

1: Osaka drops San Francisco as sister city over 'comfort women' statue | World news | The Guardian

In , the UN's Global Tribunal on Violations of Women's Human Rights estimated that at the end of World War II, 90 percent of the "comfort women" had died.

This was a very hard read on subject matter alone. However, I kept reading because I really craved to hear the stories these women kept inside for years. This book was published around - just a few years after Japan admitted that it had committed war crimes against the women forced into prostitution. There were also photos nothing sexually explicit, of Where to start? There were also photos nothing sexually explicit, of course! We could see how women at different stations lived and survived. Overall, very interesting and well-researched for the time it was published it. The book covers where the women were obtained, how they were obtained, and how they were treated. The first woman recalls beatings she received; the second how she was brought from Korea to become a comfort woman. There were general health measures followed, including inspections for disease, requirement of the use of a condom which was not always followed, and temporary isolation of sick women. The book is written in a style where information is presented in a chapter, and that is added to by material on specific women who were used as comfort women. There were general health measures followed, including inspections for disease, requirement of the use of a condom which was not always followed, and temporary isolation of sick women. The exact number of comfort women is unknown; the author estimates there were some , at most. The three main methods for getting the women was by trickery, by kidnapping them, or in some other means coercing them to become comfort women. Some died during the war; some returned to their homes after the war, and some ended up being used in comfort stations in Japan for the use of the occupation troops. Prostitution was legal before the war, although prostitutes had to be licensed and subject to medical inspection. The author notes that the Roman army had a comfort women system, and names a particular Spanish army that also used them. The British has a military prostitution system in India, so none of this type of thing was exactly new. There was also some superstition involved in the Japanese use of comfort women. For a man to have sex with a woman just before going into battle was good luck. Any guy who was a virgin should have sex at least once before going into battle. The first comfort station under direct Japanese military control was in Shanghai in This was set up to reduce the number of rapes that the Japanese soldiers were carrying out. The women in the station were Koreans. Koreans and others were sent to the front lines. Some Chinese women became comfort women because they were destitute and had no other means to survive, and some did in order to spy for the Chinese. Sometimes comfort women were sent out with a small group of troops that had a special mission, like getting supplies. The kempeitai, or Japanese secret police, kept records of comfort women in Manchuria and China. The book has a whole chapter on different regulations that had to be followed in different areas in the use of comfort women. He also has some interesting information on how Okinawa, although technically a part of Japan, had its own distinct way of doing things, including finding ways to avoid the draft and the professional prostitutes refusing to become comfort women. Comfort women use in various areas of the empire are covered. The relationship of kamikaze to comfort women is covered, along with what happened to the comfort women when the war ended. A good part of the book is taken up with an examination of how people gradually became aware some time after the war of the use of the comfort women, and the drive for greater historical awareness of their use, and the drive official Japanese acknowledgment of their use, apology for their use, and some form of compensation. None of this is really settled even yet. A good, although depressing, book.

3: The 'Comfort Women' And Their Fight For Justice

The Comfort Women: Sexual Violence and Postcolonial Memory in Korea and Japan was written by Professor Chunghee Sarah Soh (이정희) of San Francisco State University.

