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**ASIA TSUSHIN, English Edition: Eyes on Asia**  
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Editor's Note

At the Start of Asia Tsushin, English Edition: Eyes on Asia

Since its foundation in 1982, the Center for Christian Response to Asian Issues always has had an English publication along with the Japanese one. The first one was the CCRAI DOCUMENTATION SERIES, then JAPAN—MILITARISM MONITOR, and the most recent one was JAPAN—ASIA MONITOR. At that initial period CCRAI tried, and was expected, to play the role of disseminating the news of what was happening in Asia to other churches in Asia.

Then JAPAN—MILITARISM MONITOR came into being replacing DOCUMENTATION SERIES, and it was supported financially especially by the Christian Conference of Asia. It was only in the fall, 1993, that JAPAN ASIA—MONITOR took the place of JMM, because we felt the need to widen our scope beyond militarism in clipping English—language newspapers published in Japan. Those publications would not have been possible, had it not been for the labor of mission interns and mission partners sent from western churches. Many Japanese people also have helped us with precious advice and cooperation in many other forms.

As I wrote in the last issue of JAM published in April 1995, however, we felt we are at a turning point now in terms of financial aid from overseas and also in terms of the cooperation of western mission interns with the English—language publication of CCRAI.

To be honest, we are now in a very difficult situation financially, and our staff has to be reduced to the minimum number. I admit that the Japanese church is a minority in this society, but not all the churches in Japan are necessarily poor. We cannot dare look for help from abroad given the fact that Japan is an economic power in the world.

Here is a dilemma, and we have decided to continue our tradition of turning out an English—language publication, not in the form of the compilation of newspaper clippings as JMM or JAM, but primarily picking up some articles from our monthly Japanese—language publication, ASIA TSUSHIN (i.e. Asian journal), translating them into English. We will publish them twice a year and hope they will convey our voices to a wider world in the vehicle of English, which nowadays seems to be the common language within Asia and beyond.

To those friends who have paid in advance for JAM, we would like to ask you to kindly subscribe to the new publication, but we will certainly pay your money back if you so desire. It is our sincere wish to be able to continue to receive the publications we have received so far from various quarters in exchange for JAM.

IWATA Sumie
Scars Left by the War

In spring 1995, when much was discussed about how Japanese society should regard this year, the fiftieth year after the end of World War II, there arose a heated argument about an article in the Marco Polo magazine entitled "There were No Nazi Gas Chambers." Many are aware that Jews filed a vigorous protest against the article denying the Holocaust at Auschwitz, in which a million or a million and five hundred thousand Jews are said to have been killed, and this developed into an economic issue as well as the article being criticized heavily from the general public.

Incidentally, what about "the Nanjing Massacre," in which a similar slaughter is said to have been perpetrated, though the situation was very different from the former? It was a historical event in which as many as three hundred thousand Chinese are said to have been killed when Japanese forces invaded Nanjing from Shanghai in 1937. Although at that time the massacre was reported in some countries and orally transmitted also in Japan, it was as late as the 1970s that the event was recorded as a landmark in our wartime history. It had been forgotten for 25 or 35 years because our society would not view the war calmly and reflectively. In this connection, it makes a striking contrast in historical perception that the Holocaust was addressed as an issue, though its conditions were different from ours. Far from that, not only the Education Ministry but also the government refused to acknowledge the Nanjing Massacre as a historical fact. The senior high school textbook on Japanese history written by Mr. IENAGA Saburo was passed on condition that it would be revised because he regarded the war between Japan and China as an act of aggression and specifically because of the way he wrote about the Nanjing Massacre. Mr. Ienaga appealed to the law in protest, and the case has not been settled yet. As a result, the allegation that there existed no such thing as the Nanjing Massacre has dared to be made brazen-faced. As for the negation of the Holocaust, the uproar was resolved, the Bungei Shunju Company apologizing and the Marco Polo magazine ceasing to be published, but the discussion about the Nanjing Massacre is still far from settled.
Massacre has made no headway. It was none other than the *Bungei Shunju* that made a lot of effort to deny it. Aren’t we to blame for other crimes against China?

