

# FOCUS

## Asia-Pacific



Newsletter of the Asia-Pacific Human Rights Information Center (HURIGHTS OSAKA)

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*This is an overview of the problem of violence against religious minorities in Indonesia and Pakistan. This article draws from the reports published by the Setara Institute in Indonesia and the Jinnah Institute in Pakistan for several years.*

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#### **Extremism and Policing Challenges in Pakistan**

*This is an analytical report on the problems facing the police force in Pakistan that affect government action against violence perpetrated by extremist groups. The report points out several key issues that should be addressed in reforming the police force, including the problematic attitude of the government in putting a stop to violence and holding people accountable for the acts of violence done.*

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#### **2013 World Human Rights Cities Forum**

*This is a report on the recent World Human Rights Cities Forum (WHRCF) organized primarily by the city government of Gwangju. The report cites the main program of WHRCF, the different activities being held on the occasion of the conference, and the ideas being discussed to support the establishment of human rights cities the world over.*

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### Editorial

#### Duty Bearer

The ongoing violence against specific groups of people has long-term impact on those who suffer from such violence and those who perpetrate violence. Death and destruction would remain in the memory of the affected people, while those who caused them might be secured in the belief that their actions were justified.

Aside from the need for physical intervention to stop the violence, the State through the government has the duty to ensure that the ongoing violence is stemmed effectively through other means as much as possible. The cessation of physical violence does not equate to the disappearance of the justification for the violence.

The government has to undertake long-term measures to eradicate the justification for the violence. Ideas that justify violence must be confronted with better ideas that promote respect for the rights of others, sustain the call for accountability for those who perpetrated the crime, and create an environment for dialogue based on proper documentation of the situation.

There is a need for a strong political will on the part of the government to resolve the issue on both short and long term bases. As duty-bearer, the government has to lead the people in pursuing concrete actions that address the root causes of violence.

# Facts and Figures: Violence Against Religious Minorities

HURIGHTS OSAKA

Violence against religious minorities continues in several countries in Asia. The violence against the Rohingyas in Burma/Myanmar in recent months exemplifies the complexity of the situation that brings out this kind of violence against particular groups of people.

In recent years, documentation of violence against religious minorities reveals the variety of violent actions being perpetrated, the different communities involved, and the people who use violence against them. This documentation is indispensable in finding ways to minimize (if not stop) the violence against religious minorities.

## Indonesia

The SETARA Institute has been documenting cases of violence related to the violation of the right to freedom of religion and belief in Indonesia since 2007. It has been issuing annual reports on the situation in many provinces of Indonesia regarding freedom of religion and belief.

The 2010-2012 data gathered by the Setara Institute show that violations of the right to freedom of religion and belief have occurred in many provinces in Indonesia. See

Table 1 for the list of provinces with considerable number of cases recorded.<sup>1</sup>

Data for the 2007-2011 period show a generally high number of “events and actions” that led to violation of the right to freedom of religion and belief, see Table 2.<sup>2</sup>

The 2010-2012 data show that most violations of the right to freedom of religion and belief occur in West Java province. Table 3 shows the consistent high number of violations over a three-year period in that province. East Java follows with the second highest number of cases of violations.<sup>3</sup>

The Setara Institute notes that West Java is the most densely populated province in the country, and thus assumed to have the highest level of diversity in a variety of ways including religious belief. The high rate of violations of right to freedom of religion and belief in West Java shows high level of intolerance.<sup>4</sup>

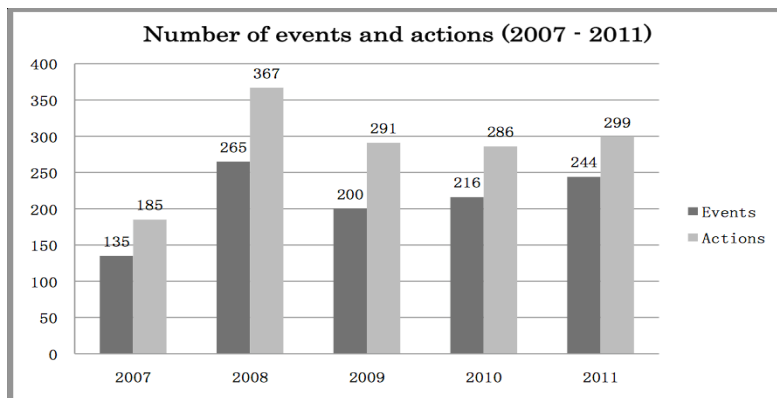
The acts of violence that violate the right to freedom of religion and belief have been directed at different communities including those of the Buddhists, Ahmadiyyas, and Christians.

Table 1. Provinces with considerable number of cases of violation

Province	2010	2011	2012
North Sumatra	15	24	3
West Sumatra	5	7	2
North Sulawesi	1	24	2
South Sulawesi	9	45	17
Riau	5	5	3
Papua	1		3
East Nusa Tenggara	—	2	1
West Nusa Tenggara	7	12	4
Lampung	8	5	1
East Kalimantan	—	5	2
South Kalimantan	—	—	12
East Java	28	31	42
Central Java	10	11	30
West Java	91	57	76
DKI Jakarta	16	9	10
D.I. Yogyakarta	1	3	7
Bengkulu	—	—	2
Banten	6	12	4
Bali	2	1	4
Aceh	—	8	36

Among the affected communities, those with the highest number of victims belong to the Christian and Ahmadiyya groups, as shown in Table 4.

Table 2. Events and Actions during the 2007-2011 period



There are many other groups that have suffered violations along with a significant number of individual victims.

The Setara Institute has classified the violators into state and non-state actors. For the 2010-2012 period, non-state actors have been involved in most of the incidents that violate the right to freedom of religion and belief. The cases involve religious organizations and individuals, and other non-state organizations. The violent acts committed consisted of killings, acts of torture, sporadic physical attacks, and destruction of places of worship, residences and other properties. They have also threatened the victims with the violent attacks, disallowed

religious activities, and did other discriminatory and intolerant acts.