Americans, with the largest military-run brothel system in the world, had the luxury of locating their comfort stations along Hotel Street in Honolulu, far from enemy lines. For security reasons, Japanese field commanders forbade patronizing local prostitutes in order to stem information leaks. The recruitment of women for these iansho was often subcontracted to madams in Japan and pimps in Korea. This was made much easier because the Korean peninsula, under the yangban system, had centuries of experience in buying and selling young women – another inconvenient fact for comfort women diplomacy. While the Japanese military strove to end wartime rapes, some other combatant countries actually encouraged it. The worst offender during World War II was surely the Soviet Union, whose troops went on a rape rampage at the end of the war. In Manchuria, countless Japanese women committed suicide after being brutalized by advancing Soviet troops. Although not encouraged by commanding officers, U. GIs raped French women by the thousands after liberating Normandy. Exasperated, Chennault flew in prostitutes from India until Gen. Surprisingly, the comfort women system did not end in The Korean War brought comfort stations for troops from the United States. Indeed, the South Korean government supported this peninsular comfort women system. To keep the American military in South Korea and U. South Korean women who work at the brothels thronging U. The hard truth is that South Korea is also guilty of heinous war crimes. It is a losing diplomatic gambit for any nation to bring up the history of wartime violence against women. However, there is something much more sinister afoot with the comfort women issue than just shortsighted diplomacy. Today, the United States is home to several comfort women statues, most recently in San Francisco. Comfort women statues can be found throughout South Korea, as well, most notably in front of the Japanese consulate in Busan. A comfort woman statue went up late last year in Manila, and in Sydney in What do all these locations have in common? They are all key American allies in Asia. This is the overriding reason why South Korea must cease pressing the comfort women issue:

4: Much Of What You May Think You Know About Korean 'Comfort Women' Is Wrong

Known as "comfort women," their story is an often understated tragedy of the war that continues to strike debate. The Story of the "Comfort Women" According to reports, the Japanese military began with volunteer prostitutes in occupied parts of China around

It is estimated that some , women and children were forced to be sex slaves for Japanese soldiers and officers at these government-sponsored rape camps. Many had already died from their conditions and many more were executed before Allied troops would be able to find evidence of their existence. At the end of the war, the Japanese government attempted to destroy all documentation and evidence that the "Comfort Women" had ever existed. The survivors returned home bearing heavy burdens of psychological distress, physical ailments, and shame. Many lived out their days ostracized from family and community. However, the Japanese government has never fully acknowledged or accepted the legal responsibility for this institutionalized military sexual slavery and the largest case of human trafficking of women for sexual servitude in the 20th century. Since that time, especially during the governance of Japan by Prime Minister Abe Shinzo, there has been continuous disagreement and unrest between the Japanese government and the victim communities about coming to a fair and just terms of resolution. Gradually, monuments for the "Comfort Women" are being built around the world to memorialize the victims and their communities and to educate new generations of the dangers of warfare and a global responsibility to protect human rights. The Japanese government has never officially apologized. The so-called agreement between Japan and Korea has never officially been ratified by either government but was merely agreed upon by foreign ministers in a press conference. Moreover, women and girls from 13 countries were enslaved, yet this agreement talks only about Korea. Japan keeps insisting that the scope of the comfort women system was small and that there can be no memorials to these women. What are they afraid of? Just as the U. San Francisco is blessed with the wealth of fine art in and around the city, and this memorial will prove yet again that San Francisco has a big heart in telling truths and helping those who are voiceless. It was merely a statement released by the respective ministries of foreign affairs without consulting the survivors of the slavery system. Thank you again for your coverage of this important monument, which is sure to put the city and county of San Francisco in the forefront in our fight against sex slavery and human trafficking. Published in SF Chronicle on February 11, Its text is accurate. Korea is disputed by the Korean comfort women and its entire public: The Japanese government must officially apologize to ALL of them. Instead, they are stonewalling and demanding that all memorials be removed. There are Jewish holocaust memorials worldwide including in SF. Japan needs to do the same. It is never hateful and divisive to tell the Truth. Whatever comments Japanese prime ministers have made on this issue they have stopped short of offering any official apology to these women. It made no mention of women from China, Taiwan, Indonesia, the Philippines, Guam, or Burma who were also drafted into the state-sanctioned system of military prostitution established under the auspices of the Japanese government from to This truth is so complicated and unpalatable as it is has been established by reputable scholars from many nations. The inscription for the proposed memorial includes these words from a former comfort woman: It also prohibits South Korea from ever raising the issue in the United Nations, leaving Korean victims without a governmental advocate. This so-called agreement is an impediment to justice. Also Japan refuses legal responsibility that UN experts have repeatedly called for. Survivors had been forgotten and abandoned by local, national, and international communities for too long. However, there are two errors. Actually, no prime minister ever apologized. I am humbled and proud to live in SF, where community members, including Japanese and Japanese Americans, have supported the memorial to seek justice and peace for our next generation. Grace Shimizu I agree that the mayor of Osaka continues to advocate the position of the right wing Abe Administration and he continues to threaten the sister city relationship of Osaka and San Francisco. I believe it is important to uphold the friendship between our two cities and to promote our relationship through cultural, educational, business and technical exchanges to further peace and understanding. Let us stand with the people of Osaka who oppose the retrograde views and politics of the right wing in Japan. The Vienna

