

Sexual Violence in Military Conflicts – Then and Now

SEXUELLE GEWALT IN MILITÄRISCHEN KONFLIKTEN – DAMALS WIE HEUTE

2.12.2017

WERKSTATT DER
KULTUREN
WISSMANNSTRASSE 32
12049 BERLIN

Die 5. Deutschlandreise von
Gil Won-Ok, einer der letzten
überlebenden „Trostfrauen“

12:30 UHR
KONFERENZ | **CONFERENCE**
Sexuelle Gewalt in militärischen
Konflikten – damals wie heute
*Sexual Violence in Military Conflicts –
Then and Now*

18:00 UHR
FEIER | **CELEBRATION**
anlässlich des 10. Jubiläums der
Resolutionen zur „Trostfrauen“-Frage
*Celebration for the 10th Anniversary of
Resolutions on the “Comfort Women”
Issue*

20:15 UHR
FILM | **FILM**
„The Woman, The Orphan, and The
Tiger“ by Jane Jin Kaisen & Guston
Soundin-Kung (2010, 72 min.)



Ein Bild von Kang Duk-Kyung, einer „Trostfrau“, 1995. | A painting of Kang Duk-Kyung, a "comfort woman", 1995.

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Einführung / Introduction

„Sexuelle Gewalt in militärischen Konflikten – damals wie heute“

Die Auseinandersetzung mit sexueller Gewalt gegen Frauen in Kriegszeiten ist eine weltweite Herausforderung. Trotz Ächtungen durch die UN werden gegen diese Verbrechen kaum vorbeugende Maßnahmen ergriffen. Für kriegstreibende Nationen und Gruppierungen stellen die Frauen lediglich Kollateralschäden im Sinne eines höheren Ziels dar. Aber auch in Friedenszeiten wird Frauen körperliche, sexuelle und psychische Gewalt zugefügt, die an ihnen lebenslange Narben, Scham und Schuldgefühle hinterlassen.

Anfang der 1990er brachen die sogenannten „Trostrfrauen“ ein Tabu und sprachen öffentlich darüber, wie das japanische Militär sie im Asien-Pazifik-Krieg (1937–1945) als Mädchen oder junge Frauen zur sexuellen Sklaverei gezwungen hatte. Bis heute warten sie auf eine aufrichtige Entschuldigung und offizielle Entschädigung von der japanischen Regierung und genießen unter ihren Unterstützer*innen weltweit ein hohes Ansehen für ihren aufgebrachten Mut.

2007 verabschiedeten vier Parlamente in den USA, den Niederlanden, Kanada und die Europäische Union eine Resolution zur Lösung der „Trostrfrauen“-Problematik mit einer klaren Handlungsaufforderung gegenüber Japan. 2008 folgten Südkorea und Taiwan. Zum 10. Jubiläum der Resolution wird Frau Gil Won-Ok, eine der letzten „Trostrfrauen“ aus Südkorea, die jeweiligen Parlamente für diesen mutigen Schritt würdigen. Im Alter von 90 Jahren tritt sie dazu zum 5. Mal die weite Reise nach Deutschland an.

Vor der Würdigung wird auf der Konferenz *„Sexuelle Gewalt in militärischen Konflikten – damals wie heute“* anhand verschiedener Fallbeispiele gezeigt, warum die Auseinandersetzung mit der Vergangenheit für die Zukunft unabdingbar ist. Expert*innen und Aktivist*innen aus Südkorea, den USA und Syrien werden über den Umgang mit sexueller Gewalt diskutieren. Dazu laden wir auch Sie gerne ein. Der Abend wird darüber hinaus musikalisch-künstlerisch untermalt und schließt mit einer Filmvorführung.

“Sexual Violence in Military Conflicts – Then and Now”

Confronting the issue of wartime sexual violence against women is a global challenge. Despite the UN's condemnation, hardly any preventative measures are being taken. For warring nations and groups, wartime sexual violence is considered collateral damage—justifiable as a necessary sacrifice for national interests. Even during peacetime, women have to endure physical, sexual and psychological violence that leave them with lifelong emotional and physical scars, shame and guilt.

In the early 1990s, the so-called “comfort women” broke the taboo that had silenced them for so long: They began to speak out publicly about having been forced into sexual slavery by the Japanese Army as young women and girls during World War II. To this day, they are still waiting for a sincere apology and reparations from the Japanese government. Around the world, however, they are highly respected by supporters who greatly admire them for their strength and courage.

In 2007, the parliaments of the U.S., the Netherlands, Canada, the European Union, and in 2008, South Korea and Taiwan, passed a joint resolution on the “comfort women” issue. To mark the 10th anniversary of the joint resolution, Ms. Gil Won-Ok from South Korea, one of the last survivors of the “comfort women” system, will honour these parliaments for their efforts. This will be 90-year-old Ms. Gil Won-Ok's fifth visit to Germany.

The conference *“Sexual Violence in Military Conflicts – Then and Now”* will take place before the ceremony. Through various case studies, the conference will demonstrate why dealing with the past is paramount before we can face the future. Experts and activists from South Korea, USA and Syria will speak about sexual violence from their perspectives. We welcome you to join in on the discussion. The evening will be filled with performances by musicians and artists followed by a film screening.

Programm / Program

Teil I / Part I:

Konferenz „Sexuelle Gewalt in militärischen Konflikten – damals wie heute“ Conference “Sexual Violence in Military Conflicts – Then and Now”

12:30 – 12:45	Eröffnung / Opening remarks: Nataly Jung-Hwa Han (Vorsitzende / Chairwoman, Korea Verband) Carsten Rostalsky (Stellv. Vorsitzender / Deputy Chairman, DOAM) Prof. Dr. Godula Kosack (Vorsitzende / Chairwoman, Terre des Femmes)
12:45 – 14:30	Sitzung 1 / Session 1 Erinnerungen für die Zukunft / Memory for the Future Sitzungsleitung/ Chair: Dr. Regina Mühlhäuser (Hamburger Stiftung zur Förderung von Wissenschaft und Kultur) Präsentation 1 / Presentation 1 Unerfüllte Gerechtigkeit – Wiederherstellung vom Menschenrecht der „Trostrfrauen“ / Justice Not Fulfilled – Human Rights Recovery for the Victims of Japanese "Comfort Women" System (Yoon Mee-Hyang, Vorsitzende / Co-representative, Korean Council for the Women Drafted for Military Sexual Slavery by Japan) Präsentation 2 / Presentation 2 Die Aufarbeitung der Prostitution für Gl in Südkorea / The Beginning of Memory Work on Prostitution for Gl in South Korea (Prof. Dr. Na-Young Lee, Joong-Ang University) Q&A
14:30 – 15:00	Kaffeepause / Coffee break
15:00 – 16:15	Sitzung 2 / Session 2 Gewalt heute / Violence Today Sitzungsleitung / Chair: Prof. Dr. Godula Kosack (Vorsitzende / Chairwoman, Terre des Femmes) Präsentation 3 / Presentation 3 Das Problem des „Mischblut“-Kindes / The Problem of the “Mixed-Blood” Child (Yuri Doolan, Northwestern University, USA) Präsentation 4 / Presentation 4 Gewalt gegen Frauen und Mädchen im Kontext von Flucht aus Kriegsgebieten / Violence Against Women and Girls Fleeing War Zones (Dr. Phil. Abir Alhaj Mawas, Terre des Femmes) Q&A
16:30 – 17:30	Podiumsdiskussion I Panel discussion Was können wir für die nachfolgenden Generationen tun? / What Can We Do for Future Generations? Alle Referent*innen der beiden Sitzungen und Ute Koczy (MdB a.D.) With speakers from both sessions and Ute Koczy (former Member of the Bundestag) Moderation: Melanie Bierbaum (Amnesty International e.V., Gruppe gegen Menschenrechtsverletzung an Frauen / Human Rights Violations against Women)
17:150 – 18:00	Kaffeepause / Coffee break

Teil II / Part II

Feier anlässlich des 10. Jubiläums der Resolutionen zur „Trostrfrauen“ – Frage Ceremony Commemorating the 10th Anniversary of Resolutions on the “Comfort Women” Issue

18:00 – 19:00

Performance:

Blattwerk / Foliage - Ae-Rang Rhee (Licht / Light: Kay Specht)

Eröffnung / Opening remarks: Ute Koczy (MdB a.D. / former Member of the Bundestag)

Brief an meine Mutter und Präsentation der Träume von Frau Gil Won-Ok / *Letter to My Mother* and presentation of Ms. Gil's dreams

(Überlebende des japanischen „Trostrfrauen“-Systems und Menschenrechtsaktivistin / survivor of the Japanese “comfort women” system and human rights activist)

Würdigung der Vertreterinnen und Vertreter der Parlamente, die eine Resolution zu den „Trostrfrauen“ verfasst haben / Appreciation of the representatives from the states that have adopted resolutions on the “comfort women” issue (Yoon Mee-Hyang, Vorsitzende / Co-representative of The Korean Council for the Women Drafted for Military Sexual Slavery by Japan)

Performance:

Spectre – Kazuma Glen Motomura

Anerkennung des 5. Besuchs in Deutschland von Frau Gil Won-Ok zur Unterstützung der „Trostrfrauen“-Problematik / Recognition of Ms. Gil's 5th visit to Berlin to advocate for the “comfort women” issue

(Mitglieder der AG „Trostrfrauen“ / Members of the AG „Trostrfrauen“, Korea Verband)

Danksagung / Expression of thanks

19:00

Empfang mit Buffet im Foyer / Dinner buffet in the lobby

20:15 – 21:45

Film *The Woman, The Orphan and The Tiger* (Jane Jin Kaisen & Guston Soundin-Kung, 2010, 72 Min.)

