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What is Upopoy? ウポポイとは何か

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2020 Upopoy Symposium

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Introduction:
International community's awareness of
contemporary issues facing humans

序：国際社会の今日的問題意識

Colonialism and Racism

植民地主義と人種差別主義

- **Durban Declaration and Programme of Action (DDPA). 2001**
- 14. We recognize that colonialism has led to racism, racial discrimination, xenophobia and related intolerance, and that Africans...Indigenous peoples were victims of colonialism and continue to be victims of its consequences. We acknowledge the suffering caused by colonialism and affirm that, wherever and whenever it occurred, it must be condemned and its reoccurrence prevented. We further, regret that the effects and persistence of these structures and practices have been among the factors contributing to lasting social and economic inequalities in many parts of the world today.
- 植民地主義は人種差別主義を生み出した。先住民族は植民地主義の犠牲者であり、今後も、残念ながら、植民地主義がもたらしたものの、たとえば、社会的経済的不平等に苦しむだろう。
- 植民地主義は非難されなければならず、再び起こしてはならない。

BLACK LIVES MATTER: A global effort to combat Colonialism and Racism

「黒人の命は大切」運動＝世界的課題

- Recently **Mashiyat Zaman**, researcher of CEMiPoS, wrote me that: “Participating in the Black Lives Matter movement is not only a way of standing up for Black people against the oppressive authorities and ideologies that threaten them every day, but it is also an opportunity to reflect on how poorly informed I have been about the extent of the structural violence that Black people always faced in the States and around the world. Through conversation and self-education, I strive to learn how I can become a part of a better future for myself and Black lives everywhere.”
- マシヤット・ザーマン CEMiPoS 研究員
- BLMへの参加は、黒人に日々脅威を与えている抑圧的な当局やイデオロギーに対して黒人のために立ち上がるということだけではなく、黒人が米国や世界中で日々直面する構造的暴力について私自身が知らされないでいたかということを熟考する機会でもある。
- BLMに関する会話や独学を通して、どうすれば自分自身がより良い未来を築く一助にになれるかを知るよう努力したいと思う。

BLACK LIVES MATTER: A global effort to combat Colonialism and Racism

「黒人の命は大切」運動＝世界的課題

- On 9 June, **Leni Charbonneau**, researcher of CEMiPoS wrote me that: “I have been busy over the last days contributing to a number of actions as much as possible while also abiding by social distancing. Mostly, I have been running logistics for local organizers and contributing food and other resources. Tomorrow I am part of a demonstration at our local Immigration and Customs Enforcement Agency (ICE) which has always inhumanely treated people within.”
- On 17 June, **Leni** wrote me that: “The BLM movement and Abolish ICE are deeply interconnected as they both point to the abuses of power and systemic racism rampant in our country's structures. For the most part, I am cooking large quantities of food and dropping it off for protestors who are camping at official offices or the ICE detainment center (which is essentially a concentration camp). This weekend there will be several car rallies and actions around Denver area.”
- レーニ・シャルバヌー CEMiPoS 研究員
- BLMは犠牲者を弔うとともに、米国社会に蔓延する権力の乱用や組織的人種差別主義との闘いでもある。デモ隊の補給活動に従事。



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PART 1

Historical View of the Japanese Government on Ainu-Japanese Relations

日本政府のアイヌと和人の関係 に対する歴史観

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History of Ainu-Japanese Relations

アイヌ・和人関係史

- The Ainu and the Japanese had maintained trade-based and political relations for centuries, though by the late 17th century these came to be characterized by unequal practices which privileged Wajin, or Japanese, parties. In the late 19th century regulations were unilaterally enacted by the newly-formed Meiji government to incorporate Ainu territories under colonial strategies largely inspired by Western imperial powers... Ainu livelihoods were interrupted due to involuntary relocations and displacement to accommodate Wajin settler populations by giving them the most fertile lands in the regions, dislocating Ainu to less prosperous zones. (CEMiPoS Statement on the Opening of the Upopoy)
- アイヌと和人は何世紀もの間交易関係を築くなかで、17世紀後半には交易レートが和人有利になり、18世紀後半に完成された場所請負制の中でアイヌは労働者として酷使されていった。19世紀後半、明治政府は、アイヌモシリを一方的に日本の領土へと併合し、法律を制定して、アイヌの生業を奪い、さらには強制移住させ、大量の移住者によってアイヌモシリの資源を搾取することを「合法化」していった。

