



c/o Alyssa Torres, Program Assistant

January 11, 2017

To: Members of the Visual Arts Committee  
Civic Art Collection and Public Art at San Francisco Arts Commission

President J.D Beltran,  
Ms. Dorka Keehn, Chair  
Mr. Gregory Chew  
Ms. Jessica Silverman  
Ms. Barbara Sklar

Dear Honorable Members of the Visual Arts Committee,

I write on behalf of the Nikkei for Civil Rights & Redress, (NCR), Los Angeles. One of the organizations that won monetary redress and a presidential apology for Japanese Americans incarcerated into concentration camps during WW2. We worked with one-time Chair of NCR-San Francisco John Ota, to urge that the "Comfort Woman" monument be built in SF at the BOS hearing in 2016. NCR-LA supports the original inscription submitted by the Comfort Woman Justice Coalition as the most appropriate expression to build greater unity with our fellow 14 million Asian Pacific Islanders in the US, mostly immigrants, and many from those same countries victimized by Japanese militarism.

I worked for 19 years in Glendale, CA 3 blocks from the "Comfort Woman" statue. The city was puzzled and angered by accusations that "Japanese kids were being bullied by Koreans" due to the statue. The police, teachers, parents, students, myself, my son and co-workers who live in Glendale, never saw such incidents. A Japan Times journalist also found no evidence. How sad that ultra-nationalist politicians who made these charges must use lies to foment fear and division for their agenda to erode the voices of the "Comfort Women."

David Monkawa  
International Support Chair  
Nikkei for Civil Rights and Redress, NCR  
802 Isabella Ave.  
Monterey Park, CA 91754

9 January 2017

To: Ms. Susan Pontious, Ms. Dorka Keehn, and members of the San Francisco Visual Arts Commission  
Fr: Concerned community members

RE: San Francisco Comfort Women Memorial Inscription

We are gratified that a monument will be built in San Francisco to commemorate the victims of 'Comfort Women' atrocity whose courageous testimonies moved the world to declare that rape during wartime is a crime against humanity.

However, we would like assurance that the inscription will make specific reference to the Japanese government as the perpetrator, and to its responsibility for the largest government-sanctioned military sexual slavery in modern history. And because some estimate the total number of victims to be as high as 400,000, we sincerely hope that the 200,000 number in the CWJC inscription will not be softened to merely "thousands."

We regard attempts to obscure the "details" and "close this chapter" of world history as constituting another crime against these women as well as a cynical euphemization of the ongoing issues of human trafficking and sexual exploitation that continue into the present day.

Paola Bachetta, Professor of Gender and Women's Studies, UC Berkeley

Edward T. Chang, Professor of Ethnic Studies, UC Riverside

Dianne-Enpa Cho, Attorney

Grace Cho, Writer

Hannah Choe, film editor

Minja Kim Choe, Demographer

Aiyoung Choi, Nonprofit Management Consultant

Young Whan Choi, Manager of Performance Assessments, Oakland Unified School District

Patty Hirota Cohen, Instructor at Mountain Yoga and former machinist apprentice at the Alameda Naval Station

Iyko Day, Chair, Program in Critical Social Thought and Associate Professor of English, Mount Holyoke College and Co-Chair, Five College Asian/Pacific/American Studies Program

Harvey Dong, Lecturer in Asian American Studies, UC Berkeley

Kira Donnell, PhD Candidate in Ethnic Studies, UC Berkeley

Elsa Eder, Arts advocate

Laura Enriquez, Professor of Sociology, UC Berkeley

Yen Le Espiritu, Distinguished Professor of Ethnic Studies, UCSD

Kwang Woo Han, former Executive Director, Oakland Korean Community Center

Grace K. Hong, Professor of Gender Studies and Asian American Studies, UCLA

Sine Hwang Jensen, Librarian, UC Berkeley

Helen Heran Jun, Associate Professor, African American Studies and English, University of Illinois, Chicago

Eun Kyung Jung, Chair, San Francisco Korean American Museum

Alyssa Kang, Community Organizer

Dredge Kang, Assistant Professor of Anthropology, UC San Diego

Laura Hyun Yi Kang, Chair and Professor of Gender and Sexuality Studies, UC Irvine

Chungmi Kim, Poet

Elaine H. Kim, Professor in the Graduate School and Professor Emerita of Asian American and Asian Diaspora Studies, UC Berkeley

Jin Soo Kim, Artist

Ji Sung Kim, film scholar

Richard Kim, Chair and Associate Professor, Asian American Studies, UC Davis

You-Kyong Kim, writer and educator

Youna Kim, Professor of Global Communications, The American University of Paris

Dorinne Kondo, Professor of American Studies and Ethnicity and Anthropology, USC

Amy Kaihua Lee, PhD Candidate in English, UC Berkeley

Helen Lee, independent filmmaker

Anna P. Leong, Lecturer in Asian American and Asian Diaspora Studies, UC Berkeley

Jamie Gi Min Lee, student, Mount Holyoke College

Jong Lee, CPA

Patricia Lee, Union Organizer

Susan K. Lee, JD, Executive Director, Urban Peace Institute

Deann Borshay Liem, Filmmaker

Joan H. Liem, Professor of Psychology Emerita, UMass Boston

Ramsay Liem, Professor Emeritus of Sociology, Boston College

Mary Sue Meads, Environmental activist

Araceli Mejia, Counseling Psychologist

Reverend Ann Rhee Menzie, Redwoods Presbytery and founder of Shimtuh, the Oakland-based program to end domestic violence

Yong Soon Min, Emerita Professor of Studio Art, UC Irvine

Sharon Mizota, Writer

Seungsook Moon, Professor of Sociology, Vassar College

Laura C. Nelson, Chair of Gender and Women's Studies and Faculty Chair of the Center for Korean Studies, UC Berkeley

Eliza Noh, Professor of Ethnic Studies, California State University Fullerton

Mimi Thi Nguyen, Associate Professor of Gender and Women's Studies and Asian American Studies, University of Illinois, Urbana-Champaign

Alvina Quintana, Professor Emerita of Women and Gender Studies, University of Delaware

Youngju Ryu, Associate Professor of Modern Korean Literature, University of Michigan

Margaret D. Stetz, Mae and Robert Carter Professor of Women's Studies and Professor of Humanities, University of Delaware

Professor Irum Shiekh, Visiting Professor of Ethnic Studies, University of Oregon

Setsu Shigematsu, Associate Professor, Medical and Cultural Studies, UC Riverside

Young Shin, Director, Asian Immigrant Women Advocates

Changzoo Song, Senior Lecturer in Korean/Asian Studies, University of Auckland

Sarah Song, Professor of Law and Political Science, UC Berkeley

Kristen Sun, PhD Candidate in Ethnic Studies, UC Berkeley

Zinmay Renee Sung, Professor Emerita of Plant and Microbial Biology, UC Berkeley

Renee Tajima Pena, Filmmaker and Professor of Asian American Studies, UCLA

Charis Thompson, Chancellor's Professor and Chair, Department of Gender and Women's Studies, UC Berkeley

Kim Tran, PhD Candidate in Ethnic Studies, UC Berkeley

Lilia V. Villanuerva, Asian Women United of California

Caroline Westort, Assistant Professor of Landscape Architecture at Iowa State University College of Design

Victoria Wong, independent activist

Heejin Woo, Attorney

Dianne Yamashiro-Omi, Former California Commissioner Asian Pacific Islander Affairs

Ji-Yeon Yuh, Associate Professor of History, Northwestern University

Helen Zia, Writer

January 12, 2017

To: Ms. Alyssa Torres, Program Associate Civic Art Collection and Public Art Program,  
and esteemed members of San Francisco Arts Commission

Re: Comfort Women Memorial Inscription

Unparalleled in its scale and brutality, Japanese military sexual slavery left deep scars among generations of Asian American families and communities, including our own. The official Japanese government has denied the need for a sincere apology and redress to victims and their families. Moreover, the Japanese government has also interfered with efforts around the world to memorialize the victims, including here in San Francisco.

As scholars in Asian American Studies, we have a proud legacy of standing with victims of state-sanctioned violence. Many of us stood alongside victims of WWII Japanese American internment in demanding justice and an apology from the US government.

We, undersigned as individual faculty members at colleges and universities throughout the city and county of San Francisco, therefore wholeheartedly support the Comfort Women memorial inscription draft supported by Comfort Women Justice Coalition.

Institutions are listed for identification purposes only.

Melissa Canlas, University of San Francisco

Lauren Chew, San Francisco State University

Arlene Daus-Magbual, San Francisco State University

Jerry Dear, City College of San Francisco

Irene Faye Duller, San Francisco State University/University of San Francisco

David H. Kim, University of San Francisco

Evelyn Y. Ho, University of San Francisco

Andrew Hom, City College of San Francisco

Jennifer Giang Icasiano, City College of San Francisco

Russell Jeung, San Francisco State University

Tomomi Kinukawa, San Francisco State University

Mai-Nhung Le, San Francisco State University

Genevieve Leung, University of San Francisco

Valerie Lo, City College of San Francisco

Leslie Lombre, University of San Francisco

Simmy Makhijani, San Francisco State University

Eric. J. Pido, San Francisco State University

Gregory K. Tanaka, University of San Francisco

Allyson Tintiangco-Cubales, San Francisco State University

Wesley Ueunten, San Francisco State University

Jeremy Keith Villaluz, San Francisco State University

Grace Yoo, San Francisco State University

January 8, 2017

To: Susan Pontius and the Members of the San Francisco Visual Arts Commission  
From: Asian Women United of California  
RE: Comfort Women Memorial Inscription

Asian Women United of California is a multi-ethnic, multi-generation Asian American women's organization established in 1976 and dedicated to the production of educational materials by and about Asian American women of all nationalities. Our books include *With Silk Wings: Asian American Women At Work* (1982), *Making Waves: Writing By and About Asian American Women* (1986), *Making More Waves: New Asian American Women's Writing* (1997), *InvASIAN: Asian Sisters Represent* (2003). Our films and videos include *Four Women* (1982), directed by the late Loni Ding; *Talking History* (1984), directed by Spencer Nakasako; *Slaying the Dragon: Asian Women in U.S. Television and Film* (1988), directed by Deborah Gee; *Art to Art: Expressions of Asian American Women* (1993), directed by Valerie Soe; *Labor Women* (2002), directed by Renee Tajima-Pena; and *Slaying the Dragon Reloaded: Asian Women in Hollywood and Beyond* (2011), directed by Elaine H. Kim.

We are gratified that a memorial to comfort women from all over Asia will be built in San Francisco. In particular, we want to be sure that the inscription makes specific reference to Japan as the perpetrator of the largest institutionalized and government-sanctioned mobilization of military sexual slaves in the history of the world. To omit mention of Japan and to falsely suggest that the bogus "agreement" between Japanese Prime Minister Shinzō Abe and South Korean President Park Geun-hye has been accepted by the formerly enslaved women so that "we can all just move on" would be a cynical misrepresentation and a whitewashing of the atrocities against Asian women that Prime Minister Abe's own grandfather helped perpetrate.

Sincerely,  
Christine Chai  
Eliza Y. Chan  
Karen Chow  
Kei Fischer  
Elaine H. Kim  
Eunice Kwon  
Hannah Michell  
Annie Kim Noguchi  
Dharini Rasiah  
Evelyn Rodriguez  
Jane Singh  
Vivien Kim Thorp  
Casey Tran  
Cecilia Tran  
Lilia V. Villanueva

## **Informational Backgrounder on the “Comfort Women” [Japanese Military Sexual Slavery] Issue**

January 12, 2017

*Dear Commissioners:*

*CWJC presents this informational packet of selected articles created as a reference for members of Visual Arts Committee Commissioners. The packet addresses the key issues of contention that have been raised in regards to the Comfort Women issue and its memorialization in San Francisco. Hyperlinks to reliable sources of information online are embedded in the summary of points below, for ease of reference and substantiation.*

*We hope you will find this useful. We look forward to answering any questions you have on or before VAC meeting on January 18, 2017.*

*Thank you.*

*Judge Lillian Sing, ret.     Judge Julie Tang, ret.*

*Co-chair CWJC             Co-chair CWJC*

[\*lilliansing@gmail.com\*](mailto:lilliansing@gmail.com)   [\*juliemtang@gmail.com\*](mailto:juliemtang@gmail.com)

### **Why should there be a Comfort Women Memorial in San Francisco, when the crimes involving them occurred in Asia during WWII?**

- **Global Relevance:** Based on the study conducted by a UN Special Rapporteur, it has been [concluded](#) that the Japanese military sexual slavery system [“Comfort Women system”] constitutes a “crime against humanity.” This is a prosecutable criminal offense in international criminal law. As such, this is not merely Japan’s problem or that of the victim countries, but an issue of global justice.
- **Local Impacts:** Japan’s imperialist aggression throughout Asia-Pacific (in partnership with Nazi Germany and Italy) impacted millions of people, many of whom settled in San Francisco Bay Area, making an indelible mark on our City’s development and character. They, and their descendants, are a key constituency of this city, and we have a collective duty to educate everyone about this shared history.
- **Moral Tradition:** San Francisco has a long and proud tradition of honoring survivors of atrocities and violence, including the Holocaust Memorial at Lincoln Park. A memorial symbolizing the victims’ struggles for justice, and the resilience of the human spirit in seeking peace and reconciliation, is an asset to this City for which respect for human dignity is a defining creed.



