

Petition to UNESCO to Deny Inscription of the “Comfort Women” and the “Nanjing Massacre” into the Memory of the World Register

In 2014, China nominated the “Nanjing Massacre” and the “Comfort Women” to be inscribed at the UNESCO Memory of the World (MOW) Programme. The Happiness Realization Party (HRP), a political party in Japan, has offered a rebuttal to the nomination of the “Nanjing Massacre” to the UNESCO MOW International Advisory Committee (IAC). HRP has now reviewed the nomination materials for both issues that have been made public on the UNESCO MOW website.

It is our understanding that the MOW website does not contain the full list of materials nominated by China for inscription of the “Nanjing Massacre”. It is our further understanding that the MOW website has made publicly available 17 out of the 19 photographs submitted by China for inscription of the “Comfort Women”. One of the two photographs not made public is a duplicate, and another is of poor quality that it cannot be used.

- a) *Based on an evaluation of the list of materials currently available on the UNESCO MOW website, we believe the nomination should be rejected due to several violations of the UNESCO “Memory of the World General Guidelines to Safeguard Documentary Heritage” (referred to as the “MOW guideline” hereafter). We request that the nomination be denied.*
- b) *Since there are no materials submitted by China available on the UNESCO MOW website concerning the “Nanjing Massacre”, we request that either China or UNESCO make all materials being considered for inscription public such that an independent review of the full list of nominations can take place in an open manner.*

We believe the Chinese nomination of the “Comfort Women” issue should be denied based on 5 key points:

1. False Claims to Copyright, and the Lack of Authenticity

We have determined that one of the photograph nominated by China is not an original copy, and that the Central Archives of China does not retain copyright to this material. The original negative for this photograph has been found, and the Japanese owner of the negative has been identified.

2. Disregard for the Moral Rights of the original photographer

The original photographer’s description of the picture does not mention that the comfort women were “sex slaves” or “forced prostitutes”. The description of the picture as found in the Chinese nomination form warps the original photographer’s explanation, and is a violation of the photographer’s moral rights. The UNESCO MOW guideline states under Section 2.5.4 that

The “rule of law” is respected. That is, contractual obligations, copyright legislation, moral rights, agreements and relationships with donors, depositors or clients are consistently observed and maintained with integrity and transparency. This recognizes that trust can be easily destroyed if it is abused.

3. Denial of public access to the nominated materials by China

We have contacted the Central Archives of China to request copies of the materials submitted for inscription by China. Our request was denied.

Chinese authorities will not make copies of all nomination materials available to either the Japanese government or to the public at large, which means no independent research can be performed to verify the authenticity and the legitimacy of the full list of materials. Denial of access also means that individuals or organizations will not be able to make legal claims if there are instances of copyright infringement or other violations of law.

The reasons given to us by the Chinese authorities for barring public access were:

- **The materials were not meant for foreigners.**
If the items were nominated to UNESCO, then the materials were certainly meant to be viewed by foreign individuals, and should be available to the public.
- **China has no obligation to answer such requests.**
Since the items were submitted to UNESCO, they are subject to MOW guidelines which clearly mention that the materials need to be publicly accessible. China, under MOW guidelines, does have the obligation to make the materials public if they are to be inscribed at the UNESCO MOW.
- **Chinese Citizens do not have free access to the materials unless permission is obtained from appropriate authorities.**
Chinese citizens who may seek to gain access to the materials are also forced to gain authorization from the Chinese Foreign Ministry or other government agencies.

We have contacted the Japanese Ministry of Education, who requested the same materials from China. However even after receiving the requests through official channels, the Chinese authorities denied access to the materials.

This is in conflict with UNESCO guidelines which state under Section 4.4.3 that:

The IAC will also require that the documentary heritage be accessible. There are three levels of access:

(a) access to verify the world significance, integrity and security of the material.

This is the minimum condition for listing

(b) access for reproduction, which is strongly encouraged

(c) public access in physical, digital or other form. This is also strongly encouraged, and in some instances may be required

The refusal by the Central Archives of China to provide copies of the nomination materials denies the public's right to "verify the world significance, integrity and security of the material", the public's ability to "access for reproduction", and the provision to allow "public access in physical, digital or other form".

4. **Concerns regarding the need for an open debate for politically sensitive nominations**

For politically sensitive issues, it is especially crucial to have an open debate on the contents of the nomination.

"Nanjing Massacre"

No materials submitted by China for the inscription of the "Nanjing Massacre" have been made public. If neither China nor UNESCO will make the full list of documents public, the Japanese government, as well as independent researchers, have no means of performing an

independent evaluation of the nomination's legitimacy and, if necessary, to form a rebuttal. While we have been assured by UNESCO that we retain the right to provide our independent assessment of the nominated materials for review, lack of access to the nominated materials would render such right meaningless, as there are no means of assessing the veracity of unknown materials.

We request that the Chinese materials be made public by UNESCO. If UNESCO is unable to make the materials public due to internal regulations, concerns about copyright laws, or other such reasons, we believe the nomination should be rejected on grounds that the materials have not been made publicly available by China.

"Comfort Women"

It is especially crucial to review materials based on the true story that they tell. For this reason, it is vital that documents and materials be placed within their **original and full context**.

However, many of the documents submitted by China are excerpts of a larger set of documents. Taking one page out of a diary or a report removes critical context, and may even change the story/narrative that the document is conveying.

Removing such context may create a situation whereby the explanation/narrative given by China on what the document reveals may not be authentic, even though the physical document itself maybe real.

In order to fully verify the legitimacy of the material, it is necessary to verify that both the physical document and the story that the document tells are both assessed for authenticity within their full context. The materials submitted by China lacks critical context to verify their authenticity.

5. Disconnect between the narrative found in the Chinese nomination form and the materials submitted for inscription.

In addition to the legal and technical issues associated with copyrights and public disclosure, the contents found in the limited number of materials that have been made public to date show a clear disconnect between the narrative found in the Chinese nomination form and these materials.

In subsequent sections (see Form B), we will describe each of these points in greater detail.

However, it is important that we place particular emphasis on the lack of publicly available information regarding China's nomination of both the "Comfort Women" and the "Nanjing Massacre" to the MOW. Without public availability of the materials submitted by China, it is near impossible to independently verify the veracity, the authenticity, and the legitimacy of the full nomination.

We request that UNESCO make provisions to make all materials related to both Chinese nominations publicly available such that the public can conduct an independent review of the material.

We also request that the Chinese nomination of the "Comfort Women", together with the "Nanjing Massacre", to which we submitted a rebuttal to UNESCO in April, to not be inscribed to the Memory of the World Register.

List of Signatories

Name	Description
<i>SHAKU</i> , Ryoko	Leader of the Happiness Realization Party
<i>AMAKO</i> , Kuni	Obstetrician and Author
<i>ARA</i> , Kenichi	Researcher of Modern History
<i>BANDOU</i> , Tadanobu	Lecturer for the Prevention of Crime by Foreign Nationals, Former Officer of the Tokyo Metropolitan Police Department
<i>FUJII</i> , Mitsuhiro	Spokesperson of Rom-Pa Project
<i>FUJIKI</i> , Shunichi	Social Critic, and Commentator on Modern History
<i>FUJITA</i> , Hiroyuki	Social Critic, and Commentator on Modern History
<i>GYALPO</i> , Pema	Professor at the Toin University of Yokohama
<i>HANADA</i> , Kazuyoshi	Editor in Chief of Monthly Magazine “WiLL”
<i>HASEGAWA</i> , Keitaro	Commentator on Economics, Director of the Japan Association for Individual Investors
<i>HIRAMATSU</i> , Shigeo	Expert on the Chinese Military
<i>KASE</i> , Hideaki	Foreign Policy Commentator
<i>KATSUOKA</i> , Kanji	Meisei University Center for the Study of the History of Post-War Education
<i>KAWAMURA</i> , Sumihiko	Former Vice Principle of the Japanese Self Defense Force Joint Staff College, Former Rear Admiral of the Japanese Maritime Self Defense Force
<i>KAWASOE</i> , Keiko	Journalist and Author
<i>KITANO</i> , Yoshinori	International Relations Analyst
<i>KOBAYASHI</i> , Tadashi	Education Commentator, Former member of the Upper House of the Japanese Parliament
<i>KOHAMA</i> , Itsuo	Critic and Author
<i>KOU</i> , Bunyu	Historical Commentator
<i>MEGUMI</i> , Ryunosuke	Former member of the Japanese Maritime Self Defense Force
<i>MEI</i> , Ka	Journalist, former member of the Chinese Communist Party
<i>MINO</i> , Masahiro	Author
<i>MIYAWAKI</i> , Junko	Historian
<i>MIYAZAKI</i> , Masahiro	Historical Commentator, Journalist, and Author
<i>MIZUMA</i> , Masanori	Researcher of Modern History
<i>MARANO</i> , Tony	Social Critic, and Commentator on Modern History
<i>MORIGUCHI</i> , Akira	Education Commentator
<i>MORIYA</i> , Hiroshi	Expert on Chinese Literature, and Professor at the SBI Graduate School
<i>MOTEKI</i> , Hiromichi	Secretary General of the “Society for the Dissemination of Historical Fact”
<i>NAKAJIMA</i> , Takashi	Author, Management Consultant
<i>OH</i> , Seon-hwa	Historical Commentator
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<i>OLOHNUUD</i> , Daichin	Secretary General of the Mongolian Liberal Union Party
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<i>SOMA</i> , Masaru	Journalist and Author
<i>STOKES</i> , Henry Scott	Former Tokyo Bureau Chief for The Financial Times
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<i>USHIO</i> , Masato	Visiting Professor of Takushoku University
<i>WATANABE</i> , Shoichi	Professor Emeritus of Sophia University
<i>WILLIAMS</i> , David	Confucian Ethicist and Historian of International Law
<i>YAMAGIWA</i> , Sumio	Journalist and Author
<i>YAMAGUCHI</i> , Eiichi	Member of the Japan Society for International Development