Einführung / Introduction: Dr. Anja Michaelson (Institut für Medienwissenschaft, Ruhr-Universität Bochum)

21:45

Get-together im Foyer / in the lobby

Die Veranstaltung wird von Dahye Yim und Yann Prell (Korea Verband) moderiert.

The event will be moderated by Dahye Yim and Yann Prell (Korea Verband).



Künstlerische Arbeiten von Nine Yamamoto-Masson werden während der Konferenz ausgestellt.

Artwork by artist Nine Yamamoto-Masson will be exhibited in the venue during the conference.

Session 1: Memory for the Future

Presentation 1: Justice Not Fulfilled – Human Rights Recovery for the Victims of Japanese "Comfort Women" System

Yoon Mee-Hyang

1. Justice Not Fulfilled

In June 2010, the United Nations Special Rapporteur on the Violence against Women, Rashida Manjoo, reported to the United Nations "the Japanese military "comfort women" problem-solving movement as the most systematic and well-proofed movement", reporting that "these women have also confirmed that victims of sexual violence in wartime have the rights to claim legal compensation, not only economic support." The rapporteur recalled that the victims of the "comfort women" of the Japanese military demanded official apology and compensation through the women's testimony and by bringing the issue to the international society's attention. She also pointed out, "the fact that compensations for the victims of the Japanese "comfort women" is not put into action is a defying example of traditionally continued ignorance of women in the compensations issue," demanding the legal justice put into action for the Japanese "comfort women" victims.

On August 6th, 2010, the former UN High Commissioner for Human Rights Navi Pillay issued a statement announcing that "as long as the compensation and legal justice for these women are not made, their human rights continue to be infringed. So this problem is not only limited to the history of the past but is a current issue to be faced." With the statement, the Commissioner repeatedly ensured the victims' rights to legal compensations and required for the Japanese governments' responsibility. However, on December 28th, 2015, which was the 70th anniversary for the liberation of Republic of Korea (as well as the anniversary of termination of the WWII), both Korean and Japanese government announced an agreement on "comfort women" issue. In the agreement, they voiced that it was "finally and irreversibly solved," without the assaulting country's recognition of responsibility nor its acceptance of legal liability. In the agreement, the victims were ignored on their "legal rights to compensation" which they have been proving for 26 years with subjective efforts. The agreement made the victims once again treated as "objectives of financial compensation" when it left the assaulting country without acknowledging their responsibilities.

It has been 72 years since the war ended, and 27 years since the victims of the Japanese "comfort women" have demanded the assaulting country's acknowledgment of crime and fulfilling legal responsibilities. Despite the rigorous movements, the assaulting country, Japan, and its government are still trying to leave this issue at financial terms of "money" with mere apologies instead of acknowledgment of the crimes and responsibilities for the legal compensations. The Japanese government is still obstructing the comfort women victims' activities and demeaning their achievements by continuously claiming to the international society that "there is no evidence we forcefully arrested" the Japanese military "comfort women" victims. The justice for Japanese military "comfort women" victims cannot be fulfilled when the lobbying and offenses routed from the assaulter's money are accepted while the victims' voices are not accepted. The victims, who are over 90 years old, have been standing on the street to protest for the last 27 years, to reach out to many other citizens in different cities and nations. When will the justice for the Japanese military "comfort women" victims be fulfilled? How can we stop the reoccurring damages from wartime sexual violence?

2. Efforts of the Last 27 Years to Solve the Japanese Military "Comfort Women" Issue and the Korean Society

This year marks the 27th anniversary of the Korean Council for Women Drafted for Military Sexual Slavery by Japan (hereinafter, Korean Council) in order to solve the Japanese military "comfort

women" issue. But in the 1990s, the Korean society was not in favor of the Japanese military "comfort women" issue. Many people recognized the victims of sexual violence as "shameful matter," and the social atmosphere made it harder for the victims to make appearance to the society.

Naturally, the formation of Korean Council and initiation of the movement aiming for the solution of the Japanese military "comfort women" did not only aimed at voicing towards the assaulting country, Japan, and its government, but also at demanding the Korean society to change. In particular, Korean Council began from the opposition to the sexually violent culture of sex tourism which was common in the 1970s and 1980s in Korea. So it was also issuing the deeply rooted problems in Korean society and government which took women's rights as a tool to generate more "national gain" and "financial profit." Time passed and Korea had been liberated from the Japanese colony, but the violence against women was continuing. In wartime, "women's body" were used as weapons of war, and after the wartime, they were utilized as weapons for "financial profit." Korean Council was a movement to question the patriarchal system to change, while the chain of crime has not been broken yet continued from the past to present. Also, the stigma Korean society had against the victims had to change in order to recover the victims' human rights, and the change needed to be was also an issue directly connected to the modification of Korean society's patriarchal system.

Making the future generations to remember the history of "comfort women" victims and educating them were fundamental. In order to do so, Korean Council worked with teachers in schools. Korean Council also needed to focus on the general society's education through the civil society organizations in Korea and on the promotions in mass media aimed to reach out to general citizens. The organization also made the education policy and the victim's welfare policy in Korean government, as well as the overall social supporting system for the victims. Furthermore, the organization came in solidarity with the US military "camp town women" issue which derived from the procedure of change from Japanese colony into the divided Korean peninsula. Then the Korean Council expanded the solidarity to the termination of the damages from wartime sexual violence. The results continued in preventing the reoccurrence through the following activities and more: the foundation of Museum of War and Women's Rights, establishment of "comfort women" victim Peace Monument (Statue of a Girl commemorating the 'comfort women' victims) and the establishment of Butterfly Fund to support wartime sexual violence victims. It was a long procedure over the last 27 years.

Solidarity brought changes. Korean society began to change. From most people avoiding and pointing their fingers at the "comfort women" victims as they considered the victims as humiliations and corrupted women, general society began to appreciate and respect them. Solidarity towards the victims spread through the society. The Memorial Statue and the Peace Monument were built over 70 locations in Korea. Beyond the civil society, teenagers in Korea began to participate. Students and teenagers worked by themselves and established Peace Monument in 239 high schools in Korea, in order to remember 239 survivors whom came forward and reported the crimes. They are currently working in developing merchandises related to the Japanese military "comfort women," and donating the profit back to the activities related to the issue. Cultural and art society were more actively involved as well, and there have been diverse efforts such as movie making, art exhibition, plays and other efforts to approach the general population. The Wednesday demonstration began on January 8th, 1992, and continued--November 29th, 2017 was the 1311th The Wednesday demonstration. It has become history lessons for the teens, as well as an experience center for peace and human rights. In 2016, Foundation for Justice and Remembrance for the Issue of Military Sexual Slavery by Japan (Justice Foundation) was founded by over a million Korean citizen's donation. The foundation is awarding scholarships to future generations under the victims' name, and granting Award for Women Peace to the female activists who are working for the sexual violence victims in armed and conflicted area in order to nurture human rights activists and peace activists. Korean and Japanese government finalized the issue over the "comfort women" on Japan-Korea Agreement on the Japanese Military Sexual Slavery ("comfort women") issue on 2015, saying "finalized, irreversible solution agreement," "never bring the issue under the light again." However, with some researchers, the citizens are beginning a process to identify the women who were missing and were not able to come back from the war. The program is expanding and specializing to support activities in Philippines, China, Indonesia and other Asian countries with government which do not

have a supporting system for the Japanese military "comfort women" victims. Such activities include developing and supporting educational programs for the school education and civil education. Through these supporting programs, the activities are inherited to another generation in order to resolve Japanese military "comfort women" issue, to let the future generation correctly remember it, and to never letting any other victim such as "comfort women" happen again on this land.

By being active in the movement, the victims are making their own liberation from the past and are recovering their own "dignity" and "honor" by themselves instead of liberation given from some other party. Internationally and domestically reconfirming that wartime sexual violence victims have the rights to have legal compensations, not the monetary solutions. Korean Council is still in act, provoking hopes in other wartime sexual violence victims' human rights movements. Korean civil society took a great merit on the Japanese "comfort women" victims' accomplishment. On the International Day for the Elimination of Violence against Women on November 25th, a million of Korean citizens put their effort together to award "Women's Rights Awards" to each of the 239 survivors who reported to be Japanese military "comfort women" victim. On that day, Justice Foundation which hosted the award ceremony announced that "the award is given to you as a survivor from Japanese military "comfort women" victim, and as you have awakened Korean and international society which has been silent for half-a-century after the war. Not only the fact that you stood up rightfully for Japanese government which has been neglecting the assault and responsibilities, but also the fact that you have been a "Butterfly" supporting and coming in solidarity with wartime sexual violence victims. We appreciate and recognize your achievement as a human rights activist, hence award you the merit."

In the process, we could confirm Japanese "comfort women" victims' honor, recovery of human rights, and dignity were accomplished upon three points. Naturally the first one comes from the assaulter. The assaulter's full acknowledgement of their responsibilities over the history, public apologies, legal compensation and taking action to prevent reoccurrence such as corrected history education, memorial movements and others. The second is the modifications in social system that comes along with the changes in society's recognition of the victims. The last is the emerging of dignity, human rights and recovered honor achieved by the person's self-motivated and rigorous movements. The procedure of making these three points are accomplished through the movements in the past 27 years.