Historical view in the 2009 Final Report 有識者懇談会報告書の歴史観

- **Advisory Council for Future Ainu Policy. 2009. “Final Report”. p. 14**
https://www.kantei.go.jp/jp/singi/ainu/dai10/siryou1_en.pdf In this way, throughout the process of establishing a modern nation state, the culture of the indigenous Ainu people was irreparably damaged by land and assimilation policies. Faced with an overwhelming majority of Wajin immigrants, Ainu people were relegated to a subordinate class and were often discriminated against. Even the enactment of the Hokkaido Former Aborigines Protection Act of 1899 was insufficient to improve the poor living conditions of Ainu people.
- このように近代国家形成過程の中で、土地政策や同化政策などにより、先住民族であるアイヌの文化は深刻な打撃を受けたといえる。また、圧倒的多数の和人移住者の中で、アイヌの人々は被支配的な立場に追い込まれ、様々な局面で差別の対象ともなった。明治32(1899)年には北海道旧土人保護法が施行されたが、アイヌの人々の窮状を十分改善するには至らなかった。(有識者懇談会報告書17頁)

Problems with the historical view in F.R. 有識者懇談会報告書の歴史観の問題例

- A serious problem with the above-mentioned historical view in the Final Report is that the negative impacts that the Japanese government's confiscation of land from the Indigenous Ainu people and assimilationist policy are limited to Ainu culture. They should include Ainu people's rights and dignity.
- Another serious problem is that the Final Report describes the infamous Hokkaido Former Aborigines Protection Act as if it was aimed at delivering the Ainu from destitution. The reality is that the Ainu, who had been impoverished by regulations unilaterally enforced by the Japanese government banning them from hunting and fishing and forcing them to leave the land they used, were given a small portion of unfertile land on the condition they would be engaged in agriculture. (see CEMiPoS Statement on the Opening of the Upopoy <https://cemipos.org/2020/07/13/upopoy-statement/>)
- 前述の歴史観には二つの大きな問題がある。一つは土地政策や同化政策の打撃を被ったものを文化に限っていること。アイヌの人権や尊厳を踏みにじったという認識がない。もう一つは北海道旧土人保護法があたかもアイヌの窮状を改善する意図があったとミスリードすること。

Advisory Council for Future Ainu Policy アイヌ政策のあり方に関する有識者懇談会

- The Advisory Council for Future Ainu Policy, which was established in 2008 by the Japanese government in the wake of its voting for the UNDRIP and the subsequent recognition of the Ainu as an Indigenous people, framed the Post-UNDRIP Ainu policy in its Final Report of 2009. Concrete measures have followed the framework through discussions at subsequent consultative committees organised by the Japanese government. A concept of the Upopoy also came from this framework. But the Advisory Council was made up of eight members: seven Japanese and an Ainu. Thus, these discussions were inconsistent with international human rights standards: e.g. the principle of free, prior and informed consent (FPIC).
- 有識者懇談会は、2008年6月、日本政府が国会決議を踏まえてアイヌを初めて先住民族と認めたことを契機に、「先住民族の権利に関する国際連合宣言」に沿ってアイヌ政策の新たな理念及び具体的政策のあり方を提言するよう政府に求められ、最終報告書を2009年に提出した。ウポポイの構想も最終報告に盛り込まれたが、議事録が公表されていないため、詳しいことは不明。なお、有識者懇談会は7名の日本人と1名のアイヌからなり、国際人権法(FPIC)に反する。

FPIC of Indigenous Peoples

自由で事前に十分な情報を得た上での同意

- **OHCHR. 2013. Free, Prior and Informed Consent of Indigenous Peoples.**
- The principle of free, prior and informed consent is linked to treaty norms, including the right to self-determination affirmed in common article 1 of the International Human Rights Covenants...In its 1997 General Recommendation No. 23 on indigenous peoples, the Committee on the Elimination of Racial Discrimination (CERD) calls on States parties to ensure that indigenous peoples have equal rights to participate in public life and stresses that no decisions relating directly to indigenous peoples are to be taken without their informed consent...Article 19 of the UNDRIP requires States to consult and cooperate in good faith with the indigenous peoples concerned through their own representative institutions in order to obtain their free, prior and informed consent before adopting and implementing legislative or administrative measures that may affect them.
- 先住民族の権利に関する国際連合宣言19条は、「各国に先住民族にかかわる法的あるいは行政的な方策を立て実行するにあたり同意を得るために、誠実かつ正直に代表機関を通して先住民族と相談し協力しなければならない」と謳っている。