State actors (members of the police, and officials of national and local government agencies) have been involved in violating the right to freedom of religion and belief. The members of the police have the highest number of reported violations. The 2012 report lists the direct acts committed by state actors including the prohibition of establishment of places of worship, forcing beliefs on people, dispersing groups discussing religious matters, stopping religious activities, investigation of allegations of religious desecrations, and prosecution of allegations of religious desecration cases.<sup>5</sup>

Table 4. Victims of violations of right to freedom of religion and belief

Group	2010	2011	2012
Christian	75	54	50
Ahmadiyya	50	114	31
Shia	—	—	10
Religious sects	—	38	42
Buddhist	9	2	7

**Pakistan**

The Jinnah Institute, a Pakistani non-governmental think tank, advocacy group and public outreach organization, has been researching on the status of religious minorities in Pakistan. As stated in its 2011 report (*A Question of Faith: A Report on the Status of Religious Minorities in Pakistan*), the “most recent

Table 3. Provinces with the highest number of cases of violation

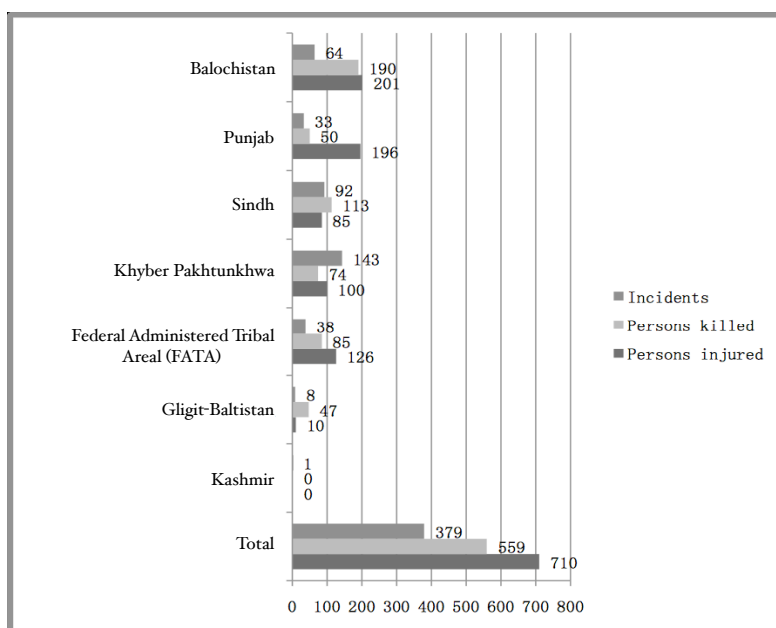
Province	2010	2011	2012
West Java	91	57	76
East Java	28	31	42
Central Java	10	11	30
Sulawesi Selatan	9	45	17
Aceh	—	8	36

attacks on religious minorities and the state's tolerance towards this persecution are part of a longer-term pattern of state complicity at all levels - judicial, executive and legislative - in the persecution of and discrimination against minorities.”<sup>6</sup>

During the November 2011 - December 2012 period, incidents of attack against minorities have occurred in several provinces in Pakistan, namely, Khyber Pakhtunkhwa, Sindh, Balochistan, Federal Administered Tribal Areas (FATA), and Punjab. There were three hundred seventy-nine incidents with five hundred fifty-nine people getting killed and seven hundred eighteen people getting injured.<sup>7</sup> See Table 5 for the breakdown of the figures.

Members of Shia, Ahmadiyya and Sufi communities along with Christian, Hindu, Sikh and other communities have been killed, maimed and displaced by various forms of extremist actions. The 2012 report, *Extremism Watch – Mapping Conflict Trends in Pakistan 2011-2012*, defines the forms of extremisms experienced in Pakistan:<sup>8</sup>

Table 5. Incidents by Province - November 2011-December 2012



networks.<sup>9</sup> The rise of religious extremist groups parallels the weakening of state institutions in stemming the violence from these groups.<sup>10</sup> Investigation of the incidents have been found wanting leading to failure to prosecute perpetrators in court and no clear national policy has been discussed to address the serious problem of violence against religious minorities. There has also been an absence of public dialogue on the root causes of the violence against religious minorities, and how to stop the violence.

**Final Note**

The documentation undertaken by the Setara Institute in Indonesia and the Jinnah Institute in Pakistan helps clarify the issue of violence against religious minorities from a broader perspective. Their analysis of the respective situations in Indonesia and Pakistan points to the need for political will on the part of the government to resolve the issue in ways that address the root causes of the violence and through means that strengthen the role of the affected communities in the conflict resolution process.

*For further information, please contact HURIGHTS OSAKA.*

**Endnotes**

1 The figures in Table 1 were drawn from the following reports of Setara Institute: *Denial by the State - Report on Freedom of Religion and Belief in 2010; Political*

- a. Interfaith extremism – incidents of incendiary speech or writing; physical attacks directed against (or exchanged between) members of different faiths, their property, religious symbols, congregations and places of worship. Incidents involving Muslim, Christian, Hindu, Sikh, and other communities have been recorded under this category. Blasphemy related incidents form a subset of interfaith extremism.
- b. Sectarian extremism – incidents of incendiary speech or writing; physical attacks directed against (or exchanged between) members of different Islamic sects, their property, religious symbols, congregations and places of worship. Incidents recorded under this category mostly include suicide attacks on Shia religious processions and target killings. To a lesser degree, attacks against the Bevi mosques and

funerals, as well as clashes between Bareilvi and Ahl-e-Hadith groups have been recorded.

- c. Shrine attacks – attacks on Sufi shrines, congregations and devotees. Although attacks against shrines may constitute a subset of sectarian violence, they are presented separately as they form a relatively new and distinct kind of religious extremism.
- d. School attacks – physical attacks against private and public school infrastructure, violence, intimidation or harassment of students, teachers and parents.
- e. Other forms of religious extremism include bombing of “CD shops,” wall chalking and other defacement; non-violent forms of religious extremism.