Convention on the Law of Treaties requires all valid agreements to be in writing. What the surviving victims want the most from the Japanese government is a sincere and official apology for destroying their youth, family, and dreams. This shameful and disgusting history needs to be forever remembered to never repeat the history again. They, and their descendants, are a key constituency of this city, and we have a collective duty to educate everyone about this shared history. San Francisco has a long and proud tradition of honoring survivors of atrocities and violence, including the Holocaust Memorial at Lincoln Park. Although the Japanese Military sexual slavery system ended after WWII, it remains a current, urgent, present-day issue. It is a current issue, as human rights violations against these women continue to occur as long as their rights to justice and reparation are not realised. Abe have bridled at historical depictions of Japan as the sole aggressor in the war, saying that it fought to liberate Asia from Western domination. Refusal to admit to past wrongdoing leaves open the chances of recurrence. Sexual Trafficking is an issue of global concern. These crimes afflict tens of millions each year globally, including in the San Francisco Bay Area, and we must remain vigilant. The institutionalisation of memory is crucial, both to honour victims as well as to understand and avoid such violations in the future. Most importantly, this agreement: There has been no official government apology. Because these apologies are not official, they are preceded and followed by contradictory statements, actions, and policies. There have been no reports of actual incidents affecting people of Japanese ancestry. Numerous US towns have been subject to outcry among the Japanese MPs and citizens alike, in response to a continuous stream of news in Japanese media outlets reporting Japanese were being persecuted by Koreans due to the memorial still ongoing in Japanese language media at present. However, police and even FBI databases on hate crimes and reports of suspected incidents in any of those areas have not once turned up any actual evidence. A lifelong Bay Area resident and Japanese American community advocate, she is a clinical psychologist by day, deeply involved with teen girls and young women from the streets who had been trafficked and sexually violated. Read her widely circulated column here. Here you can create the content that will be used within the module. Japan took approximately , young women and girls as young as thirteen, with the majority of them from Korea, China, the Philippines, and Indonesia then Dutch East Indies , and forced them into sexual servitude for Japanese soldiers throughout the Pacific theater. In , the Japanese government requested authors and publishers of U. At the United Nations, various human rights bodies have unequivocally called upon Japan to remedy this issue and carry out its responsibility to educate the public rather than obscure or deny its history. Those concerned with U. Also central to this strategy is the Trans-Pacific Partnership, a free trade deal between the U. The pivot to Asia has already exacerbated the severe burden of U. But Asian and Asian American activists and allies continue to leverage trans-Pacific solidarity to resist U. Here in California last October, through the dedicated efforts of Okinawan community activists and allies, Berkeley City Council became the first municipality in the U. Across the Pacific, 65, people rallied last week in Okinawa to demand the ouster of U. Tens of thousands gather to protest U. In fact, senior U. Six months later, the terms of this agreement, initially hailed by leaders and pundits around the world, have yet to be implemented. Eclipse Rising, a U. S Congress adopted unanimously back in But the Grandmothers are not waiting to be heard. They have broken the silence, and, in David and Goliath fashion, are standing up to their own governments, the U. Our future generations are beneficiaries of their extraordinary activism: Criminalizing sexual violence as a central strategy of war for the first time in history is an extraordinary achievement. We demand to know our truths! Though the system ceased to exist seven decades ago, we know that as Navi Pillay, former U. UBC Press, , p. The casualty rate for Chinese comfort women is likely even higher. Since, she has partnered with oppressed communities to advance political, cultural and spiritual strategies for liberation and cultural sovereignty through grassroots organizing, community-led research, campaign support and training. The Imperial Japanese Army engaged in the systemic trafficking of hundreds of thousands of girls and young women, with the majority from Korea, China, the Philippines, Indonesia then Dutch East Indies and forced them into sexual servitude for the Japanese soldiers. On December 28, , the foreign ministers of Japan and South Korea held a joint press conference [http:](http://) The Japanese government made clear that the monies should never be directly distributed to the victims or their families because direct payment would mean legal compensation. I dismiss it in its entirety. Below is a list of resources you can

