CAN STRATEGIC HUMAN RIGHTS LITIGATION COMPLEMENT SOCIAL MOVEMENTS?
A CASE STUDY OF THE MOVEMENT AGAINST RACISM AND HATE SPEECH IN JAPAN

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I. INTRODUCTION

“You Koreans are cockroaches! Spies of North Korea, get out of Japan!” “You stink like kimchi! Go back to the Korean peninsula!”, shouted large men flying the Japanese national flags in front of the elementary school for ethnic Korean children in Kyoto on December 4, 2009. Those men are members of ultra-nationalist groups including “the Association of Citizens against the Special Privileges of Zainichi Koreans” (Zainichi Tokken wo Yurusanai Shimin no Kai [在日特権を許さない市民の会] or hereafter “Zaitokukukai” for short) which have been staging intimidating demonstrations employing xenophobic and hateful street propaganda targeting ethnic minorities in Japan.  

As the marchers shouted...
through their bullhorns, hateful words were spread loudly and heard by around 150 elementary students and teachers in the school building, bringing many of the children to tears from confusion and fear. The demonstration escalated and Zaitokukai and other members started to violently pull down soccer goals in the local park used by the students of the Korean school and detach school equipment such as platform and speakers. After the first raid by those nationalist groups, there were two more attacks against the school on January 14 and March 28 in 2010, with more people shouting derogatory words unbearably loudly. Several children have since complained of stomach pains and stress as well as panicked with strong fear when they hear loud noises. Other students expressed fear and mistrust towards the Japanese society which generated hateful speech against them. The attacked Korean school (Kyoto No. 1 Korean Elementary School, hereafter “Kyoto Korean School”) filed a criminal complaint and a civil lawsuit against the demonstrators in 2010.


3 Id.

4 Nakamura, supra note 1, at 119, 127. There were around 40 people in the second demonstration on January 14, 2010 and around 100 participants in the third demonstration on March 28, 2010.

5 Nakamura, supra note 1, at 69–71.

6 Id.

7 For criminal cases, see Kyōto Chihō Saibansho [Kyoto Dist. Ct.], April 21, 2011, Hei 22 (wa) no. 1257 and Hei 22 (wa) no. 1641; Ōsaka Kōtō Saibansho [Osaka High Ct.], Oct. 28, 2011, Hei 23 (u) no. 788; Saitō Saibansho [Sup. Ct.], Feb. 23, 2012, Hei (a) no. 2009. For civil cases, see Kyōto Chihō Saibansho [Kyoto Dist. Ct.], Oct. 7, 2013, Hei 22 (wa) no. 2655, 2208 Hanrei Jiō [HANJI] 74 (Japan); Ōsaka Kōtō Saibansho [Osaka High

https://scholarship.law.upenn.edu/alr/vol14/iss2/4
This series of attacks against the Kyoto Korean School in 2009 and in 2010 was an opening volley, signaling the start of openly xenophobic public demonstrations using hateful speech which have seen quick and serious growth in Japan.\(^8\) Behind the hate speech against ethnic minorities, particularly against ethnic Korean residents in Japan, there is a long-existing, visible and invisible prejudice and discrimination with a complex social, historical, and political background.\(^9\) However, this long-existing discrimination towards Zainichi Koreans has come to the surface in Japanese society with heightened political and societal tension between Japan and the Korean peninsula in recent years.\(^10\) Furthermore, along with the
spread of the Internet, anonymous discriminatory postings against Zainichi Koreans have significantly increased. Right-wing groups use the Internet and social media extensively and strategically for communicating ideas and organizing their movement. Heavily influenced by online discourse, nationalistic activists targeted and attempted to marginalize Zainichi Koreans and other minority groups whom they consider to be a threat to Japan. The xenophobic demonstrations and hate propaganda of Zaitokukai and other ultranationalist groups have spread via the Internet to thousands of people. The rise of Zaitokukai has led to the spread of anti-Korean rallies across Japan, which draws dozens to hundreds of supporters to the radical fringe. Since 2009, hate propaganda by Zaitokukai and other similar groups has been further increasing not only on the Internet but also on the streets of major cities in Japan. The demonstrators have marched with imperialist Japanese and Nazi flags, calling Koreans parasites and criminals, and called for their death.

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See Yamaguchi, supra note 11.


MOROOKA, supra note 1, at 2–4. According to Morooka, recent xenophobic activism that became a social problem differs from the past in that people who had posted discriminative statement online started to take a collective action publicly on the street. They also uploaded videos of recorded demonstrations on the Internet, to reproduce and spread their xenophobic claims, and continuously incite discrimination.

In those demonstrations, they mobilized more than 200 people at each time in Osaka and Tokyo. In Osaka, a 14-year-old Japanese girl screamed that she hated Koreans and that they should all be killed in a massacre like Nanjing Atrocities, prompting cheers of approval by members and followers of Zaitokukai. The video of her shouting was subtitled in several languages and posted on YouTube, generating shock and anger in Japan and abroad. Eric Johnston, Politicians Silent on Curbing Hate Speech, THE JAPAN TIMES (July 10, 2013), http://www.japantimes.co.jp/news/2013/07/10/national/social-issues/politicians-silent-on-curbing-hate-speech/ [https://perma.cc/66S6-FSDQ].
which was reported to be observed more than 1,152 times between April 2012 and September 2015.\footnote{Center for Human Rights Education and Training (人権教育啓発推進センター), \textit{Heito Supīchi ni kansuru Jittaihōsha Hōkokusho} (ヘイトスピーチに関する実態調査報告書) [Report of the Survey about Actual Condition of Hate Speech], MINISTRY OF JUST. (Mar. 2016), http://www.moj.go.jp/content/001201158.pdf [https://perma.cc/DZ3K-6EQC] [hereinafter Ctr. for Human Rights Report]. See also Yuki Nikaido (二階堂友紀), \textit{Heito Supīchi 3 nen han de 1152 ken—Seifu ga Hatsu no Chōsa} (ヘイトスピーチ、3年半で1152件:政府が初の調査) [1152 Hate Speech Cases in 3.5 Years—The Japanese Government Held a Survey for the First Time], ASAHI SHIMBUN (Mar. 29, 2016, 5:19 PM), http://archive.fo/pNdO3 [https://perma.cc/9MEE-2EWT]; \textit{Heito Supīchi Kanren Demo 1152 ken Hōmushō Hatsu no Jittai Chōsa} (ヘイトスピーチ関連デモ1152件 法務省、初の実態調査) [Hate Demonstrations Are Revealed 1152 Cases—Ministry of Justice Held a Survey for the First Time], NIHON KEIZAI SHIMBUN (Mar. 30, 2016, 8:43 PM), https://www.nikkei.com/article/DGXLASDG30H74_Q6A330C1CR8000/ [https://perma.cc/4P9N-THFK]. Martin points out it is likely “a conservative estimate, and the number of instances of lower levels or more individual forms of hate speech is likely several multiples of this number.” Craig Martin, \textit{Striking the Right Balance: Hate Speech Laws in Japan, the United States, and Canada 45 Hastings Const. L. Q., 455, 461.}\footnote{Ministry of Justice, \textit{Honpōga Syusshinya ni Taisuru Futō na Saitetsuki Gendo no Kaishō ni Muketa Torikumi no Sorushins ni Kansuru Hōritsu} (本邦総会において取組の推進に関する法律) [ACT ON THE PROMOTION OF EFFORTS TO ELIMINATE UNFAIR DISCRIMINATORY SPEECH AND BEHAVIOR AGAINST PERSONS ORIGINATING FROM OUTSIDE JAPAN], Law No. 68 of 2016 (Japan), http://www.moj.go.jp/content/001199550.pdf [https://perma.cc/D59V-X66X]. “Unfair discriminatory speech and behavior against persons originating from outside Japan” in the act is considered to be equivalent to what is known as “hate speech” as indicated in the website of Japanese Ministry of Justice. Ministry of Justice, \textit{Promotion Activities Focusing on Hate Speech}, http://www.moj.go.jp/ENGLISH/m_jinken04_00001.html [https://perma.cc/7FWZ-YYG6] (last visited June 3, 2017).}\footnote{Eric Johnston, \textit{Osaka Enforces Japan’s First Ordinance Against Hate Speech, Threatens to Name Names}, THE JAPAN TIMES (July 1, 2016), http://www.japantimes.co.jp/news/2016/07/01/national/crime-legal/osaka-enforces-japans-first-ordinance-hate-speech-threatens-name-names/ [https://perma.cc/Q4SA-5UJK].}

The Japanese authorities responded to the situation, starting an anti-hate speech campaign in 2014 and conducted a survey on the situation of hate speech in Japan in 2015.\footnote{Interview with a government official from the Ministry of Justice, see infra note 24 and accompanying text.} Though the government had long been reluctant to take legal measures to curb hate, the National Diet, in 2016, enacted the first anti-hate speech law in Japan, “Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan (hereafter “Hate Speech Elimination Act”).”\footnote{Ministry of Justice, \textit{Honpōga Syusshinya ni Taisuru Futō na Saitetsuki Gendo no Kaishō ni Muketa Torikumi no Sorushins ni Kansuru Hōritsu} (本邦総会において取組の推進に関する法律) [ACT ON THE PROMOTION OF EFFORTS TO ELIMINATE UNFAIR DISCRIMINATORY SPEECH AND BEHAVIOR AGAINST PERSONS ORIGINATING FROM OUTSIDE JAPAN], Law No. 68 of 2016 (Japan), http://www.moj.go.jp/content/001199550.pdf [https://perma.cc/D59V-X66X]. “Unfair discriminatory speech and behavior against persons originating from outside Japan” in the act is considered to be equivalent to what is known as “hate speech” as indicated in the website of Japanese Ministry of Justice. Ministry of Justice, \textit{Promotion Activities Focusing on Hate Speech}, http://www.moj.go.jp/ENGLISH/m_jinken04_00001.html [https://perma.cc/7FWZ-YYG6] (last visited June 3, 2017).}\footnote{Eric Johnston, \textit{Osaka Enforces Japan’s First Ordinance Against Hate Speech, Threatens to Name Names}, THE JAPAN TIMES (July 1, 2016), http://www.japantimes.co.jp/news/2016/07/01/national/crime-legal/osaka-enforces-japans-first-ordinance-hate-speech-threatens-name-names/ [https://perma.cc/Q4SA-5UJK].} Many local municipalities also developed anti-hate speech regulations and ordinances.\footnote{Interview with a government official from the Ministry of Justice, see infra note 24 and accompanying text.}
The Kyoto Korean School cases and their progeny, intertwined with the social movement against hate speech and racism, are said to help the development of these anti-hate speech policies and legislation.21 The question then arises: were the Kyoto Korean School cases successful as strategic human rights litigation with significant positive legal and social change on the issue of racial discrimination in Japan? If so, why did the cases become so successful in causing change? This study, based on the framework of strategic human rights litigation in previous studies, intends to respond to these questions, by analyzing how the Kyoto Korean School cases have influenced the anti-racism and counter-hate speech movement in Japan, and have contributed to the change in law, policy, and society. In particular, this article examines the internalization of universal human rights norms in the cases and the subsequent movement, which may be interpreted as a way of “vernacularization” of human rights norms in the local context. 22 This article is aimed at providing a new perspective to explain the Japanese recent anti-racism movement in the framework of strategic litigation and its international implication. Currently, there are already a number of studies on the constitutional relationship between freedom of speech and hate speech regulations, as well as studies on hate groups and anti-racism groups and their movement, through legal, philosophical, sociological analysis.23 However, there are hardly any studies that

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21 Interview with a programme coordinator of the International Movement Against All Forms of Discrimination and Racism (IMADR), an international human rights NGO, and the member of Anti-Racism Project (ARP), a counter-racism civic group, see infra note 24 and accompanying text.

22 See generally Peggy Levitt & Sally Merry, Vernacularization on The Ground: Local Uses of Global Women’s Rights in Peru, China, India and the United States, 9(4) GLOBAL NETWORKS (2009) (calling the process of appropriation and local adoption of globally generated ideas and strategies “vernacularization”).