**Chinese Society as It Is**

Recently various pieces of news have been reported about China. Most of them cheerfully say that China has been rapidly developing her socialist market economy these several years. It is said that her development is accelerated and that her economy is enjoying a remarkable prosperity, with its necessary capitals largely invested by overseas Chinese in Southeast Asian countries, and by Hong Kong and American capital, followed by Japanese capital. Indeed, construction is being pushed forward everywhere in Shanghai, and the city is filled with laborers. Newspapers and magazines are excitedly reporting that if China engages in her activities with such an impetus, the economy and politics of the world as well as Asia are bound to be greatly affected. Apart from light-headed news, the steady progress of China is a matter for hearty welcome and great pleasure.

However, there are several points which worry me about today’s China. (Some people may think that there is no need to worry, but the authorities and influential persons in China sometimes ask me for an opinion.) One of them is that the present development of Chinese economy may be rooted not so much in the steady expansion of its production as, basically, in the profit earned in the process of distribution or cheap—buying and profit—selling commercial activities. We hear in the news that there is a demand for color televisions and expensive cars, but on reflection it would be truer to guess that they think money will be depreciated through inflation, so that they should buy these luxuries and sell them at a profit when they need money. Such a practice does not lead to real economic progress.

The second is inflation and the expansion of earning differentials. It is reported that commodity prices rose by 24% last year, but not only production goods but also consumption goods in cities rose rapidly in price. The wages of laborers rose accordingly, but it was only foreign companies and some joint ventures that increased wages more than price standards. Most of the government—managed enterprises are operating at a deficit, which makes it impossible to raise wages as much as they hope. Besides, school teachers as well as public servants find their life harder and harder. Farmers suffer the same plight. Social unrest is mounting, while bribes are accepted openly and perquisites are blamed loudly. The rich are getting ever richer, whereas the poor are getting ever poorer. Something must be done to right this situation.

**Japan’s Responsibility**

I spent five years in the northeastern part of China (the former Manchuria) from just before World War II to postwar days. I think I have some knowledge about prewar, wartime and postwar China. After the Chinese revolution in 1949, China brought about a drastic change for the better. A lot of people used to be starving, and some even froze to death in the harsh winter, but nobody has suffered such a fate after the war. The Chinese Communist Army maintained firm discipline, so that farmers were robbed of nothing. In short, this posture won the farmers’ support and contributed to the success of the revolution. It is true that the Cultural Revolution had a big adverse aspect, but it was also an effort to keep up a collapsing categorical imperative of the
revolution. When it ended in failure, where did they have to seek a new course and
guideline? It was through liberalization and a market economy. Regrettably, however,
there was no time to spare for formulating its theory and organization. Hence there was
confusion as well as development. Here is today's China.

Chinese people in general are friendly to Japanese. It is because the Chinese
government publicly proclaims that the Japanese militarists were responsible for the
irreparable damage suffered by China, and that not only the Chinese but also the
Japanese people proved victims of their ambition. However, are we allowed to accept
their warm consideration thoughtlessly? Wasn't it the Japanese ourselves as well as our
leaders that supported militarism? We must impress this fact on our minds in viewing
Chinese affairs and bear their sufferings along with the people of China.
The Fifty Years Looked from an Underside

SHOJI Rutsuko

It has been said that women and stockings became stronger after the defeat in the war. Everyone gained the right to vote, the phrase danjo douken, equality between men and women, became common, and there came the feeling that one could do anything. More than anything, what made me happy was the saying "women should not be heard" was no longer said, and the "it’s OK to say anything" era arrived.

After fifty years, women each have a daily fight as conscious beings, and large changes can be seen. Women have gained the freedom to take a sexual harassment case to court, and they will soon choose their last names. More than half of all women work. For women who do not work, there is an air of embarrassment. Especially in citizens’ movements, women’s work is large, in a subtle yet influential way. In Christian churches as well, feminist theology has appeared, and the upset of the male viewpoint in the Bible has been a large stimulation for and given encouragement to women. In the same way women in an earlier era would strip off their twelve layers of kimono one piece at a time, I feel as if layer by layer, little by little, I have returned to myself as a human being.