reference to learn more about this issue:

5: WWII Japan's Comfort Women & The Horrific Sexual Slavery They Endured

Comfort women: Comfort women, a euphemism for women who provided sexual services to Japanese Imperial Army troops from to and who generally lived under conditions of sexual slavery. Estimates of the number of women involved typically range up to ,, but the actual number may have been even higher.

Dressed in a long white wedding gown, she carries a bouquet of red flowers and stares at the camera, her deep wrinkles obscured by makeup and a diaphanous veil. A local company arranged wedding-style photo shoots as gifts for Kim and other elderly women at the House of Sharing, a museum and nursing home for South Koreans forced into brothels by Japan during World War II. Kim and many of the other women never married, giving the pictures a measure of bitterness. "Meet a man, get married, have children, have grandchildren," Kim said in her small, tidy room at the nursing home south of Seoul. It could never be. Their average age is 75. Afterward, there will be no one left to receive the apology. Some past premiers have also written letters of apology to the women. But many South Koreans see the repeated apologies and past efforts at private compensation as insufficient. Many average Japanese are sympathetic to the women, but some also see a steady politicization of the issue by South Korean lawmakers and activists stoking anti-Japanese anger. The political leaders are also at loggerheads. Japanese Prime Minister Shinzo Abe has previously questioned past apologies and expressed hope for revision, although he later promised to stick with them, following criticism. Anger in Seoul is met by frustration in Tokyo. At the House of Sharing, the women spend their days watching TV, exercising, meditating and talking with volunteers, including regular Japanese visitors and the occasional U.S. Many are sick, but several are active, making plans to give public testimony in Japan and the United States, and to take part in protests. A weekly demonstration in their honor has been held in Seoul for more than 20 years. Some of the women suffer from mental disorders and sexually transmitted diseases from the war, according to Ahn Shin-kwon, manager of the home. "Even though I managed to survive and return home, I feel like my fellow Koreans will point their fingers at me if they discover my past, even though what happened to me was against my will," said an 80-year-old who would only give her surname, Kim, because of embarrassment. A wooden bed with a thin mattress is the only furniture. Small wooden placards carved with the Japanese female names given to the sex slaves hang on hooks on an outside wall. "A reward is given to the needy," said Yi Ok-seon, who was kidnapped at 14. "We came back as cripples. This material may not be published, broadcast, rewritten, or redistributed.

6: The History Of 'Comfort Women': A WWII Tragedy We Can't Forget | HuffPost

The expansion of more comfort stations for these reasons was carried out after the horrific Rape of Nanking that took place during the Second Sino-Japanese War in when Japanese military raped around 20, women in the Chinese city of Nanking.