23 For legal analysis, see MOROOKA, supra note 1; Yuji Nasu (奈須祐治), Waga Kuni ni Okeru Heito Supīchi no Hōtekkisei no Kanōsei—Kinnen no Haigaishugi Undō no Tate to Fumaete (わが国におけるヘイト・スピーチの法的規制の可能性——近年の排外主義運動の台頭を踏まえて) [Possibility of Legal Regulation of Hate Speech in Our Country—Based on the Rise in Recent Years of the Xenophobic Movement], 707 HŌGAKU SEMINAR (法学セミナー) 25 (2013); Masato Ichikawa (市川正人), Hyōgen no Jiyū to Heito Supīchi (表現の自由とヘイトスピーチ) [Freedom of Expression and Hate Speech], 2 RITSUMEIKAN HŌGAKU (立命館法学) (2015); AKIRA MAEDA (前田朗), NAZE IMA HEITO SUPĪCHI NANOKA: SABETSU, BÖRYOKU, KYŌHAKU, HAKUGAI (なぜ、いまヘイト・スピーチなのか —差別、暴力、脅迫、迫害) [WHY NOW HATE SPEECH: DISCRIMINATION, VIOLENCE, INTIMIDATION, PERSECUTION] (2013); SHINJI HIGAKI (桧垣伸次), HEITO SUPĪCHI NO KENPOUTEKI KOUSATSU: HYŌGEN NO JIRENMA (ヘイト・スピーチ規制の憲法学的考察: 表現の自由のジレンマ) [A CONSTITUTIONAL CONSIDERATION ABOUT HATE
analyze the Kyoto Korean School cases and following anti-hate speech movements from the viewpoint of strategic human rights litigation. This empirical analysis aims to highlight the new aspects of the recent Japanese social and legal change in terms of racial discrimination.

Furthermore, this analysis would provide a useful case study for the debate over strategic human rights litigation. There has been a long contentious debate about the promise and limits of litigation as a strategy for a social change. This paper aims to examine this recent dynamic anti-racist and counter-hate movement in Japan in light of the debate over strategic human rights litigation and social movement, which can reveal a new perspective to understand the strategic litigation as a way of ensuring that the rights of discriminated minorities are considered in law, policy, and practice.

As for research methodology, this paper employs socio-legal approaches using interviews with various actors in the movement including Zainichi Korean residents in Japan, government officials, lawyers, NGO staff, people in counter-action against hate speech, and local community organizers as well as information from newspapers and legal records. Interviews and background research were designed and conducted by the researcher from June 2016 to November 2017 and the interviews were semi-structured, conducted in the form of face-to-face interviews or through on-line telecommunication tools.


There are more than 20 interviews were conducted in formal and informal ways but this paper mainly refers to the information obtained from following interviews: Interview with a program coordinator of the International Movement Against All Forms of Discrimination and Racism (IMADR), an international human rights NGO, on July 27, 2016; Interview with a government official at Human Rights Protection Bureau, Ministry of Justice on July 29, 2016; Interview with Shiki Tomimasu, a lead counsel of the group of lawyers for the Kyoto Korean School, on November 13, 2016; Interview with Suzuki (name changed) and Tanaka (name changed), project members of Anti-Racism Project (ARP), a counter-
The information obtained in the interviews is analyzed in the context of social mobilization or social research as this study seeks to contribute to the burgeoning field of strategic litigation.

Following this Introduction as Part I, Part II outlines the definition and debate over strategic human rights litigation as well as honing the research questions of this paper in light of the framework of strategic litigation. Part III overviews the Kyoto Korean School cases and analyzes its influence as well as the reasons for its “success” in the context of the strategic litigation debate. Part IV concludes that the strategic litigation can be a strong driver for a change in law, policy and social awareness when litigation is not solely a conservative strategy dominated by elites but is rather a cooperative process comprising of lawyers, plaintiffs, civil society, local communities, and even international human rights bodies.

II. DEBATE OVER STRATEGIC HUMAN RIGHTS LITIGATION

A. Kyoto Korean School Cases as Unintended Strategic Human Rights Litigation

What is strategic human rights litigation? The legal community actually lacks an agreed-upon definition of strategic litigation. For the purpose of this study, strategic human rights litigation is defined as the use of litigation to seek significant changes in legislation, policies, practices, or influencing public opinion and awareness to promote and protect human rights.

racism civic group, on November 24, 2016; Kang-ija Choi, a Zainichi Korean living in Kawasaki and a staff member at Kawasaki Fureaikan, a community center of Kawasaki City, on August 21, 2017; Takao Yamada, a member of the secretariat of “Kawasaki Citizen’s Network against Hate Speech,” on August 21, 2017; Interview with Sangyun Kim, a criminal law scholar and a parent of Kyoto Korean School students, on September 28, 2017.

Catherine Corey Barber, Tackling the Evaluation Challenge in Human Rights: Assessing the Impact of Strategic Litigation Organizations, 16(3) THE INT’L J. OF HUM. RTS. 411 (2012). However, this paper does not aim to further explore the definition or concept of strategic litigation.

Those litigations for policy formulation in Japan may include the women’s rights movement and litigations in the 1950s-1980s; the eruption of anti-pollution protest and four big pollution diseases cases since the 1960s and other environmental litigations; and the anti-discrimination movement by Buraku people (a historically discriminated outcast group in Japan). See FRANK K. UPHAM, LAW AND SOCIAL CHANGE IN POSTWAR JAPAN (2009). Recent example may include a variety of criminal and civil lawsuits which have been brought to justice following the earthquake, Tsunami and the nuclear disaster in Fukushima in 2011.
This article deals with the Kyoto Korean School cases as strategic litigation which has contributed to a change in law, policy and social sentiment on racial discrimination in Japan. However, within this definition, a caveat should be raised in calling the litigation for the Kyoto Korean School “strategic.” The initial intention of the lawyers for the Kyoto Korean school and their clients was rather to protect the children of the school, and they did not aim to combat hate speech and racial discrimination in general or further make anti-hate speech legislation via taking carefully selected cases to court. It is however also true, as described later in this paper, that the lawyers and plaintiffs acted not only to defend their safety and seek sanctions or remedies for their individual case but also to embrace their “dignity” as Zainichi Koreans and the value of “ethnic education”, which shows they also fought for social values in addition to individual punishment or compensation. Furthermore, it is also true that the lawyers in this litigation used methods characteristic to strategic litigation by choosing to have a direct impact on society with media communication, which in turn led to the expansion of the anti-hate speech movement and maybe further the desired impact of the litigation as well. Also, some lawyers in the litigation joined advocacy movements against hate-speech, even after the case closed. In the end, the Kyoto Korean School litigation worked as a de facto strategic litigation which led to changes in law and policy practice advancing human rights, through raising public awareness. In this sense, the Kyoto Korean School case may be categorized as “unintended strategic human rights litigation”, with interesting characteristics of modern strategic litigation as the process and the result of the case spreading throughout and beyond the country through the Internet and the impact wider than the lawyers predicted.

B. Pros and Cons over Strategic Human Rights Litigation

Though litigation is generally seen as a powerful means of advocacy, whether going to the courts helps or harms social movement and change is a burning question for scholars and

27 See NAKAMURA, supra note 1, at 103–107.
practitioners siding with them. Among law and society scholars, there has been a contentious debate about the promise and limits of litigation as a strategy for social change.

Proponents of litigation for social change contend that strategic litigation can have a big impact on driving social movement for change since a court decision normally has more strength to change legal policies. Standing up for litigation in efforts to bring about social change also provides individuals with symbolic recognition and personal dignity. Moreover, if they win, strategic litigation provides legitimacy to the movement’s claims while embarrassing the movement’s opponents, as well as most often with financial remedies. Also, litigation can attract public attention, creating issues around which to organize the movement in addition to networking with allies.

On the other hand, opponents raise negative aspects of strategic litigation, claiming that litigation may not always be the best or most appropriate option. A traditional critique is that strategic litigation is an elitist movement, motivated by lawyers as part of privileged groups in society. In other words, litigation is a movement of the “haves” who come out ahead in court, which shore up the existing legal system. That often leads to a critique that litigation strategy de-radicalizes the message of the movement as the court-centered activism will legitimize the system and prevent radical challenges to the status quo by asking for a legally viable remedy rather than what movement participants want. In the end, pessimists argue that even when social movement litigation succeeds, litigation fails to produce meaningful change on the ground, resulting in legal victories which bring about only incremental change and are

31 Id.
34 Albiston, supra note 28; SCHEINGOLD, supra note 32.
easily dismantled.\textsuperscript{35} The cost of litigation is another concern. Legal rights impose material and psychological costs on those who claim them. Some argue litigation drains resources and diverts energy from more effective and productive strategies.\textsuperscript{36} Moreover, if lost, it results in an enormous loss of resources with no formal legal remedy. In addition to its ineffectiveness and high cost, strategic litigation is criticized for its risk of being counterproductive. Individual litigation can narrow issues and atomize collective grievances, undermining broader collective action.\textsuperscript{37} Litigation may also mobilize opponents, counter-movements, and produce a backlash.\textsuperscript{38} In the case of a loss, the strategy de-legitimizes the movement or its objective and potentially denigrates the movement’s collective identity.

Previous scholars provide some frameworks to organize this contentious debate about the promise and limits of litigation as a strategy for social change. Based on NaJaime’s framework of internal and external effect of strategic litigation, Albiston organizes the effects of the litigation into the typology shown in the table in the annex.\textsuperscript{39} According to NeJaime, internal effects have to do with the movement itself and external effects relate to the broader public as a target or observer of the movement’s strategy.\textsuperscript{40} This typology offers a checklist to look for the effects of litigation in a systematic way. This paper, based on this analytical framework, will examine the internal and external effects of the Kyoto Korean School cases on the social movement against hate speech, as well as the reasons behind it.\textsuperscript{41}

\textsuperscript{35} C\textsc{atherine} R. \textsc{Albiston}, \textsc{Institutional} \textsc{Inequality} \textsc{and} \textsc{the} \textsc{Mobilization of the} \textsc{Family} \textsc{and} \textsc{Medical} \textsc{Leave Act: Rights on Leave} 11–17 (2010); see Gerald N. \textsc{Rosenberg}, \textsc{The Hollow Hope: Can Courts Bring about Social Change?} 10–12, 420–29 (2nd ed. 2008).

\textsuperscript{36} Michael W. \textsc{McCann} \& Helena Silverstein, \textsc{Rethinking Law’s Allurements: A Relational Analysis of Social Movement Lawyers in the United States} 261–92 (1998); Scheingold, supra note 32; Rosenberg, supra note 35.

\textsuperscript{37} Michael W. \textsc{McCann}, \textsc{Taking Reform Seriously: On Public Interest Liberalism} 200 (1986); Scheingold, supra note 32, at 6.


\textsuperscript{39} See Table 1; Albiston, supra note 28, at 5.

\textsuperscript{40} See NeJaime, supra note 28, at 988–94. As external actors, this paper mainly examines the general public, civil society organizations, counter-movements, and the government.

\textsuperscript{41} The evaluation of the value and impact of strategic litigation is another important issue. See Open Society Justice Initiative, Strategic Litigation Impacts: Roma School Desegregation (2016); Jessica Montell, Learning from What Works:
Table 1. Effects of Litigation Strategies on Social Movements

<table>
<thead>
<tr>
<th>Positive Effects on the Movement</th>
<th>Internal Effects</th>
<th>External Effects</th>
</tr>
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<tbody>
<tr>
<td>Raise consciousness and develop oppositional consciousness (positive constitutive or meaning-based change as well as instrumental change)</td>
<td>Increase bargaining power</td>
<td></td>
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<tr>
<td>Form a collective identity</td>
<td>Attract publicity and public attention</td>
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<tr>
<td>Attract financial resources and participants to the movement</td>
<td>Provide legitimacy to the movement’s claims</td>
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<td></td>
<td>Provide a legal remedy</td>
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<td></td>
<td>Provide recognition and dignity to individuals</td>
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<td></td>
<td>Make allies</td>
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<tr>
<td>Negative Effects on the Movement</td>
<td>Drain resources and divert energy from more effective strategies</td>
<td>Mobilize opponents, counter-movements, and backlash</td>
</tr>
<tr>
<td>Potentially demobilize participants if the litigation is unsuccessful</td>
<td>Shore up the legal system; reinforce unjust system</td>
<td></td>
</tr>
<tr>
<td>(negative constitutive or meaning-based change as well as instrumental change)</td>
<td>Fail to produce meaningful change on the ground, resulting in symbolic victory only</td>
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</table>

Source: Albiston, supra note 28 at 5; modified by the author.