However, within the Christian church, sexual discrimination is not taken as seriously as discrimination against ethnic minorities and Buraku people. Many male ministers stay quiet, but the true feeling is that people who bring up these issues are "loud mouths." The fact is that even to protest against discrimination is difficult. I think I have been working in hopes of liberating the church, even a little bit.

However, after I began to work at an emergency shelter center for women, I came to see there are many foreign women living in fear and trembling in Japan, the country which is seemingly quiet and peaceful. Therefore, I began to feel the big difference between myself and these women. Then recently, I came to think that if these women do not have freedom, it is improbable that I myself will have freedom.

These years, victimized women one after another are raising their voices, and Japan has been sternly asked to take responsibility for the "comfort women" issue which was covered up during the war.

Looking back in history, after the war—defeat in the surroundings of the American base, Japanese women sold themselves in order to eat. However, along with the economic growth, Japanese men began to leave Japan in groups to go to Asia to buy women. An economic animal, as well as a sex animal, became the symbol for Japanese men who go abroad. Then for a while that opinion was not heard, and lately you can

Ms. SHOJI Rutsuko is Sub-Director of the House in Emergency of Love and Peace, HELP.
see a superficial calm. On the surface things are settled, but the reality is worse. In order to escape from economic poverty, countries emphasize tourism as a quick political fix and overlook trafficking in women. Moreover, because of malevolent brokers, women from those countries are being brought to Japan. It has come to the point where men can go to any nearby place for sexual gratification.

As for it being said that when the immigration of male unskilled laborers decreases, that of female remains the same, and this situation still continues. After all, in accordance with the law prohibiting prostitution, red light districts have seemed to disappear, but in reality they have only moved overseas. On the other hand, within Japan they have broken up into unseen locations as scattered points and taken on a form difficult to determine. It can be said that they have spread and become easier to access.

According to one Thai woman’s story, when the decision is made to come to Japan, they are encouraged to have plastic surgery. As soon as a woman arrives in Japan, starting from the prettiest woman, the place she will go and her price are decided. Hearing this story, I am reminded of the separation and selection process for mandarin oranges I once saw on T.V. From the point of view of the broker, Thai women are just imported goods. Lately their management is thorough — from the time the women leave their country to when they arrive (like the slogan of the delivery service, "from door to door") — the broker holds the responsibility for keeping the women from meeting with others. It is done by the broker taking away their passports, and, to set an example, he/she will severely punish them or, in some cases, not allow the women to speak their own language with other Thai.

Traffic in women has become common. There is an arrogance resulting from wealth, and which makes one think that if one can pay the money, one can purchase even a human being. This is added to the thoughts about trafficking in women. Therefore, people talk about this topic in public as if it were common.

Intellectual work is bothersome, as is manual labor, and food and clothing are easy to get. Education as well as work is under control. If one is robbed of the will to think for oneself, does it mean the way to know oneself is only through sex? In exchange for wealth, one leaves behind the sensitivity of sharing the cares of friends, their wounds, and their happiness. Thus, people who are just a form of a human being, but who are unbalanced in this way have increased. Their only existence is as strange animals that have lost their inner spirit.

In this way, from the viewpoint of the world of sex, this condition of humanity being stripped by the worship of money and control, including education, in one way, is even more serious than fifty years ago. And, this is not limited to the buying and selling of sex. It seems like a signal that one’s life is easily taken away, or that there is a tendency to cut off those who are weak and discriminated against, such as the elderly or the handicapped.

Moreover, such a breakdown of the inner spirit of a person, not only maintains sexual discrimination, which has not changed in the past fifty years, but also supports a form of trafficking in human beings different from that in the era of patriarchy.