*In Alphabetical Order by Family Name

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Form B**An Evaluation of the Chinese Nomination of the Comfort Women and the Nanjing Massacre to the UNESCO Memory of the World Programme**

China submitted the “Comfort Women” and the “Nanjing Massacre” for its 2014-2015 nomination for inscription in the UNESCO Memory of the World (MOW) Register. The Happiness Realization Party (HRP) has conducted its own evaluation of the nomination, and has come to the conclusion that the nomination does not merit inscription at the MOW. This report is HRP’s rebuttal to both the evidentiary material that China has submitted to UNESCO, and to the narrative found in the Chinese nomination form.

The many issues/problems with the nomination of both issues can be summarized in 5 points; lack of authenticity, violation of the moral rights of the original owner of the materials, lack of public access to the nominated materials, lack of public review of the nominated materials, and the forced narrative found in the nomination form.

1. Lack of authenticity and false claims to copyright

Section 4.5 of the Chinese nomination form of the “Comfort Women” clearly states that

The copyright of the nominated documentary heritage is owned respectively by the Central Archives, Liaoning Provincial Archives, Jilin Provincial Archives, Heilongjiang Provincial Archives, Shanghai Municipal Archives and Nanjing City Archives.

Furthermore, Section 5.1 of the nomination form states

The nominated documentary heritage are all original documents.

We have determined that Chinese claims to both ownership and possession of the original documents are both false in some instances.

One of the photographs that China has submitted (Figure 1) shows a Japanese soldier and a woman standing in front of the entrance to a building. It has the following subtext:

© Central Archives of China, Wooden houses of “Yang-jia-zhai Comfort Women Lodge” in Shanghai built by Japanese engineering troops.

However, further review into the origins of the photograph reveal that China does not retain copyright of the photograph, nor is the copy in the Central Archives of China the original document.

HRP has discovered that the original photograph was taken by Mr. Tetsuo Aso, who was a medic with the Japanese Army in China during World War II. As a medic, he was assigned to combat venereal diseases at the various comfort stations set up in China. During his free time, he would take up his hobby as a photographer to take pictures of his surroundings. The photograph, the original negatives, and the camera with which the photograph was taken have all been handed down to his daughter, Ms. Kuni Amako (Figure 2).



Figure 1. One of many photographs that China has submitted to the UNESCO MOW for inscription. The Central Archives of China purports to own the copyright to the photograph.

The UNESCO MOW guidelines states as follows under Section 4.2.3.

4.2.3 When considering documentary heritage for inclusion in the Register the item will be first assessed against the threshold test of:

authenticity. *Is it what it appears to be? Has its identity and provenance been reliably established? Copies, replicas, forgeries, bogus documents or hoaxes can, with the best intentions, be mistaken for the genuine article.*

While the Chinese nomination form submitted the various materials as evidence of the forced prostitution and sex slavery of Chinese comfort women, Ms. Amako had the following to say about the photograph in question:

The photograph was stolen by a nonfiction writer in 1989, has been used in various places, and its description has been altered. The Chinese photograph is likely to be another copy of a copy. Of course, the Central Archives of China does not retain copyright of the original.

The Central Archives of China retain neither the original document (in particular, the negatives), nor do they hold the copyright to the original material. The photograph in question is a copy of the original work, and does not meet the criteria found in Section 4.2.3 of the MOW guidelines.

This photograph should not be inscribed at the UNESCO MOW Registry.



Figure 2.

Top Left: A photograph of Mr. Tetsuo Aso, together with the picture book that contains his photographic works.

Top Right: The photograph in question reproduced from the original negatives.

Bottom: Ms. Kuni Amako with the photograph reproduced from the original negatives, and the camera with which the photograph was taken.

2. Infringement of the moral rights of the original photographer

China's submission of the photograph found in Figure 1 also infringes upon the moral rights of the original photographer.

The MOW guidelines state under Section 2.5.4 that

2.5.4 The "rule of law" is respected. That is, contractual obligations, copyright legislation, moral rights, agreements and relationships with donors, depositors or clients are consistently observed and maintained with integrity and transparency. This recognizes that trust can be easily destroyed if it is abused.

Furthermore, the Berne Convention for the Protection of Literary and Artistic Works, to which China is a signatory, states the following under Article 6bis regarding the moral rights of individuals.

Independently of the author's economic rights, and even after the transfer of the said rights, the author shall have the right to claim authorship of the work and to object to any distortion, mutilation or other modification of, or other derogatory action in relation to, the said work, which would be prejudicial to his honor or reputation.

As mentioned in Section 1, the original photograph was taken by a former medic in the Japanese army, Mr. Tetsuo Aso. Submission of the photograph by China infringes upon the moral rights of the original photographer in the following manner:

1) **Right to Honor and Reputation**

Mr. Tetsuo Aso's took the photographs as a hobby, and not as evidence of sex slavery or forced prostitution. The use of this photograph by China to support the narrative of sex slavery goes against Mr. Aso's original intent.

Furthermore, China's use of the photograph to support the sex slave narrative suggests that Mr. Aso was involved in looking after the health of sex slaves. Such a distorted narrative damages Mr. Aso's right to honor and reputation by using his photograph out of its original intent and context.

2) **Right to Claim Authorship**

Claims of copyright to this photograph by the Central Archives of China violates Mr. Aso's **right to claim authorship** for his work.

The photograph found in Figure 1 was clearly taken by a Japanese individual, and since inscription into the MOW registry will see global publication of the material, application of Japanese law should be considered. The nomination violates the Copyright Law of Japan, which states the following regarding moral rights.

Even after the death of the author, no person who offers or makes available a work to the public may commit an act which would constitute an act of infringement upon the moral rights of author if the author were alive; provided, however, that the foregoing shall not apply to such act where it is found to not be against the will of the author in light of the nature and extent of the act as well as changes in social circumstances and other condition. (Article 60)

While the author of this photograph is deceased, in Japan, the moral rights of the individual continues to be preserved after death, and use of materials against the intent of the original author is prohibited.

For these reasons, not only should the photograph not be inscribed at the UNESCO MOW Registry, but the Chinese nomination should be rejected for its false claims to copyright, and its infringement

of the original photographer’s right to Honor, Reputation, and Authorship, which violate the “rule of law” clause found in Section 2.5.4 of the MOW guideline.

Ms. Amako’s ownership of the original document found in Figure 1, as well as Mr. Aso’s moral rights to the photograph highlights the importance of an open verification process. There may be other materials or documents where the original copy resides in the hands of private individuals instead of the Central Archives of China. Allowing the public to partake in the verification will reduce the possibility of such issues from becoming a point of contention in the future.

3. Denial of public access to the nominated materials

Section 4.4 of the Chinese nomination form states that

The nominated documentary heritage is open to the public. Usually the copies (digital files, microfilms and photocopies) are accessible, while the originals are provided on special conditions. The files which have not been digitized will be digitized gradually.

This statement found in the nomination form has been shown to be false. We have contacted the Central Archives of China to request copies of the materials that China submitted to the UNESCO MOW for inscription. Our request was denied, with the following reasons given by the Central Archives of China:

- *The materials were not meant for foreigners.*
- *China has no obligation to answer such requests.*
- *Chinese citizens require authorization by either the Chinese Foreign Ministry or an appropriate authority to gain access to the materials.*

We have contacted the Japanese Ministry of Education (MoE), who requested the same materials from China. We have been told by the MoE that even after the request was made through official channels, the Chinese authorities denied access to the materials.

This is in conflict with MOW guidelines which state the following under Section 4.4.3.

4.4.3 The IAC will also require that the documentary heritage be accessible. There are three levels of access:

(a) access to verify the world significance, integrity and security of the material.

This is the minimum condition for listing

(b) access for reproduction, which is strongly encouraged

(c) public access in physical, digital or other form. This is also strongly encouraged, and in some instances may be required

The refusal by the Central Archives of China to provide copies of the nomination materials denies the public’s right to “verify the world significance, integrity and security of the material”, the public’s ability to “access for reproduction”, and the provision to allow “public access in physical, digital or other form”.

The nomination should be rejected on grounds that the materials are not available to the public, and violates the accessibility clause found in the MOW guideline.

4. Lack of public review of the nominated materials

Denial of public access to the materials nominated by China means that there are no means of independently verifying the veracity, the legitimacy, or the authenticity of the submitted materials.