III. THE KYOTO KOREAN SCHOOL CASES

A. Case Brief

After the first attack on December 21, 2009, the Kyoto Korean School filed criminal charges against Zaitokukai and other demonstrators to the Kyoto District Public Prosecutors Office for

defamation\textsuperscript{42}, forcible obstruction of business\textsuperscript{43} and damage to property.\textsuperscript{44} However, it failed in stopping the second demonstration on January 14, 2010.\textsuperscript{45} The Kyoto Korean School sought the court to issue a restraining order, which was granted on March 24, 2010.\textsuperscript{46} However, that provisional court order to ban \textit{Zaitokukai} from demonstrating within 200 meters of the School did not stop the third hate demonstration on March 28, 2010.\textsuperscript{47} All the demonstrations were filmed and immediately uploaded online by \textit{Zaitokukai} for dissemination.\textsuperscript{48} On June 28, 2010, the Kyoto Korean School filed a civil lawsuit at the Kyoto District Court against the participants of these demonstrations, demanding the ban of hateful demonstrations around the School and damages for the past three demonstrations. On October 7, 2013, the court approved the plaintiffs’ claims for compensation of a weighted amount of damages and ordered \textit{Zaitokukai} to pay around 12.26 million yen (approximately US$110,000).\textsuperscript{49} The Kyoto District Court also ruled that the hateful rallies are not protected free speech and the group was no longer allowed to stage protests near the school.\textsuperscript{50} The court held that the actions of \textit{Zaitokukai} members and other activists who shouted hate

\begin{footnotesize}
\footnote{\textit{KEIHŌ [PEN. C.]} art. 230(1) (Japan), translated by Japanese Law Translation, http://www.japaneselawtranslation.go.jp/ [https://perma.cc/C7C5-C8N4]: A person who defames another by alleging facts in public shall, regardless of whether such facts are true or false, be punished by imprisonment with or without work for not more than 3 years or a fine of not more than 500,000 yen. This complaint was changed to “insult (\textit{KEIHŌ [PEN. C.]} art. 231(Japan))” later.}

\footnote{\textit{KEIHŌ [PEN. C.]} art. 234 (Japan), translated by Japanese Law Translation, http://www.japaneselawtranslation.go.jp/ [https://perma.cc/4CED-88MW]: A person who obstructs the business of another by force shall be dealt with in the same manner as prescribed under the preceding Article.}

\footnote{\textit{KEIHŌ [PEN. C.]} art. 261 (Japan), translated by Japanese Law Translation, http://www.japaneselawtranslation.go.jp/ [https://perma.cc/QE5R-KEVH]: A person who damages or injures property not prescribed under the preceding three Articles shall be punished by imprisonment with work for not more than 3 years, a fine of not more than 300,000 yen or a petty fine. The criminal proceeding ended up at the Supreme Court, in which Kyoto Korean School prevailed in 2012.}

\footnote{\textit{NAKAMURA, supra} note 1, at 111–125. Around 40 demonstrators and more than 100 police officers surrounded the school. The police did not stop the demonstrations, ditto in the third demonstration.}

\footnote{\textit{NAKAMURA, supra} note 1, at 125–127.}

\footnote{\textit{NAKAMURA, supra} note 1, at 127–131.}

\footnote{Yamaguchi, \textit{supra} note 11, at 109.}

\footnote{Kyōto Chihō Saibansho [Kyoto District Ct.] Oct. 7, 2013, Heisei 22 (wa) no. 2655, 2208 HANREI JIHŌ [HANJI] 74 (Japan).}

\footnote{An injunction was issued against the defendants’ street propaganda activities within 200 meters of the school.}
\end{footnotesize}
speech slogans near the school and posted video footage of the demonstrations online were “illegal” as they constitute a tort under Article 709 of the Civil Code and “racial discrimination” as defined by the International Convention on the Elimination of All Forms of Racial Discrimination (ICERD). The court also emphasized it should be considered to weigh the compensation that those actions were conducted with “an objective of excluding the Korean residents based on their ethnic backgrounds and hindering them from the enjoyment of human rights and basic freedom through inciting discrimination against Korean residents”.51 The court also referred to the obligation specifically addressed to national courts to ensure effective protection and remedies against racial discrimination under Article 6 of the ICERD as well as Article 2 (1) to seek for the authorities to prohibit racial discrimination by all appropriate means, including legislation.

On July 8, 2014, the Osaka High Court affirmed the decision of the Kyoto District Court, stating that the principle of the ICERD should be realized even among private persons through interpreting the law in light of the purpose of the ICERD.52 The Court rejected the argument of Zaitokukai which asserted that their remarks were commentaries on facts in the public interest, and therefore were not illegal, racial discrimination nor defamation, and held that Zaitokukai intended to stir a discriminative consciousness with the public which was not for the public benefit. On December 9, 2014, the Japanese Supreme Court rejected the appeal of Zaitokukai and upheld the groundbreaking ruling of the Osaka High Court with the unanimous agreement of a panel of five Supreme Court judges, forcing Zaitokukai to pay the school an extraordinary amount of 12.26

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51 Kyōto Chihō Saibansho [Kyoto District Ct.] Oct. 7, 2013, Heisei 22 (wa) no. 2655, 2208 HANREI JIHŌ [HANJI] 74 (Japan); MINPO [CIV. C.] art. 709 (Japan), translated by Japanese Law Translation, http://www.japaneselawtranslation.go.jp/law/detail/?id=2057&vm=&re= [https://perma.cc/5XHE-MGFK]: A person who has intentionally or negligently infringed any right of others, or legally protected interest of others, shall be liable to compensate any damages resulting in consequence; Article 1(1) of the ICERD. Japan ratified the ICERD in 1995.

million yen in compensation for protests that took place in 2009 and 2010.\textsuperscript{53}

In a separate criminal case, some of the acts of the demonstrators were charged on August 31, 2010, for crimes of insult for their derogatory speech, damage to property as they broke the school properties in the park and forcible business obstruction on the grounds that group members had disrupted school lessons.\textsuperscript{54} In 2011, Kyoto District Court sentenced the imprisonment of members for one to two years with a four years’ stay of execution.\textsuperscript{55} This was confirmed in the Osaka High Court in 2011.\textsuperscript{56}

\textbf{B. The Impact of Strategic Litigation}

What are the effects of the Kyoto Korean School cases on the anti-hate speech movement, as well as policy, law, practice, jurisprudence and public sentiment? The lawsuits, particularly the first Kyoto District Court ruling in October 2013, seem to have had a huge impact, not only on the parties involved but also on media and society in general. This section analyzes the impacts of the Kyoto Korean School litigation in light of the framework of strategic litigation.

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{54} These criminal charges were examined jointly with the similar case of the same people in Tokushima prefecture in which \textit{Zaitokukai} targeted the teacher’s union providing financial aid to Korean Schools in Shikoku. For this case, they were also charged and convicted for breaking into a building. See \textit{KEIHÔ [PEN. C.]}, art. 130, translated by Japanese Law Translation, http://www.japaneselawtranslation.go.jp/ [https://perma.cc/3ZQD-N4UN]: A person who, without justifiable grounds, breaks into a residence of another person or into the premises, building or vessel guarded by another person, or who refuses to leave such a place upon demand shall be punished by imprisonment with work for not more than 3 years or a fine of not more than 100,000 yen.
\item \textsuperscript{55} Kyōto Chihō Saibansho [Kyoto Dist. Ct.], Apr. 21, 2011, Hei 22 (wa) no. 1257 and Hei 22 (wa) no. 1641.
\item \textsuperscript{56} Ōsaka Kōtō Saibansho [Osaka Hi. Ct.], Oct. 28, 2011, Hei 23 (u) no. 788. One of the suspects appealed to the Supreme Court but the appeal was rejected. The probations of some demonstrators were revoked when they were convicted in another hate demonstration case against Rohto Pharmaceutical Co. in 2012.
\end{itemize}
\end{footnotesize}
1. Raised Consciousness in the Zainichi Korean Community

The process of the legal actions itself has changed the consciousness of the people associated with the Kyoto Korean School, which can fall in the “positive” and “internal” effect of strategic litigation. After the first attack by Zaitokukai, teachers and people related to the Kyoto Korean School were initially unwilling to bring the case to court. They expressed their distrust towards Japanese society and authorities who have discriminated against Zainichi Koreans for a long time, and towards the police who appeared at the school gate in all three demonstrations but did not stop them. The attitude of the police recalled their ethnic trauma in which the Japanese government and police were always confronting them, strengthening their negative attitude to the Japanese justice system.

In the Kyoto Korean School cases, cause lawyers played a key role in changing the consciousness of the Zainichi Korean plaintiffs. Sangyun Kim, a criminal law professor in Kyoto, is a Zainichi Korean whose three sons attended the Kyoto Korean School under Zaitokukai attacks. He was consulted by the teachers and parents of the school on how to respond to the incident at a parent-teacher association meeting. Kim’s experiences in such situations serve as a counterexample to the common perception that Zainichi Koreans are ignorant of their legal rights.

Among Zainichi Korean people, there has been a widespread distrust of the Japanese justice system, nurtured and strengthened by long-standing discrimination, a series of unfavorable rulings against the rights of Zainichi Koreans. For example, in the 1980s, a Korean man sued the Japanese government, alleging the law to force Zainichi Koreans to be fingerprinted to prove their identity violated his Constitutional rights but the Supreme Court of Japan held that the law did not violate the Constitution. Saikō Saibansho [Sup. Ct.] Dec. 15, 1995, Heisei 2 (a) no. 848, 49(10) SAIKŌ SAIBANSHO KEJI HANREISHŪ [KEISHŪ] 842 (Japan). It was also hard for Zainichi Koreans to gain employment, especially as public employees, since Japan sets some limit for public employment of non-Japanese nationals. In 2005, in a case in which a Zainichi Korean woman was rejected for a managerial position exam at a public health center, even though she was born and had lived all her life in Japan, the Supreme Court held that it was constitutional for local governments to make managerial positions only available to Japanese nationals. Saikō Saibansho [Sup. Ct.] Jan. 26, 1998, Heisei 10 (gyo tsu) no. 93, 59(1) SAIKŌ SAIBANSHO MINJI HANREISHŪ [MINSHŪ] 128 (Japan). Moreover, since the 1980s, every time Japan’s relations with North Korea grew tense, there have been many incidents of verbal abuse, harassment, and violence against Korean schools. An example from the mid-1990s is an incident where female students in Korean schools across Japan were attacked and had their ethnic school uniforms cut with box-cutters (a suspect has not been found nor arrested). Most recently, the withdrawal of the governmental subsidies and exclusion of the Korean Schools from the tuition waiver program became an issue, as well as the exclusion of Zainichi Koreans from the pension scheme.

See Table 1.

NAKAMURA, supra note 1, at 81–110.

Among Zainichi Korean people, there has been a widespread distrust of the Japanese justice system, nurtured and strengthened by long-standing discrimination, a series of unfavorable rulings against the rights of Zainichi Koreans. For example, in the 1980s, a Korean man sued the Japanese government, alleging the law to force Zainichi Koreans to be fingerprinted to prove their identity violated his Constitutional rights but the Supreme Court of Japan held that the law did not violate the Constitution. Saikō Saibansho [Sup. Ct.] Dec. 15, 1995, Heisei 2 (a) no. 848, 49(10) SAIKŌ SAIBANSHO KEJI HANREISHŪ [KEISHŪ] 842 (Japan). It was also hard for Zainichi Koreans to gain employment, especially as public employees, since Japan sets some limit for public employment of non-Japanese nationals. In 2005, in a case in which a Zainichi Korean woman was rejected for a managerial position exam at a public health center, even though she was born and had lived all her life in Japan, the Supreme Court held that it was constitutional for local governments to make managerial positions only available to Japanese nationals. Saikō Saibansho [Sup. Ct.] Jan. 26, 1998, Heisei 10 (gyo tsu) no. 93, 59(1) SAIKŌ SAIBANSHO MINJI HANREISHŪ [MINSHŪ] 128 (Japan). Moreover, since the 1980s, every time Japan’s relations with North Korea grew tense, there have been many incidents of verbal abuse, harassment, and violence against Korean schools. An example from the mid-1990s is an incident where female students in Korean schools across Japan were attacked and had their ethnic school uniforms cut with box-cutters (a suspect has not been found nor arrested). Most recently, the withdrawal of the governmental subsidies and exclusion of the Korean Schools from the tuition waiver program became an issue, as well as the exclusion of Zainichi Koreans from the pension scheme.

