

## Toward Resolution of the Comfort Women Issue—The 1000th

### Wednesday Protest in Seoul and Japanese Intransigence □□ 慰安婦問題解決へ向けて—ソウルにおける1000回目の水曜抗議集会と日本の非妥協性

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Japanese original text here ([http://apjif.org/data/okano.j\\_.text.pdf](http://apjif.org/data/okano.j_.text.pdf))

On August 1991, Korean former “comfort women,” (women who were forced to serve as sex workers for the Imperial Japanese Army) including Kim Hak-sun, the first to speak publically about her experience, began to raise their voices. Before then, the issue had only been discussed quietly in postwar Japanese society. Previous testimonies had come from soldiers, partly in the form of romanticized memoirs of their time spent with the women.

One important new witness is Mizuki Shigeru, a leading Japanese manga artist, who provided detailed descriptions of a “comfort station,” that is, a military brothel, in his book *“Soin Gyokusai Seyo [All of You Shall Die for Honor]”* (14-15.) based on his personal wartime experience. In his afterword he wrote, “I can’t help but feel

irrational resentment when I write war chronicles. Maybe the spirits of the war dead make me feel that way.” There Mizuki told of a soldier who shouted, “Thirty seconds for each!” and another who said, looking at the long queue in front of the station, “Hey Sis, about 70 more to go. Be patient.” This important historical testimony reveals how the Japanese army set up comfort stations in the very front lines at that time. (See Matthew Penney, *War and Japan: The Non-Fiction Manga of Mizuki Shigeru* (<http://apjif.org/-Matthew-Penney/2905>))

The existence of comfort women, a suppressed issue that had almost been forgotten in postwar Japan, came to the fore in 1991. That was when the surviving comfort women started to talk about their own experiences. Women who were forced into providing sexual services started making people aware that the “comfort women” system had been nothing but sexual slavery. Until then, discussion of the issue had been considered taboo in Korea, and many victims had been unable to talk about it at all, even with their

families.

In January 1991, some of Korea's former comfort women and their supporters started a protest march in the bustling lunch-hour street in front of the Japanese embassy in Seoul. They had only one demand: acknowledgment of the crime in the form of an apology from the Japanese government to each and every one of the former comfort women. The apology — meant to make the Japanese public widely aware of the harm done to these women as a historical fact — includes a vow to never repeat the same mistake, and to acknowledge that the issue has not been settled legally.

Every week for the past 20 years, 1,000 times now since the first demonstration, they have continued the Wednesday protest. On December 14, 2011, the group marked its 1000th protest. Simultaneous protests were also held in several places in Japan, and were attacked relentlessly by vocal opponents.

#### Video

(<http://www.youtube.com/watch?v=OxNwPEowFhk>) of the event and unveiling of the monument with English subtitles and Korean original.



**The comfort woman statue outside the Japanese Embassy in Seoul is dressed according to the weather by citizens. Photo by Shin So-young.**

In Osaka, some shouted “Liars!” at the protesting women despite the fact that the Japanese government had long since acknowledged the existence of “comfort stations” and “comfort women” based on official wartime documents. A high school girl responded to the shouts by saying, “I wish it were a lie.” Don’t we all. More than anyone, the victims no doubt strongly wish

that their gruesome experiences were just a nightmare.

On the 1000th day in Seoul, KwonHae-Hyo, the M.C. of the event, put it this way: “The *halmeonideu* [respected “elderly women”] wish that they would not need to hold the Wednesday protest anymore after next week.”

On that day three actresses conveyed the feelings of the Harumoni in their dramatic reading of a Korean translation of this monologue by the American writer Eve Ensler.

Courtesy of Eve Ensler and V-Day

Each year in conjunction with the V-Day Spotlight, Eve pens a new monologue. This is her monologue, written in 2006 in conjunction with V-Day’s sponsorship of a comfort women speaking tour in the United States. It is based on the testimonies of the ‘Comfort Women.’

**Say It**

By Eve Ensler

Our stories only exist inside our heads

Inside our ravaged bodies

Inside a time and space of war

And emptiness

There is no paper trail

Nothing official on the books

Only conscience

Only this.

What we were promised:

That I would save my father if I went with them

That I would find a job

That it was better there

That I would serve the country

What we found:

No mountains

No trees

No water

Yellow sand

A desert

A warehouse full of tears

Thousands of worried girls

My braid cut against my will

No time to wear panties

What we were forced to do:

Change our names

Wear one piece dresses with

A button that opened easily

50 Japanese soldiers a day

Sometimes there would be a ship of them

Strange barbaric things

Do it even when we bleed

There were so many

Some wouldn't take off their clothes

Just took out their penis

So many men I couldn't walk

I couldn't stretch my legs

I couldn't bend

I couldn't.

What they did to us over and over:

Cursed

Spanked

Tore bloody inside out

Sterilized

Drugged

Slapped

Punched

Raped.

What we saw:

A girl drinking chemicals in the bathroom

A girl killed by a bomb

A girl beaten with a rifle over and over

A girl's malnourished body dumped in the river

To drown.

What we weren't allowed to do:

Wash ourselves

Go to the doctor

Use a condom

Run away

Keep my baby

Ask him to stop.

What we caught:

Malaria

Syphilis

Gonorrhea

Stillbirths

Tuberculosis

Heart disease

Nervous breakdowns

Hypochondria

What we were fed:	And died.
Rice	No wages
Miso soup	Hatred of Men
Turnip pickle	No children
Rice	No house
Miso Soup	A space where a uterus once was
Turnip Pickle	Booze
Rice Rice Rice	Smoking
What we became:	Guilt
Ruined	Shame
Tools	What we got called:
Infertile	Ianfu--Comfort Women
Holes	Shugyofu--Women Of Indecent Occupation
Bloody	What we felt:
Meat	My chest still trembles
Exiled	What got taken:
Silenced	The springtime
Alone	My life
What we were left with:	What we are:
Nothing	68
A shocked father who never recovered	79

84	To me
93	Say it.
Blind	Say sorry
Slow	Say we are sorry
Ready	Say Me
Outside the Japanese Embassy every Wednesday	See Me
No longer afraid	Say it
What we want:	Sorry.
Now soon	This video ( <a href="http://wan.or.jp/topic/?p=208">http://wan.or.jp/topic/?p=208</a> )
Before we're gone	prepared by Okano Yano documents the
And our stories leave this world,	December 14, 2011 commemoration of the 1000 <sup>th</sup>
Leave our heads	Wednesday demonstration before the Japanese
Japanese government	embassy in Seoul and the unveiling of the statue
Say it	(Korean and Japanese text).
Please.	This video
We are sorry, Comfort Women	( <a href="http://worldwide-wan.blogspot.jp/2012/02/seeking-solutions-to-issue-of-comfort.html">http://worldwide-wan.blogspot.jp/2012/02/seeking-solutions-to-issue-of-comfort.html</a> ) is a
Say it to me	presentation of a demonstration by the Women's
We are sorry to me	Action Network, Tokyo in support of the comfort
We are sorry to me	women commemoration and analyzing the
To me	issues. (Video in Japanese with English text.)
To me	Okano Yayo, a specialist in Western political
	philosophy and modern political theory, teaches
	in the Graduate School of Global Studies at
	Doshisha University. Her most recent book is
	Justice Rooted in an Ethics of Care:
	Reconceptualizing Equality (in Japanese).

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