For politically sensitive issues, it is especially crucial to have an open debate on the contents of the nomination.

“Nanjing Massacre”

No materials submitted by China for the inscription of the “Nanjing Massacre” have been made public. If neither China nor UNESCO will make the full list of documents public, the Japanese government, as well as independent researchers, have no means of performing an independent evaluation of their legitimacy and, if necessary, to form a rebuttal.

While we have been assured by UNESCO that we retain the right to provide our independent assessment of the nominated materials for review, lack of access to the nominated materials would render such right meaningless, as there are no means of assessing the veracity of unknown materials.

While the IAC conducts its own review of the legitimacy and authenticity of the materials, we believe that improved public accessibility to the materials can only enhance the verification process.

Denial of public access to the materials would mean that China is able to form its narrative and arguments with full access to the materials, while the Japanese government or public can only form a rebuttal based on a partial listing of materials that have been made public on the UNESCO website. We believe this goes not only against the spirit of public and peer review, but also against the concept of legitimacy based on equitable debate.

We request that the Chinese materials be made public by UNESCO. If UNESCO is unable to make the materials public due to internal regulations, concerns about copyright laws, or other such reasons, we believe the nomination should be rejected on grounds that the materials have not been made publicly available by China.

“Comfort Women”

It is especially crucial to review materials based on the true story that they tell. For this reason, it is vital that documents and materials be placed within their **original and full context**.

However, many of the documents submitted by China are excerpts of a larger set of documents. Taking one page out of a diary or a report removes critical context, and may even change the story/narrative that the document is conveying.

Removing such context may create a situation the explanation/narrative given by China on what the document reveals may not be authentic, even though the physical document itself maybe real.

In order to fully verify the legitimacy of the material, it is necessary to verify that both the physical document and the story that the document tells are both assessed for authenticity within their full context. The materials submitted by China lacks critical context to verify their authenticity.

Section 4.2.6 of the MOW guideline offers the following criteria regarding the **integrity** of a material submitted for inscription.

4.2.6 Finally, the following matters will also be taken into account:

- Integrity. Within the natural physical limitations of carrier survival, is it complete or partial? Has it been altered or damaged?

Taking individual pages out of a larger document not only means that the submitted material is partial, but that **the meaning of the material may have been altered by taking it out of its original and full context.**

We request that China submit the full document instead of partial excerpts such that the integrity each material can be judged within their full context. If a full set of documents is not forthcoming, we request that UNESCO reject the nomination due to lack of integrity.

5. Disconnect between the narrative found in the Chinese nomination form and the materials submitted for inscription

This section will detail the materials submitted by China that have been made public on the UNESCO MOW website to date. The nomination form claims that the materials provide evidence that the comfort women (or ianfu) were sex slaves forced into prostitution by the Japanese military or its collaborators. However, this narrative is not supported by the materials in several respects. We will point to 5 aspects of the materials that clearly show a flaw in the subtext/explanation/description that China has appended to each document.

The common thread among the 5 points is that the subtext attached to the materials submitted by China goes against Section 4.2.3 of the MOW guidelines referring to the authenticity of the material. Many of the subtext provided by China are either not part of the original material, contains half-truths, skews the description of the material, or contains outright fabrications that changes or adds context and meaning that cannot be inferred from the original material.

5A. Documents that the Japanese military protecting the rights of women and the rule of law

Several documents have been submitted that purport to show the forced prostitution of ianfu. However, many of these documents do just the opposite. They provide first-hand accounts of how the Japanese Military protected the rights of women and the rule of law, and did not tolerate slavery or human trafficking.

For example, Figure 3 shows the “Military Police Monthly” with the following subtext provided by China.

© Central Archives of Chiina, Records of the Japanese Soldiers’ Crimes in “Comfort Women Lodges” in “Military Police Monthly” of Japanese Imperial troops in 1943.

While the document indeed does show a crime committed by a Japanese soldier who became violent against an ianfu, what the subtext provided by China does not say is that the document clearly states that the issue was resolved when the soldier in question was disciplined for his actions. The ianfu’s legal rights were being protected. If, as the Chinese narrative claims, the ianfu were sex slaves that were forced into prostitution, the Japanese military or legal system would have no incentive or provision to protect their rights.

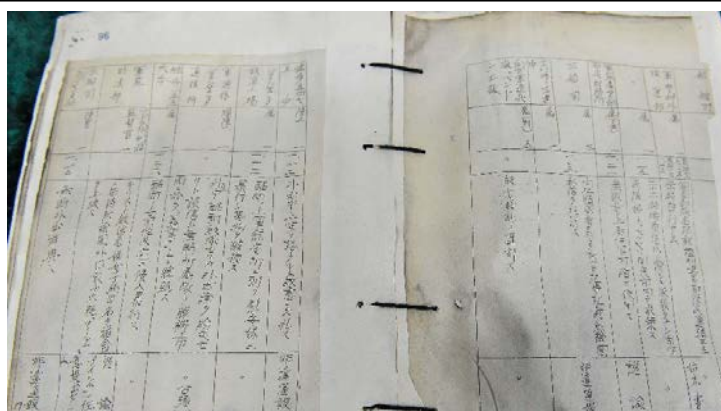


Figure 3. “Military Police Monthly” details how a Japanese soldier, after becoming inebriated, became violent against an ianfu. The way in which the issue was resolved (through the acquittal of the ianfu who killed the soldier) shows that her legal rights were protected.

There are other instances that show how the ianfu's legal rights were upheld. In a comfort station in Burma, a Korean ianfu was confronted by a Japanese soldier who had become inebriated. After the soldier drew his sword, the ianfu took his sword away and accidentally stabbed him to death. The matter was resolved after the ianfu was acquitted for self-defense in a court of law. Again, if the ianfu were sex slaves, there would be no need to protect their legal rights.

Another example provided by China is a record of a comfort station (Figure 4) that was set up in Nanjing. According to the subtext provided by China,

© Central Archives of China, Records about the establishment of "comfort women lodges" in warfare by Japanese in houses they seized from civilians in Nanjing.

While it is true that a Japanese contractor used a civilian building to create a comfort station, the document also states that once things had settled, the original owner of the building returned. The contractor, there on, paid 30 Yuan a month to the owner for the continued use of the building. A fair-minded reading of the document merely states how a military contractor paid the civilian owners of a building for its use.

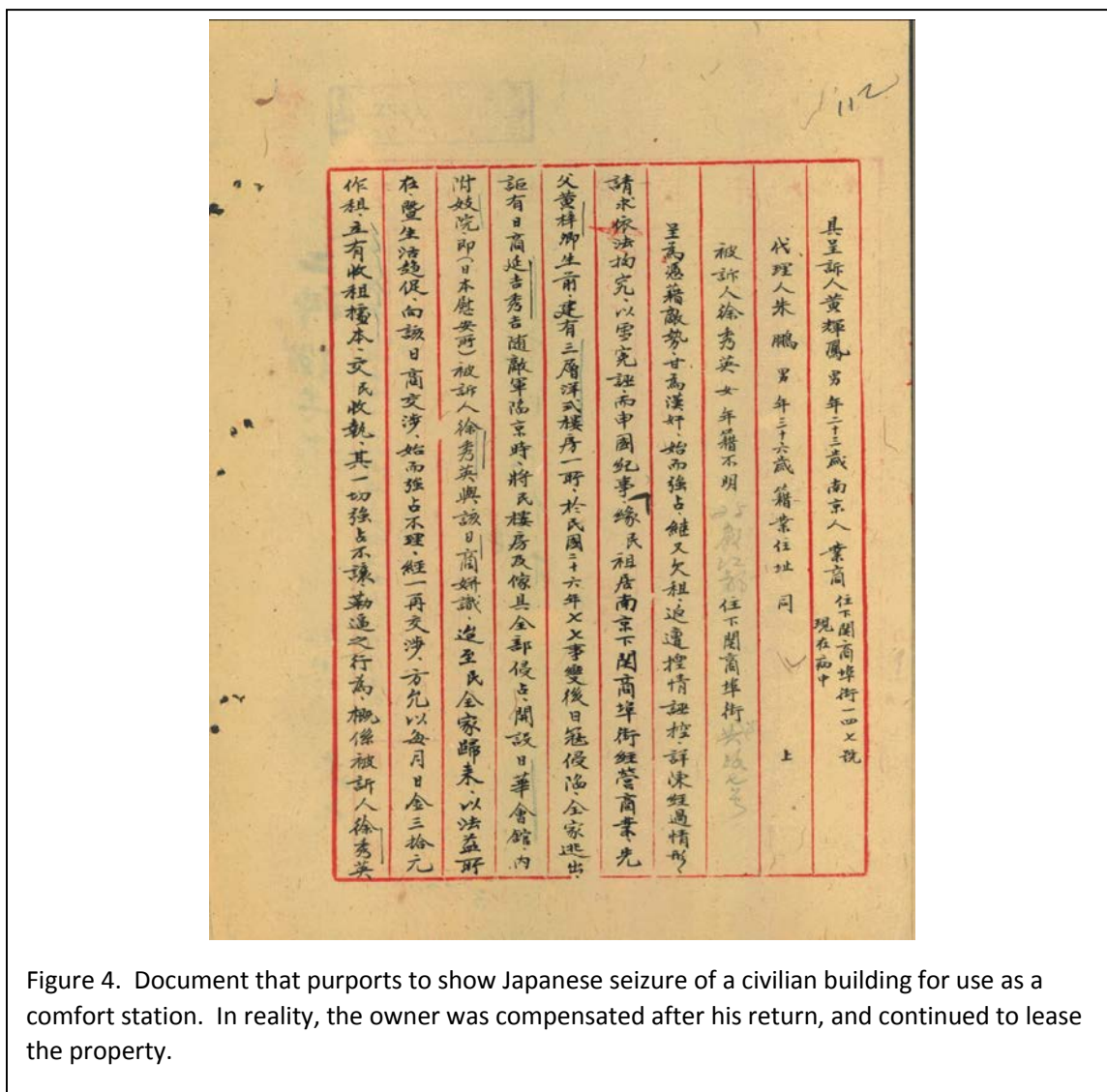


Figure 4. Document that purports to show Japanese seizure of a civilian building for use as a comfort station. In reality, the owner was compensated after his return, and continued to lease the property.