In consideration, the word "democracy" has faded away without completely fulfilling its meaning. The thinking of "us Japanese" as having a special blood lineage is collapsing. "Absoluteness (?) of Japanese technology" is also falling to the ground. Just look at the example of the Kobe earthquake. Is there anything left except the work of
each person "becoming a true human being"?

For us women, in the fifty years since the end of the war, there have been large steps, but we cannot say we are the only exception in this situation in Japan. If there are foreign women who are put in the weakest position, existing somewhere crying, then it is true we are also being questioned about our responsibility in contributing to it. In order for the day to arrive when women can openly glorify the establishment of our human rights, we continue to desire to foster an attitude of being together with the children and women who are suffering in places we cannot see.
A Journey Towards Unity — a Reflection on Headly’s Visit to Japan

Headly Kadile

Every man has a step, every step has its direction and for every direction, there is victory and for every victory, there is a new beginning.

My trip to Japan is both a victory and a beginning. It is a victory because I have come to know that there are a lot of people who share with us the same aspirations and directions towards the building of God’s kingdom here on earth. It is a victory because we are aware that the essence of our existence is interdependence with each other. We exist because there are other people who exist. We are poor because there are the rich, and if everybody lives in equality of abundance, there is life, and such abundance is shared to everyone because we have come to share and care.

On the other hand, it is also a beginning because we have come together to chart out our future — knowing that we need to link with each other in the spirit of brotherhood and sisterhood. Our dreams of unity begin when our people are ready to make this dream a reality — such reality starts when we come together. The reality of getting together in sharing our situations, problems and even our aspirations provided us with the opportunity of knowing more deeply the very distinct particularity of Japan, and I drew many lessons to myself from that experience of living with them.

My experience with Japan was very impressive not only because of the magnificent buildings and highly-developed technology, but most of all because of its people. Though our stay is too short to learn more of its social structure and its cultural dynamics, yet our experiences gave me basic understanding of the Japanese people with their unique character.

Before I went to Hokkaido, I had the opportunity to visit and see the Sanya Welfare Center and its staff. There I had witnessed workers, who had no place to sleep and even security of having permanent jobs. We spent the whole day (till dawn at 3:00 a.m.) discussing the issues confronted by the Sanya Welfare Center and the situation of the workers, only to know that these daily workers had to be lined up waiting for their number to be given, which will allow them to work for that Monday morning. As early

Mr. Headly Kadile works for the Center for Mindanao Missions in Cagayan-de-Oro.
as 4:00 in the morning, bravely we strolled around the area through the rain ignoring the breeze of coldness just to observe how the daily workers patiently waited for recruiters to haul them to their respective workplaces. Some were lucky and most often some were unfortunate. An old man wearily murmured to himself (translated by my companion), "I have no work today, then I have no money to buy food, then, little by little, I'll die in the cold."

My own experience with our Filipino worker came vividly into my mind. How come that all these inhuman treatment of our workers is continuing even in the so-called Developed Countries? How come that people who have been builders of magnificent buildings and machines are now in the periphery of society? They are now alienated and isolated from the very product of their sweat and blood! I don't know what to do! But I know something must be done!

Then I went to Hokkaido! Upon arrival at Chitose City Airport, right there, I can see and feel the difference. The contrast from a highly-urbanized district of Tokyo and the highly-developed countrysides of Hokkaido, gives me the impression that humankind is much closer to nature in Hokkaido — the beauty of the rivers, the trees, flowers and even eagles freely flying all over, can attest to such bounty and beauty. But behind the beauty and bounty of the place there lies underneath the possibility of destruction. With the forty (40) military bases within Hokkaido, it could be a battlefield in the event of war. Six hundred (600) out of one thousand two hundred (1,200) tanks of Japan are deployed in Hokkaido. It is really a highly-militarized place in which the beauty of Hokkaido could become a lonely graveyard — a nightmare! Even just to think about it I cannot accept. But why all these military forces and military hardware? To protect life, or destroy life? (These data are as of 1992. — Editor)

Politically, according to the state, it is for self-defense, because Hokkaido is just near the Russian territory. In fact, Russia controls four small islands near Hokkaido. But still the danger of destroying the beauty of the place, is still there. Annihilation in the event of war is always a possibility, and we, human beings, have never learned from the past that war destroys life and all earth's beauty.