3. The Change of the International Society through Transnational Solidarity

The movement of the Korean Council have been processed to transnational solidarity beyond solidarity within South Korea. As a result, even though on December 28, 2015, the South Korean and Japanese governments agreed and announced that they would not raise the issue of "comfort women" in the international community at the Japan-Korea Agreement on the Japanese Military Sexual Slavery ("comfort women") issue (hereinafter, the 2015 Korea-Japan Agreement), the significance is becoming weak. The reason is because the "comfort women" issue is continuously raised in the international community. In the sense that the State concluded the issue as final and irreversible for a human rights violation issue where direct parties are present and the announcement was excluding the victims, this issue awakened the significance of human rights. It is 26 years ago that the issue of "comfort women", which is dealt as an important issue in the international community, has been raised in the international arena. August 1992, the Korean Council started to accuse the Japanese "comfort women" issue to the international community by participating in the United Nations Human Rights Subcommittee with victims and making oral remarks at the two agenda of 'modern style of slavery system' and 'compensation for victims of serious human rights violations', and holding press conferences and NGO briefing sessions. At that time, the issue of Bosnian women suffering from collective rape by Serbian soldiers was beginning to be raised as an international concern in UN, and the human rights issues of victims of sexual violence in armed conflicts that we encountered in UN went beyond the past and present we started our solidarity for sexual violence and human rights issues.

In 1994, the International solidarity started from 1992 initiated the resolution to bring the Special Rapporteur on violence against women to the UN human rights institution, the Japanese "Comfort

Women" report by the first Special Rapporteur, Radhika Coomaraswamy, submitted to the United Nations Human Rights Commission in 1996, and a report by Gay McDougall, Special Rapporteur on the issue of sexual slavery in armed conflicts submitted to the Human Rights Subcommittee in 1998 are considered to be a milestone in revealing the truth on the "comfort women" issue and strictly clarifying the national and legal responsibilities of the Japanese government and recommending solutions. As a result of our effort to regularly report to the UN on the situation of the victims, the response of the Japanese government and continue the dialogue from then, reports recommending to resolve the issue of Japanese "comfort women" was adopted by Convention of Elimination of All Forms of Discrimination Against Women (CEDAW), Committee Against Torture on Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), Committee on Civil and Political Rights (CCPR), Committee on Economic, Social and Cultural Rights (CESCR) etc. Since 1996, the Expert Committee of the ILO Standards Adoption Committee has pointed out the issue of "comfort women" as a systematical sexual slavery crime, violating the ILO Convention No. 29, which was ratified by the Japanese government, and requested it to compensate the victims.

In recent years, the recommendations of international organizations continued and on July 25, 2014, the UNCCPR criticized the Japanese government's attitude toward the issue of the Japanese "comfort women" and requested the Japanese government to provide comprehensive compensation for the victim, disclosure of all possible evidence, description of related contents in the textbook, public apology and acknowledgment of official responsibility, prohibiting the insulting of victims and denial of the "comfort women" as well as an independent and impartial investigation into the human rights violated by the Japanese military during the war and punishment of those who are responsible. When the resolution was made, around 200 people from the Japanese right-wing groups rallied at the UN meetings and they shouted to the members as left-wing which was a scene internationally showing a backward scene of human rights. Prime Minister Abe has officially refuted to the demands and resolutions of the international society by replying to a parliament member inquiring about the UN recommendations at the Japanese National Assembly as "UN recommendations has no binding force" and "It is a pity that UN is not understanding the situation of the Japanese Government" which has reduced its international credibility.

Statements and recommendations to criticize the "2015 Korea-Japan Agreement" continued in 2016 and 2017. In the 28th Universal Periodic Review (UPR) held in Geneva on November 14, South and North Korean and the Chinese Government recommended the Japanese Government to "fully accept the legal responsibility of the state for the settlement of crimes against humanity, make sincere apology and compensate victims of the Japanese "comfort women" issue." However, Okamura, the Japanese Ambassador to the UN, said that the military and government did not force to mobilize the Japanese "comfort women" and no victims exist. In addition, he mentioned that the expression "sexual slavery" is inappropriate because it does not correspond to the facts which has caused criticism from the international community.

4. Butterfly Wings Fluttering Altogether Dreaming Liberation with the Victims of Sexual Violence in Military Conflicts

In the course of international activities, solidarity with the issue of sexual violence in military conflicts began actively. Starting with monthly seminars dealing with problems in the South Korean society such as Vietnam and US military camp town issues, we continued to organize seminars and symposiums on sexual violence against women around the world such as Congo, Uganda, Afghanistan and Syria to inform the Korean society of the issue of sexual violence in armed conflicts and continued to conduct solidarity activities for its resolution. These activities were also done together with the victims of Japanese "comfort women".

This international solidarity process naturally led to the activities of the Butterfly Fund to support victims of sexual violence and on March 8, 2012, Gil Won-Ok and Kim Bok-Dong, victims of "comfort women", together with the Korean Council had a press conference announcing the establishment of the Butterfly Fund on the International Women's Day. At the press conference, the two survivors/human rights activists declared that if they received legal remedies from the Japanese

government, they would donate the full amount for the victims of sexual violence. From that moment, the Korean Council has begun the butterfly fund activities to support victims of sexual violence in armed conflict areas through citizen's fund raising. "Butterfly" is a symbol of activities for solving the problem for "comfort women" issues given by the Korean Council and it means a wish that the Japanese military "comfort women" Halmonis and all women will be free from discrimination, repression and violence and to freely flutter their wings.

The Butterfly Fund has begun to support the women who have been victims of sexual violence in the armed conflict areas of DR Congo, the groups that support these women the children born as a result of sexual violence. It has started to support regularly every year and the support is continuing even now. Kim Bok-dong Halmoni sent a message of solidarity to the Congolese women, "I know how scary the war is, how sad the women like us are. Our pain has not been resolved yet, but I know the pain is harsh for the women and children who are suffering like us since I have went through it myself. I want to help you. The Butterfly Fund, which began to be supported to DR Congo, became the emergency medical aid for victims of sexual abuse, became a necessity, and became a school uniform and tuition for children. Then the message of solidarity are returning to the Japanese military "comfort women" Halmonis again.

The second place Butterfly Fund flew to Vietnam. In the American war in Vietnam, the Park Chung Hee regime of South Korea decided to send the Korean Army. In 1964, civilian massacres and sexual assault crimes were committed by South Korean soldiers who participated in the Vietnam War. It was in 1999 that the Korean civil society began to work on this issue. In 1999, the news of Hankyoreh 21 began to increase the voices of apology and self-reflection on the suffering of the Korean War against the Vietnamese. Several NGOs and individuals from Korea, including the Vietnam War Truth Committee, have followed action and practice for just resolution regarding the past between Korea and Vietnam.

The Korean Council has selected the issue of sexual violence that has not been covered in the activities among the Korean civil society as an activity of the Butterfly Fund from 2013. We have visited the victims of the Vietnam War and found victims of sexual violence by the Korean soldiers, listened and recorded to victims' voices and made efforts to convey them to Korean society.

With the help of the Vietnamese Government we could meet the victims of sexual violence by the Korean soldiers. It was the first time for them to meet Koreans after the war had ended. The war has ended, but the damages on the Vietnam women from being raped, tortured and sexually violated by the Korean military have not. Most of all, sexual violence caused by Korean military became the reasons for the other villagers to tease and bully the women. Ms. Móng hatti, who was sexually violated with her sister and sister-in-law, had to face the village people's harassment and assault and derision. The people asked "how many did you do?" referring how many times they were violated. They also bullied her, telling other people to avoid where she would go.

It did not end there. These women had to keep fighting the continuous nightmares and fears. When Korean Council for Women Drafted for Military Sexual Slavery by Japan met with the victims, it was already 40 years after the Vietnam War had ended; however, the victims were still shaking from the fear. They appealed to Korean Council that they would hear gun shooting in their sleep, and have nightmares of being raped. The Council met with around 30 victims, and conveyed the voices of the victims over to the Korean society by sending the articles on newspapers. At the same time, Korean Council shared the article with the victims and asked what Korean society could do for Vietnam. After the discussion, Korean Council held another press conference on March 8th, 2013 which was Butterfly Fund's 1 year anniversary. At the press conference, Kim Bok-Dong Halmoni said "we were unfairly treated as well, but I feel much sorrow to know that we, Koreans, had caused harms to Vietnam women. I am very sorry as one of Korean citizens. We will gather the Butterfly Fund on our own, hopefully it would be small help for the victims." Gil Won-Ok Halmoni said, "Vietnam women were put in a low place before, so there is only uphill you could go to. I will support you as much as I can, and will hold the solidarity. Cheer up. Fighting!"

The Korean Council started its action by announcing a statement calling for the Korean government to take responsibility for the sexual violence crimes against the Vietnamese women committed by the Korean soldiers during war, apologize and compensate. Not only announcing demands but the Butterfly Fund began to support the cost of living for each of the victims until the State responsibility is realized.

Korean Council also recruited a Butterfly Travel Group including diverse citizens such as teenagers, NGOs, religion practitioners, reporters etc. to regularly have a peace-travel in Vietnam. The participants meet with the wartime victims to hear about their pain and send their deep apologies to the victims. Also Korean Council continues the fluttering of butterflies through installing water filter systems in the villages with wartime damages, providing bicycles for elementary school students to go to school and granting scholarships.