Furthermore, there are documents that show the rules and regulations of a comfort station in a city outside of Nanjing.¹ These rules state that

The owner of the facility must not be treated in a disrespectful manner.

Those that are inebriated are not permitted to enter.

These show that the Japanese military had made provisions to secure the safety of not just the ianfu, but also the Japanese and Chinese owners/operators of the comfort stations.

Finally, a third document (Figure 5) perhaps shows the most egregious case of misrepresentation and misinterpretation. The document is a page from the "Post Review Monthly" with the following subtext added in the Chinese nomination:

© Central Archives of China, Letters of Japanese soldiers and their families in "Post Review Monthly" disclosing the crimes of the Japanese soldiers enslaving "Comfort Women".

However, the document actually shows how Japanese soldiers and various ianfu fell in love, and how the ianfu would follow her lover after the soldier was reassigned to a new location.

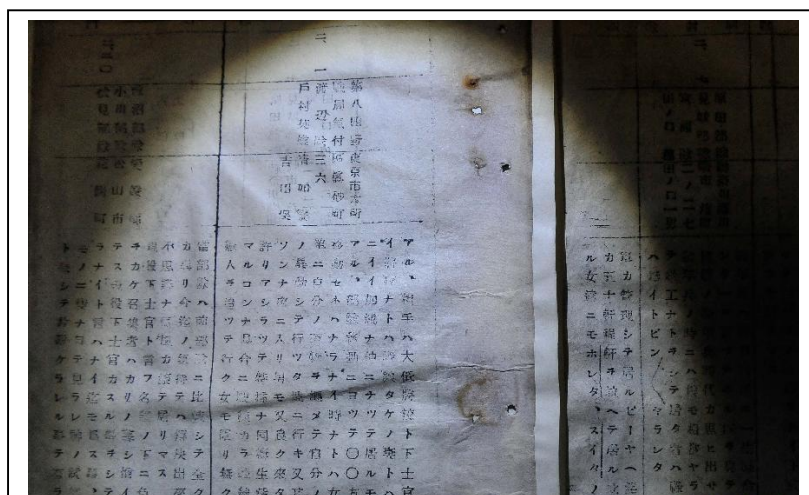


Figure 5. Document showing an ianfu falling in love with a Japanese soldier.

This clearly shows how the ianfu were not sex slaves, and in fact had the right to the freedom of movement.

The Japanese military, contrary to the narrative found in the Chinese nomination form, had strict guidelines against forced prostitution and human trafficking. In Indonesia in February 1944, a group of Japanese soldiers conspired with contractors, and violated a regulation of the 16th Army that forbids forced

prostitution. After learning of this violation, the 16th Army leadership ordered the comfort station to shut down.

The Japanese military made provisions to make sure not to choose contractors that recruited women using less than honest means. They certainly did not condone forced prostitution or sex slavery as the Chinese nomination form claims.

¹ "Changzhou Expeditionary Force Internal Regulations" from the Second Artillery Division, March 1938

These examples show that the submitted materials not only fail to support the narrative in the Chinese nomination form, but support the view that the ianfu were not forced to work against their will.

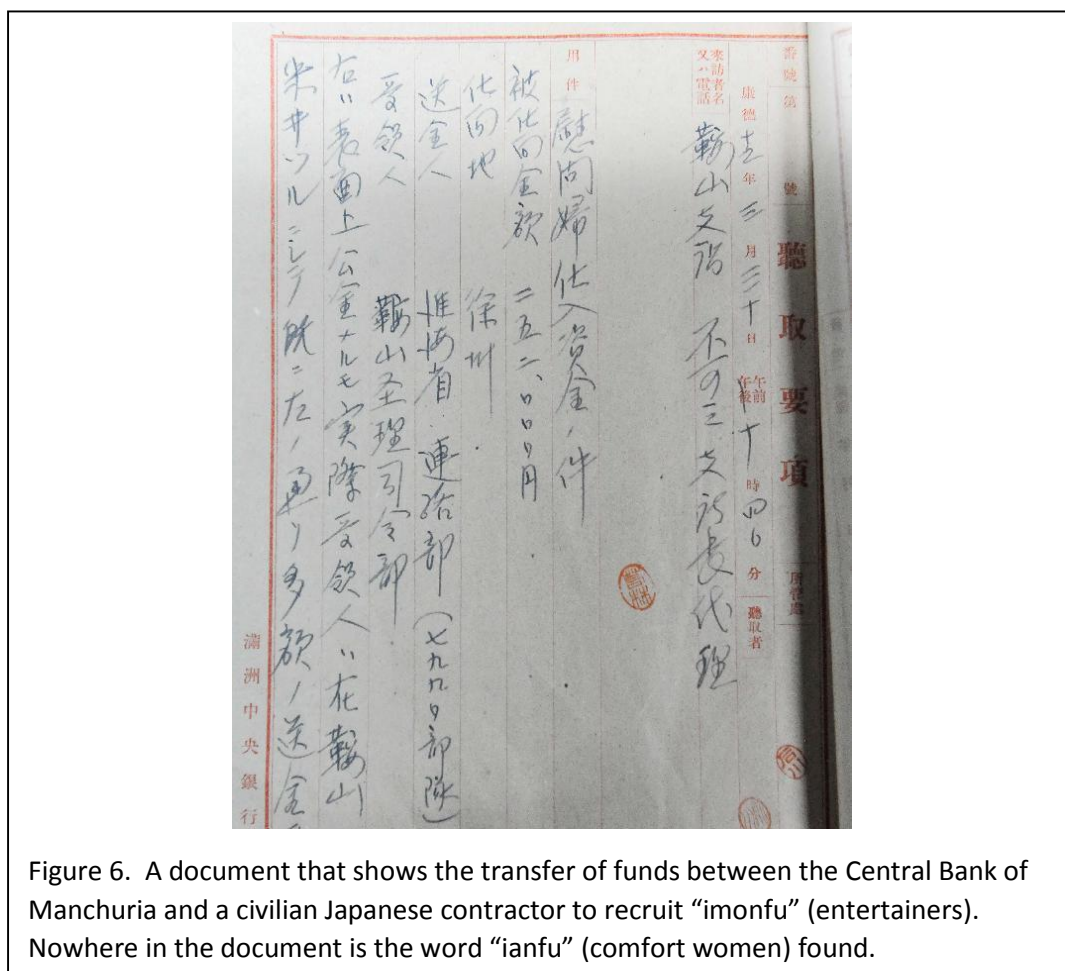
5B. Documents that do not support the sex slave narrative

There are a series of documents submitted by China and displayed on the UNESCO MOW website that give no credence to the sex slave narrative.

First, there is a document from March 30th, 1945 (Figure 6), of a telegraph issued by a regional branch of the Manchuria Central Bank. The subtext by China shows

© Central Archives of China, Telephone records of Anshan Branch of Central Bank of Manchuria about the allocation of military public funds for “comfort women”.

The document notes that 252,000 Yen were transferred for the purpose of recruiting imonfu (entertainers). Imonfu were singers, dancers, and other such artists sent to entertain military personnel to boost morale. It is the equivalent to, for example, the Armed Forces Entertainment (AFE) that the U.S. military provides for its troops.



It is unclear why the Chinese subtext refers to the recruitment of “comfort women” (ianfu), when the document clearly says that the funds were used to recruit “entertainers” (imonfu). Japanese documents from the era made a clear distinction between ianfu (comfort women) and imonfu (entertainers such as singers and dancers).

Furthermore, the document places a civilian by the name Tsuru Komei at the receiving end of the funds. To this end, the document merely shows the flow of funds between the Central Bank of Manchuria and a civilian contractor, and makes no connection to ianfu, far less their forced prostitution or their enslavement.