According to Japanese historian Yoshiaki Yoshimi , however, the comfort stations did not solve, but aggravated the first two problems. Yoshimi has asserted, "The Japanese Imperial Army feared most that the simmering discontentment of the soldiers could explode into a riot and revolt. That is why it provided women". Earlier comfort women were Japanese prostitutes who volunteered for such service. However, as Japan continued military expansion, the military found itself short of Japanese volunteers, and turned to the local population to coerce women into serving in these stations, or abducted them. In urban areas, conventional advertising through middlemen was used alongside kidnapping. Middlemen advertised in newspapers circulating in Japan and the Japanese colonies of Korea , Taiwan, Manchukuo , and China. These sources soon dried up, especially from Japan. An existing system of licensed prostitution within Korea made it easy for Japan to recruit females in large numbers. This might have provided them with some insight into the nature of Japanese, as opposed to British, colonial rule, as well what might be in store for their sisters and daughters. The military often directly demanded that local leaders procure women for the brothels along the front lines, especially in the countryside where middlemen were rare. When the locals were considered hostile in China, Japanese soldiers carried out the "Three Alls Policy" "kill all-burn all-loot all" which included indiscriminately kidnapping and raping local civilians. These documents were initially made public at the war crimes trial. In one of these, a lieutenant is quoted as confessing to having organized a brothel and having used it himself. Another source refers to Tokkeitai members having arrested women on the streets and putting them in brothels after enforced medical examinations. According to China, the documents provide ironclad proof that the Japanese military forced Asian women to work in front-line brothels before and during World War II. New documents discovered in China shed light on facilities inside comfort stations operated within a Japanese army compound, and the conditions of the Korean comfort women. Documents were discovered verifying the Japanese Army as the funding agency for purchasing some comfort women. Documents were found in Shanghai that showed details of how the Japanese Army went about opening comfort stations for Japanese troops in occupied Shanghai. Documents included the Tianjin Municipal Archives from the archival files of the Japanese government and the Japanese police during the periods of the occupation in World War II. Municipal archives from Shanghai and Nanjing were also examined. One conclusion reached was that the relevant archives in Korea are distorted. A conclusion of the study was that the Japanese Imperial government, and the colonial government in Korea, tried to avoid recording the illegal mobilization of comfort women. It was concluded that they burned most of the records immediately before the surrender; but, the study confirmed that some documents and records survived. The BBC quotes ", to ,", and the International Commission of Jurists quotes "estimates of historians of , to , women. According to Hata, the total number of government-regulated prostitutes in Japan was only , during World War II. Cumings stated that between , and , Korean girls and women were recruited. The women forced into prostitution may therefore be much higher than the Dutch record have previously indicated. The number of Dutch women that were sexually assaulted or molested were also largely ignored. Most were adolescent girls aged 14â€”19 who had completed some education and were deceived through promises of higher education in Tokyo or Singapore. Interviews conducted with former comfort women also suggest that some women came from the island of Flores. After the war, many Javanese comfort women who survived stayed in the locations where they had been trafficked to and became integrated into local populations. This was done in , when a former comfort woman forced to work for Showa soldiers in Taiwan, published her memoirs under the pseudonym of Suzuko Shirota. I was told if I were drafted, I could earn lots of money in a textile factory The first day I was raped and the rapes never stopped I was born a woman but never lived as a woman I feel sick when I come close to a man. Not just Japanese men, but all men-even my own husband who saved me from the brothel. I shiver whenever I see