The Butterfly Fund reached out to other conflict-affected areas. In 2017, it continued to support women who suffered from damages by participating as soldiers in the Uganda war and organizations helping out the victims of sexual violence in Uganda. The activists from Butterfly Fund visited the site themselves to conduct research, build solidarity based on the research and is continuing its supports. Activities are also continuing to support victims of sexual violence in armed conflict areas such as Syria and Palestine. The Butterfly Fund will fly to more places in the world and build solidarity with each other in the future. It will also flutter its wings to restore the human rights of victims of sexual violence and to prevent the recurrence of sexual violence crimes.

Justice for the victims!

The activities as such of victims and the Korean Council became widely known in the international society. The Press Without Borders selected Kim Bok-Dong Halmoni as one of the "100 heroes" in 2015 and published in its booklet. The activities of the victims of the Japanese "comfort women" were highly evaluated both nationally and externally which led to adoption of resolutions and supports. With these support and solidarity, scars of the victims seemed to be slowly relieved. However, the problem that has not been overcome through these series of activities was the "fundamental scars that cannot be cured" beyond the positive changes and impacts of the victims of the "comfort women". In fact, the Japanese government is denying its crime as a perpetrator, destroying the achievements of the victims who traveled around the world for 27 years and 'unjust' reality is continued by following the victims' activities to block the voices of them. The facts that the voice of the perpetrator is more likely to be accepted than the voice of the victim is happening all over the world, including UNESCO, the United States and Europe is maximizing the unfairness. As a result, experience and pain as a "comfort women" following the victims' lifetime can be seen that appropriate recovery measures from the perpetrator, an area the community of the affected country cannot do, should be conducted in an "adequate and clear" manner.

The first step in the recovery process is that the Japanese government recognizing the crime as a fact, sincerely apologizing and compensating, disclosing the facts and all data, recording the facts in history textbooks and educating and establishing memorial statutes and archives to promise the victims not to make such victims again through such recurrence prevention methods. This is a minimum measure to restore victims' human rights and prevent recurrence, but unfortunately the Japanese government still does not recognize its crime or legal responsibility. In the history textbook, the "comfort women" issue has disappeared and the current Japanese Prime Minister Abe denies enforcement, while arguing that calling it as sexual slavery is a slander for Japan.

The Japanese military "comfort women" issue is no longer a deniable crime against humanity and it is no surprise that it is the most collective and extreme case of violence against women. The Japanese government has an obligation to prompt the victims to full reparation, even when compared to the UN General Assembly resolution and international human rights principles so far. It is the obligation of the Japanese government to implement the recommendations of international organizations such as UN, resolutions of many countries around the world, such as the United States and the European Union and to resolve issues in a manner acceptable to the victims.

Victims who talked about peace and human rights travelling around the world for 27 years have become aged over 90 years old and in the case of Korea, 33 of the 239 women who registered are alive. Among them, only about five Halmonis are living as human rights activists. The same situation is happening among the victims in other Asian regions. The suffering of sexual slavery on the battlefield would have been an extreme experience that would suffice life for the victims. However, the reality of being denied and ignored of their pain is another crime against victims. Such long-delayed realization of justice is at risk of falling into history with the death of the victims. As the victims of the Japanese military "comfort women" who have suffered difficulty that is impossible to express, talk about hope for those who have suffered in other ways and as they have become peace themselves, peace is now a task for us who have survived.

December 13th, 2017 is the 10th anniversary since the European Parliament adopted a resolution to request the Japanese government for the acknowledgement of their crime, official apology and legal compensations. I hope the voice of the European community which stood by the victims and adopt a resolution in order to ask for justice in 2007 will spread out again. Through resolutions of justice for the "comfort women" issue, we hope efforts will continue so that victims would be able to restore human rights; that the world would be peaceful without any wars; that no more women would be victims of sexual violence such as the Japanese military "comfort women" issue.

In current societies where women's bodies are manipulated as battlefield, the resolution of Japanese military "comfort women" issue will state an evidence that such crimes will be punished, not bounded to the limitation of prosecution. With our continuing effort, termination of violence can be reached. Despite their age, the victims have been protesting to bring the "comfort women" issue to the discussion table all around the world, to bring much interests and resolution in UN and other international organizations for the last 27 years; however, if the perpetrating country still fails to reflect themselves on the crime, we would be inheriting infelicitous history to the future generation. We sincerely hope that the resolution for war crimes and systematic violence against women would stop remaining as a discourse, but bring up the international community's actions to terminate the crimes and violence.

Presentation 2: The Beginning of Memory Work on Prostitution for GLs in South Korea

Prof. Dr. Na-Young Lee

PROSTITUTION IN THE US MILITARY CAMPTOWNS BASED IN SOUTH KOREA: HISTORY AND WOMEN'S RESISTANCE

Na-Young Lee

(Professor, Sociology at Chung-Ang University, Seoul, South Korea)

Berlin, Germany

December 2, 2017

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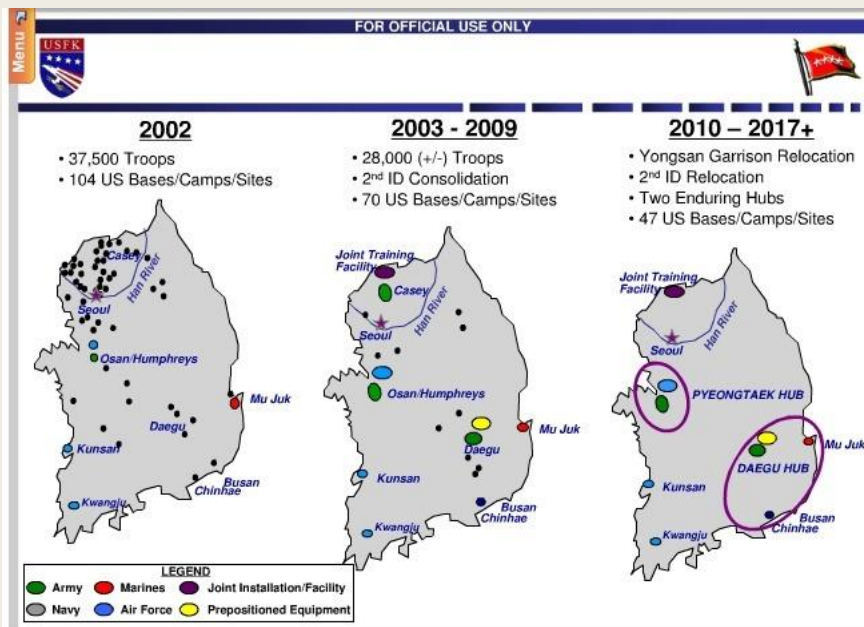
1. The History of US Military Camptowns based in South Korea
2. The History of Womens' Movement and the Implications of the Lawsuit
3. Conclusion

I. The History of US Military Camptowns Based in South Korea

The situation of camptowns, 2015 (Source: Lawsuit)



4



5

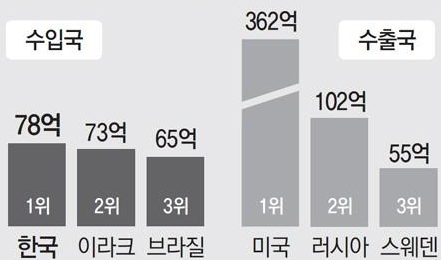


- The Ministry of National Defense states, "The size of the troops in the US reports, as reported by the media, is based on the size of the accommodation capacity of the facilities, not the actual number of soldiers." (The Ministry of National Defense, 'Sympathy' Korea, April 19th, 2011).
- The Unification News concluded that, as of March 2013, the US military presence in Korea was about 37,000, far greater than the originally known 28,500. (Unification News, March 21st, 2013).

6

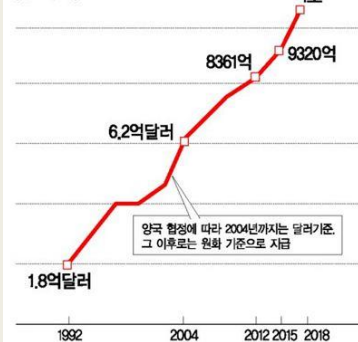
2014년 세계 무기 수출입 상위국 단위: 달러

자료: 미국 의회조사국(CRS) 보고서



주한미군 방위비 분담금 추이

(단위: 외교부)



150 countries,
800 military
bases where
the US troops
are stationed
(2016)

7

US military camptowns, then and now



8

1. The US military presence and the starting of US military camptowns

- US troops stationed in South Korea since September, 1945
- May 1946, promulgation of the <Prohibition of Sales of Women or Sales Contract>: prohibit only the prostitution of women, voluntary registered prostitution (licensed prostitution) was allowed
- November 14th, 1947, promulgation of the <Prohibition of the Licensed Prostitution System>, validation as of February 14th, 1948: prohibition of licensed prostitution made by Japan, prohibition of prostitution (dual punishment system, punishment of the 3rd person such as the mediator and connector)
 - Features of licensed prostitution system: **registration system, impose tax, forced VD (Venereal Disease) check-ups, designate a special zone → State Regulatory System**
- Formation of the US military camptown (city club, facilitate, neglect and promote clubs for US soldiers)
- Similar to Japanese comfort station in its form and facilitation
 - **Start of ostensible criminalization and essential state regulation**
- ❖ Women's purification movement from the collaboration of the left and right

9

Features of Prostitution for the US military (camptown) (1945–1949)

