**An SDG Dialogue on the Reconciliation**

**between China and Japan and between the State**

**and the Minorities and indigenous peoples in both Countries**

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A Major Dialogue to open the SDG Dialogue on “Making the 21st Century a Century of Reconciliation“ instead of a “Century of Nuclear Imperialism” completing the long 20th Century which was a Century of Imperialism and Colonialist Competition which was accompanied by the development of Nuclear Weapons”

**1.The State of the Problem:**

In Japan the autonomy and the Right to Live in Peace in line with endogenous traditional values are not respected by the State. This is especially so for the Ryukyu People in Okinawa Prefecture. They are forced to live under constant human insecurity

In the American Base Archipelago. In China, the Wiglu People in the Autonomous Wiglu Region in　Shingkyang

　　The reconciliation between the two States and their minority and indigenous peoples requires the reconciliation between the two States, China and Japan. Their reconciliation becomes truly sustainable by their domestic reconciliation. We wish to start our SDG internet dialogue about making the 21st Century a century of reconciliation by focusing our attention on this crucial aspect of the reconciliation between Japan and China.

2. **The historical background:**

The Memorial Hall of the Nanjin Massacre tells us the close connection between the

historical consequence of the Japanese imperialist invasion of Japan on the present

relationship between the hinese State and its strong control of the minorities, which is perceived as a condition to create the strong national unity which is indispensable to

eliminate any danger of any national calamities repeaing the Nanjin Massacre. In the Entrance of the Memorial hall, A message destined to all visotors states, “ When the Chinese people does not build a strong unified nation, it will induce foreign disdain which cause new invasions. ,

On the other hand, unless the present Japanese government’s policy to play the role of a client state of United States in the US-Chinese hegemonic-competition, the Ryukyu Archipelago will remain the American “forward-deploiment “military-Base Archipelago

and the Ryukyu indigenous people will be forced to live in this closed insecure space.

3**.Cultural/Legal Values towards Reconciliation with Minority/Indigenous Peoples:**

In both China and Japan there exist endogenous legal and cultural endogenous values

supporting the reconciliation between the majority and the minority/indigenous peoples. Rather than exogenous international human rights law, we should develop a dialogue on reconciliation based on such values on “reconciliation” between powerful majorities and powerless minoriities.

4.1 **In China:**

A new definition of National identity of the Chinese “Nation”, based on the

, “Zhonghuwa Minzu”=”Central-Flower Nationality” was proposed by Fei Shao-Tong in the 1960s, as a concept of National Identity of the Chinese people based on the equal

Respect of the equal respect of the Han and the non-Han minority people’s cultural values, and was officially adopted by the Communist Party of China.

The “One-Belt, One-Road” Project was proposed by Chairman Szhu Jin-Ping as a Project of Regional Development through the joint decisions between the participating local communities of the OBOL Region based on the Principle of “Mutual Learning and Mutual Mirror image”.

4.2 **In Japan:**

As was the late Hitoshi Motojima, Mayor of Nagasaki, the victims of the Hiroshima and Nagasaki Nuclear Bomb believe that they are also, as Japanese citizens, responsible for the Japanese colonialist invasions of the 20th Century. For many Japanese there exists an awareness of Japan’s dual role, beside an awareness of the nuclear attack on Hiroshima and Nagasaki, there is also a repentance about the

colonialist invasions accompanied by unbearable suffering of the victims of Japan. This dual anti-war feeling is summarized in the Preamble and Article 9 of the Japanese Constitution, which recognize that all peoples in the Word have the right to live in peace, and Japan renounce to any military institutions which enable Japan to repeat in the future its inhuman colonialist expansionism. This basic anti-colonialist and anti-nuclear position of the Japanese people, is combined with a special

Remorce about the Japanese State colonialist policies toward Okinawa, where theyJapanese State annexed the Ryukyu State, caused the death and suffering of civilians during the Ukinawa battle with the Americans during the last phase of WW 2,

 And now, create a closed Military-Base Archipelago, forcing the Ryukyu indigenous people to live in this closed space where human insecurity dominates their life space. Their Non-violent resistance meets official retaliations, with many arrested civil victims.

The citizens of the Japan feel a strong sense of culpability which is covered-up by the media.

５．**The Aim of this Bi-National Dialogue:**

This bi-national Dialogue between Chinese and Japanese citizens on the bi-national reconciliation ad the reconciliation between the two States and their minority and indigenous peoples will have to face the problems of Westphalian States which must maximize their power and develop successfully their political-economic and socio-cultural competitions. In both countries the Westphalian State efforts can be corrected by traditional values of joint-effort towards social peace, and co-existence of a plurality of Cultural traditions towards the endogenous development of a common national identity. In both countries we have traditional values which oppose forceful imposition and encourage equal mutual benefits. It is necessary to develop a process which harmonize Western human rights laws developed within Westphalian States with non-Westphalian endogenous traditional values. Our two nations, both strongly influenced by Westphalian States with their Power-centered logic, must develop a dialogue which

stresses the importance to give priority to the will of local communities, especially minority and indigenous peoples. Efforts to develop dialogues for reconciliation inviting the weaker parties to express clearly their priorities. Minorities and indigenous peoples must be encouraged to train young activists who can use the United Nations explaining

their endogenous needs and aspirations.　The Government projects must be　evaluated　by　local　networks　of　evaluators　based　on　the　local　people.　especially　their　minorities, preference, aspirations and endogenous values. We must develop a dialogue between the citizens of China and Japan, open to questions and comments by third party nationalities. We will open the Internet Dialogue on making the 21st Century a century of Reconciliation by this bi-national dialogue.