A problematic caption in Upopoy ウポポイ展示の問題例

- 1899 北海道旧土人保護法
- 「アイヌ学校の設置や希望者への農地の下付(1万5,000坪以内、相続以外での譲渡禁止、未開墾の場合没収など)が主な内容。和人を対象とした殖民地選定、区画事業を優先したため、農業に不向きな土地が多く、また和人よりも面積が狭いのが実態でした。」
- 北海道旧土人保護法は同化政策の仕上げと考えられるが、このキャプションから一体何がわかるというのだろうか。
- 1899 Enactment of the Hokkaido Former Aborigines Protection Act
- “This law, ostensibly enacted to protect the Ainu, in reality prioritizes the interests of the Wajin (ethnic Japanese). For example, agricultural land tracts granted to Ainu were often uncultivable and are smaller than those given to Wajin.”
- This caption misses two major points, which are shown on the next slide.

Historical revisionism in the caption #1

上記の展示の歴史認識の問題点 1

- Inoue, Katsuo. 2013. *Meiji Nippon no Shokuminchi Shihai – Hokkaido kara Chosen he [Japan’s Colonial Occupation in the Meiji Era – from Hokkaido to Korea]*. Iwanami Shoten: Tokyo, pp. 176-177
- First, article 2 of the Hokkaido Former Aborigines Act (HFAA) required the Ainu to get approval from the Governor of Hokkaido when transferring their government-reapportioned land to others, or when taking out a mortgage on said land; Second, the Japanese government’s reasoning for proposing a bill to protect Hokkaido Former Aborigines or the Ainu was that the Ainu were unenlightened, immature and would die in the cold. Inoue points out that article 2 restricted Ainu people’s right to ownership, which leads to the violation of their human rights. He also criticizes the Japanese government for paying no attention to the reality of the Ainu and disdaining them. It is self-evident that colonialism and racism underlay the HFAA.
- 井上勝生によれば、第2条は土地譲渡や抵当権の設定を北海道庁長官の許可制としてアイヌの所有権を制限しており、法案の提案理由説明の際、日本政府はアイヌを無知蒙昧、知識幼稚、凍死を待つしかない民族であるとした。

Historical revisionism in the caption #2

上記の展示の歴史認識の問題点 2

- 貝澤正「アイヌは『旧土人保護法』という悪法の陰にかくされて、すべてのものを収奪されてしまったのだ。日本史も北海道史も支配者の都合によってつくられた歴史だ」(『アイヌわが人生』(岩波書店)2010、7頁)
- 北海道ウタリ協会は、1984年5月、北海道旧土人保護法を「屈辱的なアイヌ民族差別法」としてその撤廃を求めるとともに、それに代わる「アイヌ民族に関する法律(案)」を作成し、それを全会一致で決議した。
- Tadashi Kaizawa, revered Ainu activist, writes in his book: "Under the notorious Former Aborigines Protection Act, we Ainu were disposed of all what we had maintained and developed; The history of Japan and that of Hokkaido are manipulated for convenience of the ruler by himself."
- In May 1984, the former Ainu Association of Hokkaido reached a unanimous decision that it would propose the bill to replace the humiliating Hokkaido Former Aborigines Protection Act with a draft of Ainu law.

Summary of Part 1

パート1のまとめ

- Colonialism has led to racism, and the Japanese government has yet to recognise its colonisation of Ainu Mosir (land). That is why racism or racial discrimination against the Ainu remains unsolved in Japanese society. Captions at the National Ainu Museum in Upopoy and the Final Report written by the Advisory Committee for the Future Ainu Policy fail to address or criticize these racist motivations, and are therefore complicit in promoting the government's revisionist view of history. It is feared that historical revisionism spreads hand in hand with racism across the globe through Upopoy. In addition, the Japanese government has never abided by the FPIC principle in taking measures and decisions affecting the Ainu people.
- 植民地主義は人種差別主義を生み出した。日本政府はアイヌモシリの植民地化の事実を認めていない。したがって、人種差別主義が日本社会に根強く残っている。政府の歴史修正主義は有識者懇談会の最終報告に示され、ウポポイの国立アイヌ民族博物館にも反映されている。これでは国際社会の反植民地主義や反人種差別主義の流れに逆行し、歴史修正主義が日本から世界に発信される恐れがある。また、アイヌ政策は政府主導で進められ、アイヌの意見が反映されておらず、国際人権法に反する。