a Japanese flag Why should I feel ashamed? For example, Dutch women captured in the Dutch East Indies modern Indonesia were reserved exclusively for the officers. They were systematically beaten and raped day and night. House of Representatives committee: Many stories have been told about the horrors, brutalities, suffering and starvation of Dutch women in Japanese prison camps. But one story was never told, the most shameful story of the worst human rights abuse committed by the Japanese during World War II: Even the Japanese doctor raped me each time he visited the brothel to examine us for venereal disease. Over the following four months the girls were raped and beaten day and night, with those who became pregnant forced to have abortions. After four harrowing months, the girls were moved to a camp at Bogor, in West Java, where they were reunited with their families. This camp was exclusively for women who had been put into military brothels, and the Japanese warned the inmates that if anyone told what had happened to them, they and their family members would be killed. The court testimonies state that these prepubescent girls were repeatedly raped by Japanese soldiers [79] while those who refused to comply were executed. Thomas writes that the women working at the brothels "most likely served 25 to 35 men a day" and that they were "victims of the yellow slave trade". Igusa wrote in his memoirs that the women continued to work through infection and severe discomfort, though they "cried and begged for help". In Burma, there were cases of Korean "comfort women" committing suicide by swallowing cyanide pills or being killed by having a hand grenade tossed into their dug-outs. British soldiers fighting in Burma often reported that the Korean "comfort women" whom they captured were astonished to learn that the British were not going to eat them. According to the report, Korean girls were deceived into being used as comfort women by the Japanese; in , there were about girls trafficked from Korea to Burma in this manner of obtaining comfort women. His book has been widely criticized as distorting the facts by both Japanese and South Korean historians. However, it was a plagiarism of a Japanese book by the zainichi author Kim Il-Myeon. Hiding the facts and mixing them with your own assertions is something that newspapers do all the time too". Takashi Uemura , a journalist who wrote one of the retracted articles, was subject to similar attacks from conservatives, and his employer, Hokusei Gakuen University , was pressured to terminate his position. Japan intended to directly compensate individuals, but the Korean government insisted on receiving the sum itself and "spent most of the money on economic development, focusing on infrastructure and the promotion of heavy industry". Eventually, 61 former Korean comfort women accepted 5 million yen approx. We should never forget our feelings of remorse over this. As Prime Minister of Japan, I would like to declare anew my remorse at these deeds and tender my apology to the people of the Republic of Korea. On March 27 the Japanese parliament issued an official apology. The Korean government will administer the fund for the forty-six remaining elderly comfort women and will consider the matter "finally and irreversibly resolved". The South Korean government did not attempt to collect the viewpoints on the issues from the women most directly affected by it -- the survivors themselves.

7: Comfort women - Wikipedia

The Comfort Women program was assembled by the Japanese military during the WWII. The main purpose for its inception was to ensure that troops averted venereal disease and any instances of rape, abuse, and assault of local women.

After all, these women were basically sex slaves. Since prostitution was legal in Japan at the time, the first comfort stations were thought to contain volunteer prostitutes meant to keep the troops entertained. Many of these licensed prostitution institutions existed in an area called the Dutch East Indies, or present-day Indonesia. Essentially, the first comfort stations were recreations of these legal brothels set up near military bases. But as the war escalated and Japan conquered and acquired new territory, it turned to enslaving women. Wikimedia Commons Chinese and Malayan girls taken as comfort women for the Japanese troops. Between and The expansion of more comfort stations for these reasons was carried out after the horrific Rape of Nanking that took place during the Second Sino-Japanese War in when Japanese military raped around 20, women in the Chinese city of Nanking. The Japanese military would take women from the areas they were currently occupying, namely Korea, China and the Philippines. The military would entice them with jobs like nursing the Japanese Imperial Army, cooking, and laundry service. But in reality, most of the women brought in were forced into sexual services. They became sex slaves who were repeatedly beaten, raped, and tortured. The military used several tactics to recruit the women and girls who would become comfort women. One such method was deceit. The military would mislead them in regards to what a comfort station was: Another recruitment method involved purchasing the young women. The colonies of Taiwan and Korea were poor during the war because Japan had taken any available means of production for the war effort. So desolate families would sell their young women to the recruiters. Under military authority, a Japanese manager in Burma would buy Korean women for " 1, yen, depending on looks and age. Then there were times where the women were purely taken against their will, abducted by force, with witnesses who saw the recruiters and the army murder family members who attempted to stop them. As the war got worse for the Japanese Army, it got worse for the comfort women as well. In the summer of , starting with their defeat to the American Navy at the Battle of Midway, the Japanese suffered a series of loses. This caused them to retreat from island to island as the Allied forces continued to conquer each one. The comfort women were taken along with the soldiers. This displaced them from their families and homelands, securing their future as true prisoners with no freedom. As the war came to an end, the women were either abandoned by retreating troops or stuck with the defeated military and whatever was in store for them. The Pacific War ended on Aug. Those who did find their way back faced many health problems, including the inability to have children. They carried with them shame and mental scarring. The Japanese government was reluctant to discuss what these women and girls went through, and many documents pertaining to the women and the comfort stations were destroyed. In , history professor Yoshiaki Yoshimi found documents at the library of the Japan Self-Defense Agency and made them public. The documents showed clear links between the Imperialist Army and the comfort stations that had been set up. Only into the late 20th century did survivors of the comfort stations come forward to tell their stories. Once such case was that of Maria Rosa L. She lived in the Philipines and was raped numerous times by Japanese soldiers before being forced to be a comfort women in at age It stayed that way for nine months until she was rescued by Guerrillas in January of In , at 65 years old, she decided to come forward with her story. She was the first Philippine woman to do so. Henson passed away in Such problems, unthinkable in a time of peace, occurred in the midst of a war in which behavior often defied common sense. But I have to admit that it took a certain amount of time for us to recognize this problem correctly. These monuments stand to honor the comfort women. A particularly notable peace movement monument exists outside the Japanese Embassy in Seoul.