- Ongoing Violation: Although the Japanese Military sexual slavery system ended after WWII, it remains a current, urgent, present-day issue. In July 2014, the United Nations Human Rights committee [stated](#),
  - *“The Committee is...concerned about re-victimization of the former comfort women by attacks on their reputations, including some by public officials and some that are encouraged by the [Japanese] State Party’s equivocal position”;*
  - *“The Committee is concerned by the [Japanese] State party’s contradictory position that the “comfort women” were not “forcibly deported”;*
  - *“The Committee considers that this situation reflects ongoing violations of the victims’ human rights, as well as a lack of effective remedies available to them as victims of past human rights violations.”*
- U.N. High Commissioner for Human Rights, Navi Pillay, [stressed](#), again in August of 2014: *“This is not an issue relegated to history. 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 realized.”*
- In March 2016, in [a joint statement](#), human rights experts insisted that Japan *“should understand that this issue will not be considered resolved so long as all the victims, including from other Asian countries, remain unheard, their expectations unmet and their wounds left wide open.”*

### Why is it so important to remember Comfort Women now?

- Organized, official distortion and denialism: There is a systematic attempt at permanent erasure of WWII-era atrocities (including the Nanjing Massacre and Japanese military sexual slavery), spearheaded by Japan’s highest levels of government and the Prime Minister himself. The current government is actively working to distort its own troubled past in Japan and around the world, in particular, the ‘erasure’ of Comfort Women issue, as part of a global campaign to “improve Japan’s image.”
- Concerted Erasure of History: Japan’s [move](#) to delete references of its wrongdoing during WWII from its own textbooks has resulted in the removal of Comfort Women issue (and the Nanjing Massacre) from education curricula in Japanese Textbooks. There has also been [pressure on US Publishers](#) (McGraw-Hill) to do the same (which led to [swift protests](#) by prominent US scholars). In fact, the current Prime Minister argues that it has “robbed postwar Japanese of their pride.” In April 2016, CEDAW [admonished](#) Japanese leaders for ongoing disparaging statements about the comfort women and urged their reinstatement in junior high school textbooks.
- Historical Revisionism: A [New York Times article](#) corroborates that “Japanese conservatives like Mr. 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.*” The [US Congressional Research Service](#) noted that Shinzo Abe has attempted to discredit or undermine accepted historical relevant facts.
- Risk of Recurrence: 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. Rashida Manjoo, U.N. Special Rapporteur has [stated](#), *“The demand for acknowledgement, truth, justice and*

*reparations for acts of violence against women, is a global challenge that my mandate continues to witness. The institutionalization of memory is crucial, both to honor victims as well as to understand and avoid such violations in the future. It is my hope that civil society actors to continue to raise public awareness at the national and international level on this issue, and the need for acknowledgement, accountability and reparations”.*

## **In December 2015, there was an “agreement” between and Japan. Doesn’t this settle the Comfort Women issue?**

Most importantly, this agreement:

- is repudiated by surviving Korean ‘Comfort Women’ and the global community;
- was produced with no consultation with victims, who were shut out of any part of the negotiations;
- leaves out ‘Comfort Women’ from other countries of the Asia Pacific;
- prohibits South Korea from ever raising the issue in international fora, including the United Nations, effectively leaving Korean victims without a governmental advocate; and
- demands the removal of existing comfort women statues.

UN human rights experts were so appalled by this ‘agreement’ and its terms, that they took the rare action of releasing [a joint statement](#) on this issue, [followed](#) by UN Secretary-General Ban Ki Moon. The U.N High Commissioner for Human Rights, Zeid Hussein [stated](#) in his annual report on human rights around the world, reiterated that *numerous* UN mechanisms had questioned the terms of this ‘agreement.’ This ‘agreement’ drew the ire of [CEDAW](#) which regretted that Japan did not take a “victim-centered approach” and urged Japan to do more to solve this issue.

It is also challenged whether this “agreement” really exists as such:

- No written or signed agreement has ever been produced to document or codify exactly what the agreement consists of
- Different interpretations of its content have been offered by Korean and Japanese governments
- The agreement was never ratified by the national assemblies of either country
- In all its ambiguity, inconsistency, and contradiction, it is very likely to be repealed or disavowed by any incoming Korean governments -- in fact, many [argue](#) it has started to unravel already.

## **Hasn’t the Japanese government apologized?**

- There has been *no official government apology*. Numerous “apology statements” have been made by individual government officials (see information packet prepared by Japanese Consulate containing excerpts of such statements [here](#)); however, unless an apology is adopted and ratified by the cabinet or the Parliament, they cannot be said to be *official* government action. The recent Abe “apology” (and others) are *personal* but not *official*, and as with other past statements are (and have been) subject to equivocation, disavowal, or flat-out contradiction.

- To date, the *Japanese legislature* has not passed a *single* resolution of acknowledging state responsibility for the “Comfort Women” or other atrocities committed by the Japanese military during WWII. The “1993 Kono statement” delivered by the Chief Cabinet Secretary was the closest admission of coercion by the Japanese Military. However, in June 2014, the Japanese Cabinet *did* submit a [report](#) stating that “there is no evidence of coercion,” effectively repudiating the Kono statement; thus, its disavowal is currently the *official* position of the Japanese Government.
- Because these apologies are not official, they are preceded and followed by contradictory statements, actions, and policies. For example, throughout the years that these ‘apologies’ were being issued, Mr. Abe has flat-out [denied](#) Japanese military responsibility for the comfort women system, and continued to [insist](#) on the Parliament floor and publicly that to succumb to such narrative about Japanese history is to be “masochistic”. [US Congressional Resolution 121](#) condemned Shinzo Abe for these revisionist remarks, despite “volumes of evidence” to the contrary.
- In 2015, Japan [tripled](#) its global PR budget to \$500 million to “improve Japan's image,” including an elaborate global campaign to rewrite its role in World War II by denying its role with regard to “Comfort Women.” Japan’s demand to remove “Comfort Women” memorial erected near the Japanese Embassy/Consulate in [Seoul](#) and [Busan](#), as well as Japan’s interference in various municipalities around the world (including here in San Francisco) to prevent remembrances of “Comfort Women” also speak volumes about where the government’s sincerity lies in its ‘apology.’ This is an important context within which to evaluate Japan’s apology.

**Is the memorial “hateful” and will it subject the innocent people of Japanese ancestry to vengeful persecution?**

- No. 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. See [here](#).
- Lisa Nakamura’s family suffered Japanese American Internment during WWII and fought for redress for Japanese Americans. 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](#).



DEPARTMENT OF ETHNIC STUDIES  
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7 January 2017

To: Ms. Susan Pontious, Ms. Dorka Keehn, and esteemed members of the San Francisco Visual Arts Commission

From: Elaine H. Kim, Professor of the Graduate School and Professor Emerita of Ethnic Studies

RE: Comfort Women Memorial

As an educator, I was gratified to learn that there will be a memorial in San Francisco to the hundreds of thousands of mostly Chinese, Dutch, Filipino, Indonesian, and Korean women and girls conscripted by the Japanese military government into sexual slavery during World War II. This conscription, the largest officially sanctioned such mobilization in world history, was hidden from public view for many decades, but it has been being brought to light during the past 15 years by elderly former comfort women and many thousands of younger women all over the world to draw attention to the issues of human trafficking and sexual slavery that continue to this day even here in the San Francisco Bay Area.

Representatives and supporters of the Shinzo Abe government have been working hard in the U.S. to silence or at least whitewash the memorials that have been sprouting up around the country. Their efforts in Glendale were not successful. Now they have been asking members of the San Francisco Japanese American community to lobby on their behalf. During my visit to Tokyo earlier this year, I learned that Prime Minister Abe was planning to expend funds and energy trying to influence world public opinion about Japan and Japan's history in Asia. The "deal" that Abe brokered with the now-discredited president of South Korea was supposedly an apology, but no government responsibility for the conscription was acknowledged and Abe demanded that the Comfort Women memorial in Seoul be dismantled! If the apology were sincere, there would have been no such demand.

I strongly support the memorial design, including its inscription, and oppose all efforts to whitewash the atrocities against women who will be commemorated in San Francisco.

Dear Susan Pontious and San Francisco Visual Arts Commission

I write in support of the design and draft inscription for the “Comfort Women” Memorial. I’ve been a teacher of women’s and gender studies for over 25 years, and am co-coordinator of Women for Genuine Security, a Bay Area organization that opposes militarism.

I believe that this memorial has a vital educational role to play and has the potential to promote understanding and empathy among communities in the city, many of whom are still affected by “unfinished business” from World War II.

Reconciliation and greater understanding is only possible by first telling unpalatable truths regarding difficult issues like this. I commend the city for agreeing to the siting of this memorial and trust that the VAC will approve the design as proposed.

Sincerely,

Gwyn Kirk, PhD

Women for Genuine Security, 965 62<sup>nd</sup> Street, Oakland, CA 94608

January 9, 2017

Visual Arts Committee  
San Francisco Arts Commission  
401 Van Ness Avenue, Room 325  
San Francisco, CA 94102

Dear Visual Arts Committee Members:

I am Henry Der, former executive director of Chinese for Affirmative Action and Deputy Superintendent of Public Instruction at the California Department of Education. I had the privilege of serving on the jury panel that reviewed submissions for the Comfort Women monument. It is gratifying the Visual Arts Committee has approved the Comfort Women Justice Coalition's selection of Steven Whyte's "Women's Column of Strength" for placement in the St. Mary's Park extension area.

As a follow-up to my participation on the jury panel, the Comfort Women Justice Coalition has provided me a copy of the proposed inscription that starts with a quote by a former Comfort Woman and then reads:

"This monument bears witness to the suffering of over 200,000 women and girls, so-called 'Comfort Women,' who were sexually enslaved by the Japanese Imperial Armed Forces in 13 Asia-Pacific countries from 1931 to 1945. Most of these women died during their wartime captivity. This dark history was hidden for decades until the 1990s when the survivors courageously broke their silence. They helped move the world to declare that sexual violence as a strategy of war is a crime against humanity for which governments must be held accountable.....This memorial is dedicated to the memory of these women, and to the crusade to eradicate sexual violence and sex trafficking throughout the world."

I want to take this opportunity to express my support for the content of the proposed inscription, capturing the poignancy of the trauma suffered by the comfort women, acknowledging their bravery in speaking out and awakening the conscience of the world, and embracing the commitment to abolish such crimes against humanity.

It is my understanding that some individuals have or may express concerns that the draft inscription engenders hate and division within the community. To the contrary, the draft inscription acknowledges and honors the resilience of the Comfort Women and other victims of sexual violence, and the determination to combat sexual violence and sex trafficking in the world, now and into the future. The inscription reinforces our collective will.

In many ways, this monument to Comfort Women and the proposed inscription echo the sentiments expressed by the "Japanese American Memorial to Patriotism During World War II," a National Park Site located at Louisiana Avenue and D Street in Washington, D.C. In early December after an all-day meeting, I had the opportunity walk over and visit this memorial,

dedicated to the 120,000 Japanese Americans who were uprooted and removed from their homes and businesses to be wrongfully detained for years in ten, desolate internment camps located across the U.S.


This memorial is very explicit about the exact numbers of Japanese Americans incarcerated at each of these internment camps. The name of each internment camp is inscribed on one of the big sections of the memorial wall. Under the name of each internment camp is inscribed the specific number of internees detained at that camp: Amache, 7,318; Gila River, 13,348; Heart Mountain, 10,767; Jerome, 8,497; Manzanar, 10,046; Mindioka, 9,397; Poston, 17,814; Rohwer, 8,475; Topaz, 8,130; Tule Lake, 18,789.

The memorial includes four quotes from 4 Japanese American federal legislators - Congressmen Norman Mineta and Bob Matsui, who were internees, and US Senators Spark Matsunaga and Dan Inouye, both of whom fought with the heroic U.S. 442<sup>nd</sup> Regional Combat during World War II. Senator Inouye's quote states: ***"The lessons learned must remain as a grave reminder of what we must not allow to happen again to any group."***

Although this Japanese American memorial shines a bright light on a very ugly chapter in American history, the memorial itself is neither hateful or divisive towards any group, community or public entity. It is a call to action to remember the past, and prevent government-sanctioned harm from happening again. With similar purpose and intent, the draft inscription for the Comfort Women monument evokes remembrance, determination and hope that people and governments around the world today will take a stance against sexual violence and sex trafficking.

The proposed inscription embodies and articulates very well the strength and determination of the women in Steven Whyte's sculpture. I hope that Visual Arts Committee will give every positive consideration to adopt the proposed inscription. Thank you.

Sincerely,



Henry Der  
726 32<sup>nd</sup> Avenue  
San Francisco, CA 94121  
henry\_der@yahoo.com

**December 21, 2016**

**Ms. Susan Pontious, and esteemed members of the San Francisco Visual Arts Commission,**

**I support the inscription submitted by the Comfort Women Justice Coalition.**

**The Government of Japan denies its responsibility for its crimes against 200,000 women and girls. Its [recent report to CEDAW](#) clearly reflects this position. It [pressured](#) McGraw Hill and textbook author Prof. Ziegler to retract references to Comfort Women in their textbooks. UN expert [said](#) Japan's removal of references to "comfort women" in its textbooks "undermines the public's right to know and [Japan's] ability to grapple with and understand its past." Removal of Japan in inscription further denies the public of San Francisco, many of whom claim Asian heritage, a key truth in this injustice we must remember. Remembrance, according to international law, and common sense, is an essential component of a guarantee of non-recurrence. CWJC draft is informed by *this* interest, not nationalism or geopolitical interests.**

**Thank you for your consideration.**

**Sincerely,**

**Miho K. Lee**

**Mst Candidate, International Human Rights Law, University of Oxford**



Dear Susan Pontius,

My name is John Cha and I submit my comment with respect to the inscription for the “comfort women” memorial of San Francisco now under discussion.

Institutionalized sexual slavery (and murder) committed by the Imperial Army of Japan during WWII was one of the most horrific travesties humankind has experienced.

Japan’s continued refusal to accept the responsibility for the crime against humanity on the basis of political consideration only perpetuates the human misery for those innocent women who have suffered incredible pain throughout their lives.

These victims want to be remembered for the pains they have endured and they desire an apology from Japan. It is their dying wish.

It would have been wonderful for the women if the inscription of the San Francisco memorial contained the words of apology and contrition from the government of Japan. But minus such show of courage and righteousness, the memorial must address the lack of apology by the Japanese government. That is the least we could do for the sake of justice for the women.

Dear Susan Pontious and members of San Francisco Visual Arts Commission

I am writing in support of the draft inscription for the Comfort Women Memorial.

I was born and grew up in Japan. My father was in the Japanese Army during WWII. He was sent to China and Burma. He was captured by the British Army in Burma.

On April 27th 2007 the Japanese Supreme Court wrote in a case of the former Chinese Comfort women against the Japanese government for compensation that the wording "abandon right to compensation" in the SF Peace Treaty in 1952 and the agreement of China and Japan in 1972 should not be interpreted to take away individuals right to compensation, though it dismissed the plaintiffs appeal. In another words surviving individuals have kept right to official apology and legal compensation from the Japanese government.