Many of the incidents are attributed to radical religious groups, and some are linked to the Taliban and Al Qaeda

*(Continued on page 14)*

# Extremism and Policing Challenges in Pakistan

Zulfiqar Hameed

Pakistan has no comprehensive state policy or a consistent plan for state action in place to fight the menace of religious extremism. There have been hardly any vigorous attempts by the state to counter the religious-extremist worldview and the actions it inspires. Most current manifestations of extremism are related to an Islamic conception of jihad for the establishment of a purportedly Islamic state. The police, the primary law enforcers in the country, bear the heaviest burden in fighting this foe.

The police force is so seriously hobbled by problems of policy, organization and capacity that it is barely able to cope with this threat. If extremism is to be effectively tackled in Pakistan, the police have to be substantially strengthened and the factors debilitating it removed.

## Terrorism and Extremism: Incidents and Legal Action

Despite the surge in terrorist attacks in Pakistan since 2005, there has been no consistent effort to address the roots of the problem. These attacks spiked in 2009 and while they appeared to recede in 2011, the frequency remains worryingly high. Terrorist attacks are not new to Pakistan, and per one estimate, there have been at least 4,438 attacks in the

country between 1974 and 2010.<sup>1</sup> Fatality figures vary, but according to one estimate, over 40,000 have been killed in terrorist attacks between 2003 and 2012.<sup>2</sup>

Table 1 presents data on legal action taken against extremism. The data, from the Punjab province, shows cases registered by the police during the last four years. While looking at these figures, it is important to keep in mind that these were the worst years for the entire country in terms of terrorist incidents.<sup>3</sup>

It is inconceivable that there were only a handful of incidents involving objectionable books or speeches in the whole of Punjab, Pakistan's most populous province, during this time. The data reflects the lack of action against the factors driving extremism, militancy and terrorism. The consequences of this lack of action are apparent in the mushroom growth of Islamist jihadi groups in Pakistan.

On the other hand, there has been a steady increase in the number of cases related to

Table 1: Action against Extremism in Punjab, Some Indicators

Cases registered	2008	2009	2010	2011
Amplifier Ordinance	3,060	3,760	4,207	5,396
Objectionable speech	6	16	8	14
Objectionable books	1	5	11	14
Wall chalking	2	8	12	17
Sectarian POs wanted	NA	63	71	111
Sectarian POs arrested	NA	0	1	0

blasphemy, and other such legal action affecting mostly minorities or under-privileged groups and individuals. Table 2 shows the number of registered cases under the head of blasphemy has been rising for the last five years across Pakistan. The bulk of these cases were registered in Punjab (77 percent – 85 percent of the total cases) and Sindh (13 percent and 22 percent of the total cases). This shows that the protection provided in the law against abuse is not effective as there is no evidence of actual incidents of blasphemy in such a consistent manner.<sup>4</sup>

The assessment above is supported by data collected by the Jinnah Institute this year. It is clear that the level of protection for minorities is deteriorating while action against extremism is far from satisfactory.

Table 2: Reported Blasphemy Cases

Area	2007	2008	2009	2010	2011
Punjab	107	140	159	238	244
Sindh	24	26	53	49	37
KPK	0	5	2	1	4
Balochistan	2	1	5	1	1
Islamabad	0	0	0	0	0
GilgitBaltistan	5	3	12	6	1
AJK	0	0	1	0	0
Total	138	175	232	295	287

**Why Does the Police Not Take Effective Action?**

The obvious question at this juncture is: why is the police not acting? The following analysis delineates the challenges faced by extremism and tries to explain this traditional lack of action.

**1. Institutional Atrophy**

It can be reasonably argued that lack of police action has in large part been caused by the state itself when it supported the policy of supporting mujahideen in Afghanistan and then in Kashmir. This meant that even in matters of internal security, for which police are primarily responsible, the police were effectively told to have a hands-off approach. The actions of state actors were driven more by a strategic imperative and much less by the need to keep internal peace and harmony.

The results of this policy have been met with deliberate negligence of any negative consequences of extremist ideologies. The police was not

allowed or expected to take action against objectionable speeches, incendiary literature or recruitment efforts. In fact, these were covertly supported by the state in many cases. Perhaps an unintended but foreseeable corollary in not allowing the police to take any action against such activities is that it has now become an accepted practice to ignore such issues until it is too late. The conscious policy of protecting Islamist groups (even when they were involved in serious breaches of the law) and some political parties in the past has meant a diffidence on the part of the police in taking vigorous action even though there are public statements about taking serious action against extremism. This reluctance is because of the past experience of the police as an institution and part of it is due to the collective atrophy of police capacity.

**2. Police Capacity for Action**

Even though it is clear from international experience that police action is one the most

effective tools to fight terrorism and insurgencies, the preferred methods in Pakistan have historically been other than police action.<sup>5</sup> A big reason for this has been a lack of police capacity and an absence of attention to strengthening the police despite an obvious need for police reform.<sup>6</sup>

The capacity issues of the police are manifold and well-documented.<sup>7</sup> These include a paucity of trained investigative staff to tackle complex cases, the absence of advanced intelligence/analysis capability, no access to modern information sources like mobile phone data as well as financial transactions, a lack of modernization, and a reputation for corruption and inefficiency.

These inadequacies are exacerbated by a system that rewards politically connected officials at the expense of efficient ones. This reduces the operational autonomy of the senior police leadership due to interventions by a host of outside actors. Even where the police want to take action, they would be seriously hampered by these capacity constraints.