地名	駐屯兵数	慰安婦数	備註
南京	二五、〇〇〇	一四一	
南京	一、二〇〇	一七	
南京	一、九	一三七	
南京	一、三	一三七	
南京	一、三	一三七	

二、軍ノ為ノ慰安施設状況
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一月十日（紀元節）甚湖中央治安維持會主催
約四千名ノ老幼男女爆竹ヲ打鳴シ市中大火
ヲ實施シ日支親善ノ實ヲ舉ケケタリ
其外特記スヘキ事件ニ催等ナカリシモ各種祀
奉ノ敗殘兵士匪掃蕩等及食料品ノ配給
安定ニ影響アリタモト認メラレ

上記ノ外藝者十七名ヲ
従来ノ名ノ外二月二十日
ヲタリ

赤々慰安所ノ設備ナ
兵八回慰安所ヲ利用
本司同慰安所ヲ利用

Figure 7. A report by the Japanese military police that shows the number of Japanese troops and ianfu in the Nanjing area.

Figure 7 shows a report by the Japanese military police detailing the number of Japanese troops as well as that of ianfu. The subtext submitted by China describing this document is accurate:

© Central Archives of China, The number of Japanese soldiers and “Comfort Women” in Nanjing and the surrounding areas mentioned in “the document about Restoration of Public Order (Announcement) by the Military Police in 1938.

The document says there were 25,000 Japanese troops and 141 ianfu. However, it should be noted that 141 ianfu did not serve the entire 25,000 troops at hand. Also, the document does not show any signs that the ianfu were working against their will. It is unclear why the Chinese nomination submitted this document as evidence of forced prostitution.

(Signature)
SHANGHAI MUNICIPAL POLICE
CRIME DIARY.

CHINESE MUNICIPAL POLICE
HEADQUARTERS
CENTRAL REGISTRY
No. F 2800
1938
(1) 21 26

CRIME REGISTER No.— 1209/38. *A*
Lokawei Police Station.
April 11th, 1938.

Diary Number— 3. Nature of Offence— **Trafficking in Females**

Time at which investigation began and concluded each day	6-4-38 to 11-4-38.	Place visited in course of investigation each day	No.119 Jinhse Rd. No.1274 B'well Rd. Lokawei French Police Stn. H.S.V. Campsite.
RECORD OF INVESTIGATION.			
<p>The 26th accused concerned herein was arraigned for trial before the S.D.Court a.m. 8-4-38, when successful application was made for his detention in custody until a.m. 12-4-38.</p> <p>Continued enquiries made by C.D.C.323,341 and the undersigned learned the following:-</p> <p>That two accused namely Tsang Foh Sung and Yang Kung Foh at present in custody at Lokawei French Police Station (fully described on Page 3 Diary 1 of this report) and the 26th accused Zung Sur Kyung, had been responsible for contacting the remaining male accused who are all known to be shady characters, to whom they explained that for each female brought to room No. 201 of the Soong Chow Lodging House, No. 117/4 Shantung Road, who were intended to be removed to an address situated in Hongkew District for the purpose of being forced into a life of prostitution, a remunerative sum of money would be paid to them.</p> <p>In view of the above, the collaboration and assistance of the French Police authorities was obtained which enabled the prisoner Tsang Foh Sung to be interrogated and a statement obtained from him.</p> <p>From these subsequent enquiries the following was ascertained:- That a brother-in-law described as follows:</p>			

048

(Handwritten notes and stamps on the left side of the page, including "D.C. (DIVISIONS) Information" and a circular stamp dated "13 APR. 1938")

Figure 8. A 1938 report by the Shanghai Municipal Police that details Chinese citizens Kung involved in forced prostitution.

Figure 8 is a 1938 report by the Shanghai Municipal Police with the following subtext:

© Central Archives of China, Records of Shanghai Municipal Police depicting pro-Japanese people abducted Chinese women to be comfort women No.2

The subtext is clearly misleading in that the document does not mention any pro-Japanese collaborators. In fact, the word “Japan” does not even appear in the document.

This document details how several Chinese nationals were accused of forcing women into prostitution.

These examples highlight the attempt, through the nomination, to push the “forced prostitution” and “sex slave” narrative by stringing together irrelevant documents connected to subtexts that either skew the original description, or contains outright falsehoods.

5C. Confessions under duress used as evidence

Perhaps one of the more compelling materials submitted by China are the confessions by Japanese prisoners of war detained by China after the war. Figure 9 shows two such confessions by former Japanese soldiers.

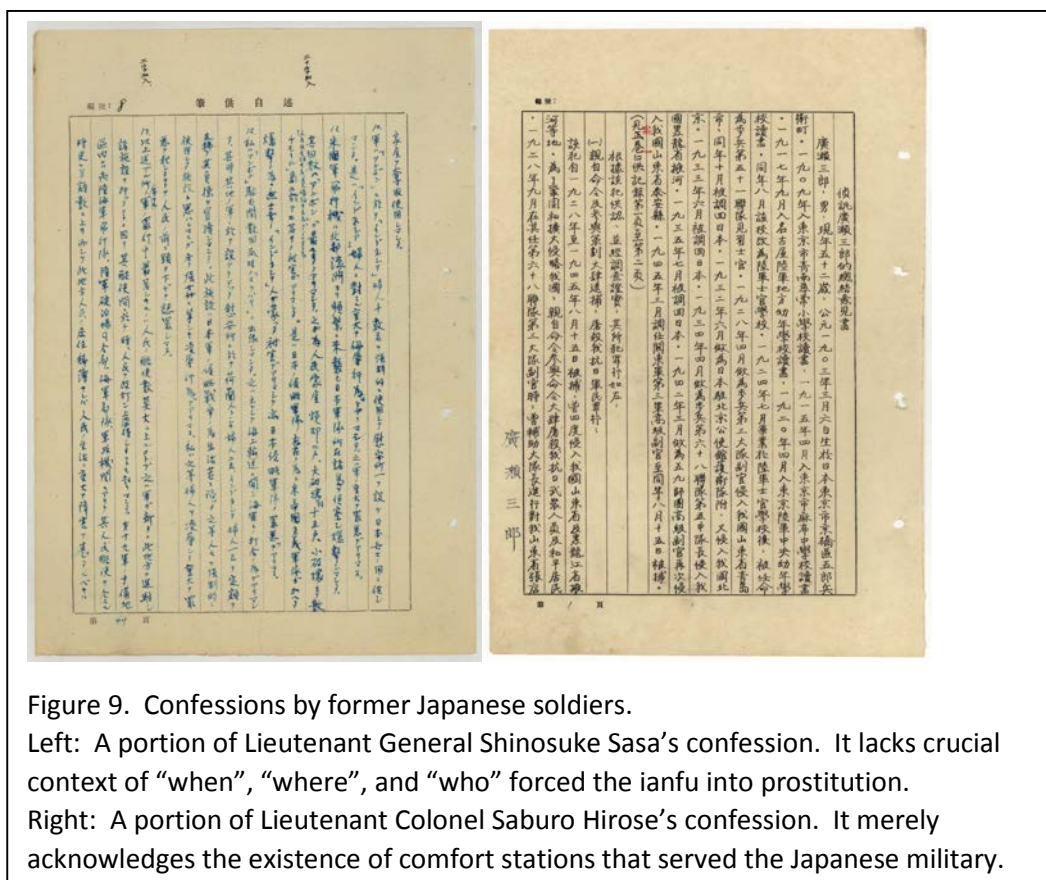


Figure 9. Confessions by former Japanese soldiers. Left: A portion of Lieutenant General Shinosuke Sasa’s confession. It lacks crucial context of “when”, “where”, and “who” forced the ianfu into prostitution. Right: A portion of Lieutenant Colonel Saburo Hirose’s confession. It merely acknowledges the existence of comfort stations that served the Japanese military.

The subtext to the photographs say that the confessions were obtained in the mid-1950’s, nearly 10 years after the war had ended.

General Sasa states that:

I violated two women who looked like Dutch citizens, and one Indonesian at a comfort station after paying the specified amount. The facility probably forced them into prostitution when the women fell into hard time due to the effects of the war, but my actions were nothing short of rape and a violation.

Lieutenant Colonel Hirose’s confession includes the following passage:

There were Chinese comfort stations near Seinan that were used exclusively by Japanese military officers.

While the confessions seem compelling, according to Masanori Mizuma, a researcher of modern history, “Japanese troops that were imprisoned in China were shown leniency commensurate with the weight of the crime to which they confessed. This is something that is unheard of in a modern nation of laws. Confessions of former soldiers obtained while under significant duress lacks legitimacy to be used as evidence”. To date, there is no background information that describe under what conditions the confessions were obtained, if they had legal counsel, or, if they stood trial, the minutes of such a trial.

Also suggesting the forced nature of the confession is the fact that General Sasa’s confession was not based on a first-hand account of how the women arrived at the comfort station, as shown by his use of the word “probably”.

5D. Distinction between entertainers and ianfu

One of the many distinction that the Chinese nomination fails to make is the difference between “imonfu” and “ianfu”. Imonfu were entertainers who would provide services such as dances, songs, and plays, while ianfu were sex workers. Figure 10 provides an example of the fine line between these two different classes of workers.



Figure 10.

Left: The Chinese nomination form describes the ship as a transport for ianfu. However, the picture lacks context of “when”, “where”, and “who”.

Right: The Chinese nomination form describes this as a comfort station. However, this picture also lacks context, as well as information on what it was used for.