- Maintaining the basic frame of state regulated prostitution system (Japanese licensed prostitution system)
- Used the brothel areas built during the Japanese Colonial Era
 - For the reconsideration of the accessibility to women/region of prostitution (easily satisfying soldiers "sexual desire") and efficient management of prostitution/VD ("securing safety and health of the soldiers")
- There are many similarities with the Japanese "comfort station" in terms of system, placement and management
 - ① US soldier–direct club
 - ② Places where the private sector runs but the US Army controls/manages and only US soldiers can use (licensed form, club)
 - ③ Entertainment facilities (dance hall, club, cabaret) benefiting US soldiers designated by the US Army even though they are general clubs owned by private owners
- Share many similarities with the Japanese 'comfort stations' in terms of management
 - Registration, VD management, under strict control and restriction by the Army
- Provided the causation for the ironic prostitution system (superficial prohibition+state regulation) of South Korea

10

2. Period of the Korean War (1950–1953)

- Established a comfort station for the Allied Forces and the ROK Armed Forces at the same time
 - Summer, 1950, established comfort station for the Allied Forces in Masan after Busan
 - 1951, 74 'comfort stations' in Busan and five dance halls for UN soldiers were registered
 - Until 1952, there were 78 UN army comfort stations and 600–700 'unofficial comfort stations'
- Establishment and management
 - Form 1: ROK Armed Forces (South Korean Government) intervened and established while the private sector supervised
 - Form 2: Private sectors applying to the authorities from the beginning and the Government registering and managing
- In the sense that it was an actual prostitution facility for soldiers and army surgeons registered and strictly conducted VD control, it is close to a direct military 'comfort station' demanded by the UN soldiers (US) and cooperation by the Korean Army (Government) (Guiok Kim, Jungmi Park)

11

Comfort station, Comfort women?

- 'Requests for Additional Instructions Regarding Cleaning and Hygiene of Entertaining Work' (□ □ □ No. 1726) approved by the South Korean Ministry of Health contains instructions for comfort stations of the ROK-US Combined Forces and comfort women
- In the document, identical words such as 'comfort station' and 'comfort women' used by the Japanese Military appears. At that time, 'comfort station' was only established in "regions that can be used by foreign soldiers" within areas where UN soldiers are stationed and clearly states that they are entertaining facilities only for the Combined Forces while Koreans' access was prohibited (Jungmi Park, 2011)
- There is no statement containing "direct order" of establishing comfort stations by the US troops, but there are records that comfort facilities were established by the "demand by the country of stationed troops" and the form and result of VD check-ups should also be reported to "the foreign military police" (Jungmi Park, 2011; Guiook Kim, 2014)

12

3. After the Korean War (Syngman Rhee Administration, 1953–1960)

Fear toward border and controlling dangerous women

- **South Korean Government:** Maximized anxiety about the border between 'traditional culture' and 'ethnicity' during the **nation building period** (sexual intercourse between Korean women and foreign men, reckless proliferation of American culture, mixed-blooded children etc.)
- **US Army:** Consider a VD prevention policy for 'safe' sex of **their soldiers** (securing health and safety of US soldiers from "source of VD infection (Korean women)")

➤ Organize a Committee for VD Measures among the two countries

The 4th meeting in 1957

- Raise opinions that women of prostitution should be gathered at military camps of UN soldiers, Korean soldiers and Seoul, Busan, Daegu etc.

13

3. After the Korean War (Syngman Rhee Administration, 1953–1960)

State Intervention and the Actual Formation of the **Military Camptown**

- July 6th, 1957, Ministers of the Ministry of Health and Society · Ministry of Home Affairs · Ministry of Justice gathered under the agenda of 'sexually transmitted disease management problems accompanying the movement of the UN military command' and agreed on the "issue of UN-Army designated entertaining business and gathering special job women(so-called comfort women) in certain areas"
- Designated dance halls and bars around US troops (UN troops) to be restricted from Koreans entering area, giving US military police control over the area
- Registration of 'prostitutes', organization of 'comfort women's autonomy', education
 - Compartmentalization and isolation, formation of efficient monitoring system
 - 43 VD clinics were located in six areas including Seoul, Busan, Daegu, Paju, Yangju and Pyeongtaek where the US military bases are concentrated
 - In 1957, US soldiers were allowed to be out-of-troop, growth of prostitution in the Camptown areas was possible

14

4. Park Chung Hee Administration(1961–1979): **Consolidation of the US Military Camptowns**

- Took control of the State through military coup
- **Enactment of the <Prostitution Prevention Act>(1961):** Prohibition of prostitution and mediation, consignment of shelters for prostitutes, denial of bond debts between pimps and prostitutes → absence of enforcement decree, nearly no legal effectiveness
- **Establishment of designated areas(1962):** Designated 104 areas throughout South Korea, allowed & **supported** prostitution in practice (includes US military Camptown prostitution areas, tourist hotels, brothels, **sexual tourist areas during 1970–80**)
 - Anti-sexual tourism women movement: Korean Church Women's Association (1970s–80s)
- **Enactment of the <Tourism Promotion Act>:** Seek economic development through tourism income
 - Designated clubs in the US military Camptowns as 'special tourist facilities' → provide tax-free alcohol, pay tax with Dollars
- **Organization of the <Korea-US Friendship Council>:** Intervention to Camptown management
 - **Establishment and management of US military Camptowns, settlement of registration, management and control system of women:** compartmentalization, systematic management and control (registration, mandatory VD check-ups, isolation accommodation, education)
 - **Strengthened the control system to prevent withdrawal of US troops in the 1970s: Military Camptown Clean-up Campaign** (worsened VD control and separation of black and white)

15

4. Park Chung Hee Administration(1961–1979): Consolidation of the US Military Camptowns

- **Economic Boom in the US Military Camptowns**
 - Industry related to US military Camptown occupied 25% of the South Korean GNP
 - Halls designated for the US Army earned more than \$ 9.7 million in 1964, this amount was 10 percent of the \$ 100 million of total foreign currency earned by Korea at the time
 - In the late 1960s, the foreign currency obtained by US military presence reached \$160 million per year(equivalent to $\frac{1}{4}$ of the total exports), even when excluding the \$100 million direct supplement consisting of military and construction work, services and goods, and illegal PX economy
- **Double Treatment of Women**
 - Women were socially contempt, being called as 'western princess'(양공주), 'western wife,' 'western whore', UN Madam etc.
 - On the other hand, was requested to focus on earning US dollars being called as 'private diplomat', 'patriot' etc.
 - Tools for national security and economic development
 - Had to suffer from exploitation and violence of pimps, US military violence, murder, contempt from family members, and the despair of local residents
 - **However, families, communities and the State were parasitic on US dollars (PX items) earned per women**

16

Each club was so packed.. no doubt how many US soldiers there were. There were about 11 special tourism clubs. **Special Tourism Club**. Special tourism clubs not like the private clubs like now. Clubs only designated for foreigners.

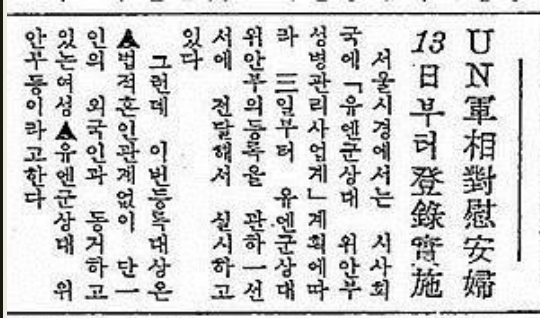
(Q) Who designates them?

Whoever designated.. There is a **license card**. A **permission card**... Pika, Paradise, UN Club, and up there a club for black people. And then Maxim, Stereo and Poly Club, Tophat, T-Club, The Piece Club etc. These are special tourism clubs. So alcohol is almost free. They don't even pay tax. **Special tourism... Didn't pay tax. That is how they earned money.** Those people... Those who owned a club before have earned a bunch of money. At that time, there were so many women. Also, so many guests.. There were so many... Women.... (1)

17

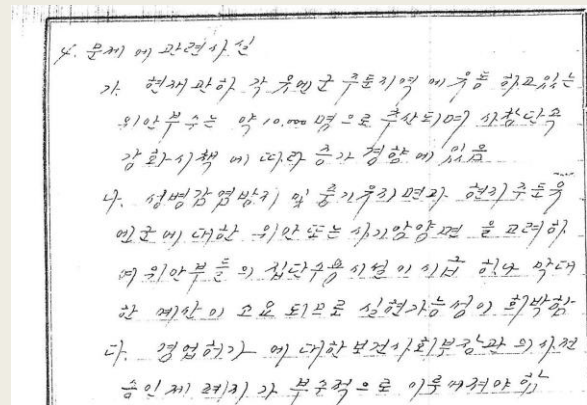
Women Registration System

Recommendation of preparing collective facilities for comfort women considering VD prevention, elegance maintenance, comfort and morale of UN troops in the local stationed area



Source: Dong-A Daily, 1961. 9. 14.