**3. A Besieged Police Force**

Described as ‘the negotiated state’, Pakistan has historically been a weak one.<sup>8</sup> The last few years have seen the fortunes of the traditional centers of state authority in Pakistan plummet to new lows, in no small measure due to an ascendant media and a newly proactive judiciary. The police force in particular has been at the receiving end of this new development. It has been

frequently targeted by the media, the judiciary and other organized groups like bar associations. Traditionally symbolizing the authority of the colonial state, ordinary people cheer on the courts and the media when the police is humiliated and mocked. What the police force is going through can be gauged from the data below on the Punjab Police.<sup>9</sup>

A police force that has to face more than 1,400 criminal cases in one year while performing its duties, and where five percent of the total force was awarded major penalties within nine months, cannot be expected to be in a normal state of mind. The morale within the police department has been adversely affected, their self-image is very low and there is virtually no pride in doing a vital job.

The police force is so defensive that it is now very reluctant to take any action even where the situation warrants it. This reflects most adversely in the police department's work in protecting the vulnerable sections of society. Such a beleaguered force cannot perform its duties adequately.

There have been some attempts to change the pattern of cases registered against police officers by requesting an inquiry before a case is registered. However, there has been limited success in this venture as the regulations require for this process have not been brought in place in any province except Sindh. Police officers say that their work can only be done if there is an independent police complaint commission in place for inquiries.

4. Attacks on Police Officers

The last few years have been very challenging for law enforcement agencies due to an onslaught of terrorist attacks on them. The police, being a symbol of state authority, make a prominent target for terrorists. The following charts highlight the extent of the security problem for the police.<sup>10</sup>

Table 3: Cases against Police Officers in Punjab 2011

	Registered	Cancelled	Challenged
Criminal Cases	654	255	230
Cases under 155 Police Order	751	248	232
Dismissal/ Removal from service/ Retirement			2,561
Forfeiture of Service			4,245
Reduction in Pay or Rank			372
TOTAL			7,178

Figure 1: Attacks on Police (excluding bomb blasts)

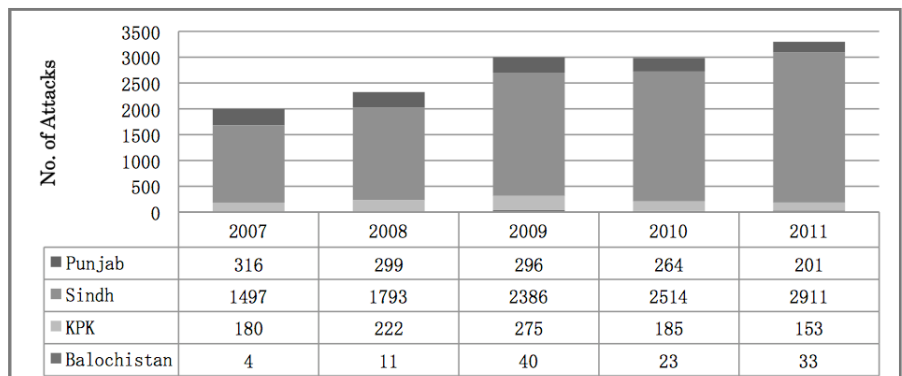
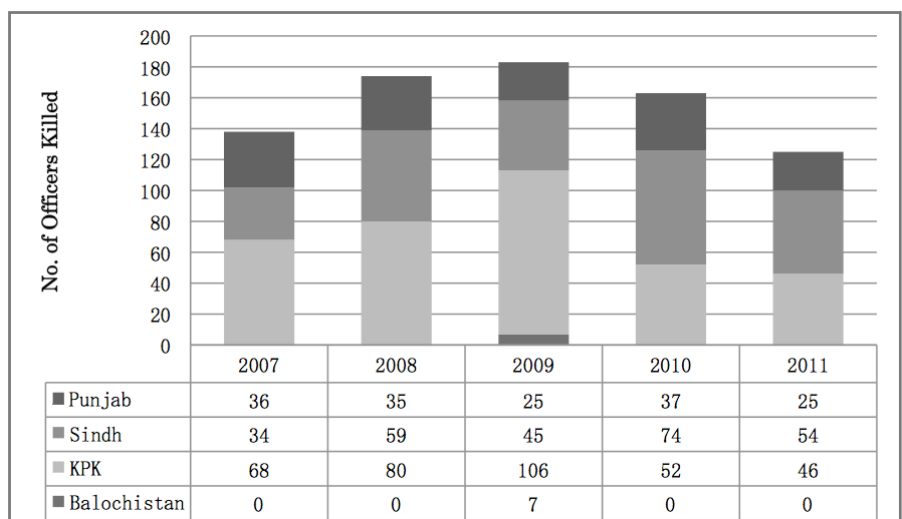


Figure 2: Number of Police Officers Killed (excluding bomb blasts)



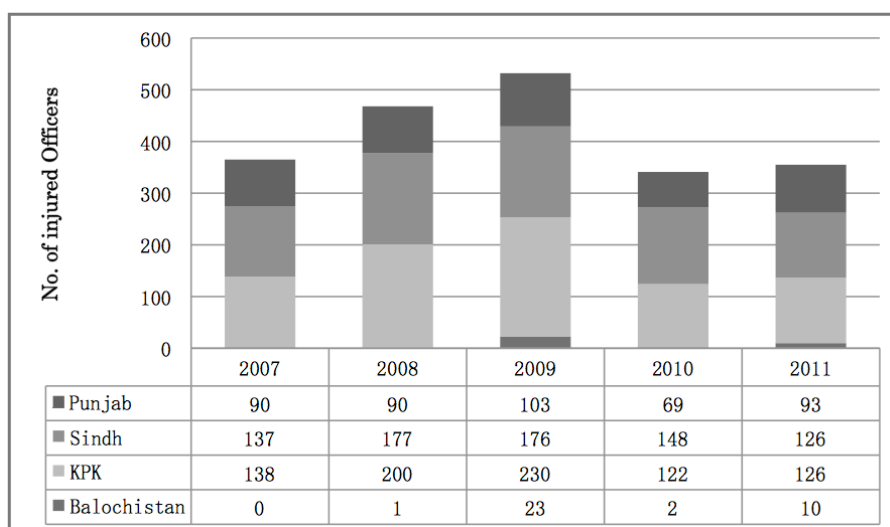
The number of attacks on police has consistently increased during the last five years. Hundreds of police officials have been killed or injured in the line of duty each year. Faced with these challenges, it is a daunting task for the police force to take vigorous action against extremist elements without a clear policy of support for the department. A police force sees the state not caring for it and frequently abandoning it in critical situations can hardly be expected to adopt a forceful stance against powerful extremist forces.