However difficult it may be on the military presence, the beauty of Hokkaido is always kept remembered by people who claimed to be the original settlers of Hokkaido, the AINU people. AINU means human beings. They are people who take nature (such as rivers, trees, mountains, birds and animals) as their primary source of living. They believe that life comes from this place, and to alienate them from the place is depriving them the right to live. Since they claimed that they are the original indigenous people of Hokkaido, they should have the right to own the land. But unfortunately, like other minorities all over the world, they are marginalized. According to them, they have lost
their land and even they have lost their identity. There are AINU people who are even afraid or ashamed to identify themselves — for they have always been discriminated against. Once they lost their land and identity, they have lost their right to live.

But now, there are AINU people who tried to restore their dignity as human beings. They asserted their right to their own land — to protect them from various forms of exploitation and destruction in the guise of development. One glaring reality is the construction of a Dam at Nibutani. To the AINU people the construction of the Dam would mean flooding their ricefields and desecration of the sacred land from their ancestors. They are against it. They have organized protest actions against the Dam, but till now the construction is still going on.

But the struggle must to on — until the lost dignity shall be one day fully restored.

The AINU struggle is a struggle of all people because it is a struggle for life. Taking away land from them is taking their lives also. Restoring for them what is morally and historically belonging to their community is a recognition of their basic human right — that is the right to self-determination. Indeed, it is a long struggle, but they have to go on.

Though the journey towards unity is one direction that we are following, yet, it has to start in a struggle of community of people — a community where the aspiration of living in a society in such a way that integrity of God’s creation is sustained to serve humanity, — a community where the desire to live peacefully with nature and other people is burning like fire, — a community whose commitment transcends over race, creed, religion and ideology, — and a community, oriented to the total human development not at the expense of the poor but committed to the total liberation of all oppressed and exploited people all over the world.

Indeed, it is a long journey. But I am very sure that we have attained victory. The feeling of belonging to a community during my stay in Tokyo and Hokkaido is the beginning. Such feeling of closeness though I am a total stranger is the beginning of establishing and building a new community — a new community where justice and peace prevails. This is a long journey towards unity! But a journey of a thousand miles has to start with a single step. It began now with our commitment to serve God and Humanity!
The Social Milieu Which Conceived the "Comfort Women" System – Legalized Prostitution, Patriarchy and the Emperor System

SUZUKI Yuko

The problems related to the "comfort women" and the sexual servitude instituted by the Japanese Imperial Army during wartime are an important issue in the context of Japan's war responsibility as related to post-war reparations. This issue is directly connected with sexual exploitation and violence against women in this present society. In order to understand sexual slavery as instituted by the Japanese military, it is necessary to approach the subject in various ways. However in this report, I will discuss the issue with my focus on the Japanese social milieu which allowed the creation of a "comfort women" policy and system within the military.

The Legalized Prostitution System

The policy of the system for "comfort women" was created and sustained by the Japanese Imperial Army in Asia-Pacific War (1931–1945). Since historical backgrounds and military policies are discussed by others, I will focus on the aspect of "comfort women" or the sexual slavery policies as created by Japan's military leaders with roots in the legalized prostitution system which existed in Japanese society.

The legalized prostitution system in the modern history of Japan was established in 1872 when the state recognized licensed prostitution. Traditionally the brothel operators were called brokers of rental rooms. The broker paid a certain amount of money to the parents of young women, who came from families of poor farmers and workers. The young women (14–15 years old) had to pay back to brokers this amount of money along with the expenses for travel and clothes which were added to their debts. Once a young woman was taken into a brothel, she had to pay back ever increasing amounts of debt. The debt system was administered in the way that the woman could never pay off all her debts, and could never be free from debt. They could not leave the brothel, and they were watched at all times.