**Hereinafter, sources of all the photos are part of the documents of the 2014가합544994 US military Camp town comfort women national compensation lawsuit



1) No.11 [Establishment of detailed standards for the handling of business licenses for special temporary restaurants for UN soldiers] (Gyeonggi Province, 1961)

18

'Subjugation,' imprisonment for the purpose of forced examination and treatment

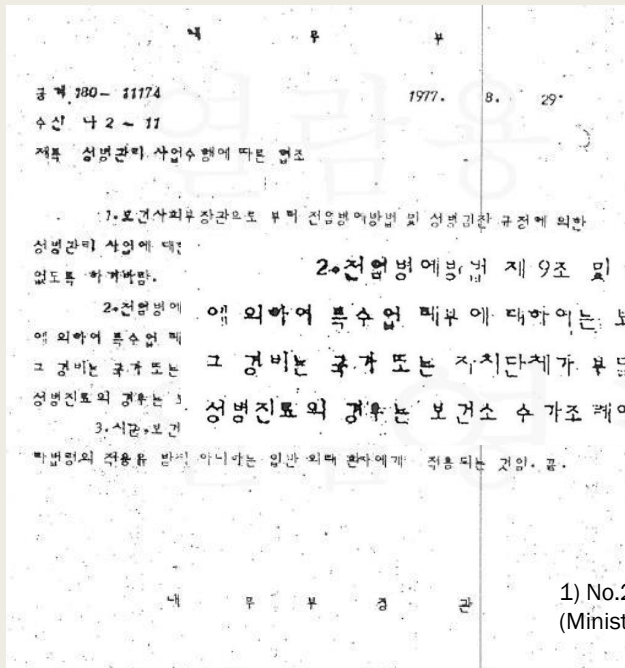
- **Because I submitted the health card. The permission card. I got check-ups twice a week.** Check-ups are done at the public health center. I had blood pressure check-ups every three months. They check everything. Because we should not have any STDs or diseases. Twice a week, Tuesdays and Fridays (1).
- **They come around with US military police and take us if we don't have health cards (11).**
- **Check-ups at the public health center. It was the most painful part... (omit)** When we check-up once a week.. Opening our legs. Putting a device inside. Like an ear pick like this... **I hated that.** At then men were on top of us and.. Give medicine and do everything. Many days.. 15 days. We can say its tiresome now. **It was painful because of the Penicillin was too strong.** They were injected twice. The needles were so huge. Its just really painful after injection. **They injected more especially to Korean women.** We were injected this much.. We couldnt move for days when we were injected falsely. Now we can complain, but at that time couldnt say anything and just suffer the pain (14).
- **Because I was accused of passing on a disease, the (US soldier) came to my house with a US military police and go to hospital.. I didn't have any infection but because the soldier said he was infected from me they took me to the hospital and injected (13).**

19

Systematical VD management: Designated jurisdiction clinic, forced VD checkup, had to bring a health card (registration card)

20

1) No. 126
[Health Certification (Paju
Dongsan Hospital, 1969)]



Since the Yushin regime (1972), the systematic systematic control became more intense

1) No.24[Cooperation to the VD management program (Ministry of Home Affairs, 1977)]

22

Separate accommodation for infected people after check-ups (Human rights violation)



양주군 성병관리소 전경

2층의 한 방문에 붙여져 있던 수용자 일과표

1) No.125

23

基地村 淨化對策

政務 2

0461 46534 46584

[Camptown Clean-Up Campaign (Approved by President Park Chung Hee, 1977. 5. 2.)]

[Camptown Clean-Up Campaign (Martial
Headquarters, 1972)]

계엄사령부

1972. 10. 28

제치

수신 수신처 장초

제목 기지촌 정화 대책

1. 목 적

기지촌 주변의 마약 사범 및 성병과 기타 퇴폐적인 사회 풍조를 일소함에 있음.

2. 방 침

시 킨다.

성병의 전염원을 제거 한다.

기 지 촌 으 보 기 르 그 지 촌 이

3. 일반계획

가. 기 간 : 1972년 10월 29일부터 별명이 유행시까지
나. 대상지역 : 외국군 기지주변 지역
다. 단속대상 및 편성 : 별첨 계획 참조
라. 법무부 및 내부부는 보사부 계획의 목적 달성을 위하여
여 기 지 촌 으 보 기 르 그 지 촌 이

성병 감염자는 완전 치료한다.

정 산 항

가. 각 계엄 사무소장 및 분소장은 지역내 행정권사장으로 하여금 완전 근절토록 조치한다.

나. 각 계엄 사무소장은 감독반을 편성 운영한다.

(Martial

- When we were working at the club a [Assemblyman] ○○○○ thought we were pitiful because we were earning dollars. He helped and thought of us... **at that time we are working hard to earn dollars and we are saving the country...** ○○○○ also said that. Ms. ○○○○ from ** market also said 'since you sisters saved the country and earned dollars you can live with support. Don't be weak and be proud of what you did'...1)
- [Early 70s] Maybe from the county office... or from the lawmakers... **It was for about 1–2 hours in a club storage room...** (what was the content?) **Women should treat the US soldiers well, and make sure our bodies are clean for intercourse. Cautioning us.** (14).
- On the occasion when the public health center told us to gather at the club, they'd always show us a video. The public health center **movie...** They always showed us whenever we were about to forget about it (10).



VD Prevention Education and Enlightenment Education

6. 계몽교육

- 1) 보건소장은 관할 지역의 특수업태부를 소집하여 매월1회이상 성병예방 및 검진 치료의욕을 고취 등을 주제로 하여 교육을 시킬것
- 2) 보건소장은 관공업소 업주로 하여금 검진을 받으자만을 출입시키도록 할것.
- 3) 보건소장은 접객업소 종업원의 건강진단 발급시 자체적으로 접객업소 종업원에 대하여 주기적인 성병예방 및 치료의욕 고취에 대한 계몽 교육을 시킬것.

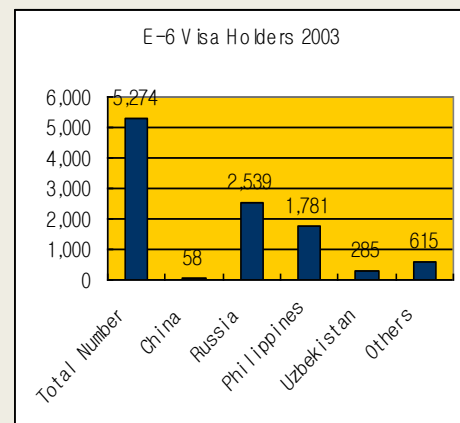
1) No.67

[Project guidelines – Infective disease control
(Ministry of Health and Society, 1975)]

26

5. Entering of the Others(Late 1980s–Present)

- Korea's "globalization" and rising labor costs
- Foreign workers' income policy as cheap workers and exotic others
- E6 visa (entertainment visa) brings women from the former Soviet Union, Eastern Europe and Southeast Asia
 - When it comes to national issues such as foreign nationals (white women), visa issuance is suspended for Russian women
- Since the mid-2000s, mainly Filipino women have replaced the Korean women
- The US military has also consistently maintained a **zero tolerance policy** that they are not responsible for the prostitution issue



27

Conclusion: US Military Camptown Prostitution in South Korea

Camptown as an Institution, Camptown as Culture

There is a specificity of the Camptown in Korea connected with Japanese colonialism, US imperialism, Cold War era militarism, dictatorship system, developing country, patriarchy

- Camptown as an Institution
 - Licensed prostitution system during the Japanese Colonization Era and large-scale US military presence in post-colonial countries
 - A system supported by national security and economic growth (foreign currency earnings)
- Camptown as Culture
 - The US military "comfort women" as a sexual, racial, and hierarchical other and their continuing social exclusion, hatred and stigmatization
 - Women's oppression at the intersection of gender discrimination, class discrimination, and racism

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II. The History of Women's Movement and the Implications of the Lawsuit

1. Women's Movement in US Military Camptowns

■ Roots and Background

The Christian Women's Movement including the "Korean Church Women's Association" that led the movement against the sex tourism in the 1970s and the progressive women's movement in Korea that grew up in the 1980s democratization process

■ Durebang (Uiyeongbu, 1986), Saeumteo (Dongducheon, 1996), Sunlit Sisters' Center (Pyeongtaek Anjeong-ri, 2002) etc.

- Interests and sympathy for the lives of women who did not care and who did not talk
- ① Provide women with safe encounters, empowerment opportunities: self-help meetings, plays, shared meals, concerts, travel, etc.
- ② Efforts to eliminate the long-standing social stigma of US military "comfort women"
- ③ US military prostitution is a crime against humanity vs. the US military "comfort women" are structural victims
- ④ Arousal of the relationship between Korean prostitution history and current exploitative industrial structure

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■ Transnational Women's Solidarity

- Okinawa, May 1997, establishment of the <East-Asia-U.S. Women's Network Against US Militarism>
- Beyond the limitations of regional military prostitution and nationalism, it became possible to critically recognize how violence against women is linked to issues of militarism, racism, national governance and security

■ Postcolonial Women's Solidarity

- 2012, <Human Rights Solidarity for Camptown Women> (Peace Making Women Association, Anti-Prostitution Organization, Korean Council for Women Drafted for Military Sexual Slavery by Japan, etc.)
- Recognition that the issue of Japanese "comfort women" and the US military "comfort women" is a problem of violence against women under the Japanese colonization and military conflicts, problems of regional patriarchal culture and trafficking, peace and universal human rights
- Message of solidarity by Yoon Mi-Hyang, Representative of the <Korean Council> and Ms. Gil Won-Ok, survivor of the Japanese 'comfort women'

"To the Camptown women from Ms. Gil Won-Ok"

https://www.youtube.com/watch?v=isD19k56y_M&index=99&list=PL3YRufVCDBf-u7yFVCmgrYwREM2DPxzSK

31

I am Gil Won-Ok who have been neglected. I came to South Korea because I was liberated from Japan when I was a "comfort woman". I thought I was going to Pyongyang because I thought I will go to my hometown, but Incheon was where I arrived at. When I came to Incheon, I bought some clothes because my clothes were too rusty and tried to go back to my hometown but couldn't make it because of the 38 line. **Since my life there was not so good, I was afraid someone will notice me so I was almost hiding myself but I happened to know the Korean Council and when I saw the young people working, I realized that I was not the one who should be ashamed but the Japanese Government should.** Ever since, I attended the Wednesday demonstration every week, go overseas and regions in Korea when they ask me to come and tell everything where ever I am without feeling shameful. **Now I fee much better and feel like I am living like a person since I talk about everything.**

However, you [US military Camptown 'comfort women' ladies], feel ashamed of yourself right? You have to know that it is not you who should be ashamed of but **the Government because it made you do the work. So please be open and say something if you want to and request something if you need.** The truth will be veiled even though they hide. The truth will not disappear. If there is something to request, just request and receive what you should receive. **You have to fight for it because no one will live your life on behalf when you are staying still.** I am 80-years-old and my body is no where healthy, but why am I every going to demonstrations every ? Wednesday and even far overseas? **It is because I want to reveal the truth to the world so the future generation will not have painful experiences like me but live a comfortable life. So everyone, lets work together for justice.** (Gil Won-Ok).