NAKAMURA, supra note 1, at 81–110.
meeting at the school. However, even Kim himself did not believe a lawsuit to be the best measure.61 As doubters of strategic litigation point out, a legal battle might further endanger the victims and drag them into the long and exhausting legal process which might worsen their suffering in a traumatic experience. If the plaintiff lost or the accused were deemed innocent, that could provide legitimacy or recognition to the hate demonstrators as well as drain energy and financial resources from the Zainichi Korean plaintiffs. It was his friend, public cause lawyer Hiroto Endo, who pushed him forward. Endo, shocked after watching the video of the demonstrations that Zaitokukai uploaded online, insisted on the need for legal action—“We should not be silent without taking legal action. It is, of course, important to protect the Korean School and children there, but burying this incident underground is definitely not for the Japanese society as well. I terribly feel sorry as a Japanese. Let’s work on it together!”62 His cooperation and strong motivation with a sense of mission led the Kyoto Korean School litigation to a strategic human rights lawsuit with significance not only for the victims but for the society as a whole. The cause lawyers who gathered from across the country, hearing about the incidents through a lawyers’ mailing list, also encouraged the Kyoto Korean School to take legal measures. Almost 100 lawyers passionate about the rights of minorities, immigrants and foreigners joined the group of counsels for the Kyoto Korean School on the almost pro bono basis. Shiki Tomimasu was one of them and later went on to become the lead counsel of the group.63

Most of the parents of the children in the Kyoto Korean School showed a negative response when Kim, Endo and other lawyers suggested legal measures.64 Tomimasu mentions, “Initially, the parents and teachers at the Kyoto Korean School did not even want to listen to the lawyers, saying that ‘discrimination is always there and we cannot change it. We should endure it, keeping quiet without rocking the boat.’”65 However, Kim and other lawyers

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61 Interview with Sangyun Kim, supra note 24. NAKAMURA, supra note 1, at 84–86.
62 NAKAMURA, supra note 1, at 86–90.
63 NAKAMURA, supra note 1, at 91–93.
64 Parents of the children in the Kyoto Korean School were conscious of protecting their children and started a mailing list for information sharing and conducted vigilance patrols, but they still hesitated to take a legal action. NAKAMURA, supra note 1, at 104.
65 Interview with Shiki Tomimasu, supra note 24.
gradually reminded the Korean School teachers and parents that Zainichi Koreans also had “the right to learn, the right to life, and the right to live here” and persuaded them to take legal measures to protect those inherent rights.66 One of the plaintiffs said, “We have become used to being harassed and enduring it. But it is not how things should be. Otherwise, we will not leave a good future for our kids. This is what they taught us.”67 The long process towards legal action with cause lawyers, though it was challenging, began to change the consciousness of those Zainichi Korean people, who had been accustomed to being silenced in the face of continuous discrimination and suppression.

The cause lawyers’ efforts convinced the Kyoto Korean School to file a criminal complaint against the demonstrators on December 21, 2009, for forcible obstruction of business, damage to property and defamation. However, despite the filing, Zaitokukai conducted the second demonstration, with more participants than in the first. Even though the court issued a provisional injunction—a restraining order prohibiting Zaitokukai from conducting demonstrations around the Korean School, the Zaitokukai group ignored the disposition and conducted the third demonstration.68 The fact that those legal actions were not effective in stopping the hateful rallies brought the Korean teachers and parents to despair and deepened their distrust of the Japanese legal system again.

However, there were two turning points in changing the mindset of the Zainichi Koreans from the Kyoto Korean School. The first point came when the police asked them if they would like to remove “defamation” from their criminal complaint in order to speed up the investigation. The counsel group explained that if they removed the complaint of defamation, the police would be able to arrest members of Zaitokukai who were obviously committing forcible obstruction of business and damage to property. However, the Korean School chose to retain defamation, considering it was important to assert and protect the “dignity” of the school children rather than claiming mere material damage.69

66 NAKAMURA, supra note 1, at 104.
67 Id.
68 Id.
69 Id. at 157–159, 161–163. It was, however, “downgraded” by the prosecutor a charge of “insult” (lesser crime than defamation. KEIHÔ [PENAL CODE] art. 231 (Japan), translated in Japanese Law Translation, http://www.japaneselawtranslation.go.jp/
The second turning point was when the lawyers and the Kyoto Korean School discussed whether to file a civil suit in response to the order from the court. The group of lawyers for the Korean School proposed to emphasize the importance of “ethnic education” in their argument as the basis for claiming a large compensation for damages. The discussion made the teachers at the Korean School and parents of the school children aware of the importance of protecting their ethnic identity including their language, culture, and dignity under attack. “Their attitudes have gradually changed so that they advocate the importance of ethnic education by themselves and move to protect their dignity through the litigation,” mentioned Tomimasu.

The process of the lawsuit also seemed a mutual understanding process between lawyers and plaintiffs. Tomimasu says, “through the process of legal actions, the lawyers themselves could deepen their understanding of Zainichi Korean culture, identity, and their situation. Thus, although it was a lawsuit initiated by the team of lawyers, in the process, we could see the lawyers and plaintiffs, Zainichi Korean and Japanese exchanging ideas and expressing their feelings, which created a relationship based on trust, and brought about a change in consciousness in both parties.”

Zainichi Korean plaintiffs also felt they were accepted as members of Japanese society, with a new trust in justice as a result of the successful trial with the judgment clearly showing that Zainichi Koreans are also under the same rules and have the same human rights as other Japanese. In light of the framework of strategic litigation, this case had a significant influence in raising awareness and consciousness of their rights, as an internal effect of strategic litigation, among plaintiff, Zainichi Korean communities, and perhaps also among the lawyers involved. The victory in the trial, of course, was important in giving legitimacy to the plaintiff’s argument with remedies as an external effect of the litigation, but the discussion and process before filing the lawsuits was also essential for the people

[https://perma.cc/4CED-88MW]: A person who insults another in public, even if it does not allege facts, shall be punished by misdemeanor imprisonment without work or a petty fine.

70 The Korean School received a prosecution order from the court then. If one who asked temporary proposition to the court gets a prosecution order, one should decide whether to file a lawsuit within a certain period (usually within about a month).

71 Interview with Shiki Tomimasu, supra note 24.

72 Id.

73 Id.

74 Id.
involved, in which they became deeply aware of their rights and developed a new trust in the Japanese judiciary and society.

2. Increased Media and Public Attention

“At the start of the proceedings, the media paid almost no attention to the Kyoto Korean School cases,” said Tomimasu. However, the counsels for the Korean school had a clear intention to use the media strategically and bring public attention to the problem: “We held press conferences at every milestone of the proceedings to share the information with the press. We thought that the power of the media was necessary to alert the general public to that hate speech could be a criminal case to mobilize the police action. We wanted to change the trend or social atmosphere from one which generally permitted or tolerated such hateful street demonstrations.”

The case started to get more attention from the media around August 2010 when the demonstrators were finally arrested in 8 months after the criminal complaint of the Kyoto Korean School. Higuchi also shows with data the arrest of Zaitokukai and other nationalist group members attracted media attention and helped spread the name of Zaitokukai in public in 2010 and media initiated to start using the word “hate speech” associated with Zaitokukai after the big xenophobic demonstration of Zaitokukai in Tokyo in February 2013. The Kyoto Korean School cases were covered in the national newspapers and broadcast on television nationwide, including the most major and impactful news media, drawing public attention to the problem of hate speech. The data from the Ministry of Justice’s survey also shows the rulings of Kyoto Korean School case in October 2013 at the Kyoto District Court and in July 2014 at the Osaka High Court clearly attracted huge media and public attention (Chart 1). The data also revealed the number of news articles on

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75 Id.
76 Id.
77 Id. They were also indicted for their acts against Tokushima Prefectural Teachers Union, as stated in the following sections of this article.
79 Ctr. for Human Rights Report, supra note 17, at 61–125.
80 Id. at 125.
hate speech rose up to 235 in 2013 and 324 in 2014.\(^{81}\) The word “hate speech” was also placed as one of the top Japanese buzzwords of 2013.\(^{82}\) This is precisely the positive external effect of strategic litigation which attracts public attention to filings, hearings, and judgments on hate speech and hate crime cases, which has brought the reality of racism to a broader audience. Rulings on the Kyoto Korean School cases also worked to validate those stories and experience of Zainichi Korean people, providing a vehicle for further empathy among people for victims of the derogatory and brutal speech, as well as a sense of “shame” and “sorrow” as Japanese citizens even among conservatives.\(^{83}\) It should be noted that the counsels of the Kyoto Korean School cases, as well as anti-hate activists, reported to foreign media, for example, through press releases at the Foreign Correspondents’ Club of Japan, which attracted international attention to this case.\(^{84}\)

\(^{81}\) Id. at 124.

\(^{82}\) See 2013 U-Can Shingo Ryukogo Taisho (2013年ユーキャン新語・流行語大賞) [2013 U-Can New Words and Buzzwords Award], https://www.jiyu.co.jp/singo/index.php?eid=00030 [https://perma.cc/V5VY-PJQJ] (last visited Mar. 31, 2019). The awards are granted for the terms that provide a unique insight into the nation’s social trends, as well as the political, business and sports news of the year.


3. Influence on Counter-racism Movement

Since the Kyoto Korean School issue became publicly known around mid-2010, Zaitokukai has encountered a backlash from the anti-hate speech movement. Lawyers were among the earliest actors to respond to the hate speech by issuing a statement against hate demonstrations. The Kyoto Bar Association announced the President’s Statement on Harassment against Korean schools on January 19, 2010. It states the demonstrations at the Kyoto Korean School were beyond the scope of that allowed as critical speech, and the promotion or incitement of discrimination based on ethnicity or nationality, therefore, should never be permitted and that the police should take necessary measures because there was a possibility that it might be an illegal act. The Kinki Federation of Bar Associations also adopted a resolution “to criticize discrimination against Korean

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85 Krieger & Kitano, supra note 14.
children in Japan. The resolution adopted at the Kanto Federation of Bar Associations followed in September 2011, in which the Kyoto Korean case is mentioned as a recent serious case of discrimination and persecution against foreigners by xenophobic organizations.

Stimulated by the Kyoto Korean School incidents and following xenophobic motions of surging hate groups, not only lawyers but also ordinary citizens began to take action. Anti-racism groups emerged around 2009 in an effort to counter surging hate groups. Counter groups confronted Zaitokukai members at their rallies with larger counter-demonstrations, some of which have often developed into brawls. In September 2013, more than 2,000 people participated in “the Tokyo Anti-Discrimination March” campaigning against recent hate rallies, which was reported in major newspapers and TV channels. It is noteworthy that the movement engaged more people in the “majority” group, not only Zainichi Koreans but also Japanese people expressing anger against hate groups and solidarity.
with the minorities targeted by haters. Also, many of them were not even members of civil society groups, namely “ordinary people” who had not been engaged in the human rights movement before.

4. Influence on Following Judicial Rulings and Orders

The rulings of the Kyoto Korean School case influenced the similar cases such as the Tokushima Prefectural Teachers Union case in which members of ultra-nationalist groups including *Zaitokukai* stormed a local branch of the Japan Teachers’ Union in Tokushima Prefecture and threatened the union’s officers in April 2010, alleging the union financially supported a Korean school.92 *Zaitokukai* and other intruders were sued over forcible obstruction of business, unlawful entry and threatening the union members.93 In April 2016, the Takamatsu High Court ordered *Zaitokukai* to pay more than 4 million yen (approximately 36,000 dollars) in compensation for mental suffering of teachers and union members, which nearly doubled the amount of the compensation the primary court ruled.94 This ruling, referring to the act of the group as “racial discrimination” under ICERD which leads to strong condemnation and illegality, clearly succeeds the rulings on the Kyoto Korean School case.95

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92 They insulted the officials over a loudspeaker and physically harassed one of them, with video of the incident being posted on the Internet. Both criminal and civil suits have been raised by Tokushima Prefectural Teachers Union against the intruders.