Ms. SUZUKI Yuko is a researcher on women's history. This article was presented at the seminar of the International Commission of Jurists held in Tokyo in July 1995.
The young women in the brothels faced continual rape. Prostitution brokers bound young women within the traditional family system and used them as the sacrificial lambs of their families. If we can not describe these young women as sexual slaves, then what other description can we appropriately apply to them?

These prostitution brokers used the women as commodities and earned a great deal from this sexual exploitation. However, brokers were recognized by law and protected by the state. The brokers paid taxes from some portion of the profit. Under the legalized prostitution system, general understandings as to sexual matters were extremely distorted. Brokers as well as male customers were totally paralyzed with respect to conscience and common sense with regard to human rights. Human rights violation perpetrated against women were daily occurrences which ignored women's rights even with respect to sexuality itself. Japan occupied Taiwan and Korea and exported the legal prostitution system to these countries until the legalized prostitution system was abolished in 1956 when the Prostitution Prevention Law was passed by the National Diet.

**Patriarchy and the Oppression of Women**

The oppression of women as expressed symbolically in the forced prostitution system, is not a reality which is pertinent only to particular classes of women. In general, the condition of women in society was similar for all women. Of course it is difficult to discuss social class differences on the basis of similar categories. Sexism and classism has existed in Japanese society and that fact cannot be ignored.

However, women were oppressed in general. The principles of patriarchy and the traditional family system worked to control and subjugate female sexuality. Women were treated as the possession of the father and husband in the male-oriented family system. The wife had no economic or social power except as her husband’s servant. She provided the biological system for bearing her husband’s children. Women did not have the right of suffrage nor the right to work. The ruling classes thought that if women had human rights they would become independent individuals and that would destroy the patriarchal social system. Women’s rights were guaranteed as part of democratic policy after Japan’s defeat in the war in August, 1945.

Women who worked were seen as a necessary evil, and working women were looked down upon by the general populace. For example, textile workers were mostly women before World War II, and they were discriminated against. They were paid low wages, for women’s work was seen only as a means of supplementing family incomes, and there was no chance of attaining an increase in wages. The patriarchal family system and capitalism came together in a system of cohesive symbiosis.

Under the patriarchal family system, women had to accept the dual roles of submissive wife and mother. The role of domestic slavery was in part satisfied by bearing a son so as to carry on her husband’s family lineage. Women were seen only as the reproductive gender within the patriarchal family system. The role of the prostitute was customer entertainment, and this was limited only to male sexual
satisfaction. Both the wife and the prostitute did not retain any right of choice, but had to accept predetermined roles. The life-styles of both the wife and the prostitute were different, but both were seen as objects of sexual exploitation by the male.

*The Emperor System and "Comfort Women"*

Was there any sexual freedom for the men who controlled women within the family? Under the power of the nation-state prostitution was protected and men were exploited and controlled as well. In that context men fully enjoyed a certain form of sexual freedom, but only in terms of the release of sexual desire. I define the "comfort women" system of Japanese army as legalized prostitution, for this was a system which placed officers and soldiers in control.

The Emperor system is designed to enhance a hierarchical social structure based on discrimination with the oppressed of society at the bottom. The former Imperial Army was an abbreviate form of this hierarchical institution. The lowest ranking soldiers were required to totally obey the higher ranking officers. Soldiers were cruelly treated and disobedience was never allowed. Soldiers who had to obey authority with absolute submission, vented their frustrations on those persons who were below them in the social ranking. In the Asia-Pacific War wherever the Japanese military came into a position of occupation, they also violated and raped the local women. The "comfort women" system exposes the consistency of the principles of oppression found in Japan’s Imperial Army.

Japanese soldiers were drafted upon receiving a red postcard sent by the government. The value placed on the life of a soldier was as light as a feather. The majority of soldiers came from poor farmers and workers, and their human rights were completely ignored. They did not have any understanding of human dignity or humanity. Especially, in the case of women of other nationalities and particularly "comfort women," they were not counted as human beings.