I believe that reconciliation for the past wrongs can be achieved through justice.

Takashi Mizuno

a member of Watsonville - Santa Cruz Chapter of JACI ( Japanese American Citizens League ) in CA

Dear Members of the Visual Arts Commission:

I am forwarding this email from Graze Shimizu, chair of the Comfort Women Memorial Committee which concerns me greatly. As I have indicated previously, and in consideration of Mayor Lee's statement that San Francisco is an international city, it is important that residents and visitors alike, be they private or world leaders, have a positive reaction when viewing the Comfort Women statute. Therefore, and with great respect, it is so vitally important that the wording of the inscription not be worded so as to undermine Japan and its allies. Nowhere in the proposed inscription is the word 'reconciliation' mentioned, when in fact all countries involved have reconciled.

As we all know, Japan and Korea are important allies of the United States. Nothing should undermine that trilateral relationship. Prime Minister Abe made a recent reconciliatory visit to Pearl Harbor; President Obama paid respects at Hiroshima. No one doubts that women were procured and used as 'sex' slaves during World War II, but we all know that in times of war 'comfort stations' were set up for troops on both sides. It is important therefore that the memorial will be dedicated to ALL women and girls who suffered during World War II and to women who continue to suffer at the hands of human traffickers.

The estimated number of 'over 200,000' according to US Army Records seems to be exaggerated. Details can be found in UNITED STATES OFFICE OF WAR INFORMATION, Psychological Warfare Team, Attached to the US Army Forces India-Burma Theatre, APO 689.

Given that brothels/comfort stations were established by forces on all sides during WWII, the memorial should not focus on or mention Japan.

I urge you all to give careful consideration to the final wording and that it will reflect San Francisco's status as a truly international city.

Respectfully submitted  
Kathleen Kimura, MBE  
(415) 602-1660

**Dear Members of the San Francisco Arts Commission and Visual Arts Commission:**

**Given that I will be out of the country and unfortunately will not be able to attend your meeting scheduled for January 18, I would most respectfully like to follow up on my previous email pertaining to the proposed draft of the inscription for the approved Comfort Women statute to be erected in San Francisco.**

**Having previously referred to Mayor Lee's statement that San Francisco is an international city, I would really like to encourage you to give very serious thought to the wording that will be inscribed on the statute. San Francisco should not, in my opinion, be seen to undermine or be a catalyst in destabilizing the relationship between the ROK and Japan, nor the very special and historical San Francisco-Osaka Sister City relationship (which this year is planning to celebrate its 60th anniversary with a delegation visit to Osaka led by Mayor Lee). San Francisco should also not be seen to undermine the irrevocable agreement on this issue signed by the ROK and Japan in 2015.**

**The proposed inscription submitted has listed facts that are exaggerated or untrue, elaborated as follows:**

**\* The total number of women is yet to be determined by the historians. As alluded to in my previous email, please see details in UNITED STATES OFFICE OF WAR INFORMATION, the number may be closer to 20,000.**

**\* 'Sexually enslaved' is a very strong term which does refer to current day human trafficking — but during WWII, prostitutes were procured by soldiers on all sides (also as referenced in UNITED STATES OFFICE OF WAR INFORMATION). To only reference Japan in having procured prostitutes (or Comfort Women) is an attempt to bash Japan by those who are determined to undermine the strong relationship between the US and Japan. In order that the wording be universal and recognize the plights of current day human trafficking, there should be no reference to Japan on the inscription.**

**\* The number of countries where comfort women worked is also disputed to this day. Again, there is no concrete evidence.**

**\* The assertion that 'most of these women died during their wartime captivity' is not supported by any concrete evidence — also as referenced in UNITED STATES OFFICE OF WAR INFORMATION.**

**\* The assertion that 'this dark history was hidden for decades until the 1990's when the survivors courageously broke their silence is totally untrue as far as Japan is concerned. There have been numerous publications which mentioned comfort women by Japanese authors since immediately after WWII.**

**I apologize for inundating you on this issue, but having volunteered in San Francisco's international community for almost 40 years, I am a proponent of internationalism and of shared values, not in trying to undermine those truly valuable and sincere relationships that have formed since the end of World War II.**

**Respectfully submitted**

**Kathleen Kimura, MBE**

**(415) 602-1660**

Rabbi Doug Kahn  
c/o 121 Steuart Street, Suite 301  
San Francisco, CA 94105

January 13, 2017

Dear Members, Vision Arts Committee, San Francisco Arts Commission:

I was honored to work with Mayor Dianne Feinstein's committee to establish a Holocaust Memorial. I wrote the language for the plaques that have been viewed by thousands and am struck by the similarity between this phrase:

“This memorial stands as eternal testimony to the Holocaust perpetrated against the Jews by Nazi Germany and its collaborators from 1933-1945”

and the text for the Comfort Women Memorial. There was no complaint from the German government which long ago accepted responsibility for its actions and any criticism of the Memorial died down quickly after its dedication more than 30 years ago.

In short, the Comfort Women Memorial has a precedent. Like the Holocaust Memorial, it will symbolize not only a specific historical event of great significance but also carry universal meaning and ultimately a healing message.

I urge passage of the motion to approve the Memorial and inscription.

Sincerely,

Rabbi Doug Kahn  
Executive Director Emeritus  
Jewish Community Relations Council

Dear Susan Pontius,

I am a member of One Heart for Justice, writing to support the inscription for the "Comfort Women" memorial.

San Francisco was the first city in America that started issuing the marriage license to about 4000 same-sex couples despite the enormous concerns for creating a hostile environment by many religious groups. SF proceeded because it valued the human rights and stood up for the victims.

With that granted, I hope SF applied the same value and idea when approving the inscription for the memorial. There are still survivors living with the painful memory. One of them has visited the city two years ago, spoken in front of the city council, and shared her grief with us. What can be more truthful than her own testimony? This is about the fact, respecting the victims, and the value that SF stands up for.

Sincerely,

Misuk Nam

Dear Susan Pontius,

I'm a member of Asian Americans for Peace and Justice writing about the inscription for the "Comfort Women" memorial.

The "Comfort Women" Justice Coalition (CWJC) is supported by important Japanese American leaders including Public Defender Jeff Adachi and Congressman Mike Honda, and is endorsed by 20 human rights organizations in Japan. They asked for and received feedback from the JA community and their inscription includes some of that feedback, including deleting the word "apology." They simply state the general principle that "governments must accept responsibilities," not pointing to any particular government. The rest of the inscription simply cites widely known facts about the "Comfort Women." Regarding the issue of "apology," the current position of Japan is that they apologized to South Korea, only one of the 13 nations affected, but claim it's a fabricated story that women were forced:

[http://www.mofa.go.jp/a\\_o/rp/page24e\\_000163.html](http://www.mofa.go.jp/a_o/rp/page24e_000163.html) .

Sincerely,

Michael Wong

December 21, 2016

Ms. Susan Pontious, and esteemed members of the San Francisco Visual Arts Commission,

I support the inscription submitted by the Comfort Women Justice Coalition.

The Government of Japan denies its responsibility for its crimes against 200,000 women and girls. Its [recent report to CEDAW](#) clearly reflects this position. It [pressured](#) McGraw Hill and textbook author Prof. Ziegler to retract references to Comfort Women in their textbooks. UN expert [said](#) Japan's removal of references to "comfort women" in its textbooks "undermines the public's right to know and [Japan's] ability to grapple with and understand its past." Removal of Japan in inscription further denies the public of San Francisco, many of whom claim Asian heritage, a key truth in this injustice we must remember. Remembrance, according to international law, and common sense, is an essential component of a guarantee of non-recurrence. CWJC draft is informed by *this* interest, not nationalism or geopolitical interests.

Thank you for your consideration.

Sincerely,

Miho K. Lee

Mst Candidate, International Human Rights Law, University of Oxford



## Support For CW Memorial Statement

Steve Zeltzer  
P.O. Box 720027  
San Francisco, CA  
94172  
[\(415\)282-1908](tel:(415)282-1908)

12/21/16

Dear Ms. Pontious,

On behalf of the No Nukes Action Committee NNA and as producer of KPFA Pacifica WorkWeek radio I wanted to let you know that we support the CWC memorial sculpture design. The need to educate people in the United States about the crimes against women during the 2nd world war by the Japanese Imperial Army is not only to remember the women and their families who were the victims of these actions but to warn against the dangers of another war in Asia. Unfortunately, the militarization of Asia and growing dangers of another war in the region will without a doubt lead to similar crimes against women and all people in Asia if there is another war. We know from history as well that during wars democratic and human rights are ignored and violated not only abroad but in the US and we only have to look at what Japanese and Japanese Americans along with Peruvian Japanese faced in the US during the 2nd world war with an illegal incarceration in concentration camps.

We support this memorial design to remind us again today that the lessons of history must not be forgotten and missed by the people of San Francisco and our country.

Yours,  
Steve Zeltzer  
No Nukes Action Committee  
KPFA Pacifica WorkWeek Radio

**Dear Susan Pontius,**

**I am a member of One Heart for Justice, writing to support the inscription for the “Comfort Women” memorial.**

**San Francisco was the first city in America that started issuing the marriage license to about 4000 same-sex couples despite the enormous concerns for creating a hostile environment by many religious groups. SF proceeded because it valued the human rights and stood up for the victims.**

**With that granted, I hope SF applied the same value and idea when approving the inscription for the memorial. There are still survivors living with the painful memory. One of them has visited the city two years ago, spoken in front of the city council, and shared her grief with us. What can be more truthful than her own testimony? This is about the fact, respecting the victims, and the value that SF stands up for.**

**Sincerely,**

**Misuk Nam**

TO: J.D. Beltran, President, S.F. Arts Commission  
Members of the S.F. Arts Commission

I write to express my strong support for the proposed memorial for the hundreds of thousand of “comfort women” from more than a dozen Asian countries enlisted by the Japanese Imperial Army and forced to serve as sex slaves for Japanese soldiers during the Pacific War, 1931-1945, and to urge the Commission to approve the design of the memorial, as recommended by the Commission’s design committee.

The proposal for the memorial was approved unanimously by the San Francisco Board of Supervisors and the St. Mary’s Square has been chosen as the site of the memorial by the Park and Recreation Commission. I understand that the design for the memorial has been selected in an open competition by a design committee made up of artists, historians, and community leaders and it is now awaiting the final approval of the S.F. Art Commission.

It is also my understanding that the Japanese government continues to oppose the memorial in San Francisco. which fought the proposal through out the approval process, in contradiction to broad consensus among historians worldwide and compelling testimonies of the victims, on the ground that the wartime institution of “comfort women” either never existed or the women were “prostitutes” and, regrettably, from some vocal opponents of the Japanese American community on the ground that either the Japanese government had already apologized for what had happened or the memorial would perpetuate Japan-bashing in the U.S.

We can easily dismiss the denial of history by a succession of Japanese government officials and nationalists like most impartial historians have dismissed and discredited persons and groups in Europe that still deny the historical existence of the Jewish holocaust during WW II. What happened during the Pacific War is beyond dispute and backed up by virtually all historians.

Besides, in the resolution authorizing the memorial, the Board of Supervisors fully acknowledged the war crimes and atrocities, including the institution of sex slaves. In other words, what is before the Commission is not contested history but artistic merit. However, the question on whether the Japanese government has apologized or not is a question that deserves closer examination and whether the question should even be mentioned in the inscription of the memorial. i would like to argue in favor of mentioning it.

It is true that over the last six decades, various Japanese Prime Ministers and Ministers of Foreign Affairs, on visiting various Asian countries, routinely apologized for the crimes committed during the war and occupation. Among the best known ones and the one most frequently cited evidence of Japanese apology was the one made by Prime Minister Kimchi Miyazawa in early 1992 before he embarked on a state visit to South Korea at a press conference. He said, “Concerning the comfort women, I apologize from the bottom of my heart and feel remorse for those people who suffered indescribable hardships.” During the visit, at a state dinner hosted by South Korean President Roh Tae Woo, Prime Minister Miyazawa expressed profound remorse again over the unbearable sufferings of Koreans under Japanese occupation and said, “I, as a prime minister, would like to once again express a heartfelt remorse and apology to the people of your nation.”

Both statements were sincere and well received in South Korea. However, not all Prime Ministers of Japan before and after Miyazawa shared his sentiment and willing to express their heartfelt remorse. More importantly, the language used by Prime Minister Miyazawa made clear that his statements represented only his personal remorse and apology, not the government of Japan on behalf of the people of Japan. Why? Because only the National Diet of Japan (the Kokkai or Parliament), made up of elected representatives of the people of Japan, like the U.S. Congress, can legitimately represent and speak for the government and the people of Japan. For example, in 1988, President Ronald Reagan apologized on behalf of the nation for what the U.S. government’s decision to round up and incarcerate 110,000 Japanese American in internment camps in the Western states during World War II. He did so because the U.S. Congress enacted the Civil Liberties Act that authorized and enabled the President to formally apologize to and compensate the Japanese American victims of that decision. In other words, as long as the National Diet of Japan refuses to enact legislation to formally apologize on behalf of the nation, the best any Prime Minister, including Prime Minister Miyazawa, can do is to make a personal apology each time one

of them have to visit any of the Asian countries invaded by Japan and where the Imperial Army of Japan committed war crimes and enslaved local girls and women as “comfort women.”

It is important to point out that significant segments of Japanese population, including elected and appointed government officials at all levels of Japanese government, including prominent figures, such as Shintaro Ishihara, the governor of Tokyo (1999-2012) and Toru Hashimoto, the mayor of Osaka (2011-14), still deny the historicity of Japanese aggression, occupation, war crimes, and the institution of sex slavery and textbooks in Japan have been repeatedly revised to whitewash and sanitize Japanese invasions and atrocities the Pacific War. Also, over the strong protests of neighboring Asian governments, Japanese high government officials, including recent Prime Ministers like Yasuhiro Nakasone (in 1985), Ryutaro Hashimoto (in 1996), Junichiro Koizumi (from 2001-2006), and Shinzo Abe (in 2013) have repeatedly and provocatively paid their respects to Japanese soldiers commemorated at the Imperial Shrine of Yasukuni where 1,068 war criminals were also memorialized. Such efforts to erase history and even honor war criminals have alarmed Japanese neighboring countries and caused peace-loving people around the world to want to make sure that what happened to the Asian girls and women will forever be remembered and never to be repeated again anywhere in the world.