93 *Zaitokukai* and other members were sued in both civil and criminal cases in regard to this incident at Tokushima Prefectural Teachers Union. In criminal case, they were convicted in Tokushima Chihō Saibansho [Tokushima Dist. Ct.] Dec. 1, 2010, Hei 22(wa) no. 299 and Hei 22 (wa) no. 344; Kyōto Chihō Saibansho [Kyoto Dist. Ct.], Apr. 21, 2011, Hei 22(wa) no. 1257 and Hei 22 (wa) no. 1641. However, Tomimasu, also joined the group of counsels for Tokushima Teachers Union, criticizes those judgements, as well as the primary decision of the civil case did not weigh the grave importance of racial discrimination in this case (Tokushima Chihō Saibansho [Tokushima Dist. Ct.] Mar. 27, 2013, Hei 25 (wa) no. 282) issued before the Kyoto Korean school case was confirmed at the Supreme Court. Shiki Tomimasu (豊増四季), *Zaitokukai, Tokushima Ken Kyōsu Gyōmu Bōgai Jiken* (在特会、徳島県教組業務妨害事件), *Seinen Horitsu* (青年法律家), 9–11 (July 2015).


95 *Id.*
The victory of the Kyoto Korean School in the legal battle induced a cascade of other racial discrimination lawsuits as it encouraged other victims and gave them hope in seeking justice in the legal system. For example, in August 2014, a Zainichi Korean woman filed two lawsuits against Zaitokukai, its former chairman and a conservative website, demanding compensation for her mental suffering from their defaming words and ethnic discrimination remarks on the Internet. She won favorable rulings in both lawsuits in 2018, on the ground of similar principles to the Kyoto Korean School case and Tokushima Prefectural Teachers Union case. Another Zainichi Korean woman sued the company she worked for on the ground of hate harassment in the workplace in 2015. On March 16, 2016, in Kawasaki, a city with a large ethnic Korean population, three residents filed an application for human rights relief to the Ministry of Justice, and the Ministry in August urged the hate rally organizer not to repeat similar acts. This was the first nationwide case of local residents seeking assistance from the government after being targeted by hate speech in a specific area. Furthermore, the Yokohama District Court’s Kawasaki branch in June 2016 handed down a provisional injunction banning an anti-Korean group from holding demonstrations within 500 meters of the...

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96 Court Orders Anti-Korean Group to Compensate Woman over Hate Speech, MAINICHI (Sept. 28, 2016), http://mainichi.jp/english/articles/20160928/p2a/00m/0ma/003000c/sid/a69617aa1ac377d89b57d93b6890900d [https://perma.cc/WHE5-W7ES]; Zaitokukai Heito Saiban Ri Shine San Songen Kaifuku no Tatakai [Lee Shinae, Legal Battle against Zaitokukai’s Hate Speech for Restoring the Dignity], MAINICHI (Mar. 9, 2018, 8:04 PM), https://mainichi.jp/articles/20180310/k00/00m/040/095000c [https://perma.cc/M494-XNMS]; Krieger & Kitano, supra note 14. See Osaka Chihō Saibansho [Osaka Dist. Ct.] Sept. 27, 2016 (Japan), Osaka Kötō Saibansho [Osaka High Ct.] June 19, 2017 (Japan) and Saikō Saibansho [Sup. Court] Nov. 29, 2017 (Japan) for a case against Zaitokukai and its former chairman; Osaka Chihō Saibansho [Osaka Dist. Ct.] Nov. 16, 2017 (Japan), Osaka Kötō Saibansho [Osaka High Ct.] June 28, 2018 (Japan) and Saikō Saibansho [Sup. Court] Dec. 11, 2018 (Japan) for a lawsuit against a conservative website.


office of a citizens’ group to support Zainichi Koreans.99 The judge’s strong words to determine the hate demonstrations as unconstitutional beyond freedom of speech and infringing on the right to live peacefully are reminiscent of the rulings of the Kyoto Korean School case.100

5. Change in Law and Policies

According to many of the anti-hate activists interviewed, the Kyoto Korean School case and subsequent lawsuits also helped develop anti-hate speech legislation.101 The Japanese government had long been reluctant to regulate hate speech, even to acknowledge the existence of racial discrimination in Japan.102 However, the Kyoto District Court ruling visualized the issue of the hate speech through the judgment itself and its influence on the media and citizen movement. It became difficult for the government to deny that discriminative hate speech was rampant in 2013 when the judiciary recognized “racial discrimination” in Japan by quoting the Convention on the Elimination of Racial Discrimination in its judgment. Since 2013, Prime Minister Shinzo Abe, Chief Cabinet Secretary Yoshihide Suga, and Justice Minister Sadakazu Tanigaki have expressed concerns about the increase in hate speech.103 The Japanese Ministry of Justice posted, in November 2014, a newspaper advertisement with a big eye-catching phrase “HEITO SUPÍCHI YURUSANAI (ヘイトスピーチ許さない) [STOP HATE

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100 KANAGAWA-SHIMBUN, supra note 98, at 168.
101 MOROOKA, supra note 1, at 20. Interview with a program coordinator of IMADR and the members of ARP, supra note 24.
102 According to the report by the Japanese government submitted to the CERD in 2013, “the Government of Japan does not believe that, in present-day Japan, racist thoughts are disseminated and racial discrimination is incited, to the extent that . . . legislation to impose punishment against dissemination of racist thoughts and other acts should be considered even at the risk of unduly stifling legitimate speech.” The Government of Japan, Seventh, Eighth, and Ninth Combined Periodic Report by the Government of Japan under Article 9 of the International Convention on Elimination of All Forms of Racial Discrimination, at 20, (Jan. 2013), http://www.mofa.go.jp/mofaj/files/000023045.pdf [https://perma.cc/9CX3-4UZ5].
103 On May 7, 2013, in the Upper House, Prime Minister Abe said these demonstrations were “regrettable.” Justice Minister Taniguchi used the same word. Chief Cabinet Secretary Suga also said these were ‘not good things.” Johnston, supra note 16.
SPEECH] followed by a campaign raising awareness against hate using posters and leaflets, which was “a big leap” for the conservative ministry as there was no law or policy guidance with a definition of “hate speech,” when they started the campaign.\(^\text{104}\) The Ministry also conducted research in 2015–2016 on the situation of the hate speech in Japan, which revealed the stunning situation of demonstrations, parades, and comments posted on the Internet with derogatory speech threatening violence against foreign residents of Japan, especially \(\text{Zainichi} \) Koreans.\(^\text{105}\) Local municipalities also urged the national government to develop the law to curb hate speech. Over 230 municipalities sent comments to the government as of November 2015, seeking for the strengthening of measures against hate speech including legal development, many of which referred to the Kyoto Korean School case and its ruling to demonstrate the seriousness of the issue to justify their allegation.\(^\text{106}\) The Kyoto Korean School case was also cited a number of times in the parliamentary discussion over the development of anti-hate speech law. For example, Toshio Ogawa, a former justice minister and a member of the parliament, mentioned in the Committee on Judicial Affairs in the House of Councilors:\(^\text{107}\)

In the Kyoto Korean School case, the court ruled hate speech illegal in light of the principle of the Japanese Constitution and the International Convention on the Elimination of All Forms of Racial Discrimination. The court somewhat struggled in making this judgment since there was no basic law prohibiting racial discrimination. It would have been much easier for the court to rule that hate speech was illegal if there was a specific law embracing the principle that racially discriminatory statements and hate speech cannot be tolerated. With that in mind, I

\(^{104}\) Interview with a government official of Ministry of Justice, \textit{supra} note 24.

\(^{105}\) \textit{Id.}; Ctr. for Human Rights Report, \textit{supra} note 17, at 1–2.


\(^{107}\) \textit{Yoichiro Uozumi et al.} (魚住裕一郎他), \textit{Heiito Supichi Kaisho —Seiritsu no Kihonteki na Kangakata} (ヘイトスピーチ解消法 成立の経緯と基本的な考え方) [\textit{The Hate Speech Act – Background of Approval and Basic Point of View}] 84 (2016).
would say the basic principle of no tolerance against racial discrimination will be more respected and exercised in the legal rulings, policies and elsewhere if such legislation is developed.

After contentious debates on freedom of speech and political bargaining among conservative and liberal parties, in June 2016, the Japanese Diet enacted the Hate Speech Elimination Act. Although the law is decried ineffective as it does not legally ban hate speech nor impose penalties on those who engage in it as well as with the narrow scope of protection, the activists in the anti-hate movement generally welcomed it as the important first step forward to fight against racial discrimination although more is needed to be done. The law represents progress in that Japan now has at least a symbolic law to send the message that hate speech is not acceptable in society. It also gives courts stronger grounds for issuing unfavorable rulings or imposing punishment on hate groups when their members are sued or charged under existing civil or criminal law. Moreover, this law will help municipal governments and

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108 For the political process of the development of anti-hate speech law, see Higuchi, supra note 78.

109 The law has been passed in the National Diet on May 24, 2016 and enacted on June 3, 2016. Uozumi et al., supra note 107.

110 The critics say its definition of victim protected by the law is too narrow as the law is written specifically to protect legal residents of overseas origin and their descendants, and does not include other ethnic minorities in Japan. Interview with a program coordinator of IMADR, supra note 24. See also Martin, supra note 17, at 466–470; Junko Kotani, Proceed with Caution: Hate Speech Regulation in Japan, 45 Hastings Const. L. Q. 603 (2017); Junko Kotani, A Comment on Hate Speech Regulation in Japan After the Enactment of the Hate Speech Elimination Act of 2016, 21 Shizuoka University Journal of Law and Politics (2017).

111 A program coordinator of IMADR mentioned “This is a first, big step toward a more holistic anti-discriminatory law. We will continue our movement to aim for revision of the law.” She also mentioned the supplementary resolutions by the Committee of Judicial Affairs of both the upper and lower houses of the Diet are one of their achievements of advocacy for human rights. The supplementary resolutions declare that any form of discriminatory speech and behavior shall be appropriately dealt with in view of the International Convention on the Elimination of All Forms of Racial Discrimination. See Interview with a program coordinator of IMADR, supra note 24.

112 In fact, on June 2, 2016, the Kawasaki Branch of Yokohama District Court also issued a first-ever provisional injunction preventing an anti-Korean activist from holding rallies, referring to the Hate Speech Elimination Act. Yokohama Chihō Saibansho Kawasaki Shibu [Yokohama Dist. Ct., Kawasaki Branch] June 2, 2016, Hei 28 (wo) no. 42 (Japan); see also Tomohiro Osaki, Japanese Court Issues First-Ever Injunction Against Hate-Speech Rally, JAPAN TIMES (June 3, 2016),

https://scholarship.law.upenn.edu/alr/vol14/iss2/4
police to take anti-hate measures, as they often need a legal basis to act.\footnote{113}

The Kyoto Korean School case also helped develop an unprecedented anti-hate-speech ordinance in Japan. In January 2016, even before the enactment of the Hate Speech Elimination Act, the Council of the City of Osaka passed the nation’s first ordinance against hate speech which came into effect in July 2016.\footnote{114} On July 10, 2014, Osaka Mayor Hashimoto declared that he ordered relevant offices to take action to tackle the issue on hate speech, clearly saying this was triggered by the Osaka High Court ruling on the Kyoto Korean School case and emphasizing “public intervention is necessary, and I have no tolerance of hate speech in Osaka City.”\footnote{115} The Committee of experts on human rights of Osaka City started to discuss the measures against hate speech in September 2014.\footnote{116} Uozumi points out the ruling of the Osaka High Court on the Kyoto Korean School case in July 2014 has created a social trend against hate speech which directed and pushed the discussion in the

\footnote{113 Many local governments developed or started to develop anti-hate speech guidelines and ordinances including Osaka, Kawasaki, Setagaya, Kyoto, Tokyo, Nagoya and Kobe as of 2018.}

\footnote{114 Ōsaka-shi Heito Supīchi no Taisho ni Kansuru Jyōrei (大阪市ヘイトスピーチへの対処に関する条例) [Osaka City Ordinance on Treatment of Hate Speech], Osaka City Ordinance No. 1 of 2016 (Japan); Koji Higashikawa, Japan’s Hate Speech Laws: Translations of the Osaka City Ordinance and the National Act to Curb Hate Speech in Japan, 19 ASIAN-PAC. L. & POL’Y J. (2017) (unofficial translation); see also Eric Johnston, Osaka Assembly Passes Nation’s First Ordinance Against Hate Speech, JAPAN TIMES (Jan. 15, 2016), https://www.japantimes.co.jp/news/2016/01/15/national/osaka-set-pass-japans-first-ordinance-hate-speech-will-name-shame-offenders/#.XF3mzrh7k2w [https://perma.cc/5YAN-GZ6k].}