The more I hear the testimonies of the former "comfort women" war victims, the more I am convinced of the inhuman aspects of militarism. Japanese soldiers were taught that to become a prisoner of war was the most shameful condition. All soldiers were expected to die for the Emperor as with the case of "Kamikaze" pilots who were forced to make suicide attacks on enemy battleships. In this situation no one ever had any understandings as to human rights, nor was there any concern for others, and there was no chance to nurture humanity. The Emperor was worshiped as a living god. Japan was the nation of the living god, and the Japanese people were the children of the Emperor. Under the Emperor system education espoused the supremacy of Japanese nation and discrimination against people in other countries. With this the military concepts created the "comfort women" system in order to further the invasion of other countries.

Soldiers repeatedly raped women without knowing that even their own sexual desire was supervised by military authorities. This reality existed in the same manner as seen in the system where men continued to violate women within the confines of legalized prostitution, without realizing that women, too, retain human dignity and human rights.
Why Were These "Comfort Women" Issues Ignored for Over Forty Years?

The reasons for this are rooted in the following:

1. The Japanese people lack any understanding of war responsibility.
2. The Japanese people have never truly evaluated the colonization of other countries.
3. The Japanese people have not recognized the Emperor’s war responsibility and have exempted him from war crimes.

I will deal with item 4 above and the other items will be discussed by others.

For Japanese women, the "comfort women" issues were not related to women's concerns, because we did not acknowledge the fact that the "comfort women" issue was part of the Japanese government's policy of domination over the total population, even after Japan's defeat in war. Japanese women did not realize that the "comfort women" issue is an extreme example of the sexual domination policy of the patriarchal family system and the legalized prostitution system which were also the mechanisms of sexual slavery found in the "comfort women" policies.

Looking back over Japanese history it can be seen that Japanese women were supervised under the government policy of "bearing more Japanese children," while on the other hand, Japan was collecting young women for military uses in the Korean Peninsula and in Asian countries. In 1940 the Eugenics Law was adopted, and it forced inferior people who carried hereditary diseases into sterilization while normal people could not practice birth control. It was a period when the state controlled the reproductive organs and administered their use according to the state policy.

In 1941 the military asked for the adoption of population policy guidelines, and these were adopted by the cabinet. This was adopted so as to increase the population to 100 million, and each married couple was to aim for an average of five children per family by 1960. The state publicly recognized parents with more than 10 children. In order for the government to draft soldiers with the "red postcard" and to supply the military forces with canon fodder, it was necessary for women to produce male babies. The military forced this authoritative population policy on women.

While the population policy was being enforced in Japan, women in the colonized and occupied countries of Japan were being used for the sexual entertainment of the military forces. During the Asia-Pacific War Japanese women were used for recreation sex for military purposes, while women in colonized and occupied countries were used in the "comfort women" system under the Japanese Imperial Army. I do not think that the Japanese government nor the military had any recognition of the human dignity of women in Japan, and the policy was to use women as the basis for population resources in order to establish the Greater East Asia Co-Prosperity Sphere.

The military knew that the baby reproduction capacity of Japanese women would be damaged, if these women were used as "comfort women" for soldiers in battle areas. Thus, Korean women and women from other Asian countries were used for the purpose of "comfort women," and this is obviously related to the elimination of other peoples.
It is regrettable that we could not acknowledge the true nature of the military policy of the "comfort women" system, and the problem has continued even to this day. We must not forget to understand "comfort women" issues from a comprehensive perspective related to Japanese policies, systems of exploitation, sexual violence and sexual domination.

It is clear that crimes against the "comfort women" were war crimes organized by the state. For these crimes the state must apologize to the victims and pay compensation to individuals in order to restore the human rights of the war victims. From last year the Japanese government has displayed the idea of "sympathy money" from civil sector fund-raising. But this is only to cover up the criminal acts of the state, to avoid responsibility by asking the civil sector to pay for state responsibility. In order that these same crimes of the state not be repeated, we oppose the governmental proposal of "sympathy money" and seek government apology and compensations to individual victims of war.