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PART 2

Ainu Culture as an Indigenous Culture

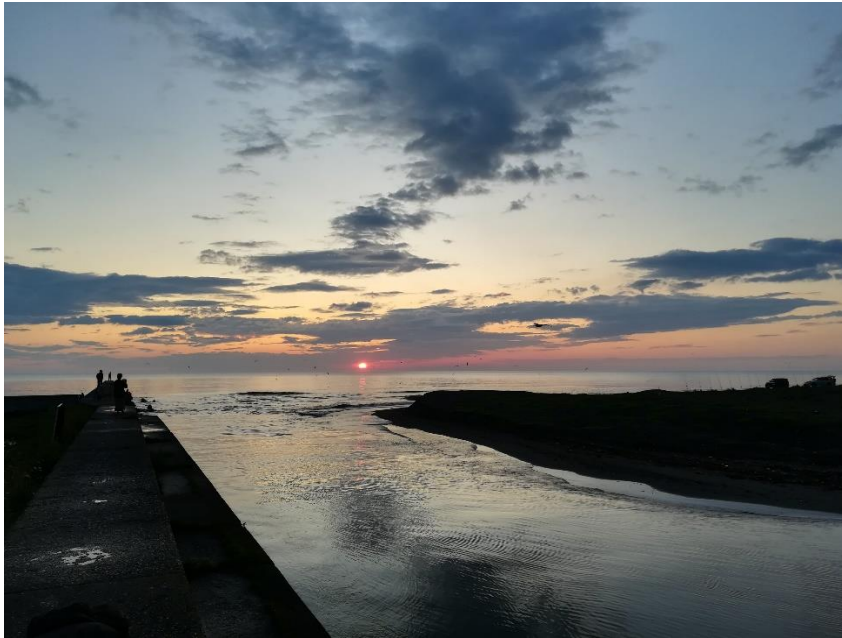
先住民族文化としてのアイヌ文化

Why is Kamuy-chep-nomi authorized? なぜ、カムイチェップノミに許可が必要か

- While the Japanese government opens Upopoy for the promotion of Ainu culture, the Hokkaido Prefectural Government restricts the Ainu's cultural rights to perform their traditional ritual to welcome back the first salmon to the original river. The Ainu are required to get permission from authorities. Hatakeyama Ekashi, chairperson of the Monbetsu Ainu Association, refused to follow the regulation and fished salmon for the ritual on 1 September 2019. As a result, he was denounced for “poaching” salmon by the Hokkaido Prefectural government. Such censure is illegal in terms of international and national law. (see **Kamrul Hossain’s article** <https://cemipos.org/2020/06/01/legal-opinion-indigenous-peoples/>) .
- 日本政府はウポポイを建設し、アイヌ文化を振興しながら、北海道は紋別アイヌ協会会長の畠山敏エカシがカムイチェップノミのために行ったサケ漁を許可を得なかっただけで「密漁」として告発したのか。
- 北海道の行為は、アイヌの文化享有権の侵害であるとともに、アイヌの自己決定権の否定であり、国際人権法にも憲法にも反する。

Kamuy-chep-nomi in Monbetsu (2019)

紋別でのカムイチェップノミ



Kamuy-chep-nomi in Monbetsu (2019)

紋別でのカムイチェップノミ



Kamuy-chep-nomi by Kawami Shikada 鹿田川見「カムイチェプノミ」

- 鹿田川見「鮭はだれのもの」琉球77号、2020
- 鮭はアイヌ語でカムイチェプ。人間は決してカムイになれません。鮭は産まれた川に帰ってきます。生命のいとなみだけではなく、川上で待っている熊やキツネにカラス、多くのカムイに恵みをさずけるのです。産卵後、鮭は役割を終えますが、流されて行く鮭は川を豊かにし、それはやがて海の豊かさにつながっていきます。(中略)カムイとアイヌ、どちらかだけが豊かで幸せということは決してありません。アイヌが平穏に暮らし、カムイに感謝し祈りをささげ、それでカムイも喜ぶ。カムイへの畏敬の念は脈々と受け継がれているのです。畠山さんはそういったことを証明してくれたのだと思います。

