

As we remorsefully reflect on how the 20th century was a century marred by imperialism, colonial invasion, and competition, we would like to designate the 21st century to be a “century of global reconciliation,” and with the hopes that this will mark the beginning of dialogue directed toward the achievement of the “Sustainable Development Goals (SDGs),” we would like to submit the following recommendation to the leaders of the G20 nations.

### **Making the 21st Century a Century of Reconciliation through Dialogue**

Even when viewed from a historic standpoint, the form of cooperation that China is calling for in such a unilateral manner toward its “Belt and Road Initiative” should not be that where China governs over the various countries that would participate in such an initiative, but it should entail the redevelopment of the system of exchange of commodities and knowledge so that such exchanges can be conducted on an equal footing in a manner like that of the caravan trade of antiquity, and this should be based on mutual cooperation between local citizens to enable the various countries of such a “belt” to achieve an equal relationship of “**mutual learning and mutual enlightenment**” with China.

While General Secretary Xi Jinping of China continues to lay out the plans for this Belt and Road Initiative, the grand undertaking for such a concept cannot move forward based on the will of China alone.

In particular, the modern-day Xinjiang Uyghur Autonomous Region acts as the linchpin that connects Chinese civilization to the various civilizations of the “belt,” while also acting as a critical hub that links the various countries of the “belt” to China, and the overlap between the concepts of “Chinese ethnicities” and the “Uyghur ethnic” identity acts to bolster the notion of equality between the Han Chinese and Uyghur people, and there exists the historical background that such relationships helped to build the networks connecting the various ethnicities of Northeast Asia with the Middle East, and even further to Africa as well.

We urge those involved to act now by engaging in dialogue aimed toward “**reconciliation.**”

As long as there are individuals that are being subjected to unjust treatment through the actions of the Chinese government, it is a matter of course that there will be opposition toward the Belt and Road Initiative. In fact, only once intercultural exchange and mutual prosperity has been achieved between the various ethnicities, can China truly stand to flourish, and by taking this present moment as the opportunity to recognize the tradition of fair and equal caravan trade, we submit that the major prerequisite that China must urgently address for gaining the cooperation of the “belt” region will be to fundamentally transform the tragic reality that is being faced today.

Furthermore, for domestic reconciliation to be achieved, there are matters that must first be addressed that still prevent us from moving forward with reconciliation on the state level. At the root of such policies that oppress the ethnic minorities of China, there are the bitter memories of the great wars of the past, and in order to bring resolution to such matters, reconciliation with Japan is indispensable. At the same time, it is critical that Japan clearly acknowledge its sincere regret for the great wars of the past and that it pledge to never engage in war again in order to guarantee that the minorities being forced to live in such unsafe conditions can be allowed to coexist with the rest of their society. Unless reconciliation can be achieved between both Japan and China, it will be extremely difficult to guarantee the protection of the right of ethnic minorities and indigenous peoples in either country to live in peace in their respective societies.

With that said, we believe that there exist cultural and intrinsic legal principles and societal principles within both China and Japan that can be instrumental in reaching reconciliation between the national government and such ethnic minorities and indigenous peoples. We believe that such principles can

provide us with clues as we proceed with dialogue aimed toward reconciliation.

In China, the Chinese Communist Party recognizes the concept of “ **Chinese ethnicities,**” which refers to the national “ identity ” based on a multicultural that is grounded in coexistence based on equal respect offered between the Han Chinese and the ethnic minorities toward each other ’ s traditional values.

In Japan, we must reaffirm the “ **right to live in peace** ” as stated in the preamble of the Constitution of Japan, and as we pledge to never engage in a war of invasion, it is imperative that we hold firm to our stance of opposing ideologies of imperialism imposed by the nuclear powers of the world.

It goes without saying that support for such dialogue should be provided through questions posed and advice given by private citizens in third-party countries. It is imperative that we not obscure the issue at hand, and by first recognizing as “ truth ” the common understanding that is held by both parties, it is necessary for us to arrive at a solution that is based on “ dialogue.”