The Chinese nomination describes these two photographs as a ship used to transport ianfu, and a lodge for ianfu. However, it is not clear how China came to the conclusion that these are connected to ianfu instead of imonfu (entertainers). The photograph showing what looks to be an auditorium seems more suitable for entertainment (i.e. songs, dances, and plays) instead of a stage for ianfu. In fact, a typical lodge for ianfu can be seen in Figure 1, with individual rooms for each ianfu in order to provide at least some privacy.

Japanese soldiers preferred to remain inconspicuous when visiting comfort stations, so much so that they used the word “pi-ya”, instead of directly saying “ianfu” or “comfort station”, when visiting an ianfu. The ship, conspicuously decorated with flags, seen with men in suits seems more suitable as

traveling entertainers than a transport ship for ianfu. The ship does not seem to fit the profile of a comfort station.

5E. Research is lacking behind the Parliamentary Resolutions regarding the “Comfort Women”

Section 5.2 of the Chinese nomination form alludes to the “Kono Statement”, as well as Resolutions passed by the U.S. Congress and the Parliamentary bodies of various other Western nations, in order to formulate the issue’s “World Significance”. However, there are 2 essential problems associated with the arguments presented in this section of the nomination form.

- a) While the various Parliamentary Resolutions were based on the “Kono Statement” the “Kono Statement” itself was not based on a rigorous review of the facts behind the Comfort Women.

The fallacy of the “Kono Statement” is apparent when viewed through the history of the discourse surrounding the issue of Comfort Women.

The narrative that “Comfort Women were sex slaves” was widely publicized during the 1980’s when Seiji Yoshida professed to have forced countless Korean women into prostitution during the war. Thereafter, alleged former Comfort Women stepped forward as if to corroborate his confession. Yoshida’s confessions were picked up by various Japanese newspapers, with the Asahi Shinbun, in particular, running stories that quoted both him and the former Comfort Women.

In 1993, then-Cabinet Secretary Yohei Kono conducted a hearing of 16 former Comfort Women, and admitted to the narrative of forced prostitution by issuing the “Kono Statement”. This Kono Statement has since been used as “evidence” of the forced prostitution of the Comfort Women.

However, a few years after the Statement was released, Yoshida himself admitted to fabricating the contents of his statement. In August 2014, Asahi Shinbun ran an article that acknowledged that his statements were false.

It is also known now that the “Kono Statement” itself was built on the hearing of the 16 former Comfort Women without performing a cross-examination or verification of the Comfort Women’s stories. The fact that the Statement was an arbitrary politically convenience based on a one-sided argument without any regard to due process has always been a critical weakness of the “Kono Statement”.

Furthermore, the object of the “Kono Statement” was the Korean Comfort Women, and did not include any information or research into the Chinese Comfort Women.

- b) The significance of both the materials and the Comfort Women issue lack the world significance to be included in the MOW register.
- The nomination form seems to make two key arguments to advocate for the issue’s significance.
- I. That the barbarity of the Japanese military, in executing its system of forced prostitution, was unprecedented in human history.

- II. That the United Nations and various national Parliaments have acknowledged the “forced prostitution” narrative.

However, the narrative of “forced prostitution” is without merit or evidence, and is based largely on the “Kono Statement” which was itself formed based on the uncorroborated statements of a handful of former Comfort Women.

While the Chinese nomination form attempts to argue for the world significance of Comfort Women, but the connection is tenuous at best, relying on UN and national Parliamentary Resolutions that were passed half a century after World War II to bolster its significance. This conflation is particularly troubling considering that the various Resolutions, passed in various nations as well as at the U.N., are themselves based on the unreliable “Kono Statement”.

How does the Japanese Comfort Women system compare against those of others around the world?

While the Japanese Comfort Women system is often compared to sexual slavery, it is known that the Comfort Women were receiving payment for their work. A report by the U.S Office of War Information (OWI) written in 1944 based on an interview of 20 captured Korean Comfort Women revealed that they were often paid more than high ranking Japanese Generals.² Whereas a full General in the Japanese army was paid 500 yen a month (the wage of the private first class was 10 yen per month), a Comfort Women made an average of 750 yen per month. The women retained the right to refuse customers, as well as the right to leave according to their own will. Furthermore, during the war, there were countless ads recruiting Comfort Women. If the Comfort Women were sex slaves, the women would simply be abducted or rounded up by force instead of being recruited with promise of economic benefits.

In another report, submitted to the U.S. Congress, by the Interagency Working Group (IWG)³ in 2007 showed that after nearly 7 years of researching through newly declassified material, the IWG was unable to find any evidence that the Comfort Women were enslaved or working against their will.

While it is undeniable that there were those who went into prostitution after falling into hard times due to the effects of the war, women who were sold by their family, or those who were tricked into prostitution by dishonest contractors. However, these individual cases of economic destitution or crime should not be conflated to say that they were Japanese government or military policy.

Wartime prostitution was a common occurrence around the world during World War II. During the war, “Hotel Street” in Honolulu, Hawaii was famous for having over a dozen brothels that served U.S. military servicemen. The U.S. military was heavily involved in price fixing, setting the per-person rate of \$3.

The reason why the U.S. (and other nations) built brothels was the same as that of the Japanese military; to prevent venereal disease, espionage, and sex crimes. In particular,

² The OWI report also details how the Comfort Women retained the right to refuse any customer, and to quit at any time.

³ The U.S. Government spent 7 years and \$30 million to look through newly declassified material to find evidence of Nazi and Japanese war crimes.

venereal disease was a large factor in man-power attrition for the military. This can be seen through the U.S. military's experience during World War I, when over 10,000 servicemen were said to have been discharged due to venereal disease.

However, while both the Japanese and American militaries had similar brothels for similar reasons, the former were called "sex slaves", while the latter were merely "prostitutes". This was a result of war-time propaganda that continues to skew the worldviews of many.

The Japanese Comfort Women system was a national manifestation of a practice that was employed by nearly all combatant nations during the war. It does not carry "World Significance" either in terms of its geographic extent or in terms of its uniqueness.

The "World Significance" of the Chinese nomination is based solely on Resolutions passed in foreign nations over 50 years after the war ended. It gives no direct connection between the "Comfort Women" and its significance to the world. This is particularly troubling, as the Resolutions themselves were based on a Statement that lacked any rigorous review of the Comfort Women's confessions.

China's nomination of the "Comfort Women" to the MOW should be rejected

The documents and pictures that China submitted to the MOW do not provide evidence of the Japanese military forcing women into prostitution or sex slavery. In fact, not only do many of the documents contradict the narrative found in the nomination form, some of the materials are used without the consent of the original creator.

As many of the submitted materials have not been made public, it is exceedingly difficult to make a full assessment of the nomination, and nearly impossible to verify the origin, authenticity, or the legitimacy of the submission.

A fair reading of the nomination form clearly shows that the issue is being used as part of a propaganda campaign against Japan, and will only serve to damage Sino-Japanese relations. It goes against the very spirit of UNESCO of "Building peace in the minds of men and women".

We request that the Chinese nomination of the "Comfort Women", together with the "Nanjing Massacre", to which we submitted a rebuttal to UNESCO in April, to be rejected.

**Request to Deny Inscription of the Comfort Women into the
UNESCO Memory of the World Programme**

May, 2015

Kuni Amako, Daughter of Tetsuo Aso

I strongly protest the use of my father, Tetsuo Aso's photograph without my approval. I request that UNESCO reject the nomination of the Comfort Women to the Memory of the World Register.

I am an obstetrician from Fukuoka Prefecture, born in 1935.

Last year, China nominated the Comfort Women to be inscribed at the UNESCO Memory of the World Register. This April, it was brought to my attention that a photograph taken by my now-deceased father, Tetsuo Aso, has been included as part of the materials nominated for inscription. The original film behind this photograph is currently possessed and maintained by me, and I have never given China the authorization to use my father's photograph. Furthermore, the photograph in question does not provide any evidence of "forced abduction" or "sex slavery". I ask that my father's photograph not be inscribed at the Memory of the World Register.

My father was a medic who understood the real story behind the Comfort Women

My father, Tetsuo Aso, was born in Fukuoka Prefecture in 1910. He attended Kyushu Imperial University's Department of Obstetrics. After graduating, he was called into duty in November 1937, and was assigned to the 14th Base Hospital of the Shanghai Expeditionary Forces as a cadet. After Shanghai, he was assigned to Nanjing, Jiujiang, Hankou, and Wuchang to attend to wounded soldiers and to look after the health of the Comfort Women. Between shifts, my father, who owned a camera for his hobby, took many pictures of the various regions that he was assigned to. Left in my possession are 1300 photographs.

My father was at the scene to perform medical checks for venereal disease

The photograph that China has used without permission is one that my father took during his duties performing medical checkups. In the album that my father created, there is a caption explaining that "Above the doors to each room, there is a tag with the family name written on it. Inside, there is a cleaning facility, and each room is tiled with tatami mattress". The photograph is dated February 7th, 1938. The album is currently in my possession.



Figure 1. The photograph the my father left in the album says “Yang Jia Zhai Comfort Station. Above the doors to each room, there is a tag with the family name written on it. Inside, there is a bath, and each room is tiled with tatami mattress”. When he was alive, my father denied allegations that the Comfort Women were “sex slaves”.