8: The Comfort Women - Wikipedia

The phrase "comfort women" is a controversial term that refers to approximately , women who were recruited as prostitutes by the Imperial Japanese Army during World War II. Many of the young.

Most of these women never made it home after the war, and those that did were faced with a lifetime of shame, guilt, and secrecy. Less than 35 of these women are currently alive. Yet, in recent years, their story and their unending fight for an apology has sparked an international crisis. So who were the Comfort Women? What happened to them? And why is it only now, decades later, that they are close to getting justice? The main purpose for its inception was to ensure that troops averted venereal disease and any instances of rape, abuse, and assault of local women. The military set up what were known as "Comfort Stations. This location was staffed by Japanese sex workers who volunteered to take part in the scheme. As a result, the army looked to new territories to fill the gap and recruited women from across Asia, in addition to some from the Netherlands and Australia. The vast majority of the women brought in to work at the stations were from Korea. These women became known as Comfort Women. The exact number of women who became Comfort Women is under dispute, with historians and activists estimating figures from 20, to over , What we do know are the many ways in which women and girls became Comfort Women. A small minority joined voluntarily. Some were tricked into thinking they would be cooks or maids, only to be forced to become Comfort Women. Some were sold into the lifestyle, and others were kidnapped. One woman, Niyem, spoke about how she was kidnapped at 10 from her home in Yogyakarta, Indonesia, and forced onto a West Java-bound truck with other kidnapped women. In Java, the abducted women were forced into becoming Comfort Women. Niyem was barely fed, and she slept in a tent with two other young girls. Soldiers would visit the tent and Niyem had to witness her friends getting raped, before it was her turn. I saw the soldiers on them, but the girls put a blanket over me and told me to pretend I was dead so nothing would happen to me. I was only A small minority managed to integrate themselves within the local community. But the stories of most women remain unknown. Many are thought to have died at the Comfort Stations. Comfort Women with a soldier Those that did return home were met with silence. Their traumas were not acknowledged. There was no atonement, no help, no official apology. Many of the women were rejected from the lives that had previously been stolen from them. With their families and husbands disgusted by them, it became impossible to move forward from what they had experienced. Even women with supportive families faced overwhelming challenges. STDs were rampant at the Comfort Stations, causing infertility. Some women were sterilized. Others were beaten so badly they could no longer have children. Coping as best as they could, they lived in isolation with their anguish. Then, in the s, everything changed. Kim Hak Sun was 17 when she became a Comfort Woman. She was 67 when she got to tell her story. This should now be straightened out. But her bravery inspired other Comfort Women to demand that their voices finally be heard. More and more Comfort Women from all over the world started speaking up and fighting for their long-overdue rights. Download By the mids, the Korean government was working to chronicle the experiences of Comfort Women. School textbooks now clearly outlined what had happened, and funds were opened so the women could seek financial aid. They believed the government was morally responsible for the atrocities that occurred. Thus, they would not accept private donations. The agreement declared that the issue was "resolved, finally and irreversibly. Then, in , he argued that the current deal did not include a sincere apology, thus failing to uphold the dignity of the Comfort Women. The other crucial factor is: How do we keep make sure this history is remembered? The number of surviving Comfort Women is dropping rapidly, with just a few dozen remaining. These women are spending their golden years reliving the worst moments of their lives, and begging history to recognize them. This decision confirmed everything the women were fighting against. It certified that what had happened to them had no significance and could be forgotten. Now, the Comfort Women continue to fight. There are regular protests, and these brave women continue to tell their stories, which are receiving more international attention. Monuments and projects in honor of the Comfort Women are being constructed across the globe, further amplifying the pressure for acknowledgement. But, like Kim Hak Sun, their fight will leave an indelible mark. These women