Kamuy-chep-nomi by Kawami Shikada

鹿田川見「カムイチェプノミ」の英訳

- **Kawami Shikada, former curator of the Asahikawa City Museum, published an essay titled “Who owns salmon?” in *Lew Chew* No. 77 in 2020.**
- In her essay, she explains, “Salmon is called Kamuy-chep in the Ainu language. Ainu (Humans) cannot become Kamuy (God). Salmon return to the river of their birth. It aims at not only spawning but also bringing blessings to many Kamuy (Gods) such as bears, foxes, crows et al. After spawning, salmon die, but their bodies enrich the river and ultimately contribute to marine diversity... Kamuy and Ainu are interconnected with each other. Ainu live a peaceful life and pray to Kamuy, which makes Kamuy happy. These feelings of awe have been passed down unbroken from generation to generation. Hatakeyama Ekasi (revered elder) inspired us to remember our own culture.”

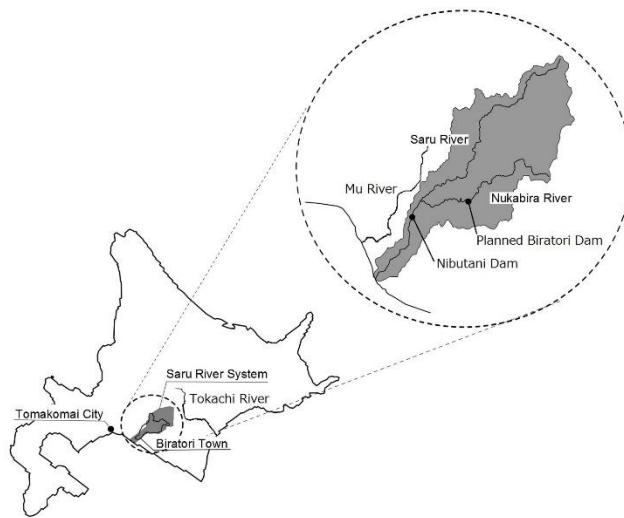
Why are Ainu cultural heritage Sites being destroyed?

なぜ、アイヌの文化遺産を壊すのか

- Although opening Upopoy for the promotion of Ainu culture, the Japanese government is damaging Ainu culture in the Nukabira River in Biratori by building the Biratori Dam in addition to the Nibutani Dam. The Nukabira river is one of the tributaries of the Saru River, where the controversial Nibutani Dam was built in March 1997. These huge dams have destroyed Ainu cultural heritage sites that hold historical and sacred meaning. In the 1980s and 90s, two distinguished Ainu leaders Tadashi Kaizawa and Shigeru Kayano fought against the Japanese authorities over the planned Nibutani Dam to cancel its construction. In 1992, Koichi Kaizawa followed his father Tadashi's will to continue fighting after the death. In 1997, although the Nibutani Dam was completed, the Ainu plaintiffs won the right to enjoy their culture. But the construction of the Biratori Dam infringes this right.
- 日本政府は白老でウポポイを開業しながら、平取町では平取ダムの建設を進めており、二風谷ダム同様、アイヌの文化遺産に深刻な打撃を加えている。これはアイヌの文化享有権を侵害するものであり、それを保障する国際人権法に反する。

The Saru River System

沙流川水系とアイヌコミュニティ



Two huge dams in the Saru River System 沙流川水系の二つの巨大ダム

Controversial Nibutani Dam



Biratori Dam Site



Testimony of Tadashi Kaizawa in court

貝澤正エカシの証言

- 封建時代から侵略者によってこの地の先住者アイヌは苦しめられて、500余年。時代が進み、侵略者の数が増えるとともに圧政はますますひどくなった。分けても明治の天皇制政府の成立はアイヌの国土をねこそぎ奪っただけでなく、人間として大切な精神文化も奪ってしまった。今の多くのアイヌは無気力になってしまっている。沙流川流域は製紙業者、製材業者、製炭業者の乱伐により丸裸にされ、丸太の流送のため、蛇行している部分を削り、洪水を起こすようになってしまった。
- The Ainu have been oppressed by invaders since the feudal era more than five hundred years ago. With time, the number of invaders increased, and oppression became crueler. In particular, the Meiji government, rooted in the emperor system, utterly deprived the Ainu of not only their land and water, but also their spirituality, which was crucial for the Ainu as a people. In the Saru River System, paper manufacturers, lumber manufacturers and charcoal manufacturers deforested recklessly and changed the shape of the rivers.