Realizing the inadequacy of the compensation being offered to police officials killed in the line of duty, and the adverse effect on police morale, provincial governments have now revised the compensation packages. The package now includes a one-time cash compensation of Rs. 3 million (around 30,000 US dollars) to the family as well as continuation of salary to the widow and the family until the normal retirement age of the police official.

**Laws and Procedures**

Pakistan has a specific law to deal with extremism and terrorism, but it is inadequate in many ways. The Anti-Terrorism Act 1997 (ATA 1997) was enacted federally and applies nationally except for the Federally Administered Tribal Areas (FATA). Two serious points of criticism have been leveled on the law. The first is that it is too broad and does not have sufficient safeguards against abuse of the special provisions it contains. The other is that it is ineffective in achieving its

Figure 3: Police Officers Injured in Attacks (excluding bomb blasts)



objective, i.e. punishing terrorists.<sup>12</sup>

The provisions in the law dealing with the factors leading to terrorism are inadequate as well. Cases against objectionable texts as well as hateful speeches have to be registered under the ATA, but procedure and evidence-related matters are regulated by ordinary laws on the subject (the Criminal Procedure Code and the Qanun-i-Shahadat Order). The Evidence Act requires that there is oral testimony against someone to prove the charges. In a case of producing hate materials, for instance, the difficulty of proving (through oral evidence of an eyewitness) that a person wrote the material and distributed it is obvious. The situation is further complicated by the absence of a witness protection program, and the fact that the persons producing such hate material usually belong to dangerous organizations with a reputation for resorting to violence whenever required.

**Recommendations**

- The intent of the state to fight all types of extremism and terrorism has to be clearly manifested through words and actions;
- There can be no selective application of laws with respect to extremism, and any action has to be across the board;
- Issues of police capacity – human resources, technical expertise and access to information – have to be addressed as a top priority through the establishment of adequately-resourced counter-terrorism departments within each provincial police department;
- All police actions in good faith should be protected from malicious civil action or criminal prosecution through the establishment of a commission of inquiries before any action against police officers is taken. Rules and administrative instructions need to be framed to mandate a



preliminary fact-finding inquiry before the registration of any criminal case against a police officer under the Police Order and the Criminal Procedure Order;

- Special squads need to be formed within each police department to investigate cases of attacks on police so that good investigation is followed up by effective prosecution to ensure punishment of involved criminals; and
- The ATA and the Evidence Act should be amended to provide a better legal regime for action against extremism. A special category of cases should be created under the ATA for hate material and objectionable books with possession and distribution as separate, strict liability offences. The standard of evidence for proving such offences has to move away from oral testimony and possession has to be the substantive offence.

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This is a slightly edited reprint of the article of the same title in *Extremism Watch – Mapping Conflict Trends in Pakistan 2011-2012* (Islamabad: Jinnah Institute, 2013), pages 48-53. The whole report is available at: [www.jinnah-institute.org/publications](http://www.jinnah-institute.org/publications).

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## 2013 World Human Rights Cities Forum

Jefferson R. Plantilla

The Gwangju City Metropolitan Government organized the third World Human Rights Cities Forum (WHRCF) on 15-18 May 2013 in Gwangju city, Korea. With the theme “Sustainable Human Rights City for All,” the conference brought together local government leaders, human rights workers, and other stakeholders in the human rights city campaign from countries in the different regions of the world. The 2013 WHRCF adopted the Gwangju Guiding Principles for a Human Rights City (Gwangju Compact).

### The Forum

Gwangju city has been hosting the WHRCF since 2011 to provide cities with a venue to share values and experiences in promoting and protecting human rights by the local governments.

The city’s support for the promotion of human rights cities stems from its history, particularly the 1980 Gwangju Uprising. But, as the Gwangju city Mayor (Mr. Un-tae Kang) noted in his opening remarks, Gwangju city has a longer history of fighting for human rights. He pointed to the era of the dynasty rule when farmers created “basic rights movements” and during the period of Japanese colonial rule when “citizens waged liberation campaigns.”

The Mayor likewise outlined what the city has been doing about human rights: establishment of a city government department for human rights (the first local government office of its kind in Korea), adoption of the Gwangju Human Rights Charter, development of human rights indicator and index, establishment of human rights ombudsman, establishment of human rights monitoring system, and adoption of human rights education and citizens participation program. To promote human rights, one subway station (Kim Dae Jung station) has been turned into a human rights subway station with exhibits explaining the meaning of human rights (posters, art works, books, pamphlets, and also the Universal Declaration of Human Rights in English and Korean languages). There are two other subway stations that have become memorial pavilions to remember the 1980 Gwangju Uprising and the Gwangju students’ independence movement respectively.<sup>1</sup> The WHRCF concept note stresses that “human rights mainstreaming through the human rights-based approach at all stages [of administration of] a human



rights city including budgeting, planning, implementation, monitoring and evaluation is very crucial to make [the city] institutions inclusive and effective.”

Madam Hee-ho Lee, the widow of the late former President Kim Dae jung and current Chairperson of the Kim Dae jung Peace Center, expressed the hope in her speech at the 2013 WHRCF opening ceremonies that the valuable experiences that were to be discussed in the forum would lay the groundwork for the participants to “help develop cities where the human rights of the socially disadvantaged including the disabled, women, senior citizens, children, adolescents and low-income class are protected.” She added that she was convinced that the “other cities would also follow the efforts of Gwangju city.”