\footnote{115 Shimin Secttā Seisaku Kikō (市民セクター政策機構 [Civil Policy Research Institute (CPRI)]), Heito Supīchi ha Tomerareru: Sabetsu no Nai Shakai wo Tsukurō (ヘイトスピーチは止められる、差別の無い社会をつくろう [We Can Stop Hate Speech, Let’s Make a Society without Discrimination]), 432 Shakai Undou (社会運動)(Oct. 2018), at 109-110.}

\footnote{116 See Shinji Uozumi (魚住 眞司), Ōsaka-shi Heito Supīchi Jyōrei: Sono Keii to Kongo (大阪市反ヘイトスピーチ条例: その経緯と今後) [Osaka City Anti-hate Speech Ordinance: the Process of Development and Thereafter], 20 JINKEN WO KANGAERU 1 (人権を考える) (2017).}
Committee and the Council towards the development of the ordinance.\textsuperscript{117} This, Japan’s first ordinance aimed at deterring a broad range of hate speech based on race or ethnicity, was welcomed by many local Korean residents.\textsuperscript{118}

6. Decrease in the Number of Hate Demonstrations

According to the survey by the Ministry of Justice, the number of hateful demonstrations declined considerably in 2015 compared to the previous two years, though it cannot be said that the hate speech demonstration has completely disappeared as of 2016.\textsuperscript{119} Chart 2 shows that the number of hate rallies has declined since mid-2014, particularly in the Kansai area.\textsuperscript{120} The chart also shows that the number again declined after the Osaka High Court confirmed the high amount of compensation against \textit{Zaitokukai} with strong condemnation of hate speech in July 2014. Several sources point out that pressure from the courts may have played a role in restraining hate groups in the long term and the financial damage of the high amount of compensation in the Kyoto Korean School case on hate groups in Kansai area has made their activities difficult.\textsuperscript{121} This is a typical positive external effect that strategic litigation delivers. The growth in membership of \textit{Zaitokukai} has also slowed and members

\textsuperscript{117} \textit{Id}. at 4.
\textsuperscript{118} Osaka ordinance covers a broader area of speech, not only words used at demonstrations and in public speeches, but also online dissemination of such activities. The ordinance sets the expert panel to review the hate speech complaint and to disclose the names of individuals or groups judged to have engaged in hate-speech activities. Under the ordinance, the city can also ask internet service providers to delete the offending content and take other steps to prevent posting footage of hate-speech rallies and discriminatory remarks on social media. Local officials also have broad discretion in interpreting the meaning of public safety and can reject the use of public facilities by hate-speech propagators for parades or rallies. Johnston, \textit{supra} note 20. In fact, there are several barriers in national laws to bar the implementation of the ordinance. Osaka city mayor expressed his views on April 22, 2018 that the city requested the government to revise the related laws so that the government’s support for municipalities could curb hate speech. Takashi Yoshikawa & Emi Tadama (吉川喬、田玉恵美), \textit{Heito Hasshinsya no Tokutei ni Kabe Osaka-shi Jyōrei no Medama Fuhatsu} (ヘイト発信者の特定に壁：大阪市、条例の「目玉」不発) [\textit{Barriers to Identify Hate Caller under Osaka City Ordinance}], \textit{ASAHI SHIMBUN} (Mar. 31, 2018, 7:52 PM), https://digital.asahi.com/articles/ASL3X6JVL3XUTIL05G.html [https://perma.cc/T2LW-GQPW].
\textsuperscript{119} Ctr. for Human Rights Report, \textit{supra} note 17, at 35.
\textsuperscript{120} See infra Chart 2; Shibuiuchi, \textit{supra} note 23, at 80; Uozumi, \textit{supra} note 116, at 9.
\textsuperscript{121} Shibuiuchi, \textit{supra} note 23, at 80; Uozumi, \textit{supra} note 116, at 9–10.
of hate groups are reported to have somewhat softened their rhetoric in demonstrations being afraid of legal action.122

(C)  Analysis: Why Are the Korean School Cases Impactful?

As is seen above, the Kyoto Korean School cases can be evaluated successful strategic litigation seeing the tremendous positive impacts on anti-hate movement mentioned above, without a huge backlash. A question arises here: why did the Kyoto Korean School cases gain the media attention, expand to a nationwide movement and result in the new ordinance and legislation? Here are several reasons analyzed.

1. Universalism in the Kyoto Korean School Case Rulings

One of the reasons why the Korean School cases were powerful in pushing forward the anti-hate speech movement may be attributed to the tactical ruling of the Kyoto District Court on the civil case based on the universal value of human rights. Though the counsels for the Kyoto Korean School asserted the importance of ethnic education in their argument, the Kyoto District Court did not

122 Krieger & Kitano, supra note 14; Shibuichi, supra note 23, at 80.
refer to the rights to ethnic education of Zainichi Koreans. Instead, the court condemned the demonstrations which constitute “racial discrimination” as defined under the ICERD for the ground of the extraordinary amount of compensation. This ruling solidified the ground to legitimize the argument of plaintiff side in the shape to be accepted in public opinion, uttering this issue should be considered a matter of universal human rights, which is not only for Zainichi Korean people but important for the whole of humankind. Tomimasu added:

Thinking about the fragile situation at that time, it was probably best for us that the district court emphasized racial discrimination as a violation of international human rights law and affirmed a high amount of compensation based on the discussion. If the court focused on the right to ethnic education, at this first trial stage, the judgment could have resulted in a backlash against the Kyoto Korean School, which may have made it difficult for the plaintiffs to fight in the subsequent trials.

It cannot be proved that the court was worried about a backlash against the Korean people, which might have been fueled by a ruling emphasizing ethnic identity. However, this paramount ruling was in fact generally accepted favorably by the majority in society. The unusual application of the ICERD for extraordinary compensation in the ruling by the Kyoto District Court also got attention from not only among scholars and anti-discrimination NGOs but also news media, which helped hate speech issues highlighted more in public discussion and created a tailwind for the plaintiffs for further effort in fighting for justice. In light of Japan’s difficulty with the domestic implementation of a number of the provisions of the treaties it has ratified, this ruling is

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124 Id.
125 Interview with Shiki Tomimasu, supra note 24.
126 Id. Tomimasu also mentioned “the unprecedented judgment raised the news value, as it seems after all rather ‘directly’ applied ICERD. If it did not refer to the international human rights law, it would not be picked up by national news media.”
groundbreaking. 127 The Japanese judiciary has often ignored or not looked seriously at arguments based on international human rights laws until the 1990s but some scholars note that this trend has changed with a recent series of racial discrimination lawsuits. Especially in the absence of domestic legislation, judges can make bold and often unprecedented applications of international law. 128 Tomimasu also agrees there is a recent change in the trend of judicial rulings:

When I became a lawyer ten years ago, if I tried to make an argument based on human rights treaties, the court never looked into the argument seriously. However, in recent years, there have been several cases in which the Supreme Court referred to international human rights treaties when they held an issue unconstitutional. That has made it easier for the judiciary to use international human rights instruments to develop its reasoning for rulings. 129

In sum, it is important to note that the unprecedented reference of ICERD in the Kyoto District Court ruling can be seen as indicative of a change in the attitude of the Courts in Japan toward universal international human rights, at least in racial discrimination cases.

Moreover, some characteristics of the Kyoto Korean School case explain why the ruling is accepted by the general public without a backlash other than from extreme right-wing groups. Among all, this is an extreme hate crime case, which is clearly illegal even under the current legal framework, as is shown in the criminal case in which haters were convicted. This clear criminality of the incident as well as the fact that the violence was against children and schools attracts sympathy and attention of the general public and made it difficult for

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127 Judicial tendency to dismiss claims based on international human rights laws has been pointed out in previous cases. See Yūji Iwasawa, International Law, Human Rights, and Japanese Law: The Impact of International Law on Japanese Law 232 (1998); Hatano, supra note 52.

128 Id. at 267. Timothy Webster, International Human Rights Law in Japan: The View at Thirty, 29 Colum. J. of Asian L. 242 (2010).

129 Interview with Shiki Tomimasu, supra note 24.
others to assert the legitimacy of Zaitokukai, which led to no visible backlash, a negative effect of strategic litigation.\footnote{Id.}

On the other hand, it should be noted that the ruling of the Kyoto Korean School case and media coverage may “de-radicalize” the arguments on the rights to ethnic education of the Korean School children which have been strongly asserted by the lawyers for the Korean School.\footnote{Albiston, supra note 28, at 75.} To make the argument more general and universal to be accepted in the media and by the general public in Japan may have meant at the same time to deprive the issue of its ethnic essence, not opening the Pandora’s box of discussion over historical discrimination against the Zainichi Koreans in Japan. Tomimasu says he had ambiguous feelings when he spoke at the press conference after the “successful” ruling at the Kyoto District Court, which has left an essential discussion on ethnic education behind or shelved it for future discussion.\footnote{Interview with Shiki Tomimasu, supra note 24.} The unprecedented ruling of the Kyoto District Court had a big impact in creating a public groundswell against hate speech which led not only to public acceptance but also to a counter-movement against Zaitokukai with the support of the majority. However, it also means leaving the in-depth issue on ethnic education and identity of Zainichi Koreans out of the center of the discussion.\footnote{Interview with Shiki Tomimasu, supra note 24. Osaka High Court has referred to the importance on the ethnic education, which was not touched upon in the primary ruling. Tomimasu mentions the Kyoto District Court ruling solidified the foundation of the discussion and sentiment for the Osaka Hight Court ruling to be also accepted in the society. However, the issue of ethnic education was not fully discussed in public sphere. Later, in other case in which Osaka Korean High School sought to annul the government’s decision to exclude it from the tuition-free high school education program, the court found the government’s exclusion of Korean High School was legal in 2018. Osaka High Court Tosses Lower Court Ruling, Denies Korean School’s Right to Government Subsidies, JAPAN TIMES (Sept. 28, 2018), https://www.japantimes.co.jp/news/2018/09/28/national/crime-legal/osaka-high-court-tosses-lower-court-ruling-denies-korean-schools-right-government-subsidies/#.XKL72Zj7RPY [https://perma.cc/GN8N-AUNE].} It is true that strategic litigation often results in a social change but is not necessarily best for an individual case. In this case, it seems that external effects such as remedy, public attention, and social recognition required the sacrifice,
to a certain extent, of the internal effect which centers on nurturing the collective identity of Zainichi Koreans.134

2. Spread of the Anti-Hate Speech Movement into the Mainstream

As discussed above, the Kyoto Korean School case rulings did not atomize the issue, as the strategic litigation critics often argue. Rather, the universality of the rulings and its process may have pushed the Japanese majority as a center of activism. It is true that minority-led civil rights movements have existed in Japan throughout the 20th century, but this recent anti-racism movement may have become different from those in more engagement of majority under the banner of “universal human rights” or “anti-discrimination.” 135 Resonating with the Kyoto Korean School case rulings, Japanese activists view racial discrimination as a problem that is harmful not only for Zainichi Koreans but to Japanese society as a whole and mainstreamed the anti-racism movement among the Japanese majority.136 As is mentioned, many of those in anti-racism activism

134 While Tomimasu asserts the importance of the ethnic education and identity, he also states “As the very first step, it is very important to create an environment for ethnic minorities including Korean people to raise their voice as accepted member of society and empower their argument even in the long run.” Shiki Tomimasu (冨増四季), Kyōto Chōsen Gakkō Shōgeki Iken ni Kansuru Kyōto Chisai Hanketsu no Hyōka to Sono Ikashikata (京都朝鮮学校襲撃事件に関する京都地方裁判決の評価とその活かし方) [Evaluation and Utilization of the Kyoto District Court’s Judgment on the Kyoto Korean School Attack Case], 37 JINKEN TO SEIKATSU (人権と生活) [HUM. RTS. AND LIFE] 10 (2013). Interview with Shiki Tomimasu, supra note 24.