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2. Lawsuit from the US Military Camptown 'Comfort Women'

June 25, 2014: 122 US military Camptown women who were involved in prostitution filed suit against the state. Submitting to the Seoul Central District Court a request for compensation of 10 million won per person

- **Plaintiff:** Women who had been used as Camptown prostitutes in US military Camptowns from 1957 to 2008. Human Rights Solidarity for Camptown Women, Saeumteo, Joint Lawyers for Lawsuits requesting State Compensation
- **Defendant:** State (South Korea) responsible for national compensation for state officials' violation of the human rights of plaintiffs by promoting prostitution through the creation and management of Camptowns (Source: Lawsuit of State Compensation)



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- The plaintiff side said, "There is not only a Japanese comfort women in Korea. The government has created a "comfort women" system and has thoroughly managed it." "Nobody in the country protected us but rather used us as a foreign currency earner." They said, "After the war, we came to the Camptown because we were poor or trafficked. We had to interact with US soldiers with force due to various types of violence. I asked for help from the police to get out of the Camptowns, but we were dragged back in their hands."
- The plaintiff side also pointed out that the government tolerated prostitution, which was illegal in the Camptowns and even tolerated US military crimes against women. They said, "The government should clarify the historical facts and the damage of the military comfort women system of the US military Camptowns and fulfill its legal responsibilities." (Kyunghyang Daily, 2014-06-25).
- At the press conference, they argued that "The South Korean government's Camptown policy was 'the US military comfort women' policy." "The government should apologize and compensate the victims of the US military comfort women system in the Camptowns."

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First Judgement

- January 20, 2017: The 22nd Civil Affairs Division of the Seoul Central District Court ruled the responsibility of State compensation for the mental damage of 57 US military Camptown "comfort women"
 - It does not recognize direct responsibility for the justification and promotion of prostitution such as the creation, management, and operation of the Camptown. However, recognized **the responsibility for segregation of sexually transmitted infected persons** before the 1977 Statute was settled down
- Implications
 - Recognizing that the national mandatory VD check-up was an illegal behavior
 - State that serious violations of human rights, including acceptance illegal behaviors and harsh actions by the national authorities, should be excluded from the application of the statute of limitation
 - **The voices of the long silenced parties were heard in public**

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Implication of Silence and 'Testimony'

- **Background of Silence**
 - Silence created by historical context and power relations can never be revealed or reproduced unless the context and power relations change (Nayoung Lee, 2011)
 - The conditions that allow social others to be able to say or not are the us who have been conspiring in organizing the stereotypical system and culture: the absence of ears and the absence of understandable conditions (Nayoung Lee, 2016)
- **Implication of Testimony:** Through women's experiences and voices, we are trying to awaken 'us' in collective forgetting and historical distortions
 - Empowerment of the person directly involved
 - **Decolonizing project: The social shaping of the subaltern, "speaking" to the subaltern**

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Theater <The Story of Sookja>
(Source: Catholic Daily Hwushimjeong, July 4, 2014)

Official entry to the Seoul Theater Festival, Theater <Seven Sisters>

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미혼·위안부 할머니를 위한
유족상환 뮤지컬

그대 있는 곳까지

BAND 제비꽃스튜디오 | 일렉 | 첼로 | 트럼펫 | 드럼 | 베이스 | 김민서 | 김현희

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주최 :  서울여성문화지원회 후원 :  경기도성평등강화팀



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Conclusion

Our Role and Responsibility

- East Asia under the post/colonial, cold war period → Critical acknowledgement and solidarity
- In the universe of unequal memories we must confront 'the truths hidden in history' and face the many 'we' in the net of truth

HOW?

- US military Camptown movement and oral history as feminist politics
 - Beyond the cliché question about who is the 'western princess', we should step forward to the issue of 'who we are' 'not/listening' but forcing silence and reveal to them despite of the fact that we are conspirators
 - The role of the researcher-activist goes far beyond merely listening, speaking and interpreting, but to crack the 'rational knowledge' production and logical structure, morals and norms of our society, and normality while struggling to change the context and the field so that the subaltern experience can be heard

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"Memory sometimes commit suicide, murdered, or mass slaughtered. (Soom Kim, 2017)."

- Continuous reflection how 'we' should read, record, accept and spread 'imaginative records' is necessary (Mohanty, 1991: 34)
- Personal work on relationship and relation (– & /) is necessary
 - Research on "process of becoming others" not on others (Fine, 1998: 131–135)
 - Listening and interpreting in post/colonial society
 - Understanding women's position and multiple encounters in post-colonial countries: "series of locations and encounters"(Clifford, 1989; Kaplan, 2000: 168)
- Intervention and practice for changing conditions
 - Formation of empathic listener to empathic audience (Sujin Kim, 2013; Nayoung Lee, 2016)
 - Social expansion of 'we' (directly involved persons)
 - Researchers' "social responsibility & political action" is needed for collective, cultural trauma relief (Alexander, 2004)
 - Expansion of transnational women's movement

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Session 2: Violence Today

Presentation 3: The Problem of the “Mixed-Blood” Child

Camptown Women, Intercountry Adoption, and the First Generation of Korean Amerasians

Yuri Doolan

Korean women have, for many decades, not only provided sexual labor to American military personnel in South Korean camptowns,¹ but have also serviced ordinary Americans through their reproductive labor. Beginning in the mid-1950s, as Americans observed a crisis for the mixed-race children of camptowns, they advocated for their removal from Korea and placement via adoption into American families. But many of these children were not, in fact, orphans and were actually living with their Korean mothers in camptown communities around US military bases. Nonetheless, through the narrative creation of the imagined “orphan” and a “welcome home” in the United States, American social welfare professionals, religious missionaries, voluntary aid organizations, and other private citizens established Korea’s intercountry adoption program, placing nearly four thousand mixed-race Korean children² in American homes between the years of 1955 and 1966.³

In this paper, I briefly outline the origins of Korea’s intercountry adoption program, which began as a “rescue” mission on part of Americans to evacuate camptown women’s mixed-race children, whom were believed to be the victims of discrimination and abuse in South Korea. I describe the conditions in Korea leading up to these events, and how US citizens—with their own domestic racial issues—justified placing these children in inter- and trans-racial families. Despite the good intentions of Americans, there was a profound violence at the center of these transnational encounters that has been masked by the discursive fictions of Cold War universalism. In their efforts to “rescue” these individuals and provide them with a better home in America, adoption advocates actually caused harm to Korean mothers and Amerasian children. Today, camptown women and Amerasian children are still living with the emotional and psychological trauma of this separation. My hope is that this paper will offer scholars, activists, and providers insight into how we might link issues of militarism and sexual violence with reproductive justice, as we examine how an American and international system of adoption, based on the reproductive labor of camptown women, grew and expanded in the postwar years.

Since the end of World War II,⁴ South Koreans have shared their territory with the US military. And since the beginning of that relationship, the US military has had, through the camptown sex industry, unfettered access to South Korean women’s sexual labor. The intimate encounters between Korean

¹ For more on camptowns see Grace Cho, *Haunting the Korean Diaspora: Shame, Secrecy, and the Forgotten War*, (Minneapolis, MN: University of Minnesota Press, 2008); Maria Houn and Seungsook Moon, *Over There: Living with the U.S. Military Empire from World War Two to the Present*, (Durham N.C.: Duke University Press, 2010); Katharine Moon, *Sex Among Allies: Military Prostitution in U.S.-Korea Relations*, (New York, NY: Columbia University Press, 1997); Ji-Yeon Yuh, *Beyond the Shadow of Camptown: Korean Military Brides in America*, (New York, NY: New York University Press, 2002).

² These figures come from Won Moo Hurh and Kwang Chung Kim, *Korean Immigrants in America: A Structural Analysis of Ethnic Confinement and Adhesive Adaptation*, (Rutherford, Fairleigh Dickinson University Press, 1984) cited in Albert Gaw, *Culture, Ethnicity, and Mental Illness*, (Washington, D.C.: American Psychiatric Press, 1993), 352.