The City and County of San Francisco is doing the right thing in memorializing the sufferings of the “comfort women” in various Asian countries. Thousands of Asian immigrants from these countries now living in San Francisco have vivid memories of what happened to these women in their homelands. They want this tragic chapter in history be memorialized in the art work and its message inscribed in the hearts and minds of all who shall see it.

In light of the above historical background, I would like to suggest a minor addition to one sentence in the inscription. I would like to suggest that we add a sentence after this sentence, “To this day, the Japanese Government has refused to take responsibility for this criminal act... “ Add this: (The National Diet of Japan finally enacted legislation on \_(date)\_, formally apologizing for the sufferings of the comfort women). This date is to be added to the inscription as soon as the Diet passes the legislation. In other words, the space for the date will remain blank on the inscription and serve as a reminder that the world is still waiting for a national apology.

Finally, I urge timely approval of the design recommended by the design committee.

Sincerely,

L. Ling-chi Wang, Professor Emeritus  
Asian American and Asian Diaspora Studies  
University of California, Berkeley

cc: “Comfort Women” Justice Coalition

I am here to support the creation of a memorial to the Comfort Women.

I am a second generation American Jew, aware that if my grandparents had not emigrated from Europe in the late 1800s, I would probably be one of the numbers executed at Auschwitz or another Nazi concentration camp.

What has that history have in common with this proposed memorial?

We must never forget our history, we must never forget what happened to other because of war's inhumanity. We must remember those who suffered and work to make sure it never happens again..

This is an important moment in our nation's history. In the last few months there have been too many rumblings against minorities in the United States - hate mail sent to mosques, threats against Jews and others.

This memorial will send a message that we will not forget injustice. We will continue to make our country and the world a better place.

January 13, 2017

Dear Ms. Pontious, and esteemed members of the San Francisco Visual Arts Commission,

I strongly support the proposed inscription by CWJC. This inscription symbolizes combined efforts of human rights movements against military sexual slavery.

A few months after Kim Hak-Soon (1924-97) from Korea testified in public that she had been forcibly taken as a "comfort woman" by the Japanese military, Yoshimi Yoshiaki, Japanese historian, brought the "comfort women" issues to the attention of the international community. In 1992, he found and publicized old official Japanese government documents, which proved the Japanese imperial army was directly involved in establishing and managing comfort stations where young women were forced into military sexual slavery.

In San Francisco, by approving this proposed inscription, we'd be acknowledging and honoring the courage and solidarity of people working to set things right.

Together, we would be able to increase the universal intolerance against military sexual war crimes on women and children.

Sincerely,

Sung Sohn

Former bilingual resource teacher, SFUSD

Dear Susan Pontious and members of San Francisco Visual Arts Commission

I am writing in support of the draft inscription for the Comfort Women Memorial.  
I was born and grew up in Japan. My father was in the Japanese Army during WWII. He was sent to China and Burma. He was captured by the British Army in Burma.

On April 27th 2007 the Japanese Supreme Court wrote in a case of the former Chinese Comfort women against the Japanese government for compensation that the wording "abandon right to compensation" in the SF Peace Treaty in 1952 and the agreement of China and Japan in 1972 should not be interpreted to take away individuals right to compensation, though it dismissed the plaintiffs appeal. In another words surviving individuals have kept right to official apology and legal compensation from the Japanese government.

I believe that reconciliation for the past wrongs can be achieved through justice.

Takashi Mizuno

a member of Watsonville - Santa Cruz Chapter of JACI ( Japanese American Citizens League ) in CA

Dear Ms. Torres,

On behalf of **The Indo Project** ([www.theindoproject.org](http://www.theindoproject.org)), we would like the following statement to be included in the record:

The human rights of **many** nationals were egregiously violated by Imperial Japan during WWII, (i.e. China, Taiwan, Japan, Korea, The Philippines, Singapore, Malaysia, Burma, The Dutch East Indies, Thailand and Vietnam) so the bilateral agreement between Korea and Japan is a gross misrepresentation of the issue at stake. These governments have no right to abrogate rights for remedies legally or morally for other nations' victims, which is why San Francisco must unequivocally denounce this agreement (or any inadequate 'apologies' made thus far) as a city committed to valuing human rights of **all** its constituents. We believe a memorial that truly honors comfort women recognizes their ongoing struggle for what it is -- justice delayed.

Can you let us know whether you received this and whether this will be included in the record?

Thank you.

Sincerely,

Priscilla Kluge McMullen, Chair of The Indo Project  
Inez Hollander, Ph.D., Academic Director of The Indo Project



Dear Susan Pontius,

I'm a member of Asian Americans for Peace and Justice writing about the inscription for the "Comfort Women" memorial.

The "Comfort Women" Justice Coalition (CWJC) is supported by important Japanese American leaders including Public Defender Jeff Adachi and Congressman Mike Honda, and is endorsed by 20 human rights organizations in Japan. They asked for and received feedback from the JA community and their inscription includes some of that feedback, including deleting the word "apology." They simply state the general principle that "governments must accept responsibilities," not pointing to any particular government. The rest of the inscription simply cites widely known facts about the "Comfort Women." Regarding the issue of "apology," the current position of Japan is that they apologized to South Korea, only one of the 13 nations affected, but claim it's a fabricated story that women were forced: [http://www.mofa.go.jp/a\\_o/rp/page24e\\_000163.html](http://www.mofa.go.jp/a_o/rp/page24e_000163.html) .

Sincerely,

Michael Wong

JANUARY 18, 2017

VISUAL ARTS COMMITTEE, S.F. ART COMMISSION

Dear Members of this committee:

My name is Caryl Ito and for purpose of transparency, I am sharing with you that as a former member of the SF Airport Commission for 12 years, I have and currently serve for over 8 years as a member of the joint committee of the Airport representatives and your VAC committee's representatives . I also want to share that my concerns expressed over the course of past 8-9months about the Comfort Women Memorial has been due to my deep commitment and decades of advocacy work on behalf of this City and the community of diverse women . I am also a third generation Japanese American who's parents and grandparents were incarcerated in the WWII camps here in the US and then my father was drafted in to the US Army, Military Intelligence Unit and served in the Pacific theater and in "occupied Japan " post war.

As a Japanese American, who grew up in the 50s, I also experienced the discrimination that continued post war against Japanese Americans who had little to do with the causes of the war but who shared a common culture and history with the enemy ..

I have sent you emails concerning this final transcription for the Memorial which I fully have supported. The approved design is very appealing , however, I feel that the words to be inscripted ought to reflect the facts and truths to build harmony and peace among us all. As you may be aware the hearings at the BOS this past summer was a display of serious divisions and hate that this Memorial Committee's work had unfortunately resulted in due to short sightedness of significant community engagement with Japanese Americans leaders and our 110 year history in San Francisco..

We are at the final stage of the Memorial's approval with the proposed transcription which has been improved with some community input and compromise. However, I continue to object to statements that create controversy and disharmony due to historical lack of agreement of what has be done among the impacted nations. In fact, these disputes continue in the Pacific rim countries involved for which I feel we need to be sensitive and factually informed. With our the current country's precarious state with a new administration coming in, and Japan as a principal ally of the USA , we need to be cognizant of our actions here today if we are involved in "international affairs, of 70 years ago. We also need to be aware of potential conflicts and actions of hate against Japanese Americans that was played out this past summer by some angry, sick individuals who sent "feces" in envelopes and packages to a few nonprofit agencies in Japantown .

Therefore, in the interest of reconcilaiton and really furthering the compassion and understanding how wars have destroyed humanity and women, that you consider removing the following details that have been disputed as being factual truths:

Strike out , the dispute over the numbers of women effected, " 200,000 women and girls."

Strike out the sentence, " This dark history was hidden for decades until the 1990s when survivors courageously broke their silence

Thank you for your consideration,

CARYL ITO



Dear Members of Visual Arts Committee, San Francisco Arts Commission

RE: "Comfort Women" Memorial Plaque and Signage Text

I am submitting my comments on the captioned matter.

While I am paying serious attention to the effort to prevent sexual violence and sex trafficking throughout the world, I would like to express my concern about the wording of the said plaque since the large part of the text is untrue or not based on the fact as follows;

1. The number of "sexually enslaved" 200,000 women and the number of 13 countries where the women worked are not supported by the evidence. Furthermore, the text "Most of these women died during their wartime captivity" is not confirmed either.
2. As far as Japan is concerned, the assertion "This dark history was hidden for decades until the 1990s, when the survivors courageously broke their silence" is not true as many publications by Japanese writers explaining "comfort women" went to public immediately after WWII.

As such, the plaque with the draft will cause a false impression to the people who have little knowledge about "comfort women" resulting in unnecessary ill feeling against Japan.

Japan, Korea and the US have created the important trilateral relationship and must work together in a forward-looking manner.

I sincerely hope that the wording be reconsidered and the status of San Francisco will remain as a fair and international city.

Sincerely,

Ken Sato

**Asian Americans for Peace and Justice  
Bay Area**

1528 Holly St.  
Berkeley, CA 94703  
510 526 9041  
E-Mail: aapjbayarea@gmail.com

January 17, 2017

To: Ms. Susan Pontious, Ms. Dorka Keehn, Commissioner, and esteemed members of the San Francisco Arts Commission

From: Asians Americans for Peace and Justice, Bay Area (AAPJ)

Re: Support for Comfort Women memorial

Dear Commission:

Asian Americans for Peace and Justice is dedicated to the creation of a diverse multicultural America by giving voice to Asian Americans in furtherance of social and political justice since 2006. Our organization with roots in the Ehren Watada Support Committee is particularly focused on standing against militarism and for peace.

We support the Comfort Women for Justice Coalition in its efforts to fight for justice for the World War II Comfort Women and are hearted by the city's response to support a meaningful memorial to draw attention to Imperial Japan's state sanctioned human atrocity. Do not turn your backs on the courageous elderly former comfort women who have spoken out for justice for themselves and for today's women caught in the web of sexual slavery. The memorial will be a statement for women and justice around the world. We strongly support the memorial design and its inscription.

Yours truly,

Grace Morizawa  
President  
Asian Americans for Peace and Justice  
Email: aapjbayarea@gmail.com

Hello everyone,

As most of you know, I am current president of the San Francisco Chapter of the Japanese American Citizens League (oldest JA civil rights organization in the country), and board member of the Japantown Task Force. I have worked and volunteered in my community for almost 40 years.

I sat in at the CWJC “kitchen table” for a year at the request of then Supervisor Mar. This request followed a contentious, shockingly divisive BOS meeting re the CWJC Resolution. What became clear at this meeting was that the Japanese American community had not been included in the process. I attended “kitchen table” meetings at City Hall to represent our community and thoughtfully contributed thoughts regarding the memorial. The ONE thing I asked throughout the discussions over the year was to be included in the drafting of the verbiage on the plaque. This was the most important consideration and concern of the community. The community did not in any way oppose the memorial itself. As a matter of fact, the chosen design is considered rather beautiful.

Once the process of choosing the design of the memorial began, the “kitchen table” committee was dissolved. At that final meeting, I again asked to be a part of the committee to draft the verbiage. I was told “yes” and after that, I received a “draft” of the verbiage (which did not include my input) at the same time that other “interested” members of community received it. This “draft” appeared to be lifted from the original resolution and did not in any way express a sense of reconciliation. After perhaps a few edits, it still appears to clash with the beautiful image of the statue. What was most astounding was the suggestion that the date of an apology be left BLANK until the date that Japan finally apologized at which time, a date would be inscribed! Please see information on the number of apologies made by Japan since the 1950’s. None of the many apologies were considered appropriate, or enough.

The Japanese in America have had many struggles. For many years following WWII Concentration Camps, Japanese Americans experienced an identity crisis, some were determined to distance themselves from Japan and to disown their ancestry. How sad that a generation inherited the “shame” and “guilt” for something they had nothing to do with. This history of the Concentration Camps was not included in our U.S. history curriculum, or my encyclopedia in 1971. It was not acknowledged by our own country. History is rewritten, and we know that. I now think about my 3 grandchildren and whether the inscription will better help them understand the horror and inhumanity of wars in general.

I support the wording that Janice Mirikitani submitted. As an activist, humanitarian, poet, she has the ability to use her words wisely and beautifully. Her words will be ever-green, with a message of hope as well as caution.

I apologize for lengthy email. I was extremely disappointed that the JA community was not included in the drafting of the inscription. I believe that a collaborative effort would have eased some of the tension and perhaps healed some of the divisiveness that affects all.

Respectfully,  
Judy Hamaguchi

**ROBERT L. RUSKY**  
Attorney at Law  
159 Beaver Street  
San Francisco, CA 94114

Tel: (415) 255-7385  
Fax: (775) 310-0610  
Email: ruskykai@earthlink.net

January 18, 2017

San Francisco Arts Commission  
Visual Arts Committee  
401 Van Ness Avenue, Suite 325  
San Francisco, CA 94102

**Re: Comfort Women Memorial**

Dear Commissioners of the Visual Arts Committee,

I fully support the Comfort Women Memorial and, with one exception I also fully support the coalition's proposed memorial inscription.

I have practiced law for almost 40 years. I was part of the legal team representing Fred Korematsu in his successful effort to set aside his criminal conviction for his Constitutional challenge in defying the WWII Japanese American internment orders. I have been continuously active in San Francisco Japantown issues for decades. I was co-lead counsel for the Soko Bukai, the coalition of Christian churches serving Japantown, in their successful effort to reclaim community ownership of the Julia Morgan building, now the Issei Women Memorial Building, at 1830 Sutter Street. I continue to serve on the Advisory Board for the Rosa Parks Elementary School Japanese Bilingual Bicultural Program. I was on the Japantown Organizing Committee that, with the Planning Department, created the Japantown Cultural Heritage and Economic Sustainability Strategy (JCHESS), and currently serve on the Japantown Task Force Land Use and Public Realm Committee.