135 Cho also argues that since around 2013 the issue of racism has been more recognized as a problem of the Japanese society, a new characteristic of the anti-racism movement which may be different from previous strategic litigations in the 1970-80s. Akedo et al. supra note at 23, at 55–64. One of the successful litigations was that a Zainichi Korean sued the Hitachi conglomerate in 1970 for cancelling his recruitment after they discovered his ancestry. On June 19, 1974, the Yokohama District Court ruled the case for his favor. Hifumi Okunuki, Forty Years after Zainichi Labor Case Victory, Is Japan Turning Back the Clock?, JAPAN TIMES (Jan. 25, 2015), https://www.japantimes.co.jp/community/2015/01/21/issues/forty-years-zainichi-labor-case-victory-japan-turning-back-clock/#.XJf1RSj0PY [https://perma.cc/J4AW-RSTC]; Supreme Court Dismisses Korean’s Fingerprint Refusal Case, JAPAN TIMES (Apr. 10, 1998, 8:04 PM).

136 It may be noteworthy that many of anti-racism counter-activists also engaged in anti-nuclear protestors after the Tsunami and the nuclear accidents in 2011 in Fukushima. Shaw argues that Fukushima incidents triggered an awakened consciousness for many Japanese people with a vision of shared vulnerability that includes foreigners, sexual minorities, people suffering from life-threatening and chronic illnesses, and those forced to live near or exposed to nuclear power plants. Vivian Shaw, How Fukushima Gave Rise to A New Anti-Racism Movement, AL JAZEERA (Mar. 12, 2017).
are those who have not been conventionally involved in the human rights movement before. For example, Suzuki, a member of a local counter hate speech organization Anti-Racism Project (ARP), is a Japanese national and temporary worker for an IT company who had never been involved in the human rights movement before he started to engage in the recent anti-racism activity in 2013. Shocked by unbearably derogatory anti-Korean demonstrations on TV and the Internet, he started to engage in a grassroots movement against racial discrimination, non-political and peaceful activities such as raising balloons with anti-discrimination messages, distributing T-shirts and flowers. The inclusive approach engaging majorities with avoiding atomizing the issue was also heard in the interview with Kang-ija Choi, a third-generation Zainichi Korean resident in Sakuramoto in Kawasaki City, who is one of the leading figures in the local and national anti-racism advocacy as well as a local movement against racism in Kawasaki. She emphasized the need for protecting their dignity as “human beings” rather than asserting the rights of Zainichi Koreans apart from the majority, which resonates with the approach of the Kyoto Korean School case rulings. She also repeated that she would collaborate with anyone who fights against discrimination, reiterating “Every person is an important stakeholder in the movement against hate speech and discrimination. As long as we live in the same society, no one can claim to be irrelevant to the issue.” In Kawasaki, people created the “Kawasaki Citizen’s Network against Hate Speech”(“Heito Supichi wo Yurusanai” Kawasaki Shimin Nettowaku) in January 2016, a civic group in which a number of local NGOs, churches, labor unions, journalists, lawyers and members of the City Council work together for counter-hate movement as “all-Kawasaki.” In addition to


137 Interview with the members of Anti-Racism Project, supra note 24.

138 Sakuramoto in Kawasaki City is the area where many Zainichi Korean people reside for long and is often targeted by hate demonstrators.

139 Interview with Kang-ija Choi, supra note 24.

140 Id.

141 Id.

142 Interview with Takao Yamada, a member of the secretariat of “Kawasaki Citizen’s Network against Hate Speech,” on August 21, 2017. Yamada mentions more than 168 organizations responded to a call for making a local anti-hate network in 2016. It is
actively holding study sessions and awareness raising events, and advocating with the local government and lawmakers on racism, they concerted the power of local community and civic movement to conduct counter-demonstrations to stop the haters to come into their residential areas. 143 Moreover, a new NGO, “the International Network to Overcome Hate Speech and Racism” (Heito Supīchi to Reishizumu wo Norikoeru Kokusai Nettowâku [ヘイトスピーチとレイシズムを乗り越える国際ネットワーク], hereinafter Norikoe Net) was established in September 2013, an engaging variety of people including Zainichi Korean human rights activists, a former prime minister, lawyers, writers, journalists, and academics. Leveraging the publicity and network of those high profiles and celebrities, Norikoe Net engaged in a wide range of activities, including organizing study groups of racial discrimination and hate speech nationwide, sharing information, organizing and supporting counter-demonstrations, connecting with domestic and foreign groups, supporting lawsuits against racist groups, lobbying legislators, training local leaders, producing anti-discrimination media programs, and disseminating anti-racism advertisements. 144 It is noteworthy that Norikoe Net declares in its mission statement to take a universal human rights approach as follows (underlined by author)145:

Hate speech is not only against the immediate target of Korean residents in Japan, but has also attacked minorities in society including women, people from Okinawa (Uchinanchu), Buraku people, people born out of wedlock, disabled people, and sexual minorities . . . . Let us think about what hate speech harms fundamentally. It is not just Zainichi Koreans. It is not just minority groups in society. Hate speech hurts everyone with a conscience. Haters cast hatred . . .

143 Id.
verbally and physically towards, and insult and hurt, people who believe that everyone has universal dignity and human rights, and the beliefs of people who are going to live peacefully than anything else regardless of nationality, ethnicity, gender, or origin. It attacks, ridicules and ruins the value of the universal human rights embrace that the international community has built in history and is also advocated in the Universal Declaration of Human Rights.

This approach brought the network to connect with a variety of established civic groups and associations such as the resident Korean associations, the Buraku minority association, the Ainu minority association, Okinawan anti-war groups, a major trade union and the nationwide federation of bar associations and even a well-known radical right-wing group which has been critical to Zaitokukai, under the banner of “anti-discrimination”. The network also engaged intellectuals in diverse fields such as law, politics, sociology, gender, feminism, history, culture, migration, peacebuilding.

Moreover, it should be noted that a large number of participants in the abovementioned “Tokyo Anti-Discrimination March” in September 2013, consist of various people including non-Koreans and those who claim no discrimination in general, called on the Japanese government to “sincerely adhere” to the ICERD, which was indicative of a spread of the anti-racism movement into majority based on a universal human rights centered approach.

3. Acceleration of the Movement through the Internet: “New Social Movement”?

The Internet played a big role in accelerating the spread of activism following universalization of issues by the court. The hateful demonstration in front of the Kyoto Korean School and other hate rallies were uploaded online, spreading through social media and other online communication tools. To appeal to a wider audience, those assailants sought the extensive recording and dissemination of aggressive hate speech and demonstrations, which might have

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146 Shibuichi, supra note 23, at 79. Kunio Suzuki, a founder of a well-known radical right-wing group, joined Norikoe Net as one of the co-representatives.
147 2,000 Rally Against Hate Speech in Tokyo’s Shinjuku, supra note 91.
attracted some allies but created more enemies who were shocked and
disgusted by hateful words directed relentlessly at minorities
including women and children, and jolted them into action. The
Internet also helped counter-hate groups such as Counter-Racist
Action Collective (C.R.A.C) which often mobilized hundreds of
participants through the Internet when it held counter-demonstrations
against hate groups while its founder says that formal members of his
group actually only number in the dozens.148 They recruited
participants through the Internet publicity including Facebook and
Twitter, and the numbers of volunteers ballooned around early 2013.
A counter-hate group member Tanaka also says the participants of
anti-racism demonstrations gather just on the day of the hate rally,
responding to the call on social media but they are not necessarily
formal members of the organization.149 Interestingly, at least a large
portion of participants in the counter-demonstrations, particularly at
the big cities such as Tokyo and Osaka, seems to be more
spontaneous than organized or planned. The Internet helps to make
it easy for ordinary people who are not usually involved in those
activities to join the anti-racism movement and keeps loose ties
among participants or supporters of the counter-hate groups.

The phenomena resonate with what is called “New Social
Movement” that appeared around the world in the recent decade that
put great emphasis on bringing about social mobilization about post-
material values such as human rights, distinct from worker’s
movement driven by class-based ideology.150 Oguma argues that the
anti-nuclear movement after the earthquake, tsunami and the nuclear
disaster of March 2011 in Japan “had much in common with
contemporaneous movements around the world, such as Occupy Wall
Street” analyzing its characteristics displayed by its main actors and
participants, the structure of the organizing group and its methods of
mobilization.151 He mentions “demonstrations on this scale last
occurred in Japan half a century ago, during the 1960 struggle against
the US-Japan Security Treaty (Ampo). This time, however, the rallies
and demonstrations that took place all over Japan were organized by

148 Shibuichi, supra note 23, at 77. See also text accompanying supra note 89 and 90.
149 Interview with the members of Anti-Racism Project, supra note 24.
150 Eiji Oguma, A New Wave Against the Rock: New Social Movements in Japan Since
The Fukushima Nuclear Meltdown, THE ASIA PAC. J.: JAPAN FOCUS (July 1, 2016),
151 Id.
small groups of concerned individuals with no connection to existing political parties, in sharp contrast to the tightly organized anti-Ambo movement half a century earlier” and “(t)he demonstration was called over the internet by a group of workers in their 20s and 30s who were involved in the precariat movement. Drawing on the style of earlier precariat movements, the demonstrations and rallies organized by this group had a “free” style and made effective use of music and design.” 152 This characteristic is applied to the anti-racism movement prominent around 2013, in which people are not really structured nor organized but loosely connected by social media and mobilized spontaneously once the hate demonstrations are announced. This loose and anonymous characteristic of the counter-movement against racial discrimination seemed to make it easy for many ordinary people such as Suzuki to join and organize the movement.

4. Collaboration of Diverse Actors for Change in Law and Politics

As the Kyoto Korean School cases proceeded while the hate speech movement and counter-movement become violent, there became concerns and interest rising among lawmakers.153 One of the leading lawmakers who pushed forward this movement and a Diet effort to enact legal measures curbing hate speech was Yoshifu Arita. He is a member of the House of Councillor from the Democratic Party of Japan, who started a parliamentary panel with a dozen colleagues to introduce hate speech legislation.154 Since 2013, Arita and other concerned legislators held several meetings at the House of Councillors with human rights lawyers, civil society organizations and local activists, including Zainichi Koreans affected by hate demonstrations, and people who join in counter-demonstrations, who have conducted passionate advocacy both with domestic lawmakers and with the UN human rights treaty bodies. In addition to the

152 Id.
153 Several scholars emphasize the role of party politics on agenda setting for policy and legal measures against hate speech. See Higuchi, supra note 78. Takahiro Akedo (明戸隆浩), 2015 Nen Jinshu Sabetsu Teppai Sesaku Suishin Hōan Shingi no Haiket to Katei (2015年人種差別撤廃施策推進法案審議の背景と過程), 8 IMIN SEISAKU KENKYU (移民政策研究) 182–192.
Norikoe-Net, Arita also works with many civic groups including 
Gaikokujin Jinkenhō Renrakukai (外国人人権法連絡会[the Japan 
Network towards Human Rights Legislation for Non-Japanese 
Nationals and Ethnic Minorities]),\textsuperscript{155} in which many cause lawyers 
fighting racism and racial discrimination are actively engaged, and
the NGO Network for the Elimination of Racial Discrimination Japan 
(ERD Net), a nationwide network of NGOs and individuals which 
reported the issue of “hate speech” including the Kyoto Korean 
School cases to the international fora at the UN.\textsuperscript{156} Arita also joined 
the UN treaty bodies’ sessions to review the Japanese government’s 
periodic reports on the implementation of the UN human rights 
conventions in 2014. The Kyoto Korean School cases were 
mentioned in the NGO’s statements and reports to the UN 
international human rights treaty bodies with a video documenting 
extremely disparaging and malicious hate speech demonstrations in 
Japan, which gave a great shock to the Committee members.\textsuperscript{157}

This combination of increased media attention and 
collaboration between activists, policymakers, and human rights 
organizations led to the United Nations issuing a stern 
recommendation for Japan to rectify the problem of hate speech in 
the summer of 2014.\textsuperscript{158} According to the interview with an officer of 
the Human Rights Protection Bureau within the Ministry of Justice, 
the recognition of the rampant situation with hate and anti-hate 

\textsuperscript{155} Gaikokujin Jinkenhō Renrakukai (外国人人権法連絡会) [the Japan Network 

\textsuperscript{156} The International Movement Against All Forms of Discrimination and Racism, Jinshu Sabetsu Teppai NGO Nettowāku no Gaiyō (人種差別撤廃 NGO ネットワークの概要) [Overview of the NGO Network for the Elimination of Racial Discrimination Japan (ERD Net)] https://imadr.net/wordpress/wp-content/themes/imadr2017/pdf/p_erd01.pdf [https://perma.cc/XK7T-SR4T] (last visited Mar. 7, 2019). As of July 10, 2013, 85 organizations and 30 individuals are members of ERD network. The International Movement Against All Forms of Discrimination and Racism is a facilitating organization of the network. See NGO Network for the Elimination of Racial Discrimination Japan (ERD Net), supra note 2; Interview with a program coordinator of IMADR, supra note 24.

