like this, we, if it is possible, should observe the lessons that the Lord Jesus had taught us to share whatever we own now with everybody: All the human rights y would be observed when the whole human beings win ' - the salvation from the pain of each. Then the chainS'of domination and exploitation can we break, and there s would be no more oppression nor discrimination, no oppressor nor oppressed. It would be the day when the peaceful Kingdom of God, where we can really enjoy our daily work, would come closer little by little. Lastly I should mention about myself a bit. As you all know, I am now under the status of illegal residents and being inquired. However, even though six months have passed since the inquiry began, the Japanese government still does not give me the permission of stay. So I have been in quite an insecure position, not knowing what is going to happen upon myself.

I stay in Japan as a foreign student for the purpose of studying. But I could not spend much time on studying because of inquiry and am forced to take leave of absence for two terms.

I hope the government would grant me a permission as soon as possible so that I can study without anxiety. At the same time, I would like to call for your understanding of my feeling that, if I could not obtain the permission, I would like to stop my study and leave Japan peacefully. I would like to express my deep gratitude for the teachers who have guided me for three years and for the friendship of the fellow students who studied together at ICU. Here I pray that we could live together ("in a peaceful society wherever we may be. Thank you very much.

APPENDIX ! "

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BACKGROUND.ON KIM HYOEG-SHIK

ttKimingdngeshik

Kim Hyongeshik was born on Cheju Island, South Korea, 1944. He completed undergraduate studies in law and political science (Dongkuk-University, 1970) and philosophy (Sogang University, 1976). Kim's thinking was profoundly influenced by his encounter with the urban poor of Seoul. During the late 1970's, he became a poet of the people, depicting in verse the problems and aspirations of Korea's vast underclass.

In 1976 Kim was arrested under the emergency laws of the Park Chung-Hee regime for a poem critical of the Park government; Kim was in prison from March 1976 to December 1978, nearly three years. Upon his release, he went to live and work in a large Seoul slum, where he continued writing poetry ("Light of the People", "Peace Market", April 1980).

In May 1980 Kim was placed under preventive detention for three months. His arrest came just hours before General Chun Doo-Hwan decreed a national state of emergency following the Kwangju uprising. Kim was severely tortured before being released.

After his second release from prison, Kim returned to his studies to prepare himself for the ministry. In 1983, he graduated from the Minjung School of Theology of the Korean Presbyterian Church.

In 1983 he published *Will our Suffering Ever Come?*, which was banned immediately by the authorities. His 1983 translation of Nestor Paz's *His Life for His Friends* was also banned by the Chun regime. Other translations published in 1983 include *Jaeger's Postwar Conservative Politics*, and *Tagawa Kenzo's The Man Called Jesus* (from the Japanese). In 1985 Kim published an anthology of his poetry, *The Imperial Yoke*. His poems have appeared in leading Japanese periodicals.

In March 1983 Kim, his wife Yanon Yuri, and their daughter Hina came to Japan. Kim entered International Christian University in Mitaka, Tokyo, and in 1986 was awarded a masters degree by the Graduate Division of Comparative Culture. In March 1986 Kim was accepted into the Division's Ph.D. program.

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'Fingerprint' Refusal

On September 28 Kim Myong-Shik joined 14,000 other foreign residents and refused to give his fingerprint for reasons of conscience. In Japan, only foreign nationals and suspected criminals are required to give their fingerprints. Japan is also the only country in the world that fingerprints its foreign residents at regular intervals (every five years). Nearly 902 of long-term foreign residents in Japan are Koreans and Chinese. They, their parents or grandparents were forced to immigrate to Japan, or were brought here as labor and military conscripts, as a result of the pre-World War II Japanese colonial policies. They regard compulsory fingerprinting and the permanent possession of alien registration cards as personally humiliating, socially degrading, and a violation of their human rights. They consider these aspects of Japan's ARL symbolic of the discrimination they encounter in education, employment, housing, marriage and other areas of social life. - ' When Kim refused to give his fingerprint last September, he made the following declaration: 1-"I'll promote peace among peoples and protect individual freedoms, the Japanese government should immediately abolish a system that violates the human rights (of foreign residents) and 2 .1;d _-V encourages discrimination. Before history, my own conscience! and the people of the world, I withhold my fingerprint in protest and ask that this system be abolished." i i (. . . . t t,ul L., J

For several years foreign residents have petitioned the government for change. One Korean organization, the General Federation of Korean Residents in Japan, has collected 3.6 million signatures calling for a change of the ARL (Alien Registration Law). Thirty percent of all local governments in Japan (1020 out of 3302 bodies), where fingerprinting is carried out, have passed resolutions urging revision of the law. The Japan Lawyers Association and national associations of mayors and governors have petitioned for its change. In March 1986 more than 150 members of Parliament signed a petition calling for reform.

Instead of revising the law, the government has strengthened its punitive

measures. Failure to comply with the Alien Registration Law is punishable by up to one year in prison and a fine of not more than \$1, 000. Yet the Justice Ministry denies fingerprint refusers re-entry rights to Japan (since 1982), although re-entry falls under the Immigration Act, not the Alien Registration Law. This means refusers may not leave Japan without forfeiting residence rights.

V

_In a further escalation of administrative punishment; the Justice Ministry announced in November 1985 that it would deport refusers who do not have 7 permanent residence status; unless they submit to fingerprinting. The 30 refusers in this category include various nationalities. Some Koreans and Chinese facing deportation were born and raised in Japan. Most are long-term residents; many are married to Japanese citizens.. Deportation is greatly disproportionate to the offense. If implemented, as the government has promised in the case of Kim Hfonghshik, this measure will break up families; destroy livelihoods, and create enormous psychological suffering) On January 24, 1986, the Ministry of Justice, in a letter to the Catholic Bishops Conference of Japan, threatened to hold groups that publicly support fingerprint refusers "guilty" of inciting disobedience of the law. This is perceived as a threat against freedom of speech and action.

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In March 1986 the Ministry of Justice decided not to renew Kim Hyong-Shik's visa."It implies that the ministry can deport him any time after June 20. Moreover, Justice Ministry sanctions have been applied unequally. In 1984 an American missionary and refuser was granted a three-year visa extension. 'In March 1986 another American refuse: was granted a one-year extension of " her visa. 'She is married to a Japanese. Yet on May 2 the Justice Ministry announced it would deport Kim if he does not give his fingerprint by June 19. A large support movement for Kim Hyong Shik and other fingerprint refusers has developed in Japan over the past year.

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