Testimony of Tadashi Kaizawa in court

貝澤耕一エカシの証言

- アイヌは狩猟民族です。一つ一つの地形が非常に大事です。一つ一つがこれからの文化を伝えるものです。(中略)アイヌ民族は自然な中から糧を得てきた。つまり、自然の形一つ一つ、小さい川であれ、小さい湧き水であれ、すべて文化伝承の場でありました。しかし、ダム建設によって、ニ風谷の人たちの生活する範囲の3分の1は破壊され、3分の1は地形が変わってしまいました。
- The Ainu are originally hunter-gatherers. Every terrain is of importance for our activities. It is therefore Ainu culture itself which is worth passing down to future generations...In other words, the Ainu had made a livelihood in harmony with nature. Even streams and spring water were part of our culture. However, the construction of the Nibutani Dam destroyed a third of our livable land and changed a third of the terrain in Nibutani where I live.

Why are Ainu human remains kept in Upopoy?

なぜ、ウポポイにアイヌ遺骨があるのか

- As a result of racism-based research, in the late 19th and 20th centuries, over 1600 Ainu human remains have been excavated, collected, and held in repositories across research institutions in Japan... Given the widespread outcry of Ainu citizens for the return of human remains which, since 1980, has taken the form of numerous legal battles, the Japanese government has failed to provide mechanisms which would establish procedures for the repatriation of the Ainu human remains under the consultation and guidance of Ainu actors... The opening of the Upopoy complex, including the memorial hall for Ainu ancestral remains, is an infringement both upon the direct wishes of many Ainu voices as well as the international conventions to which Japan is obliged. (**see CEMiPoS Statement on the Opening of the Upopoy**). In addition, repatriation/reburial processes can lead to a reconciliation between Ainu and Japanese, as repatriation/reburial processes of Sami human remains in Sweden show us.
- アイヌ遺骨の研究やウポポイへの「集約」は、大多数のアイヌの同意を得ずに行われたものであり、無効である。再埋葬を和解への一歩に！

Repatriation of Sami human remains

サーミ遺骨の返還

- **Sametinget (<https://www.sametinget.se/99423>)**
- In 2007, the Sami Parliamentary plenary session decided to request a complete identification of all Sami skeletal materials held in all national collections, as well as the repatriation of human remains to where they belong.
- The Swedish Church suggested that Sami body parts that have been stored in museums and other state institutions shall be buried in accordance with Church procedures, and that remains that cannot be traced to individuals should be buried in a common grave in the form of a monument.
- 2007年、スウェーデンのサーミ議会は国の機関が保有する全てのサーミ遺骨の完全な特定と元の場所への返還を求める決議をした。
- スウェーデン教会は、博物館などに保有されてきたサーミ遺骨は教会の手続きにしたがって埋葬されること、個人の特定に至らない遺骨はモニュメントを作り、共同墓地に埋葬することを提案してきた。

Reburial of Sami remains in Lycksele リクセレでのサーミ遺骨の再埋葬



Largest reburial in Swedish history

スウェーデン史上最大の再埋葬

- **Marc Skogelin. “Sami remains back to their resting place” 10 August 2019, TT**
- The municipal board’s vice chairman in Lycksele mentioned that what happened in the summer of 1950 “was a violation of humanity and human rights.”
- The director of the Historical Museum apologized onstage: “I stand here in humility with a sincere apology to the Sami people, and with the hope that from now on we will take the chance to write new history.”
- The state Secretary admitted that racism and racial biological beliefs were sanctioned by the state in the past. “The government wants to establish a truth commission in close collaboration with the Sami Parliament, and I am happy to say that the dialogue on this has begun,” she added.
- 歴史博物館の館長は25体のサーミの遺骨の研究について謝罪した。
- 国務長官は「人種差別主義や形質人類学的信仰は国に公認されてきた。政府は真実委員会の設置を望んでおり、この問題についてサーミ議会との対話が始まった」と述べた。