### Program

The 2013 WHRCF has the theme “Sustainable Human

Rights City for All: Guiding Principles for a Human Rights City” to emphasize the “software element” of sustainable administration of cities based on the international human rights standards.

The 2013 WHRCF’s main program consisted of a plenary session that featured a panel discussion on the theme “Sustainable Human Rights City for All: Opportunities and Challenges” and several thematic workshops on human rights institutions and policies, human rights education and civil servants, architecture and human rights, city and child/youth, city and disability. The Working Group on Guidelines for Human Rights Cities met to discuss the draft Gwangju Compact.

There were other meetings held by other networks that supported the 2013 WHRCF. The United Cities and Local Governments Asia-Pacific (UCLG ASPAC), the regional section of UCLG based in Jakarta, held its Executive Bureau Meeting and the workshop on the third Global Observatory on Local Democracy and Decentralization (GOLD III Workshop) with the theme “Decentralization & Local Public Services.”

Under UNESCO’s Memory of the World Programme, a meeting entitled “UNESCO World Record Heritage - Human Rights Network” commemorated the inscriptions relating to human rights and examined issues regarding their protection and management. UNESCO registered in 2011 in

the Memory of the World Register the “Human Rights Documentary Heritage 1980 Archives for the May 18th Democratic Uprising against Military Regime, in Gwangju, Republic of Korea.”<sup>2</sup> The meeting adopted the Gwangju Declaration calling, among others, for the preservation of human rights records to “help future generations to understand the value of these records and their role in promoting democracy” and thus the human rights records should be made accessible to all people in the world.<sup>3</sup>

The Solidarity for Democratization Movements in Asia (SDMA), launched during the 2010 Gwangju Asia Forum as a network of civil society organizations supporting the struggles for human rights and democratization in various countries in Asia, held its 2013 Gwangju Asia Forum during the same period.

The 2nd Annual Global Essay Contest for Human Rights City was also held during the 2013 WHRCF. The contest had two parts, domestic contest for Koreans and the international contest. The international essay contest gathered essay entries from many countries with the final set of three essays from South Africa, the Philippines and China.

The participants of the 2013 WHRCF attended the 33rd Commemorative Ceremony of the May 18 Democratic Uprising. The President of Korea, Madam Gyeun-hye Park, and other politicians attended the ceremony.

The 2013 Gwangju Prize for Human Rights Award Ceremony of the May 18 Memorial Foundation was held after the conclusion of the 2013 WHRCF. The 2013 Gwangju Prize for Human Rights was given to H.I.J.O.S. Argentina, while the Gwangju Prize for Human Rights Special Award was given to Tempo Weekly Magazine of Indonesia.

### Gwangju Compact

The 2013 WHRCF adopted on 17 May 2013 the *Gwangju Guiding Principles for a Human Rights City or Gwangju Compact* as a contribution to the establishment of human rights cities in different parts of the world.

The Gwangju Compact provides that a “Human Rights City ensures the rights of all its inhabitants, particularly the right to enjoy a decent life in a healthy environment with full access to basic services including housing and mobility...” It “applies a human rights-based approach to city administration and policy making including planning, designing, implementation, monitoring and evaluation.” It touches on several other principles such as Equality, and Non-discrimination; Participatory Democracy, Co-Responsibility and Accountability; Social Inclusiveness and Cultural Diversity; Equitable Urban Development and Sustainability; Socio-Economic Justice and Solidarity; Human Rights Education and Training; Institutionalization of Human Rights; and Right to Remedy.

The 2013 WHRCF statement entitled "Sustainable Human Rights City for All" lists the following commitments:

- 1) To continue to promote and implement the Global Charter-Agenda for Human Rights in the City<sup>4</sup> as a strategic tool to globalize human rights from below and to continue fostering inter-municipal cooperation among cities the world over in implementing human rights policies, in cooperation with the Committee on Social Inclusion, Participatory Democracy and Human Rights of the United Cities and Local Governments (UCLG),
- 2) To promote the vision of a human rights city in Asia and the Pacific through cooperation with like-minded cities, the Association of Southeast Asian Nations (ASEAN) and the South Asian Association for Regional Cooperation (SAARC), and interested academic institutions and civil society organizations,
- 3) To call upon the Korean government to play a leading role in promoting a vision of human rights city nationally and globally through the United Nations (UN) including Human Rights Council and UNESCO,
- 4) To call upon the UN human rights bodies, in particular, UN Human Rights Council and its Advisory Committee (HRCAC) and Office of the High Commissioner for Human Rights (OHCHR), to take up the issue of human

rights city as their priority agenda and work plans, and

- 5) To finalize the Gwangju Guiding Principles for a Human Rights City (Gwangju Compact) through further consultations with various stakeholders including UN human rights experts and to develop a framework for their implementation.

The 2013 WHRCF was a major international human rights event, distinguished by its particular focus on developing human rights cities all over the world. Around five hundred participants attended it from one hundred twelve cities in forty-four countries. It provided a venue for local government officials to interact with the human rights workers. It also provided an actual example of a human rights city – Gwangju city.

The 2013 WHRCF was organized by the Metropolitan City of Gwangju in cooperation with the May 18 Memorial Foundation and Korea Human Rights Foundation. It was also co-sponsored by the Ministry of Foreign Affairs and Trade (MOFAT), Ministry of Justice, Ministry of Education, National Archives Korea, Cultural Heritage Administration, National Human Rights Commission of Korea (NHRCK), Korea National Commission for UNESCO, the Asia Pacific Centre of Education for International Understanding (APCEIU), the Gwangju Metropolitan Office of Education, and Sungkonghoe University.