As the world's oldest democracy founded on the principle of the inherent dignity of all human beings, we have a unique place in world history as a nation that can recognize the wrongs committed both in our name and by others. Our government's recognition of and formal apology for the egregious wrong committed by the internment of over 120,000 persons of Japanese ancestry during WWII was one such recognition for which the nation's Japanese American communities fought long and hard. The massive sexual slavery of the Comfort Women by the Japanese military and military-controlled government is another such atrocity that is long overdue for recognition as a war crime and crime against humanity.

Having already approved the memorial sculpture's design, this Commission should now approve the memorial plaque inscription. As a whole, the inscription is understated, wherein lies its power. It also deliberately refrains from directly taking the Japanese government to task for failing to recognize and take responsibility for its wartime atrocity

Letter to Visual Arts Commission  
January 18, 2017  
Page 2

against human decency. I personally think Japan should do so, but that is outside the proper focus of this memorial in my view. More pointed language in earlier drafts noting that Japan has not taken such responsibility has been removed. So there should be no further basis for the criticism of the language as overly critical of Japan.

One term in the latest draft, however, should be corrected – the reference to “so called ‘Comfort Women.’” Regardless of why earlier drafts were changed, it remains the wrong term. “So-called” is used when people or things don’t live up to their pretensions, e.g., so-called intellectuals, or so-called leaders. The Comfort Women were victims, not persons pretending to be anyone else. The term should be replaced by the earlier proposed language or by “euphemistically-called ‘Comfort Women.’”

With this one change, the coalition’s proposed memorial inscription should be approved and adopted.

Thank you.

Respectfully yours,

*s/ Robert Rusky*

Robert L. Rusky

My name is Masanao Shimada who have read about to display “Women’s Column”.  
Steven Whyte have described the reason for this which are wrong information as follows:

1. The total number of such women is yet to be determined by historians.  
“200,000” can hardly be considered as the definite figure.  
In any case, the numerical aspect should not be the core issue in this context.
2. “Sexually enslaved” is neither a neutral nor an objective expression.
3. The number of the countries where comfort women worked is also disputed to this day. “13” lacks any concrete evidence.
4. The assertion of that “most of these women died during their wartime captivity” is also not Supposed by any concrete evidence and verges on absurdity.
5. The assertion that “ this dark history was hidden for decades until the 1990’s when the survivors courageously broke their silence” is totally untrue as far as Japan is concerned. There have been numerous publication mentioning comfort women by Japanese authors since immediately after World War 2.

Due to the above mentioned “Not True “story, I against to set the monument.

Best Regards

Masanao Shimada



I am pleased to support the proposed memorial to the Comfort Women.

I am a second generation American Jew aware that if my grandparents had not emigrated from Europe in the late 1880's, i would be one of the numbers executed at Auschwitz or another Nazi concentration camp.

What has that history have in common with this proposed project?

We must never forget our history, we must never forget what happened to other because of war's inhumanity. We must remember those who suffered and work to make sure it never happens again.

This is an important moment in our country's history. In the last few months, there have been too many rumbl;ingd against minorities in the United States - hate mail sent to mosques, threats against Jew and others.

This memorial will send a message that we will not forget injustice. We will continue to make our country and the world a better place.

Thank you for your consideration of this important project.

Rita R. Semel  
Vice Chair, Human Services Commission  
Past Chair and Board member, San Francisco Interfaith Council

Dear Sir, Madam,

I would like to propose below for the revision for the notes. Official notes shall be based on confirmed evidences.

*“Our worst fear is that our painful history during World War II will be forgotten.”*

*-former “Comfort Woman”*

*This monument bears witness to the suffering of women and girls, so-called “comfort women”, who were compelled to offer sexual service for the Japanese Imperial Armed Forces in Asia-Pacific countries from 1931 to 1945. The surviving comfort women helped move the world to declare that sexual violence as a strategy of war is a crime against humanity for which governments must be held accountable.*

*This memorial is dedicated to the memory of these women and to the crusade to eradicate sexual violence and sex trafficking throughout the world.*

*Gift of the “Comfort Women” Justice Coalition*

\*\*\*\*\*

Notes:

1 The total number of such women is yet to be determined by historians. “200,000” can hardly be considered as the definite figure.

In any case, the numerical aspect should not be the core issue in this context.

2 “Sexually enslaved” is neither a neutral nor an objective expression.

3 The number of the countries where comfort women worked is also disputed to this day. “13” lacks any concrete evidence.

4 The assertion that “most of these women died during their wartime captivity” is also not supported by any concrete evidence and verges on absurdity.

5 The assertion that “this dark history was hidden for decades until the 1990s when the survivors courageously broke their silence” is totally untrue as far as Japan is concerned. There have been numerous publications mentioning comfort women by Japanese authors since immediately after WWII.

Committee on the Elimination of Discrimination against Women (CEDAW)  
63rd session (15 February – 4 March 2016)

## Japan

# Comfort Women for Japanese Army during 1930s through 1945

January, 2016

### **Coalition of Three Parties for Communicating Historical Truth**

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To: Committee on the Elimination of Discrimination against Women (CEDAW)  
From: Coalition of Three Parties for Communicating Historical Truth  
Subject: Comment on Item 9, CEDAW/10/C/JPN/Q/7-8, CEDAW63 Session, Japan

Please find below our comment on your request above.

## **Is Japan Not Entitled to Presumption of Innocence?**

January 19, 2016

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### Introduction – Major Focus

Most of the Japanese general public first heard about the “forced recruitment of women and girls” in Korea and South East Asia in the first half of 1990s, specifically through the news of the 1993 Kono Statement and the 1996 “Coomaraswamy Report” (E/CN.4/1996/53/Add.1). Thereafter, the Japanese public has been constantly exposed to international criticism of not apologizing enough.

Owing to atonement efforts of the Japanese Government, such as setting up the Asian Women’s Fund, claims of “not apologizing enough” died down from former South East Asian comfort women, except for Ms. Jan Ruff O’Herne, a Dutch-Australian human rights activist. However, Korean comfort women are still boisterously clamoring and demanding apology after apology, as if they have insatiable appetite for Japanese apologies.

The 2007 U.S. House of Representatives Resolution 121 was perceived as a great shock, owing to

the harsh words issued from the United States, our greatest ally. The Resolution said that the Japanese government “should formally acknowledge, apologize, and accept historical responsibility in a clear and unequivocal manner for its Imperial Armed Force’s coercion of young women into sexual slavery, known to the world as ‘comfort women,’ during its colonial and wartime occupation of Asia and the Pacific Islands from 1930s through the duration of World War II.” Later, U.S. Congressman Mike Honda, who pushed Resolution 121 forward, appeared on a Japanese TV program and declared that the basis of the Resolution was the 1993 Kono Statement.

From 2011 and thereafter, Korean activists, notably members of the Korean Council of Women Drafted for Sexual Slavery by Japan (“Korean Council”), began to build “peace monuments,” first in front of the Japanese Embassy in Seoul and then in the United States, with the wording such as “In memory of the more than 200,000 women and girls who were abducted by the armed forces of the government of Imperial Japan. 1930s – 1945” engraved in the metal plate affixed to the base.

Now, what is at stake is our national honor; people around the world are in essence calling our fathers and grand-fathers brutal murderers and rapists. Most of today’s Japanese were born after WWII, but it seems that the Japanese race is destined to receive never-ending public exposure and criticism as “descendants of murderers and rapists” and “not apologizing enough” forever.

Are we really that insensitive to what happened before and during the war, or is the current state of affairs a sort of mob lynching?

Due to growing public concerns, many researchers made great efforts in digging into past records and sorting out what went wrong since the 1993 Kono Statement and concluded that some people were intentionally harming Japan’s reputation with false allegation of forcible recruitment and hoaxes of sexual slavery. Now what is at stake is the dignity and human rights of the present-day Japanese, our children, grand-children and the generations thereafter, undeservingly humiliated and insulted by the 1996 Coomaraswamy Report, the 2007 U.S. House of Representatives Resolution 121, and the never-ending Korean defamation campaign against the nation and people of Japan.

## Investigation by the Japanese Government

The official stance of the Japanese Government regarding forcible recruitment is described in detail during a Diet discussion by Lower House Representative YAMADA Hiroshi and former Deputy Cabinet Secretary ISHIHARA Nobuo, on February 20, 2014. According to a video

(<https://www.youtube.com/watch?v=LE2P6U95AtI>) and meeting minutes of the Diet session, they essentially said:

- After the 1992 Summit Meeting between South Korean President Roh Tae Woo and Japanese Prime Minister Miyazawa, the Japanese Government made an extensive investigation to find documents relating to the comfort women. The investigation was performed under direct supervision of the Cabinet in order to cover all relevant government bodies including the Welfare Ministry, Labor Ministry, Justice Ministry, Defense Ministry and Police Agency, etc.
- The result was first submitted in 1992 and then 1993 (to additionally include results of the investigation conducted at American National Archives and Records). Of the documents discovered, there were NO documents that indicate that the Japanese Army / Government Authority (collectively “Army/Authority”) had directly recruited comfort women by force, although some of the documents indicated that the Army/Authority had ordered installation of comfort stations and provided transportation for the comfort women.
- The Abe Administration gave Cabinet Approval in 2007 to the phrase: “No document was found that indicated that the Japanese Army/Authority had directly recruited comfort women by force” and adopted the words as the official stance of the Japanese Government.

No modification has been made to this Cabinet Approval since then. On January 18, 2016, Prime Minister Abe announced in the Diet Session that the Government of Japan maintains the same stance. Note that the Japanese Government has not admitted even once the forced recruitment of comfort women by the Japanese Army/Authority.

### Interagency Working Group Report

Another investigation to note is the IWG report. Michael Yon, an American journalist, reported that “A \$30 million U.S. Government Study specifically searched for evidence on Comfort Women Allegations. After nearly seven years with many dozens of staff poring through US archives – and 30 million dollars down the drain – we found a grand total of nothing.”

Video Source: <https://www.youtube.com/watch?v=jlyHZWvGL20>

Document Source: <https://real7777.wordpress.com/war/comfort-women/michael-yon/>

If criminal offences such as the murder of 70 comfort women (Para. 21 of the Coomaraswamy Report) actually took place, the court proceedings of the military tribunal conducted on the Truk Island after the war should have been recorded and deposited in U.S. archives. If forced mobilization of comfort women was actually carried out in The Philippines, Taiwan, Malaysia or

other South East Asian or Indochinese countries (as so indicated in Para.51 of the Coomaraswamy Report), such offence should have been recorded and deposited in U.S. archives.

The author does not deny the occurrence of isolated cases such as the Semarang Incident in the Dutch East Indies in which Ms. Jan Ruff O’Herne was involved. It was an apparent “war crime” in Indonesia committed by military personnel. Immediately upon notification of a resident, the Japanese 16th Army occupying Jakarta ordered shutdown of the brothel as it was clear violation of the prohibition of forced prostitution. After the war, the class B and C military tribunals held in Tokyo found 7 army officers and 4 brothel operators guilty including an officer sentenced to death penalty. However, this was an isolated case and should not be used to characterize or to generalize the state-managed Comfort Women System.

### No Evidence Presented by the Korean Government

It took 14 years of negotiation before the signing of the 1965 Treaty between Japan and South Korea. During the early years of negotiation, staunch anti-Japan President Syngman Ree presented 8 demands that were to be compensated, for 35 years of Japan’s Annexation of Korea (both North and South Korea). The 8 demands did NOT include anything about the comfort women issue. Syngman Ree was ousted and President Park Chung-hee, father of the current South Korean President Park, later signed the treaty. President Park Chung-hee said nothing about the comfort women either.

Do you think they overlooked the forced recruitment of 200,000 women and girls? The fact that two Korean presidents as well as all working-level staff under them never raised the comfort women issue clearly means that the existence of the comfort women was nothing for which to compensate. The comfort women issue first came to light in 1993 and more than 20 years have passed since then. However, not a single evidence that indicates systematic recruitment of such a large number of women and girls has been presented up to today.

Furthermore, if so many girls had been forcibly taken away, their fathers, brothers, neighbors, and male friends would have resisted fiercely. The number of witnesses would have been several times more than the number of abductees. However, no eyewitness accounts of neighbors, notifications of missing children to the police, diaries describing resistance against Japanese forces or other hard evidence of any sort, has been presented by the South Korean government up to today.

It appears that, in the eyes of Ms. Coomaraswamy and Korean defamation campaigners, the nation and people of Japan are not entitled to the right of “Presumed Innocence.”



What's wrong with the comfort women or comfort stations in the first place?

The author of this report lives in the Yokohama area where the U.S. 8<sup>th</sup> Army, comprised of 230,000 men, landed at the beginning of the U.S. Occupation of Japan. Almost all of the troops were in their 20s. They were all young healthy men at the peak of their reproductive health. They were overjoyed in victory and were now released from combat duty in The Philippines and elsewhere in South East Asia, where they faced life-or-death only a few days or weeks earlier.

One can easily guess what happened next. Our local history amply records many cases of girls being kidnapped on the streets, women being raped in their own homes, raids on a dormitory of hospital nurses, outright murders, and so on by U.S. soldiers. Occasional fist-fights ensued with angry Japanese men, which could have lead to civil disturbance or riots against Occupation Forces.

U.S. generals were so shocked by the reports of these offences that they demanded the Japanese Government open RAA (Rest and Amusement Association) centers. The RAA centers were not different from Japanese Army comfort stations. Poor women resorted to selling sex to earn money and men needed sex to ease the tremendous stress caused by life-or-death combat. At its peak, 50,000 Japanese prostitutes (called *pan-pan* girls) provided sexual services for 500,000 U.S. military personnel.

I remember that some of our senior citizens who have some knowledge of those days often expressed their gratitude for the *pan-pan* girls, who eventually saved ordinary women from being victims of violent rape from victorious soldiers. It is well known that the Soviet Army, which had no military brothels due to their socialistic idealism, committed horrific mass murders and rapes in Manchuria and Germany as they advanced into those countries.

## Indentured Prostitution

First and foremost, no one can correctly understand how Korean girls were recruited to comfort stations in territory occupied by Japan without understanding the MI-URI SYSTEM (身売り制度), which was widely accepted practice across all of Japan and Korea before the end of the war.