Inauguration of the Round Table 遺骨返還に向けて円卓会議の発足

- <https://via.tt.se/pressmeddelande/the-church-of-sweden-wants-to-contribute-to-the-repatriation-of-sami-remains?publisherId=1344892&releaseId=1998427>
- On 16 November 2017, representatives of the Church of Sweden, the Sami Parliament, the Ministry of Culture, and a number of museums and institutions gathered for round table talks on the repatriation of Sami human remains. The aim was to jointly identify obstacles for returning the human remains of Sami people currently held in museums and other institutions in Sweden. The parties will meet again in one year.
- 2017年11月16日、スウェーデン教会、サーミ議会、サーミ議会の倫理委員会、スウェーデン国家遺産委員会、国立歴史博物館、文化省、アイテ博物館、バスターボッテン博物館の代表者が集まり、サーミ遺骨の返還に向けての円卓会議を行った。目的は返還の際の障害が何かを特定し、共有すること。毎年一度開かれる。次の課題はスウェーデン国家遺産委員会の博物館の遺骨管理ガイドラインの策定。

Summary of Part 2

パート2のまとめ

- The Japanese government has encouraged the Ainu to engage in making cultural products, including embroidery and artifacts, and performing songs and dances in a very traditional manner. It established Upopoy to take advantage of those cultural products and performances to promote tourism as a national policy. In the meantime, the government has infringed on Ainu cultural rights guaranteed by international human rights standards by restricting salmon fishing for their rituals, damaging their cultural heritages through the construction of dams, and collecting their ancestral remains without consent from the majority of the Ainu.
- 日本政府はアイヌに刺繍や工芸に従事し、歌や踊りを昔からのやり方で披露することを奨励してきた。さらにウポポイを建設し、観光立国という国策の名の下、アイヌの文化財やパフォーマンスをツーリズムに利用しようとしている。他方、政府はカムイチェプノミのためのサケ漁を禁止し、文化遺産も意味のないダム建設のために破壊し、アイヌの先祖の遺骨を大多数のアイヌの同意をとらないままウポポイに「集約」した。いずれも国際人権法で保障された先住民族アイヌの文化権を侵害するものだ。

Conclusion: Recommendations

結論 日本政府への勧告

- I recommend that the Japanese government revise its Post-UNDRIP Ainu policy in accordance with international human rights standards, including the UNDRIP. In particular, I recommend that the Japanese government:
 - (a) Remove historical revisionism from captions in the National Ainu Museum and display the Ainu history written by the Ainu themselves; e.g. Tadashi Kaizawa's historical view;
 - (b) Disclose the list of all Ainu human remains in the repository in Upopoy and return them to their original resting places in consultation with local Ainu community concerned without condition. Help the local Ainu community rebury Ainu human remains and take the first step towards reconciling with the Ainu people;
- (a) 国立アイヌ民族博物館から歴史修正主義を一掃する。それに代わって例えば貝澤正さんらアイヌが書いたアイヌ史を展示する。(b) 慰霊施設に「集約」されたすべてのアイヌ遺骨のリストを公表し、地域に返還する。再埋葬を手伝い、和解への一歩を踏み出す。

Conclusion: Recommendations

結論 日本政府への勧告

- (c) Recognize that Japan had colonized Ainu Mosir (land), including Hokkaido, Sakhalin and the Kuril Islands, for hundreds of years, and make an official apology for the historical injustices it imposed on the Ainu people;
- (d) Ensure, in law and in practice, that the necessary efforts are made to obtain the free, prior and informed consent of the Ainu people through their representative institutions on decisions that affect them;
- (e) Review relevant legislation, policies and practices that regulate activities that may have an impact on the rights and interests of the Ainu people, in particular concerning ritual salmon fishing, enjoying their cultural heritages, and repatriating their ancestral remains;
- (c)日本による何百年にも及ぶアイヌモシリの植民地化を認め、その間の不正義をアイヌに正式に謝罪する。(d)アイヌに関する決定に関して代表機関を通しアイヌから自由で事前の十分に情報を与えられたうえでの同意を得るべく、必要な努力が払われることを制度的にも実際的にも保障する。(e)カムイチェップノミのサケ漁、文化遺跡の享受や遺骨返還などの障壁を取り除く。



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ご清聴ありがとうございました