\textsuperscript{157} Interview with a program coordinator of IMADR, supra note 24.

\textsuperscript{158} Human Rights Comm., Concluding Observation on the Sixth Periodic Rep. of Japan, UN, Doc. CCPR/C/JPN/CO/6 (2014). Comm. on the Elimination of Racial Discrimination, Concluding Observation on the Combined Seventh to Ninth Periodic Rep. of Japan, UN, Doc. CERD/C/JPN/CO/7-9 (2014). The Kyoto Korean School cases were mentioned in the shadow reports to the UN international human rights treaty bodies and discussions in the Committees.
speech rallies and the fact that the UN has been applying pressure on Japan, seem to have been one of the factors for the change in government attitude.\textsuperscript{159} The Justice Ministry officer states that trends in society and social consensus are important for the Ministry to take measures.\textsuperscript{160} In fact, the homepage of the Ministry of Justice on promotion activities focusing on hate speech refers to “Ways of dealing with hate speech were recommended to the government in Concluding Observations on the Sixth Periodic Report of Japan by the UN Human Rights Committee in July 2014\textsuperscript{161} and Concluding Observations on the Combined Seventh to Ninth Periodic Reports of Japan by the UN Committee on the Elimination of Racial Discrimination in August of the same year\textsuperscript{162} as the background of development of the law.\textsuperscript{163}

\begin{footnotesize}
\textsuperscript{159} Interview with a government official from the Ministry of Justice, \textit{supra} note 24.

\textsuperscript{160} \textit{Id.}

\textsuperscript{161} Human Rights Comm, \textit{supra} note 158. On July 23, 2014, the UN Human Rights Committee, having examined the Japanese government’s report, adopted its concluding observations (on the sixth periodic report of Japan), stating “The State (Japan, hereinafter the same) should prohibit all propaganda advocating racial superiority or hatred that incited discrimination, hostility or violence, and should prohibit demonstrations that are intended to disseminate such propaganda. The State party should also allocate sufficient resources for awareness-raising campaigns against racism and increase its efforts to ensure that judges, prosecutors, and police officials are trained to detect hate and racially motivated crimes. The State party should also take all necessary steps to prevent racist attack to ensure that the alleged perpetrators are thoroughly investigated, prosecuted and, if convicted, punished with appropriate sanctions.” In its recommendations to Japan, the committee noted that hate speech and other behavior inciting racial violence and hatred during rallies and in the media, including the Internet, are “not always properly investigated and prosecuted” by Japanese authorities.

\textsuperscript{162} Comm. on the Elimination of Racial Discrimination, \textit{supra} note 158. The U.N. Committee on the Elimination of Racial Discrimination (CERD in its concluding observations to the Japanese government (on the combined seventh to ninth periodic reports of Japan), adopted on August 29, 2014, states: “The Committee encourages the State party to its position again and consider withdrawing its reservation to subparagraphs (a) and (b) of article 4. Recalling its general recommendations No. 15 (1993) and No. 35 (2013) on combating racist hate speech, the Committee recommends that the State party take appropriate steps to revise its legislation, in particular its Penal Code, in order to give effect to the provisions of article 4.” It demanded that Japan firmly address hate speech during demonstrations, investigate and prosecute individuals and organizations responsible for such acts, and punish public officials and politicians who disseminate hate speech. Japan should also “address the root causes” of racist hate speech and “strengthen measures of teaching, education, culture and information,” with a view to combating prejudices which lead to racial discrimination and promoting understanding, tolerance and friendship among nations and among racial or ethnic groups, it said. It urged the Japanese government to regulate hate speech by law, following a rise in racist demonstrations mainly targeting Korean residents in the country.

\textsuperscript{163} Ministry of Justice, \textit{Promotion Activities Focusing on Hate Speech},
\end{footnotesize}
The international advocacy brought the local issue into the international realm, but also delivered the universal standard of hate speech and racial discrimination into the local movement and national lawmakers through study seminars, gatherings, and collaborative advocacy. Suzuki from ARP has participated in those seminars and takes a human rights based approach in combating hate speech: “Our organization is driven by the concept of protecting universal human rights. Through spreading the concept, we aim to diminish hate speech.” Kan-Ija Choi, the aforementioned Zainichi Korean advocate from Sakuramoto in Kawasaki, has been working ardently with those human rights lawyers and NGOs in local and international advocacy. She spoke at an official hearing of the Committee on Judicial Affairs at the House of Councilors to seek legislation to prohibit hate speech, to protect everyday life in peace and with dignity in the local community, which is a core principle of human rights and humanism. This desperate voice of a direct victim moved the lawmakers, including the conservative party in power, to visit Sakuramoto and listen to local concerns and victims’ trauma on March 31, 2016. After the visit, the chair of the Committee on Judicial Affairs of House of Councilors said, “I understand the hate speech destroyed everyday [lives] of people [.] and we need to work on the extermination of the hate speech.” Even a notably conservative politician from the Liberal Democratic Party seemed to have been shocked at hearing the voice of local people, saying “I understand Zainichi Korean people want to live as they are, not hiding their ethnic roots. This is a common ground for everyone, not only


164 Shaw, supra note 136. It is reported that “Japanese activists’ battle against racism often feels global. T-shirt designs in English, signs that feature photos of Trayvon Martin and Angela Davis, and C.R.A.C. Twitter accounts in the United Kingdom and North America gesture towards an international audience. Twitter-savvy activists reference Black Lives Matter, NoDAPL, and the Women’s March as allies and examples. Political shifts towards nativism and authoritarianism in the United States and Europe have inspired some activists to see their battle as part of a larger one for democracy.”

165 Interview with members of Anti-Racism Project, supra note 24.

166 Uozumi et al., supra note 107, at 72.

167 Id. at 112–115. Heito supīchi wo yurusanai kawasaki shimin nettowāku (ヘイトスピーチを許さない川崎市民ネットワーク), Konzetsu! Heito to no tatakai: Kyōsei no Machi Kawasaki kara (根絶！ヘイトとの戦い 共生の街 川崎から) [Fight for Extermination of Hate Speech: From Kawasaki, City of Diversity ] 75 (2017).

168 Kanagawa-shimbun, supra note 98, at 74.
Zainichi Korean but also all Japanese and all people. In our society, it is intolerable to neglect the acts to harm the dignity as a human being.” 169 On April 8, 2016, a week after the visit, the ruling coalition of the Liberal Democratic Party and the Komeito Party submitted “the Draft Act on the Promotion of Efforts to Eliminate Unfair Discriminatory Speech and Behavior against Persons Originating from Outside Japan.” 170 Though the law itself is criticized as toothless and narrow, an NGO emphasizes “It was the outcome of civil society’s passionate advocacy that the hate speech legislation comes with supplementary resolutions which refer to the ICERD, and urge the government to take measures to restrain online acts to escalate discriminatory words and behavior as well.” 171 It shows behind the successful influence of the Kyoto Korean School cases were ardent advocacy efforts and surging anti-racism movement, which was realized with the collaborative network among diverse stakeholders bringing globally generated ideas and strategies to the local level, namely vernacularizing universal human rights on the grounds. 172

IV. CONCLUSION

Strategic litigation is about situating individual client interests or human rights within larger social goals, or about creating progressive jurisprudence, instigating reform of laws and policies, which advance human rights and re-balance historic or systematic injustices. It also aims to enable individuals to seek remedies for human rights violations and empower people who have been victims of human rights abuses.

Law and society debate over litigation and social change highlights not only the positive side but also the negative side of strategic litigation. On one hand, the positive view emphasizes that strategic litigation can change social attitudes and raise issues around which to organize a movement by attracting publicity, media attention and participants to a movement. On the other hand, critics

169 Id. at 115–116 (quoting the words of Shoji Nishida, a conservative Japanese politician of the Liberal Democratic Party, a member of the House of Councillors in the Diet (national legislature) after his visit to Sakuramoto).
170 Uozumi et al., supra note 107, at 2.
171 Interview with a programme coordinator of IMADR, supra note 24.
172 Levitt & Merry, supra note 22.
point out the limits of individual litigation as a strategy for social change and even its negative effects, arguing that legal victories bring no real change and individual litigation can narrow issues and atomize collective grievances, undermining broader collective action.

This empirical socio-legal study examines the Kyoto Korean School cases in the dynamic process of the anti-hate speech and racism movement in Japan as an example of successful strategic human rights litigation, aiming to propose a broader framework through which we understand strategic litigation, focusing on the diffusion of the international human rights norms.

The first part of this paper examines the major impacts of the Kyoto Korean School cases in light of strategic litigation framework. This study has shown that the Kyoto Korean School cases had an enormous positive impact on the anti-racism movement in Japan including the raising of consciousness among the plaintiffs and public awareness without backlash and led to the enactment of the very first anti-hate speech law and a municipal ordinance, with the support of increased media attention and public opinion against hate speech. In this case, those effects were not primarily pursued but grew out of not only the judicial decisions but also from the process of seeking justice. It was a transformative process for both plaintiffs and lawyers, later the general public and policymakers, and iterative and interactive process of human rights norms diffusion, rather than a top-down process.

This paper also analyzes the reasons behind this “success” of the Kyoto Korean School cases as strategic human rights litigation. First, the rulings of the Kyoto Korean School case, which condemned hateful demonstrations as “racial discrimination” under the international human rights convention, framed the issue as a matter of universal concern which affects the Japanese society as a whole. The rulings focusing on universal rights were accepted by the majority in Japanese society without inducing a significant backlash. Unprecedented application of the international human rights convention was highlighted by media, while some extreme characters of this hate crime case against elementary school children also attracted media attention. This brought the long-standing efforts of civil society groups and activists to vernacularize the universal human rights norms against racial discrimination into the attention of majorities, spreading the anti-racism movement to a massive number of individuals who joined the counter-movement. In this process, the
Internet played a key role in mobilizing people and transforming the anti-hate speech activism into a nation-wide movement against racial discrimination, which makes the movement somewhat different from previous minority-led movements. It shows the recent anti-racism movement in Japan is not only a leftist elite or professional activist movement but also involves ordinary people connected loosely via the Internet, as well as the local community including Zainichi Korean people to embrace living in peace in an inclusive society. It pushed a majority of the society into major actors of the expanding anti-racism movement and also brought the Kyoto Korean School cases, its process of proceedings, and the subsequent results to domestic and international attention. Historic efforts of a civic network of diverse stakeholders brought the case to the attention of the UN human rights bodies which urged the Japanese government to take immediate action to curb hate speech. The combination of the bottom-up human rights movement based on the locality and the international and national advocacy of leftist groups have provided an impetus in advancing policy development against hate speech and racism. The culmination of the activists’ efforts, in collaboration with hate survivors, civil society organizations, and lawmakers, and supported by public opinions, came in May 2016, when Japan passed its first law against hate speech. In this sense, the “success” of the Kyoto Korean School cases was not only thanks to the legal professionals involved in the case, but the collaboration of multiple stakeholders who built a united front against hate speech.

To conclude, this analysis shows the Kyoto Korean School cases were successful as strategic human rights litigation, despite not specifically being so intended, since diverse actors brought a universal human rights ideology embedded in the rulings into a wide range of communities in society. The universal idea of all humans having rights to be free from hate speech and racial discrimination regardless of ethnicity gave legitimacy for a social movement against hate speech and racism. Consequently, in this case, the litigation became not a conservative strategy monopolized by elites but a dynamic process involving diverse actors including not only legal professionals and plaintiffs, but also nationwide civil society organizations, counteraction groups, local communities, journalists, academics, law and policymakers, individual activists and supporters, and even international human rights organizations, where the purpose of social movements is complemented by legal means.
Though the scope of the analysis of this article is limited to providing an overview of the social causes and effects of the Kyoto Korean School cases as strategic human rights litigation, I hope this analysis marks a step forward in the nation’s long-stalled efforts to curb racial discrimination and will inspire discussion over strategic litigation and social mobilization in a global context.