THE COMFORT OF WOMEN pdf

are not only fighting for themselves, but for the tens of thousands of women who were also stripped of their names, dignity and lives. They are fighting for their right to be remembered. And that is a fight we can all help with. Where can I find out more? This post originally appeared on F Yeah History and is reprinted here with permission.

9: The Comfort Women: Sexual Violence and Postcolonial Memory in Korea and Japan, Soh

*The Comfort Women: Japan's Brutal Regime of Enforced Prostitution in the Second World War [George Hicks] on www.enganchecubano.com *FREE* shipping on qualifying offers. The most extensive record available in English of the ugly story.*

Background[edit] Soh was born in South Korea. D from the University of Hawaii in She is a sociocultural anthropologist who specializes in issues of women, gender, sexuality. Movement for Redress", which appeared in Asian Survey. Soh wrote about how the sexist Korean patriarchal culture was a critical underlying factor in the criminal collaboration by Koreans in the Japanese comfort women program. This combined with the sense of shame about sex work to prevent the comfort women program from being investigated after the war. In the s and later, the comfort women issue was not considered important by the government of South Korea because of the elitist tendency to ignore the plight of the poor; most of the coerced Koreans were from poor families. She insists that it is incorrect to portray the comfort women as sex slaves and the system as a war crime. In her view, the burden is on Korean society to repudiate victimization, admit its complicity and accept that the comfort women system was not criminal. However, she concedes that current Korean nationalism is so strong that it is highly unlikely Korean society will come to that realization anytime soon. To prevent this from occurring, the Japanese military asked businessmen to recruit prostitutes and operate brothels. The Japanese military sent notices to brothel operators ordering them to only recruit willing prostitutes and not to recruit women against their will. The Japanese operators followed the order and only recruited willing women. But the Korean operators recruited both willing and unwilling women. Soh describes how 61 former Korean comfort women defied this threat and accepted compensation. Those 61 women were vilified as traitors. Chong Dae Hyup published their names and addresses in newspapers as dirty prostitutes, so they had to live the rest of their lives in disgrace. Furthermore, the Koreans turn their eyes away from their own collaboration. She asserts that the Korean comfort station operators recruited Korean comfort women, some of whom were sold to the operators by indebted parents. But after the war Korean society stigmatized these women, exacerbating their tragedy. Kingston describes how the book places responsibility on Korean society for the Korean comfort women problem, even though Soh admits that the Japanese government established and managed the program. The book describes how there are vastly different experiences of comfort women depending on how they were recruited and where they were stationed. Soh works toward a more comprehensive definition of comfort women, rather than limiting the definition to a single characterization. Caprio criticizes Soh for opening the door to Japanese nationalists who make "irresponsible claims" to minimize the comfort women issue. Totani notes that, in her "diverse and textured" research on the comfort women issue, Soh describes how "Korean nationalist advocacy" has served to damp discussion of the "masculinist sex culture" in Korea, a culture that contributed to the exploitation of comfort women. Soh argues for a deep look into the societal structures that allow violence against women. Soh writes that South Korean nationalists have constructed a master narrative of the comfort women issue, one that is simplistic and homogenizing, showing Korea as the victim.

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