Although the term MI-URI is comprised of two Kanji-characters, MI (身:body) and URI (売り:selling), the word from the combination of the two Kanji-characters has a totally different meaning from “selling someone’s body.” It is “Indentured Prostitution” as C. Sarah Soh, professor at San Francisco State University, aptly describes in her book *The Comfort Women*:

===== begin quote =====

In fact, the survivors' testimonials amply illustrate that during the war Korean men and women actively collaborated in the recruitment of young compatriots to serve the Japanese military and also run comfort stations. For young, uneducated women from impoverished families in colonial Korea, to be a victim of trafficking became "an ordinary misfortune" in the 1930s. Amid widespread complicity and indifference to young women's plight, the adult entertainment business in Korea began to recover after the start of the Second Sino-Japanese War in 1937, and it flourished until 1940s.

When the war effort intensified in the early 1940s, however, many adult entertainment establishments had to close down, and by 1943 it was practically impossible to run such a business. This encouraged some brothel owners to seek their fortune abroad, including Taiwan and occupied territories in Southeast Asia. As Song Yon-ok noted, had there not been a "widespread network of traffic in women in the state-managed prostitution system, the mobilization of Korean comfort women would have been a very different process." Under grinding poverty, working-class families in colonial Korea sold unmarried daughters for 400-500 won for a contractual period of four to seven years. The parents received 60-70 percent of the money after various expenses involved in the transaction had been deducted, such as the mediator's fee, clothing, documents preparation, transport, and pocket money.

(P.10, *The Comfort Women*, by C. Sarah Soh, Chicago Press, Chicago, 2008).

===== end of quote =====

Like European immigrants in the early history of the United States, who served a period of indentured labor in order to pay off the cost of their transportation, Indentured Prostitution is a system where brothel operators provide advance payments to the parents of a girl in exchange for 24 to 96 months labor as a prostitute. The girl must repay the advance plus interest to the brothel operator, but after completing such indentured labor, she is free to go home.

The 1930 Global Economic Panic triggered the spread of Indentured Prostitution across Japan and Korea. (One of the author's aunts saved the whole family from financial distress by entering into Indentured Prostitution.)

The term "mediator" mentioned in the quoted passage is also called "procurer (女衞)" who played an active role brokering between parents who were willing to "sell" their daughters and brothel operators who were willing to "buy" the girls.

The existence of procurers and their underlings, who might have forcibly taken away young girls or lured them to "well-paid jobs" by coaxing or deception, is often overlooked in reports touched upon the comfort women issue. All procurers must have been Koreans because very few Japanese could speak the Korean language fluently enough to find the place of residence of girls in unfamiliar land. Moreover, performing this type of brokerage business would have been extremely difficult.

We all know that after the collapse of the Soviet Union in 1991, there were many Russian girls who worked at brothels near NATO bases in Europe. After a police raid on one place of confinement, many of the freed Russian girls said that the Russian mafia, which trafficked them to Europe, told them that they were to work as waitresses at coffee shops and restaurants, and so on. This is a typical case of deception by procurers.

**Fig 1 of the Appendix** is the newspaper ads for recruiting of the comfort women. These newspaper ads demonstrate that recruitment of comfort women was openly made in public view and deemed nothing unusual.

The left ad offers the salary pay of 300 yen or more with advance loan payment of up to 3,000 yen. This is the salary level of a Major or higher ranking soldier. The salary of soldiers with the rank of private was 7.5 yen. University graduates could earn 20 yen in their first year of employment. Kim Hak-soon (金学顺), in her first public appearance as a former comfort woman for her lawsuit in Tokyo stated in her testimony that “due to poverty, she was sold by her mother to become a *Kisaeng* girl for 40 yen.” Mun Okuchu (文玉珠) stated in her biography, “*Burma tate-shidan-no-ianfu-datta-watashi*” literally translated as “*I Was A Comfort Woman of the Burma Shield Division*” (interviewed by Morikawa Machiko, Nashinoki-sha, Tokyo, 1996) that she delighted in successfully saving 500 yen at the field postal service office; she could buy a small house in her hometown of Taegu (大邱) at the cost of 1,000 yen (p.76).

Based on these data, the ad on the left says that a loan worth about 3 houses can be paid in advance—and after working for 10 months, the comfort girl is free to go home. How can one call the comfort women system a form of “sexual slavery”? It was a highly-paid job. In fact, Mun Okuchu bought leather bags and a diamond at a Chinese market in Rangoon (p.107). On her temporary leave of absence to attend the funeral of her mother, she stopped at Saigon and on second thought she made up her mind to go back to the military brothel in Burma (p.120).

In Korea, hostess bars, brothels, and *Kisaeng* (妓生) Houses constituted a large pool of candidates for comfort women. Since comfort women were well-paid jobs, there must have been many “would-be comfort women” after seeing the newspaper ads:

Another aspect often overlooked in reports touching upon the comfort women issue is “If there was forced recruitment, girls recruited against their will or coerced or forced into “sexual slavery” (or any variant of the term), who did it? This question of who did it corresponds to the culprit’s responsibility.

In considering this issue of identification, there is a good clue. One Korean writer states the following in the book titled “Nippon-jin-ga-shitte-okubeki-ianfu-no-shinjitsu” literally “*The Truth of Comfort Women Japanese Have to Know* (Sogakukan, Tokyo, 2013).”

===== begin quote =====

During the 1988 Seoul Olympics, South Korea enjoyed an economic boom and there was a rapid increase of night clubs and bars. Prostitutes were in short supply. Then there was a sharp rise in the kidnapping of girls off the streets. Faced with this serious problem, then-President Roh Tae Woo had to appear on TV and declare a “war on abduction crimes.” However, in mid-1990s, there was an increase of runaway girls who entered into the prostitute business and accordingly, the problem of abduction crimes died out. (pp.84-85)

===== end of quote =====

The Korean writer surmised that Korea in 1940s experienced the same situation. The author agrees with his assumption and asks readers to use common sense so that one does not fall into the trap of believing the myth of “forced recruitment of 200,000 women and girls”.

During 1930s and the period through the end of WWII, Manchuria was prosperous due to a large amount of Japanese investments there and WWII mobilized a large number of Japanese men to occupied territories. Korea was a poverty stricken country and nearly all Koreans were poor. Japan was a wealthy nation even at that time. Prostitution was not outlawed until 1956. If forcible recruitment or kidnapping actually happened, the offenders must have been Korean brokers.

### Police Crackdowns on Abduction Crimes in Annexed Korea

As **Fig.2 through 7 of the Appendix** clearly show, newspaper articles published during the Annexation Era indicate that Korean Police made efforts to crack down on kidnappings and abductions. Fig.2 means that a little girl ran into a police station as she considered that the police was reliable and trustworthy.

It appears that kidnapers and abductors were Koreans, and so the blame for Korean crimes is being shifted to the Japanese Army/Authority.

The following table shows the total number of policemen in Annexed Korea as of 1938. The table shows approximately half of the lower-ranking police officers of the Korean Police was comprised of Koreans.

	Koreans	Japanese
Inspector	9	62
Captain	89	388
Lieutenant	157	738
Police officers	8,542	11,784

(Source: Korea Governor-General Office of Statistics, 1938)

## Provincial Parliament Election Results of 1933

**Fig. 8 of the Appendix** is a newspaper article from the *Asahi-Shimbun Korea* published on May 11, 1933. It shows election results of 13 Korean provincial parliaments. According to the article, approximately 80% of the newly elected parliament members were Koreans. (Korean names usually consist of three Kanji-characters while Japanese names usually consist of four or five Kanji-characters.)

Under such a governing body, how is it possible for Japanese officials to “draft 200,000 Korean women as military sexual slaves for the use of the Japanese Imperial Army” as the Coomaraswamy Report claims in Paragraph 61?

The newspaper articles and statistics clearly demonstrate that Korean Police, which conducted crackdowns on kidnappings and abductions in order to provide security and peace for the local people, is unlikely to be the culprit behind the forced recruitment of 200,000 women and girls. Moreover, no entity or organization can commit forced recruitment of 200,000 women and girls under the eyes of the Korean Police and/or Provincial Governments.

## Japanese Military Order 745

**Fig. 9 of the Appendix** is an order issued by the Ministry of the Army on March 4, 1938. The title states: “Subject: Regarding Recruitment of Girls and Women for Military Comfort Stations.”

The essential part of the order is the latter half, the translation of which is:

“Inappropriate recruiters and disorganized manner of recruitment may cause the recruitment methods to be classified as kidnapping which leads to the disgrace of Imperial Army such as police investigation. This notice is to raise the awareness of such problems relating to the recruitment of women. Army Headquarters require your sufficient care to avoid errors that may cause social problems. Under close cooperation with Military Police and police stations of the municipalities involved, efforts should be made to maintain the reliability and authority of the

Military.”

From this order, you may discover that the Imperial Army of Japan considered kidnapping of girls by the recruiters/procurers was the disgrace that would lead to the police investigation and eventually cause the loss of “reliability and authority of the Military.” In fact, the Army order required sufficient care of girls and prevention of social problems by NOT using inappropriate recruiters who may resort to kidnapping. The only logical conclusion that can be derived from these facts is that civilian and army military police forces made efforts of policing the unscrupulous recruiters and/or procurers and it is very unlikely that the Japanese Army/Authority committed the offence of slave hunting of girls that would certainly cause “social problems.”

YOSHIMI Yoshiaki, a Japanese researcher well-known for his deep-rooted hatred toward the Japanese Army/Authority used this Army HQ Order No.745 as evidence of “military involvement” in 1992 in his malignant attempts to damage the reputation of the Japanese Army/Authority.

Of course, the Japanese Military was involved in the installation of comfort stations in occupied territories in China and South East Asia and provided transportation to and from the occupied territories because they were all war-zones. Medical care was also needed to prevent venereal disease in order to keep the fighting capability of soldiers. (The Army Expedition to Siberia in 1918 originated the use of comfort stations. During the Expedition, out of 70,000 army men, 10,000 men were crippled due to venereal disease. This experience caused the Army to consider the need for comfort stations.)

How is it possible for the Japanese Army or Authority to forcibly mobilize 200,000 women and girls, who were under constant watch of so many Koreans employed as police officers and local government officials? If they were kidnapped, there should have been violent resistance by their fathers, brothers, or boyfriends. At least there should have been numerous eyewitness accounts in police archives or private diaries. However, no such evidence has been presented by the Korean Government.

Korean procurers many have kidnapped women and girls and Korean recruiters or brothel operators may have resorted to “coaxing and intimidating.” However, these matters had nothing to do with the Japanese Army and/or Authority.

Rebuttal to the 1996 Coomaraswamy Report

The Coomaraswamy Report (hereinafter “Report”) was publicly released in 1996, almost 20 years ago. Despite many new findings revealed during the subsequent period, it appears that the UN still retains the validity of the Report.

On September 5, 2014, Japan’s Chief Cabinet Secretary SUGA Yoshihide announced that “it is regrettable that the Report is contrary to the basic positions of Japan and factual basis we have found so far.” This view is widely accepted in Japan and there is growing public resentment against the Report and the UN itself.

Therefore, we strongly urge you to make major modifications to the Report so that the Report reflects the most up-to-date information on the Comfort Women Issue.

The Report contains defects including, but not limited to, the following:

Generally, the Report condemns the nation and people of Japan based on hearsay, one-sided biased views and dubious historical findings, some of which have already proven to be false. There is an overall lack of sufficient evidence that corroborates the Special Rapporteur’s findings and conclusions.

**Paragraph 15**

The Report writes, “In this connection, the Women’s Voluntary Service Corps was established, ostensibly to procure women for work in factories or to perform other war-related duties to assist the Japanese army. Under this pretext, however, many women were deceived into serving as military sexual slaves and the association of the Service Corps with prostitution soon became well known.”

[Comment]

There should be a clear distinction between Women’s Voluntary Service Corps, which was basically the “Rosie the Riveter” to fill up the vacancy of men working at factories and comfort women, who were prostitutes working at brothels in military camps. The mixed-up of the two ideas occurred in S. Korea in early 1990s as the name of the “Korean Council of Women Drafted for Sexual Slavery by Japan” clearly suggests. This organization was established in 1990 and since then, has been actively engaged in propaganda campaign to defame Japan using the rhetoric that the drafting of women and the recruitment of comfort women belong to identical category.

Simply, there was NO such historical fact as Special Rapporteur claims in the above Paragraph. As said earlier, the Japanese Government thoroughly searched to find official records related to the Comfort Women in 1992. The result was submitted to the Diet in first in

1992 and then in 1993. Of the 280 documents collected as the result of the search, not a single document indicated the forced recruitment by the Japanese Army/Authority.

The Women's Voluntary Service Corps was established in August, 1944, in mainland Japan. The law was never put into practice in Korea except for the cases where school teachers in Seoul and its vicinity encouraged their students to go to Japan for cooperation for Japan's war effort (Korea was a part of Greater Japan, as Ireland was to Great Britain). All the names of the students were recorded for payment for their labor as well as their workplaces. The total number of Drafted Girls was about 2,000.

During WWII, there were only two divisions in Korea in order to maintain the peace of the population of 20 million. Japan faced multiple frontlines in China and the Pacific. Deceiving and/or forced recruitment of 200,000 girls would certainly have opened yet another frontline of resistance in Korea. Doing this would have been completely farcical to anyone with the least amount of strategic knowledge of the time.

Actually, Korean people fervently cooperated with Japan's war effort since the outbreak of the war in China, 1937. **Fig. 11 of the Appendix** is the photo taken in January, 1941. You would wonder why the Korean people celebrate the Imperial Army of Japan which allegedly dragged 200,000 Korean women and girls into sexual slavery, waving Hinomaru flags and shouting "Banzai, the Emperor!"