We believe that this should be exercised through participatory democracy as practiced in the bioregions in which such stakeholders are living in coexistence with their local ecosystem in order to ensure the safety and security of the peoples.

Proposal 1 - That the unique traditional cultures of ethnic peoples be respected.

- 1) That it be **recognized** that the Uyghur, Mongolian, and Tibetan peoples **each possess unique histories that each respective ethnic group has established on their own.**
- 2) That it be guaranteed that each individual ethnic group be allowed to form its own identity and that they are allowed to pass down their mother tongues and heritage cultures. That the right to pass down culture from parent to child be recognized and that **public policies for ethnic assimilation** be halted.

Proposal 2 - That the right to live in peace be guaranteed.

- 1) That the safety and peace of mind of individuals living within one ’ s own country not be threatened due to political reasons. That policies for surveillance that treat all residents as potential criminals be halted and that the **safety of each and every individual be guaranteed.**
- 2) That grasslands, forests, and rivers, **which are spaces that are vital for human survival, not be destroyed or modified in a reckless manner.** That the pursuit of short-term profit be abandoned, and that development that leads to the devastation of land be halted.
- 3) That an assessment be conducted based on information disclosed on past nuclear experiments and the destruction they have caused, and that **all nuclear weapons be eliminated.**

Proposal 3 - That the right to self-determination be recognized, and that systems of autonomy in name only be reformed.

- 1) That a goal of achieving **autonomous development based on the will of the ethnic peoples** be strived for rather than a unilateral imposition of values.
- 2) That efforts be made to **prevent differences in language and customs, etc., from acting as an impediment in realizing one ’ s potential abilities,** and that methods be investigated to allow each and every individual to contribute to society.
- 3) That **systems be established to enable residents to evaluate** public policies.

Proposal 4 - That we utilize dialogue to build the future.

- 1) That the **freedom of expression be recognized, and that the censoring of information be halted.** That information be disseminated and shared in a manner that is unfettered by political interests or political bias.
- 2) That **spaces be provided for private citizens and governments to engage in dialogue. In**

**particular, that violence not be used as a means to resolve issues.**

3) That **continued dialogue be conducted to establish equal and mutually beneficial relationships** between the various countries and various ethnic groups, with the aim of realizing regional economic development.

With the aim of definitively realizing a truly “ Harmonious Society ” and to achieve “ ethnic unity,” we express our resolute desire to establish a sustainable society that is based on such universal values as freedom, democracy, equality, fairness, and the rule of law.

“ Reconciliation between the Majority and Minority Peoples of the Countries of Asia ” Working Group  
Mushakoji, Kinhide  
Shawuti Mohemaiti  
Govrud Archa  
Choi Dan Ben  
Halmat Rozahun  
Sato, Takashi  
Furukawa, Fumie  
• Sakuma, Eito

Respectfully,

- The International Movement Against All Forms of Discrimination and Racism (反差別国際運動)
- Japan Uyghur Association (日本ウイグル協会)
- Students for a Free Tibet Japan Mie chapter (チベット友の会 • Students for a Free Tibet Japan Mie chapter)
- Lilio Environment Forum
- Lung-ta Project
- Kanagawa Association for The Rescue of Japanese Kidnapped by North Korea
- North Korea Human Rights Network
- Children and women islamic association
- Japan Asian Association & Asian Friendship Society (JAFS)
- Afumetto Retepu
- TOSHIKAZY OTANI
- Shota Konishi
- Reiko Ogami
- KANADA Taro
- Takahashi Takezo
- Shiho Deguchi
- Hayashi Kouzui
- Masayuki Shimao
- Ikeda Katsuhiko

- ISHII SABURO
- Takeshi Minegishi
- INAGUMA Yuuki
- Mumin Ali
- Muharram Muhammad' ali Baqi
- KOZO YAGI
- Yagi Iwao
- Tsering Dorjee
- kyoko sugimoto
- Kanda Sumire
- KANDA Hiroshi
- Nobuki Fujimoto
- WATANABE TOSHIMICHI

Anonymous 3 people.