My father’s photograph does not support the narrative equating Comfort Women with “Sex Slaves”

After the war, during the 1980’s when the Comfort Women issue was picked up in the media, I confronted my father about the issue. However, he made no mention that the Japanese military forcibly abducted women, or that the Comfort Women were treated like slaves. Not once did he mention the forced abduction of sex slaves. This photograph does not provide proof of the “sex slave” narrative.

The photograph in question was stolen by a non-fiction writer in October, 1989, and has since been used without permission in many venues with captions and subtexts that were fabricated. In fact, the Nanjing Massacre Memorial Hall in China also uses my father’s photograph without authorization. While the photograph was a picture of a civilian Comfort Station in Shanghai, the Chinese subtext mistakenly says calls is a Comfort Station run by the Japanese Military in Nanjing. I have not given permission to use this photograph either in the Nanjing Massacre Memorial Hall or for nomination to the UNESCO MOW.

As a family member, I cannot permit the inscription of the photograph at the Memory of the World Register

As a Christian, I hope from the bottom of my heart that we can eradicate war and conflict from the world. However, inscription of the photograph to the Memory of the World Register as proof of the existence of “sex slaves”, it would serve to defame my father. I cannot allow such an outcome that goes against basic facts. I strongly request that UNESCO deny the registration of the Comfort Women at the Memory of the World Register.



Figure 2. Photograph of Tetsuo Aso in 1939. Since he was a civilian attache to the army, he was allowed to possess a sword.



Figure 3. The caption for the photograph says, "Comfort Women heading for a medical checkup in January 2nd, 1939 in Shanghai, Geemei Road. The origins of about a hundred women gathered at the elementary school can be identified with their clothes." In my father's diary, there is an entry from January 2nd alluding to 100 women undergoing a medical checkup. This photograph shows those Comfort Women in a peaceful atmosphere.



Figure 4. A zoomed version of Figure 3. Front woman closest to the camera is smiling. There are no indications that the women were heading toward a facility to be treated as “sex slaves”.

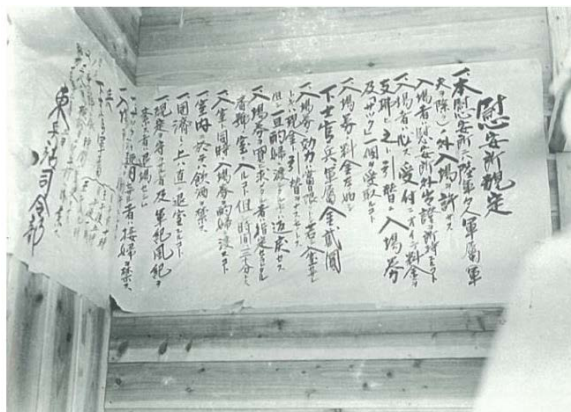


Figure 5. The caption for the photograph says, “Rules for the Comfort Station. Following the medical checkup in January 1938, another checkup was performed on February 7th at Jiangwan and Yang Jia Zhai. At Yang Jia Zhai, an impressive building was built by the military, and this Comfort Station Regulations was put up. In Jiangwan, a civilian house was used.” If one were to read the rules, it says “Drinking inside the facility is forbidden”, “Those who do not follow the rules, and those who create trouble will be forced to leave”, showing how the physical wellbeing of the Comfort Women were protected. Furthermore, the Jiangwan Comfort Station was operated by civilians.



Figure 6. The caption to the photograph says, "Entrance to the Comfort Station. Kawai cadet (from Matsuyama city), a medic, standing together with two nurses in front of the Yang Jia Zhai Comfort Station. One of the walls in the photograph is part of a building that sells tickets to the Comfort Station. This wall held the plaque that had the rules to the Comfort Station. The three performed the medical checkups to check for venereal diseases, and shows how they looked after the health of the Comfort Women.

Looking at the original photographs and explanations left by my father, it is clear that the Comfort Women were not treated as "sex slaves".

The Comfort Women

Introduction

I inherited the collection of reports and ten photographsⁱ pertaining to the Comfort Women from my father, Tetsuo Aso. As an obstetrician, I have been involved with the Comfort Women issue for the past thirty years. I would like the following to be known to the world in the interest of the truth.

Facts behind Rape

After the war ended in August 1945, there were approximately 6.6 million Japanese citizens overseas, of which some 3 million were non-military civilians. These left behind personal belongings that they received from their parents and grandparents, and returned home nearly empty-handed. Civilian repatriation began immediately after the end of the war, starting from the southern regions of the Korean peninsula. By July of next year, most of the withdrawal from Korea and China had been completed. After July, withdrawals from Huludao involved women and children trying to escape North Korea and Manchuria (North and East Manchuria), with 78% of those returning to Japan landing in the ports at Sasebo and Hakata en-route to their homes. A government agency to assist in the repatriation was created at these ports in November 1945, and ran for 1 year and 5 months. The withdrawal from Manchuria is said to have been particularly brutal. It involved 705 orphans, and up to 3793 people died after landing in Sasebo. On a bad day, 70-80 people perished, and were exhumed at two different crematories. Among those who headed home were individuals that required support, and doctors from the Keijo Imperial University and Kyushu University attended to the women in need. The women needed medical attention and artificial abortions after enduring rape by Russian soldiers and by locals in Manchuria and Korea. While there were some who decided to raise the child, about 800 abortions took place, and at least 4000 women were said to have been raped.ⁱⁱ

While these numbers represent incidents of rape that occurred after the fighting had ceased, during the war, rape was a common occurrence throughout the world.

After Japan lost the war, an order was sent out on August 18th, 1945, to create Comfort Stations for the Allied Occupation Forces. In places where the Comfort Stations did not exist, there were incidents of rape targeting civilians.

In Germany, after the fall of Berlin, there were records of up to 250,000 women being assaulted by Russian troops. During the war, Germany itself built Comfort Stations in Western Europe. While many orphans were born in this region, there were relatively few incidents of rape. In Eastern Europe, however, Germany forced women into becoming Comfort Women due to the lack of existing Comfort Stations.ⁱⁱⁱ While certain groups of Japanese and foreign individuals look at what happened in Europe to assume, by extension, the Japan must have engaged in forced prostitution as well. However, Japanese history and culture shows these to be misperceptions.

19th and early-20th Century Japan

Japan's relation with the West began in June 1853, when American Commodore Matthew Perry arrived at Uruga Harbor. In March of next year, the Convention of Kanagawa was signed between Japan and the United States, with similar treaties signed with the United Kingdom (August), Russia (December), and the Netherlands (December, '55). In 1858, the Treaty of Amity and Commerce was signed with the United States, Netherlands, Russia, the United Kingdom, and France. Japan opened up the nation to the world, and began to actively interact with various nations while strictly adhering to international law. The 250 years of the Tokugawa Shogunate that led to the open of Japan was a

period of peace, without any major wars inside Japan. While there are major famines once every 50 years or so, the people lived through it by helping each other. Irrigation systems in Kyushu to send water to higher elevations to allow for agriculture are examples of scientific achievement and the spirit of collaboration. These techniques are now being used in Afghanistan to restore its natural beauty. There were also beginnings of what can now be called health insurance, where people came together to help those who have fallen ill.

There are reports of western doctors who described how people were poor with large families, how children as young as 6 to 10 years old were sold during times of poor harvest or famine, and how women between 15 and 25 years of age were forced to work as prostitutes. A third of the women would die of disease, and once they have served their time, they would return to their homes to get married. ^{iv}

Prostitution houses (Yuukaku) existed across Japan, with Yoshiwara in Tokyo, Shimabara in Kyoto, and Maruyama in Nagasaki being particularly famous. ^v While Yuukaku was a place where prostitutes gathered, there were those who would organize parties there, and others who hosted the gathering. The female head of the house was considered the highest ranked amongst the women, and possessed both cultural refinement and elegance. When they took part in Kabuki or as the main cast of a play, they were viewed with adoration, and were viewed more as objects of pity than of disdain. Unlike in Europe, public officials and police after the Meiji Restoration also protected the women. A Dutch doctor also noted that there were many prostitutes on the streets as well. 5 to 6 years after the Meiji Restoration, in a nation where almost all were poor, and where citizens helped the destitute by giving them a single meal, a law was passed that called for the release of all prostitutes. That same year, the government considered establishing nurseries to help families that were having trouble raising their children due to economic reasons. In the first half of the 20 century, as overseas military operations began to increase in frequency, the number of women sold by their families into prostitution fell, while those who chose a life of prostitution according to their own will increased.

The treaties that Japan signed with the West were fundamentally unequal, and took 40 years to ratify. Japan ordered the eviction of foreign forces that were on Japanese soil but refused to abide by Japanese law, while at the same time attempting to respond to the demands of foreign powers. One of those demands related to the field of healthcare.