*Jefferson R. Plantilla is the Chief Researcher of HURIGHTS OSAKA. He participated in the 2013 WHRCF.*

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#### Endnotes

- 1 Visit Gwangju Subway ([www.gwangjusubway.co.kr/engsubway/cultural/Cultural03.jsp](http://www.gwangjusubway.co.kr/engsubway/cultural/Cultural03.jsp)) for information about the subway stations.
- 2 Visit this url for the announcement on the registration of the Gwangju Uprising documentary: [www.unesco.org/new/en/communication-and-information/flagship-project-activities/memory-of-the-world/register/full-list-of-registered-heritage/registered-heritage-page-4/human-rights-documentary-heritage-1980-archives-for-the-may-18th-democratic-uprising-against-military-regime-in-gwangju-republic-of-korea/](http://www.unesco.org/new/en/communication-and-information/flagship-project-activities/memory-of-the-world/register/full-list-of-registered-heritage/registered-heritage-page-4/human-rights-documentary-heritage-1980-archives-for-the-may-18th-democratic-uprising-against-military-regime-in-gwangju-republic-of-korea/).
- 3 The full text of the Gwangju Declaration is available at [www.unesco.org/new/en/communication-and-information/flagship-project-activities/memory-of-the-world/homepage/](http://www.unesco.org/new/en/communication-and-information/flagship-project-activities/memory-of-the-world/homepage/).
- 4 Visit [www.cities-localgovernments.org/.../CGLU\\_CISDP\\_Carta\\_Agenda\\_EN.pdf](http://www.cities-localgovernments.org/.../CGLU_CISDP_Carta_Agenda_EN.pdf) for the file of the Global Charter-Agenda for Human Rights in the City.

# Voice of the Non-Japanese: Fukushima Roundtable Meeting

HURIGHTS OSAKA

Representatives of Brazilian, Chinese, Filipino, Islamic, Korean, Spanish-speaking, and Thai communities from various parts of Japan expressed the strengths, weaknesses, opportunities and threats faced by the non-Japanese communities during the Fukushima Roundtable for Migrant Support on 28-29 December 2012 in Fukushima city. They also provided recommendations on how to address them.

Some of the highlights of the discussions drawn from the official report on the meeting are presented below.

## Strengths

There are large communities of Korean, Chinese, Filipino, Brazilian and Spanish-speaking people in various parts of Japan. There are also organizations among these communities based on nationality.

Some of the non-Japanese residents are “old comers” who have professionals (such as medical doctors and lawyers) among them. For the Korean residents, they have established their own schools, have been able to successfully solve their own problems, and have “roots” in Japan.

Many of the non-Japanese see their spirituality (Buddhist,

Christian, Islamic) and the great value they put on the family as strengths.

## Weaknesses

There is a weak connection among the different non-Japanese communities, while the strengths of the “old-comers” have not been properly utilized and passed-on to the “new-comers.” This make the “new-comers” face the same problem again.

The non-Japanese generally have poor channel and weak capability in voicing their needs to the proper authorities. They also suffer from the language problem – not being able to speak, write and read in Japanese.

## Opportunities

The non-Japanese communities have the strong desire to contribute to the development of Japan and their home countries. Many non-Japanese, having stayed long in Japan, can provide support in this regard through their expertise.

There are churches, mosques and temples that support the non-Japanese communities. There are also priests, sisters, imams, and monks who provide the support.

Communication among the members of the non-Japanese communities is fast and easy because of the internet.

## Threats

There are discriminatory practices against foreigners by the Japanese and government agencies. The dissemination of information to the non-Japanese is slow and unreliable, particularly with regards to disasters.

For the Muslim non-Japanese, the Japanese mass media spread a bad image of the Islamic religion that lead to prejudice against them. They have seen strong opposition of local residents and authorities to their religious practices.

They also have great difficulty in acquiring Japanese language proficiency and lack opportunities to study the language.

## Recommendations

The non-Japanese participants also expressed their recommendations on how to improve the situation. Some of these recommendations are provided below:

a. On women

To expand the financial and human resources available to

the non-Japanese women in rural and urban areas,

- Train women for empowerment
- Provide more opportunities for their participation in community activities
- Provide equal opportunity for training and employment
- Introduce alternative means of employment (such as caregiving and Thai massage).

#### b. On immigration law

Adopt a comprehensive law on migrants by

- Soliciting inputs from the non-Japanese communities on the mechanics of the proposed law, including a requirement that local governments should base their local measures on it
- Making available the explanation of the existing immigration law in different languages.

#### c. On information

For wider dissemination of information,

- Use the social media (such as Facebook and Twitter), the non-Japanese print media, and television and radio
- Make the information available at non-Japanese business establishments (stores) and places of worship
- Translate information not only in English, but also in other languages
- Provide more opportunities to study the Japanese language
- Provide interpreters and counselors, as well as train interpreters and government staff.

#### d. On labor and employment

To address the difficulties faced by migrants at the workplace,

- Translate labor regulations and standards, and information on work opportunities in different languages
- Provide grants and scholarships for training
- Encourage the migrants to acquire additional skills to make them more competitive in the job market
- Employ interpreters and counselors
- Make use of available legal assistance service like the services of the Japan Legal Support Center (Houterasu)
- Promote awareness of migrants' rights and responsibilities to minimize if not eradicate workplace discrimination
- Promote equal work opportunities for women.

*For further information, please contact HURIGHTS OSAKA.*

## Violence Against Religious Minorities

*(Continued from page 4)*

*Discrimination – The Condition of Freedom of Religion and Belief in 2011; and Leadership Without Initiative – The Condition of Freedom of Religion and Belief in 2012.* These reports are available at [www.setara-institute.org/en/category/category/reports/religious-freedom](http://www.setara-institute.org/en/category/category/reports/religious-freedom).

- 2 See *Denial by the State - Report on Freedom of Religion and Belief in 2010*, available at [www.setara-institute.org/en/content/report-freedom-religion-and-belief-2010-0](http://www.setara-institute.org/en/content/report-freedom-religion-and-belief-2010-0).

- 3 The figures in Table 3 were likewise drawn from the 2010, 2011 and 2012 reports of Setara Institute listed in note 1.