Professor An Byon-jik (安秉直) of Seoul University, who performed joint research with the Korean Council on the Comfort Women for a couple of years just preceding the 1996 Coomaraswamy Report, said in his interview with Prof. SHIMADA Yoichi of Fukui Univ. in Seoul in March, 2007, that "I did in-depth research on this but to the best of my knowledge there is NO document that indicated that the Japanese Army had forcibly recruited women and girls. Logically, why would there be a need for forced recruitment in the days Indentured Prostitution was widely accepted practice due to poverty. ("Gendai-Korea" literally "*Korea Today*", May 2007)"

Professor Lee Yong-hoon (李榮薰) of Seoul University writes in his book "Daikan-minkoku-no-monogatari" literally "*The Story of Republic of Korea* (Bungei Shunju, 2009)" that in early 1990s, some novels that mixed up the Drafting of Women and Comfort Women were published in South Korea and thereafter, the people of South Korea began to believe the novels as if they were stating true historical facts (pp.121-130). *Sankei Shimbun Newspaper* reporters stationed in Seoul in the early 1990s shared the same observation.

The Special Rapporteur needs to demonstrate a hard evidence, not hearsay nor rumor, of organized deception when making such a slanderous argument.

## Paragraph 28

"In the quest for more women, private operators working for the military, as well as members of the Korean police force who worked in collaboration with the Japanese, would come to the



villages and deceive girls with the promise of well-paid work. Alternatively, in the years preceding 1942, Korean police would arrive in a village recruiting for the Women's Voluntary Service Corps."

[Comment]

As the previously mentioned newspaper articles indicate, Korean Police provided protection and security for girls. The "Women's Voluntary Service Corps" was never put in place in Korea. The order was issued at the last stage of the war but no recruitment was performed in Korea. Korean procurers might have deceived the girls but this had nothing to do with the Japanese Army / Authority.

### **Paragraph 29**

"Moreover, the wartime experiences of one raider, Yoshida Seiji, are recorded in his book, in which he confesses to having been part of slave raids in which, among other Koreans, as many as 1,000 women were obtained for "comfort women" duties under the National Labor Service Association as part of the National General Mobilization Law."

[Comment]

The story of Yoshida Seiji's "slave raid" has been proven to be false. "My War Crimes," the book Special Rapporteur quoted for her factual bases was published first in Japan in 1983. Soon after the Korean language version of the book was published next year, Ms. Heo Yeong-seon (許榮善), a reporter of the local newspaper "Jeju News" found the story was an outright lie. She carried an article on August 14, 1989 edition of the Jeju News to report the fabrication (**See Fig. 10**).

In the article she carried, Mr. Kim Pon-oku (金奉玉), a local historian of the Island, declared, "Soon after publication of the book in 1983, I made an extensive research and soon found the story a total lie. I consider the book is a foolish product demonstrating the vile nature of Japanese commercialism."

Inspection by many reporters and researchers followed and finally, Yoshida Seiji himself admitted in his interview with a magazine editor in 1966 that the story was just a fabrication designed to sell his book. The *Asahi Shimbun Newspaper*, which carried 16 articles on the Yoshida Seiji's "slave raid", ignored the accusation of the "liar newspaper" for a long period of more than 20 years finally conducted its own investigation and admitted that the story was a hoax on August 5, 2014. The *Asahi Shimbun* made a public statement of apology and retracted all news articles related to Yoshida Seiji's raid story.

### **Paragraph 43**

"The Special Rapporteur was also informed that another common method of recruitment of sex slaves seems to have been traders who were sent to Korea by each expeditionary army to collect

Korean women as military sexual slaves in cooperation with or with the support of the military police and the police. It is alleged that these traders were usually appointed by army headquarters, but possibly also by the division, brigade or regiment directly.”

[Comment]

If headquarters, or the division, brigade or regiment directly appointed traders, documents pertaining to such appointments should be available. However, no such documents have ever been found by the Japanese Government. The Korean Government or Korean NGOs/civic groups may have such an appointment order or certification paper collected from traders but no such document has ever been made public. The Special Rapporteur’s argument is merely based on hearsay and is absolutely groundless.

In addition, Report uses the term “sex slaves” or similar wordings in many places without an exact definition of the same. No reporter should use such incendiary wording without sufficient analysis and reasoning. Otherwise, people may wonder if the author is willfully attempting to use the report as a propaganda tool.

Surely, the Special Rapporteur must have received the document sent by HATA Ikuhiko, professor at Chiba University, when she visited Japan in July, 1995. The title of the document is “Japanese Prisoner of War Interrogation Report No.49,” prepared by the “United States Office of War Information Psychological Warfare Team attached to U.S. Army Forces India-Burma APO 689.” It is the result of interrogation of “20 Korean Comfort Girls” captured on August 10, 1944, after the fall of Myitkyina in Burma.

The U.S. Army report states: “A comfort girl is nothing more than a prostitute or professional camp follower attached to the Japanese Army for the benefit of the soldiers.” The report goes on: “They lived in near-luxury in Burma in comparison to other places. This was especially true of their second year in Burma. They lived well because their food and material was not heavily rationed and they had plenty of money with which to purchase desired articles. They were able to buy cloth, shoes, cigarettes, and cosmetics to supplement the many gifts given to them by soldiers who had received comfort bags from home.... While in Burma they amused themselves by participating in sports events with both officers and men, and attended picnics, entertainments, and social dinners. They had a phonograph; and in towns they were allowed to go shopping.”

Can one really call this “slavery”? American slaves had no pay-day, nor money to save at a post office to buy luxury goods. Apparently, the Special Rapporteur picked up materials that conveniently fit her pre-existing presumptions while refusing to examine other materials that contradict her views. This is not an attitude any objective writer or reporter should take.

#### **Paragraph 61 (b)**

“The Government of Japan should recognize that drafting approximately 200,000 Korean

women as military sexual slaves and the establishment of comfort houses for the use of the Japanese Imperial Army were carried out in a systematic and forcible manner by and/or with the knowledge of the Government and the army command.”

[Comment]

On what basis did the Special Rapporteur calculate this number? Is there any basis for this number? The Special Rapporteur bears the burden of proof when making such a slanderous accusation.

### **Paragraph 69**

“In the first instance, it was argued that the forcible recruitment of 200,000 Korean women as military slaves, their severe assault and the killing of most of them in the aftermath should be considered a crime against humanity.”

[Comment]

No such mass killing was ever brought before the International Military Tribunal for the Far East” (“Tokyo Tribunal”) and/or Class B/C War Crimes Trials held in various locations in China and South East Asia. General MacArthur, who fought in the Korean War alongside the South Korean Army, made no comment on any such atrocity. Again, the Special Rapporteur bears the burden of proof for such a slanderous accusation.

### **Paragraph 93**

“The Government of Japan admitted in August 1994 that the then Japanese military was directly or indirectly involved in the establishment and management of comfort stations and the transfer of comfort women. It admitted that military personnel took part directly in the recruitment, which was carried out against the will of the women. It was further stated that this was an act that severely injured the honor and dignity of many women.”

[Comment]

The Report states that the “Government of Japan admitted that military personnel took part directly in the recruitment.” The basis of the argument is the “Statement by the Chief Cabinet Secretary on 4 August 1993.”

This is not true. The Japanese Government did not admit to this in 1993 and has not and does not admit that “military personnel took part in the recruitment of comfort woman.” The 1993 Kono Statement was issued as a political compromise between the two governments of Japan and ROK in order to put an end to the comfort women dispute. An academic dispute over history is one thing but political compromise is another matter, which does not necessarily reflect historical facts. The official position of the Japanese Government is the 2007 Cabinet

Decision issued by the Abe Administration which adopted the following statement: “Of the documents collected by the Government Investigation from across all ministries and agencies, not a single document indicated the military’s direct participation in the forced recruitment.” The Japanese Government retains the position today.

This can be verified by the following Diet discussion made by YAMADA Hiroshi, a member of the House of Councilors and unsworn testimony of ISHIHARA Nobuo, former Deputy Cabinet Secretary made at the Upper House Diet Session on February 20, 2014. Mr. Ishihara was the working level top official when the 1933 Kono Statement was issued.

(Video Source/ <https://www.youtube.com/watch?v=LE2P6U95AtI>)

**Information Source : “Comfort women, sex slaves of the Japanese Imperial Force” by G. Hicks**

[Comment]

The factual basis of a large part of the “Historical Background” Section of the Report was derived from a single book, which contains many errors. Cross-examination with other sources, particularly with those written in the Japanese or Korean language is essential. However no such effort was made in the Report. One obvious error of the report was using Yoshida Seiji’s story of a slave raid on Jeju Island, as if it was historically factual basis, which was later proven to be completely false, as mentioned earlier.

**Information Source: Testimonies of former comfort women**

[Comment]

The Report used the testimonies of former comfort women without sufficient verification of whether their testimony was true or not. While false allegations are not uncommon in civil or criminal courts, it appears that the basic legal principle of presumption of innocence is disregarded when discussing the nation and people of Japan.

In the foreword of the book titled “Shogen: kyousei-renkou-sareta-chosenjin gun ianfu-tachi” literally “*Testimonies: Forcibly Recruited Korean Comfort Women* (Akahi-Shoten, 1993),” Professor An Byon-jik of Seoul University confessed that some of the former comfort women he interviewed had intentionally distorted the facts. The book was edited by the Korean Council, a Korean activist group the Special Rapporteur met in Seoul in July, 1995. Therefore, the testimonies of former comfort women the Special Rapporteur obtained in Seoul may not be free from distortion of facts as Prof. An Byon-jik believed his interviews were.

Among the list of former comfort women the Special Rapporteur interviewed, the author of this

report found the name “Ms. Lee Youg Su”. It is widely known that she tells a different story every time, concerning the circumstance on her leaving home. At one point, her friend “Punsun” appeared outside her home and, Ms. Lee tip-toed out of her home (Prepared Statement for Feb. 15, 2007 U.S. Congressional Hearings). Another time, the Japanese soldiers dragged Ms. Lee out by the neck (*Japan Times*, Feb. 22, 2007). Within the same month, she made entirely different statements.

## Conclusion

Not a single evidence showing the forced recruitment by the Japanese Army/Authority was found as the result of the research made by the Japanese Government. The same applies to the IWG Report that searched the U. S. archives. Neither the Korean Government nor Korean civic groups have ever presented any evidence up to today. This means the nation and people of Japan shall be entitled to the legal principle of Presumption of Innocence.

The 1996 Coomaraswamy Report contains the flaws such as the use of the fabricated story of Yoshida Seiji’s slave raid as the factual basis of the Special Rapporteur’s conclusion. Many quotations from G. Hicks’ book contradict with proven facts in history.

Considering the fact that the Report is the major source of the spreading of the falsehood that the Imperial Army of Japan engaged in forced recruitment, tarnishing the reputation of our fathers and mothers even today, members of our association request the UN Committee of the Human Rights to either revise or rescind the 1996 Coomaraswamy Report.

For more details, please visit these sites.

[http://www.sdh-fact.com/CL02\\_1/39\\_S4.pdf](http://www.sdh-fact.com/CL02_1/39_S4.pdf)

[http://www.sdh-fact.com/CL02\\_1/84\\_S4.pdf](http://www.sdh-fact.com/CL02_1/84_S4.pdf)

-End of Report-

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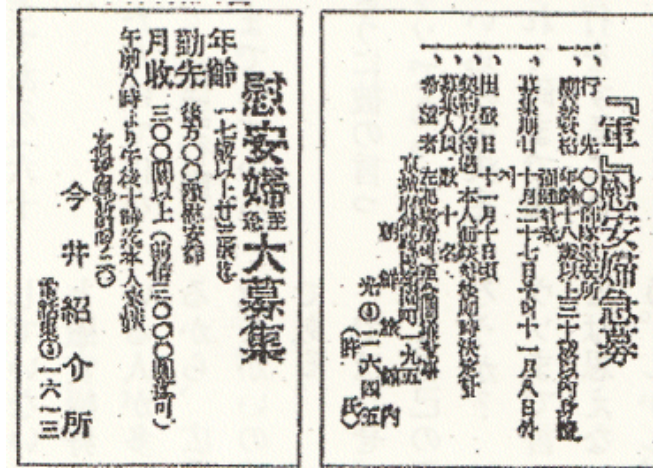
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# APPENDIX

Fig.1



[Translation]

**Left: Recruitment ad placed on *Seoul Daily* July 26, 1944**

Age Limit: 17 or older but not older than 23

Workplace: Rear Regiment of ○○

Monthly Salary: 300 yen or more (Advance Loan up to 3,000 yen available)

Applicants are required to appear from 8:00 a.m. to 10:00 p.m. in person for interview

IMAI Employment Agency Tel: 1613

**Right: Recruitment ad placed on *Mainichi News* October 27, 1944**

Destination: ○○ Division Army Comfort Station

Age Limit: 18 or older but not older than 30

Day of Application: Oct.27 – Nov.8

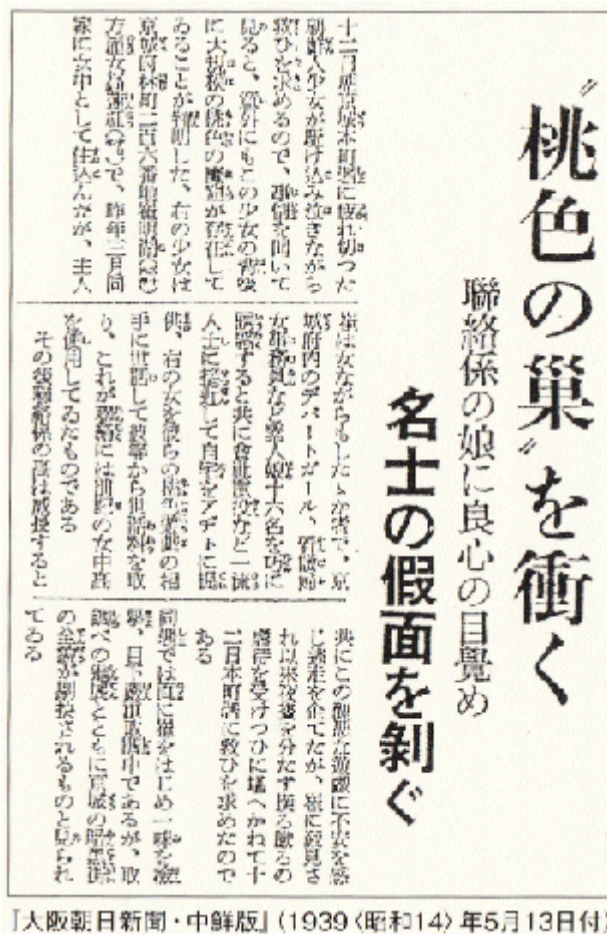
Departure: Around November 10

Salary and Welfare: To be decided after job interview

Number of Recruits Wanted: Dozens

Contact: Mr. Ho at Korean Hotel 2645

Fig.2



[May 13,1939 Asahi Shimbun Central Korea Edition]

[Title]

Attack on Pink Party Den

Dawn of conscience in errand's mind takes off the masks of dignitaries

[Abstract]

A young girl ran into the Honcho Police HQ in early morning of the 12th day, weeping and exhausted, asking for help. A few questions on her situation revealed the existence of a large-scale Pink Party Den. Her name is Ko Ren-ko employed by Che Minko as a housemaid. After she began to live in the Che family in March last year, she soon noticed the wily nature of her female boss Che. Che was actually a sex broker using her own house as a Pink Party Den.