Japanese and European Healthcare

After Japan opened up to the West, a Russian warship made a port-call to Nagasaki in 1860. There, Ryoujun Matsumoto, under the guidance of a Dutch doctor by the name of Pompe, performed checks of venereal disease, and later spread the medical knowledge to all of Edo (Tokyo). In Europe, from the end of the 18th century to the beginning of the 19th century, Paris failed in its attempt to get venereal disease under control, and the British Navy in 1864 enacted the Contagious Disease Prevention Act. The Lock Hospital was built in Yoshiwara, Yokohama, by George Newton, and others were built in places like Nagasaki or Kobe. The Act was aimed at combatting contagious venereal diseases, and medics toured these hospitals to direct the efforts of the Act. The objects of British and French doctors were Japanese prostitutes. Efforts back then involved identifying individuals that succumbed to venereal diseases, and treating those that carry those diseases in hospitals. ^{vi}

Japanese Healthcare Gains its Independence

In June 1872, after the Maria Luz Incident, the Japanese government came under pressure to provide more freedom to the prostitutes. In October, after an order was given to release all prostitutes, the British envoy expressed concern over the dissemination of Syphilis, and suggested to

the Japanese government to create a law similar to the British Contagious Disease Prevention Act. In response, Japan created a system for the examination of Syphilis among prostitutes, and began the process of creating hospitals and the education of doctors. The Syphilis Hospital was created together with a set of examination rules, and in 1881, when the time for rotation came in British military in Japan, ended the direction of the hospital by the British medic. Japan was, at this point, able to conduct medical examinations on par with Europe. In every nation, wartime medicine evolved with increasing experience in war. After experiencing the Russo-Japanese war, Japan was able to provide the most advanced medical treatment in the European front during World War I. ^{vii}

Japanese Military's Efforts to Combat Venereal Disease

Between 1918 and 1925, during the Siberian expedition, there was significant personnel attrition due to soldiers becoming afflicted with venereal diseases, and after the war, many died of Syphilis. Through such experiences, Japan learned the importance of combatting venereal diseases within the military.

The next time the military was asked to go overseas was after the July 1937 Marco Polo Bridge Incident. While the fighting at first seemed to settle down, intense fighting soon broke out in Shanghai, and Japan decided to send additional troops to the region in autumn. With the deployment of Japanese troops, private contractors began setting up brothels around Japanese bases in China. My father, Tetsuo Aso, was the one who, in January 2nd 1938, performed a medical checkup and wrote a report on the approximately 100 women who arrived in Shanghai as prostitutes. ^{viii} These women came to be called the Comfort Women, and Comfort Stations were built. The establishment of Comfort Stations continued throughout the war.

Starting in December 17th 1942, my father was assigned to the Rabaul Air Wing in New Britain as a medic, and came in contact with Comfort Women. In 1943, he met a Japanese woman near the navy hospital there, and in 1944 saw 15 to 16 women at a restaurant. Within a year, Comfort Station and the restaurant found it difficult to continue their operations, and was closed down. On August 15th, 1945, the war ended.

The Japanese military took efforts to prevent rape during wartime. While Western nations sought out prostitutes from the local population, the Japanese military, in many cases, brought their own prostitutes from back home. Statistics from "Kaisei", a magazine at the time, showed that in Korea, Taiwan, Sakhalin, and Manchuria, Japanese Comfort Women outnumbered those of Korean Comfort Women.

In order to eliminate the occurrence of rape during wartime, it is necessary to create a peaceful world without war.

Rape is a crime. The Comfort Stations and Wartime Brothels came to be called "rape centers", so I have explained here the difference between rape and prostitution. And

The term "sex slave" was first used in February 25th 1992 at the United Nations Human Rights Council by a Japanese lawyer by the name Etsuro Totsuka for the purpose of attacking the Japanese government. To call the Comfort Women as sex slaves retroactively in order to call it a crime goes against the most fundamental principles of law.

In order to live peacefully without becoming involved in wars started by other nations, it is important to stop those nations from launching wars of aggression to begin with. Peace is only maintained by great effort.

We will continue to debate history based on facts. Ever since my childhood teacher taught me in

April 1947 that “History is a study of the effects of the era and the place on humanity’s social actions”, I have continued to study history. I hope that you will take the time to peruse and consider our views.

May 3rd, 2015

The chronological history of “Comfort Women”

Year	
1853	Matthew Perry arrives at Uraga to open Japan from 300 years of isolation.
1860	Russian ship makes a port call to Nagasaki. Prostitutes examined for Syphilis.
1866	Russian navy doctor examines prostitutes, and opens a comfort station
1867	British army doctor, Newton, established the Syphilis Hospital in Yokohama, Nagasaki, and Kobe.
1868	Meiji Restoration
1871	A law to examine every prostitute for Syphilis begins in all prefectures
1872	June: Maria Luz Incident October: The liberation of prostitutes. The Syphilis Hospital established
1873	Public prostitution came to be regulated under the Hankan Jyorei
1876	January: Hankan Jyorei is abolished. Prostitution is regulated through local administration. August: Rules were established for Syphilis examination among prostitutes.
1877	Collection of STD patient statistics begins
1879	The establishment of the Fukuoka Syphilis Hospital
1881	British army doctor manages the hospital during his rotation in Japan.
1894	The Sino-Japanese War
1899	Rules regulation prostitution established. Extra-territorial rights abolished.
1900	Rules regulating prostitution beings to be carried out. (System of licensed prostitutions) Fukuoka Matsubara Prostitute health center opened.
1903	Japanese STD Preventive Conference is established
1904	February: The Russo-Japanese War (- September, 1905)
1910	October: Japan’s annexation of Korea
1918	Japanese intervention in Siberia (- 1925)
1921	Japan STD Preventive Society is founded.
1927	Promulgation of the STD Prevention Law (the system of licensed prostitution declines)
1931	9/18: the Manchurian Incident
1937	7/7: the Marco Polo Bridge Incident 12/13: Fall of Nanjing
1938	1/2: Examination of prostitutes by Dr. Aso in Shanghai February: Yangjianghai Comfort Station opened
1941	12/8 Attack on Pearl Harbor (the war against the U.S.A and the British Commonwealth)
1942	5/18: Cabinet decides to apply the Draft to Korea
1943	9/13: The increased use of female workers decided by the vice-ministerial level talks 9/23: Cabinet decides to apply the Draft to Taiwan 10/25: The special applied draft of Korean Students is carried out.
1944	3/18: The draft guideline to increase the number of female workers decided by the Cabinet. 6/28: The draft guideline to increase the number of female workers decided at the vice-ministerial level talks.

	7/23: Law calling for student draft (imperial order) and Law calling for the draft of young women (imperial order) issued.
1945	8/15: World War 2 ends. Liberation of Korea. 8/15: Police issues orders to “prepare Comfort Stations for the occupation forces”. 9/3: Comfort Station opened in Kanagawa.
1946	1/: A “Memorandum calling for the abolition of licensed prostitution” sent from the GHQ. 2/2: Rules regulating prostitution abolished. 2/20 Abolition of the licensed prostitution system.
1948	9/1: Law calling for the prevention of STDs issued.
1951	9/ San Francisco Peace Treaty signed
1956	5/9: Discussion calling for an anti-prostitution act beings 5/24: Anti-prostitution Act Law No. 118 issued
1958	4/1: Anti-prostitution Act takes effect.
1965	Treaty on Basic Relations between Japan and Korea is signed. (Agreement included \$300 million in grants and \$200 million in loans to S. Korea)
1986	30 th anniversary of the Anti-prostitution Act
1995	7/19: Asian Women Fund established (subsequently dissolved in 2007)

ⁱ 天児都・麻生徹男「慰安婦と医療の関わりについて」梓書院刊 2010・4
Kuni Amako/Tetsuo Aso, “The Relation between Comfort Women and Medicine” (approximate English translation) April, 2010

ⁱⁱ 天児都 「慰安婦問題の問いかけているもの」石風社刊 2001・7
Kuni Amako, “Questions revolving around the Comfort Women Issue” (approximate English translation) September, 2001

ⁱⁱⁱ 櫻井良子・花田紀凱「正義の嘘」産経出版 2015・3 p124
Ryoko Sakurai/Kazuyoshi Hanada, “The Lies of Justice” (approximate English translation) Sankei Publications, March, 2015, p124

^{iv} ポンペ・ファン・メールデルフォールト「ポンペ日本滞在看聞記～日本における五年間」新異国叢書 1968 p 334-339 p 343-346
Johannes Pompe van Meerdervoort, “Vijf Jaren in Japan” (“Five Years in Japan”), 1968, pp.334-339, pp.343-346

^v NHK/TV2014 放映「吉原裏同心」
NHK/TV2014 Series “Yoshiwara Ura Doshin”

^{vi} 大川由美「近代検梅制度の導入と梅毒病院～英国公使館から見た日本の梅毒」思文閣出版 2005 福田真人 3 編「日本梅毒史の研究、医療・社会・国家」p223～262
Yumi Okawa, “Modern Syphilis Evaluation System and the Syphilis Hospital – Syphilis as seen through the eyes of the British Consul” (2005),
Mahito Fukuda, 3 volumes from “The History of Syphilis in Japan, Medical/Social/National” pp223-262

^{vii} NHK/TV2015 放映 日赤看護婦の証言（第一次世界大戦のパリ）
NHK/TV2015 Series, “World War I Paris”, a confession by a Japanese Red Cross nurse

^{viii} 資料(i) p 142～151 10 枚の写真と p 170～171 関連年表
Document (i) pp142-151 10 photos and a chronological list from pp170-171