- 4 See Bonar Tigor Naipopos, editor, *Leadership Without Initiative – The Condition of Freedom of Religion and Belief in 2012* (Jakarta: Setara Institute, 2013), page 31.

- 5 *Ibid.*, pages 36-38.

- 6 *A Question of Faith: A Report on the Status of Religious Minorities in Pakistan* (Jinnah Institute, 2011) page 5. Full document available at [www.jinnah-institute.org/ji-fos/306-a-question-of-faith-a-report-on-the-status-of-religious-minorities-in-pakistan](http://www.jinnah-institute.org/ji-fos/306-a-question-of-faith-a-report-on-the-status-of-religious-minorities-in-pakistan)

- 7 *Extremism Watch – Mapping Conflict Trends in Pakistan 2011-2012* (Jinnah Institute, 2011) page 7. Full document available at [www.jinnah-institute.org/extremism-watch-mapping-conflict-trends-in-pakistan-2011-2012](http://www.jinnah-institute.org/extremism-watch-mapping-conflict-trends-in-pakistan-2011-2012).

- 8 *Ibid.*, page 6.

- 9 Syed Baqir Sajjad, ““Intent to Destroy”: Violence Against the Shias in Pakistan,” in *Extremism Watch – Mapping Conflict Trends in Pakistan 2011-2012*, *ibid.*, page 19.

- 10 See Ayesha Siddiq, “The Radicalism-Extremism Nexus,” in *Extremism Watch – Mapping Conflict Trends in Pakistan 2011-2012*, *ibid.*, pages 14-18.

## Human Rights Events in the Asia-Pacific

The Drik Library held a photo exhibition entitled "Searching for Kalpana" on 12 June 2013 at Drik Gallery in Dhaka. The exhibition was a photo-forensic study on the disappearance of Kalpana Chakma on 12 June 1996. Using extensive research and photographic and forensic techniques, Shahidul Alam and Saydia Gulrukh have tried to produce tangible visuals of a scene that has been made invisible through the passage of time and to break a silence successive Bangladeshi governments have carefully nurtured for seventeen long years.

*For further information, please contact Md. Foysal Ahmed, Team Leader, Gallery & event management, Drik Picture Library Limited, House # 58, Road # 15A(New), Dhanmondi R/A, Dhaka – 1209 Bangladesh; ph (880 2) 8112954, 9120125, 8123412; fax (880 2) 9115044; e-mail: dadon@drik.net; gallery@drik.net; www.drik.net, www.chobimela.com*

The May 18 Memorial Foundation is holding the May 18 Academy's international course on 29 July to 15 August 2013 in Seoul and Gwanju. The May 18 Academy is an education/training program for domestic/international civil society activists working for human rights, democracy and peace. This call is for international participants for Academy 2 (previously known as the Gwangju Asian Human Rights Folk School till 2011).

Academy 2 is a course for international civil society activists from countries around the world. It consists of programs to promote better understanding of Korean modern history and of commemoration events for democracy, human rights and peace movements. It is a three-week course with three categories of participants: Senior, Middle Manager and Junior.

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The 2nd Southeast Asia/Asia Pro Bono Conference and Workshop with the theme "Pro Bono Initiatives to Strengthen Access to Justice" will be held in Ho Chi Minh City on 11 - 12 October 2013. It will bring together academics, law students, lawyers, judges, pro bono professionals, policy makers, civil society and non-profit representatives to consider the multifarious ways pro bono initiatives can strengthen access to justice in Southeast Asia and internationally. The conference and workshop will be an exciting mix of keynote speech, panel discussion, poster presentations and interactive workshop sessions. There will be lots of opportunity for

participation, collaboration and dialogue. The sessions will showcase selected, timely and innovative pro bono partnerships and provide a unique space for participants to collaborate in order to improve access to justice for some of the region's most marginalized communities.

*For further information, please contact: Wendy Morrish, BABSEA CLE 8 Soi 6, Tanon Suandok T. Suthep, A Muang Chiangmai 50200 Thailand; ph (662) 1439567; e-mail: probono@babseacle.org; www.babseacle.org*

The Asian Human Rights and Drug Policy Program (AHRDP) Course will be held on 30 September – 11 October 2013 in Jodhpur, Rajasthan, India. The course aims to situate drug policies globally within a framework of fundamental human rights, and to assess the extent to which country and international drug policies fail to meet human rights standards.

Applications are invited from high-achieving MA and PhD students, junior faculty, research staff in universities and other institutions and professionals from the field of Public Health. (Undergraduates without a university degree will not be considered.)

*For more information, please contact: HIV ATLAS, D 115, Okhla Phase 1, New Delhi 110020 India; e-mail: jsph@jnu.edu.in.*

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# HURIGHTS OSAKA Calendar

The 4th volume of *Human Rights Education in Asia-Pacific* is now being printed. It features articles on theater and human rights education, legal education (both non-formal and formal programs), social education, formal university courses (open university and graduate courses), the national human rights institutions, and regional human rights education programming.

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**HURIGHTS OSAKA**, inspired by the Charter of the United Nations and the Universal Declaration of Human Rights, formally opened in December 1994. It has the following goals: 1) to promote human rights in the Asia-Pacific region; 2) to convey Asia-Pacific perspectives on human rights to the international community; 3) to ensure inclusion of human rights principles in Japanese international cooperative activities; and 4) to raise human rights awareness among the people in Japan in meeting its growing internationalization. In order to achieve these goals, HURIGHTS OSAKA has activities such as Information Handling, Research and Study, Education and Training, Publications, and Consultancy Services.

**FOCUS Asia-Pacific** is designed to highlight significant issues and activities relating to human rights in the Asia-Pacific. Relevant information and articles can be sent to HURIGHTS OSAKA for inclusion in the next editions of the newsletter.

FOCUS Asia-Pacific is edited by Osamu Shiraishi, Director of HURIGHTS OSAKA.

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