She employed numerous girls, such as department store sales girls, nurses and female office clerks, etc. in order to provide sex services for company VIPs using the girl Ko as



an errand. As Ko grew up she began to feel apprehension on the work and finally tried to escape. Captured Ko was hit and kicked but as she felt the living condition unbearable, ran again into the Police HQ seeking for help. The Honcho Police immediately made a raid on the den and arrested Che and all there. The dark side of Seoul will be exposed soon.

Fig.3

**農村の娘に毒牙**  
 巧みに誘拐しては賣飛ばす  
 恐るべき全貌判明

既報「京畿西大同路で発生した悪  
 誘拐事件はその後、朝鮮各地方なら  
 びに各方面に散見されて来た十二名  
 の娘につき取調を進めてあるが、  
 取調の進行につれて事件はますます  
 複雑大し北支、朝鮮方面に密着は  
 された娘は百人を突破すると見ら  
 れるに至り、府内各県では最近相  
 次ぐ誘拐事件と報告して被害を甚  
 大視し、即座に捜査も徹底監視す  
 ることもこの間、密着の密着に被害  
 となつてゐるが、たゞ、事件に  
 よつて露出された被害者之と被害  
 者に被害者も被害者となり、被害者  
 として一様に大きな不幸を蒙る

へてゐる  
 被害者の大部分は今回到戻らず  
 大多數が朝鮮地方の農村の地で  
 主として素朴な農村の少女を  
 奪つて去つて居るが、中には  
 無料で連れ出すなどの手段によ  
 つて無法な人身売買が行はれて  
 いるもので、最近この種の行爲  
 を暴発するものが増してゐる  
 事實も判明するに至り、取調中  
 には奇蹟と稱してこれが解決を  
 期することとなつた

『大阪朝日新聞・南鮮版』(1939  
 (昭和14)年3月30日付)

[March 30, 1939 *Asahi Shimbun* South Korea Edition]

[Title]

Evil Criminals Sneaked into Village Girls

Many tricked into abduction to sell-off

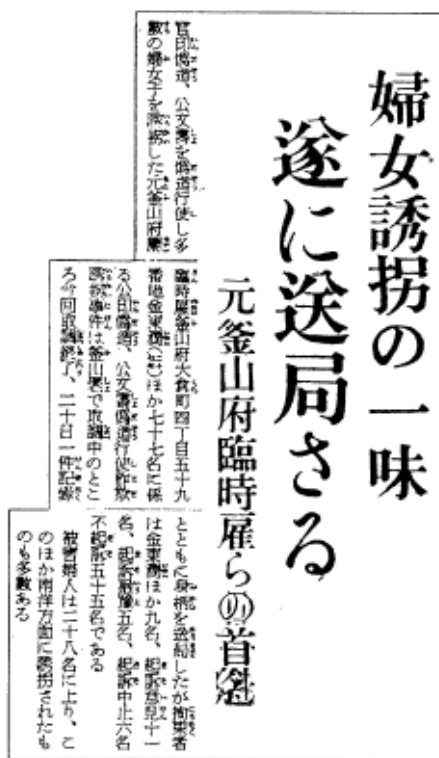
Terrible Crime Revealed

[Abstract]

As the interrogation of Kim Ou-man proceeds, the number of victims of terrible human

trafficking at the hands of the Kim family is now beyond 100. He roamed through poor families in villages and used lies such as he would raise the girl as his foster daughter, but forged the Power of Attorney to sell the girl to Manchuria. The result of the interrogation was so shocking, the police has determined to intensify its law enforcement activities under close cooperation with other police HQ stations.

**Fig.4**



【大阪朝日新聞・南鮮版】(1939(昭和14)年11月21日付)

[November 21, 1939, *Asahi Shimbun* South Korea Edition]

[Title]

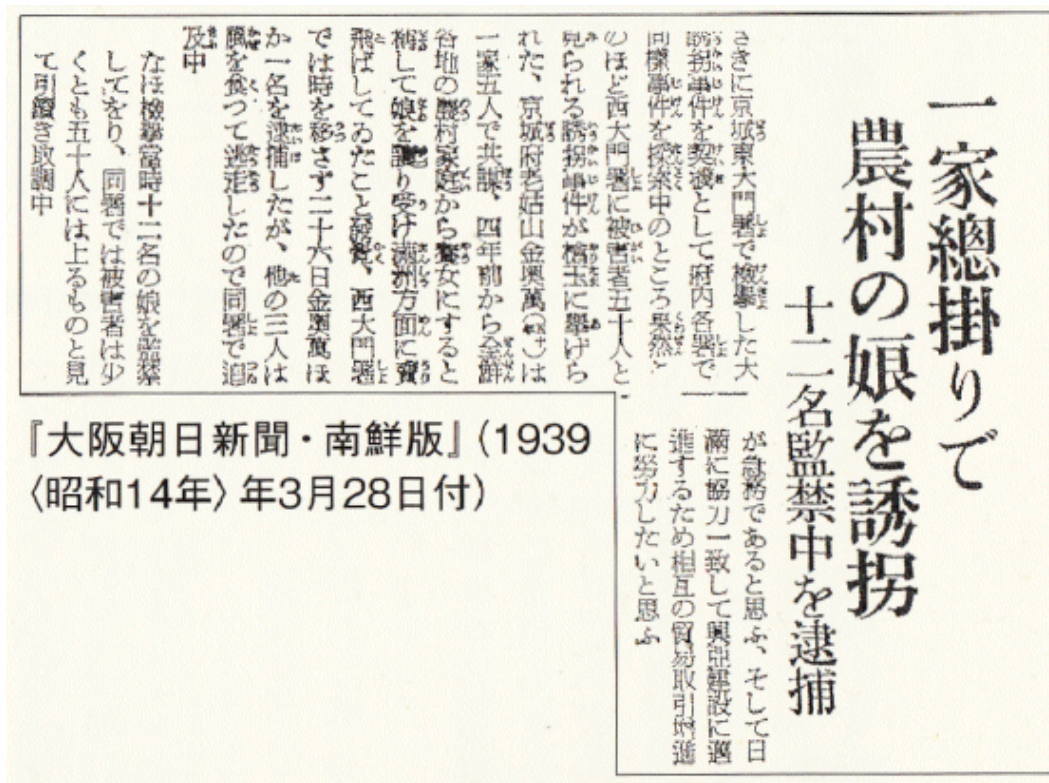
Suspects of Organized Kidnapping of Women and Girls Sent to Prosecutor  
Ringleader is former Pusan Gov. Part-time Employee

[Abstract]

Pusan Police arrested Kim Tou-jun, former part-time employee of the Pusan Municipal Government, along with 77 others on suspicion of forgery and exercise of official seals and official documents to commit fraud and abduction of many young girls. The

investigation was finalized on 21st and they were sent to the Prosecutor Office. Police announced that as many as 28 girls were abducted and many others were kidnapped to be taken away to the Southern Pacific. Police announced Kim Tou-jun and 9 others were placed in custody and Recommendation for Indictment was given to 11 suspects. The Prosecutor Office decided indictment for 5 suspects to be deferred, 6 to be suspended, and not to indict 55.

**Fig.5**



[March 28, 1939 Asahi Shimbun South Korea Edition]

[Title]

A Whole Family Arrested for Kidnapping Village Girls

Police raid released 12 confined girls

[Abstract]

A criminal investigation by Seoul East Gate Police HQ discovered that 5 members of the Kim family had conspired to kidnap girls from rural villages for the past 4 years. The raid by Police HQ arrested Kim Ou-man, the head of the family and another of the

family and released 12 girls confined in the house. Three are on the run and the Police are chasing them. According to the Police, the number of victims seems to be at least 50.

Fig.6



[March 1, 1938, *Asahi Shimbun* South Korea Edition]

[Title]

Kidnapper Pretends to be a Milady

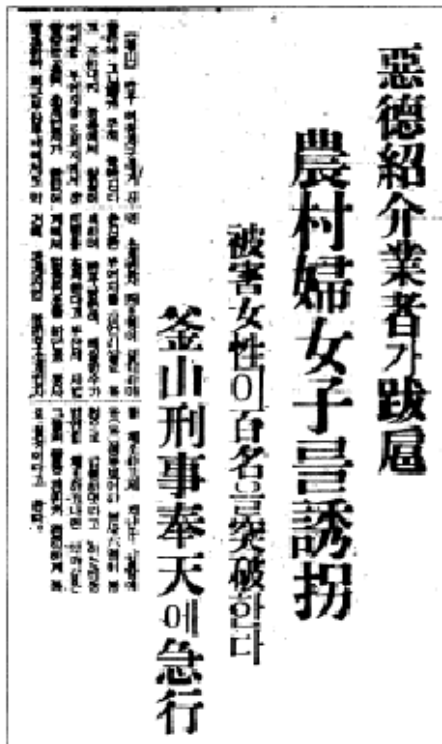
kidnapped 28 girls across Korea using 4 underlings

[Abstract]

Kim Fukujun, 35, was arrested and taken into custody by the Shoro Street Police in Seoul and is now under investigation with the charge of kidnapping 28 young girls across Korea using 4 underlings. According to a recent press release by the police, she abandoned and left her husband in Taegu to go to Seoul and used her beauty to pretend to be a high-born lady for the purpose of kidnapping. Using her lover, Ri Shin-gyoku, to

supervise other kidnapers, Kim abducted 28 young girls across Korea including Ri To-jun, 17, who was taken away from the anteroom of Taegu Station. The female boss appeared at a procurer's office in Seoul in person and sold off the 17-year-old girl for 15 Yen. Buying back and selling off the girl again and again, she finally sold the girl for 150 Yen at the 24th of such procurers.

**Fig.7**



[東亞日報] (1939 (昭和14) 年8月31日付)

[August 31, 1939, *Toa Daily News*]

[Title]

Kidnappings of Women and Girls

by Bad Procurers Rampant in Rural Villages

[Abstract]

Bad procurers are roaming poverty stricken rural areas and cheating village women and girls at will, saying Manchuria is in an economic boom. Recently, in Pusan, it is said that 45 procurers kidnapped more than 100 women and girls by using deception in a conspiracy to sell them off to Manchuria. Pusan Police discovered one such case and dispatched Lieutenant Yu and a group of detectives to Mukden in a hurry to arrest a

procurer. It is surmised that capture and interrogation of the procurer will reveal the full scope of their devilish activities.

Fig.8





Fig.10

# 日帝 濟州서 위안부 205명 징발했었다

日本人수기 「나는 조선사람을 이렇게...」 파문

해방40주년을 맞아 일제시대에 제주도에 있을 위안부들 205명 징발된 실정이라는 기록이 나와 큰 충격을 안겨주고 있으나 한일정착론이 있어 파문을 일으키고 있다.

42년만의 재일합병까지 갔다. 1945년 8월 15일 조선반도 북부(山北朝鮮)의 독립을 선언하면서 위안부들을 징발하는 일에 종사했던 조선인들에게서도 정경일 기자가 「나는 조선사람을 이렇게 징발했다」가 그것으로 밝혀진 후 20년 전에서 2000년까지 205명 징발된 실정이라고 한다.

여기에는 「제주에서의 남자 강제연행」과 「제주도에서의 위안부 사냥」에 대해서 고인이 직접 카탈 기록을 맡고 있던 실상을 기술하고 있다.

이 기록에 의하면 1945년 8월 15일 해방이후 205명 징발된 실정이라고 한다. 205명 징발된 실정이라고 한다.



기록 찾아보면, 위안부들이라고 인식했다. 내는 모자도 한 달밖에 안 된다고 했다. 아. 공장에서 스무살쯤 되는 여자들을 징발한다. 공자로. 공장에서 돌아오면 여자들을 징발한다. 내의복도 징발했다. 1945년 8월 15일 해방이후 205명 징발된 실정이라고 한다.

위안부들이라고 인식했다. 내는 모자도 한 달밖에 안 된다고 했다. 아. 공장에서 스무살쯤 되는 여자들을 징발한다. 공자로. 공장에서 돌아오면 여자들을 징발한다. 내의복도 징발했다. 1945년 8월 15일 해방이후 205명 징발된 실정이라고 한다.

## 주민들 \* 날조. 日 몰염치 \* 상술에 분개

저자는 당시, 아마구치현, 도무보국회, 통원부장 \* 城山浦단추공장, 용포, 법랑리동서, 강제징용, 주장

내용을 모두 찾아 읽고 저의 속력을 물어 그곳을 해냈다. 물론, 피해사 시야로 봤던 것. 물론, 피해사 시야로 봤던 것. 물론, 피해사 시야로 봤던 것.

저자의 간담을 서늘하게 만들었다. 저자의 간담을 서늘하게 만들었다. 저자의 간담을 서늘하게 만들었다.

위안부들의 강제징용을 50년 만에 밝혀준 책으로 평가할 수 있다. 위안부들의 강제징용을 50년 만에 밝혀준 책으로 평가할 수 있다.

【저자소개】

1915년 8월 14일

吉田著の韓国語訳への評記者による書評 (濟州新聞1989年 8月14日)



**Fig.11**



Source: Gahou-yakushin-no-nippon (literally “Japan at Great Leap”) January, 1941 edition

Title: Banzai Hurrahs Resound Across Entire Korea

Caption:

Korean people celebrate the speedy advance of the Japanese Army in China, shouting “Banzai, Emperor!”