³ To date, South Korea has sent nearly two hundred thousand children (both mixed and “pureblooded”) abroad, a massive number which demonstrates how this temporary postwar relief system persisted even through Korea’s economic development. For studies on the history of Korea’s intercountry adoption program, including its expansion in the post-1965 era see Eleana Kim, *Adopted Territory: Transnational Korean Adoptees and the Politics of Belonging*, (Durham, NC: Duke University Press, 2010); Arissa Oh, *To Save the Children of Korea: The Cold War Origins of International Adoption*, (Stanford, CA: Stanford University Press, 2015); and Kim Park Nelson, *Invisible Asians: Korean American Adoptees, Asian American Experiences, and Racial Exceptionalism*, (New Brunswick, NJ: Rutgers University Press, 2016).

⁴ US military presence in Korea began in September of 1945, when 72,000 American soldiers from the Twenty-Fourth Army Corps arrived to transfer power from the devastated Japanese imperial government.

women and American military personnel that were facilitated through the camptowns, created a growing number of mixed-race Amerasian children. As this mixed-blood population steadily increased, a situation emerged that no one was prepared to handle. The Korean Nationality Law of 1948 codified paternal *jus sanguinis*,⁵ meaning that mixed race Amerasians, without a Korean father, could not obtain Korean citizenship from their Korean mothers. Furthermore, throughout the 1940s and well into the 1950s, the US military denied almost all applications for permission to marry between enlisted men and perspective Korean brides⁶ on the basis that those wives would not be eligible for naturalization once they arrived in the United States.⁷ This was even true in cases where the couple had a mixed-race child, demonstrating the US military's complete indifference to the Amerasian issue. Lacking the US military's support, countless illegitimate families begot children who then became stateless individuals without the rights or protections of any nation.⁸ Without the ability to marry, or establish kinship ties with their children, both Korean wives and GI babies were left in Korea to face stigma and prejudice alone.

As a nation just beyond the throes of Japanese colonialism, South Korea had embraced a pureblooded ethnic nationalism during the First Republic. Ideologies such as *ilmin juui* or *danil minjok* emphasized a pure-blooded Korean race, distinct from the Japanese, among others.⁹ While this ideology was certainly prevalent and hindered Koreans' abilities to warmly embrace Amerasian children as their own, during this era camptown women were called derogatory names such as *yang kalbo* (meaning "Yankee whore"), and her mixed-race children were called "*twiggi*," spat and jeered at in public, beaten and taunted in orphanages and at school by adults and children alike. The frustrations Koreans exhibited towards camptown women and Amerasians seemed not only to do with issues of race, but also represented the rejection of another foreign military, with their comfort stations and all, that had stripped Koreans of their dignity and sovereignty.

Korean mothers worried about the futures of their sons and daughters, who would not be able to attend school, get a good job, or marry without proper documentation. Some women found the support of male heads of households within their family who would agree to register her mixed-race child as his own in order to procure its citizenship.¹⁰ Other women were not so lucky and did not find the support of extended family. Instead, they were treated as outcasts for fraternizing with foreign soldiers and faced harsh, de-humanizing rejection from their loved ones. However, Korean mothers oftentimes leaned onto each other, forming tight-knit communities where one woman would care for multiple children so the other mothers could go out and make a living.¹¹ Many women shielded their children from Korean society, never letting them leave the home or see the outside world. Some attempted to disguise the mixed-race appearances of their children, coloring their eye brows, eye

⁵ For more on the androcentric discourse of national history and tradition in South Korea see Seungsook Moon's essay "Begetting the Nation," in *Dangerous Women: Gender and Korean Nationalism*, ed. Elaine Kim, Chungmoo Choi, (New York, NY: Routledge, 1998).

⁶ For examples of such marriage applications, see documents in United States Army Forces in Korea Adjutant General, General Correspondences (1945-1949), NARA, RG 554, Box 17.

⁷ Without these legal ties, their children had no rights to the United States either. Even when the Immigration and Nationality Act of 1952 (also known as the McCarran-Walter Act) removed racial barriers against Asians and made it possible for Korean War Brides to enter the United States under non-quota visa status, with the exception of high-ranking officers, the US military continued to deny marriage applications between American soldiers and Korean women throughout the 1950s.

⁸ As a result of these practices, some GIs deserted or went AWOL to stay with their families in Korea and avoid re-assignment elsewhere. Others simply followed military orders and parted with their families when their tours were up.

⁹ For more on Korean ideas surrounding race, ethnicity, and nation see Gi-Wook Shin, *Ethnic Nationalism in Korea: Genealogy, Politics, And Legacy* (Stanford, CA: Stanford University Press, 2006).

¹⁰ Sometimes, in these cases, a grandmother or aunt would look after the child while the mother went to work in the camptowns to earn money.

¹¹ "Visit to Korea June 23 to July 9, 1965," Box 35, Folder 2, International Social Services, Social Welfare History Archives.

lashes, and hair with black hair dye.¹² This would allow their children the ability to walk the streets without being harassed.¹³ Other women made the difficult decision to give up their children and left them on the doorsteps of foreign missions, hospitals, and orphanages near the camptowns.¹⁴

By the mid-1950s, thousands of American missionaries and voluntary aid workers had traveled to South Korea to help assist in the humanitarian crisis following an absolutely catastrophic war. Together, these individuals estimated that there were some 50,000 war orphans in South Korea's overcrowded orphanages, and while mixed-race children comprised just a small fraction of this number, they were believed to receive a disproportionate amount of hardship.¹⁵ In response, Americans in Korea began catering to the specific needs of mixed-race children near camptowns. One such orphanage was the Seoul Sanitarium and Hospital Orphanage established by the Seventh Day Adventist mission. Americans in Korea advocated for the immigration of these children in US courts and special bills were passed on a case-by-case basis to place these children into American families.¹⁶ Koreans welcomed American solutions to the problem of the mixed-blood child, accepted adoption as an appropriate response to this crisis.

In 1953, The Refugee Relief Act was passed, making possible for the non-quota admission of "eligible orphans"¹⁷ into the United States under the sponsorship of a married couple.¹⁸ While the Refugee Relief Act of 1953 provided a vital, unprecedented opening for the adoption of Amerasian children, it was not a permanent solution. The act expired in 1956, just three years after it was enacted, with no clear indication of whether another law would be enacted. Between the years 1956 and 1961, there was a total of three public laws that temporarily extended the provisions of the Refugee Relief Act. But each time these laws expired, there was a period of several months where the future of Amerasian children looked bleak. It was during these periods when journalists and adoption advocates reported "that children abandoned by GIs" were "dying like flies" as they awaited Congress' approval of pending legislation.¹⁹ Together with the media American adoption advocates constructed the figure of the pathetic half-caste American child, tormented and rejected by a racist and backwards Korean society, abandoned by its mother (almost always depicted as a prostitute), and destined to become nothing but a beggar. Soon, Americans everywhere knew about the plight

¹² Such was the case of a young girl who was placed into an American family with the assistance of International Social Service in 1955. Her file can be viewed in International Social Service Case Files, Box 34, Folder 38370.

¹³ In this situation, the mother could also pass as a war widow, and avoid public confrontation or street fights.

¹⁴ "The Mixed Race Child," undated 1955, Box 34, Folder 22, International Social Services, Social Welfare History Archives.

¹⁵ "Visit to Korea November 21st-30th, 1956," Box 35 Folder 38, International Social Services, Social Welfare History Archives.

¹⁶ These reformers also reached out to their communities and congregations to procure American dollars through sponsorship programs (like that of World Vision), where Americans could support the living expenses of a Korean War orphan for a small monthly fee of ten dollars. Such programs created sentimental ties between ordinary Americans and South Korea's children, positioning Americans as Korea's paternal protector, and certainly paved the way for their placements into American homes.

¹⁷ An "eligible orphan" was a child, under the age of fourteen, who had been made an orphan based on the death or disappearance of their parents or who had been released for adoption by a living parent.

¹⁸ This law was a major breakthrough in the Amerasian crisis, although it did not fully solve the paternity issue for American servicemen. Because, the US military continued to discourage marriages to Korean women, and the Refugee Relief Act allowed only for married couples to adopt, GI fathers could not sponsor their children for immigration under the provisions of this law given they were single men. Instead, they relied upon married extended family members to bring their illegitimate Korean children to the US. As a result, some of the very first adoptions involved American grandparents adopting their Korean grandchildren (or aunts and uncles adopting their Korean nieces and nephews), with the assistance of social welfare organizations like International Social Service. In addition to this, many of these early adoptions involved GIs, missionaries, and voluntary aid workers who had established relationships with children they had met in Korea. These individuals also wrote home suggesting a child for their friends, families, and congregations stateside and many of those families eventually welcomed a Korean child into their homes as well.

¹⁹ Homer Bigart, "Pearl Buck Upholds Adoptions By Proxy for Waifs in Korea: Testifies," *New York Times* (1923-Current file); Jan 7, 1959; ProQuest Historical Newspapers: The New York Times (1851-2010) pg. 14.

of “GI Babies” in Korea and were eager to help.²⁰ Prospective parents sent thousands of letters to adoption agencies inquiring about Korean War orphans.²¹ Sensationalized reports of these individuals’ suffering, created a sense of urgency to place mixed-race Korean children into American homes as quickly and easily as possible.

Adoption professionals dealing with mixed-blood children often forewent home studies or background checks of prospective adoptive parents, instead placing children by “proxy,” meaning a couple could avoid institutional red-tape and quickly adopt a Korean child remotely, through a power of attorney. Proxy adoptions represented an unconventional departure from what was considered the ethical social welfare practices of the time, and social welfare professionals hotly debated this controversial issue.²² In the end, it was decided that the situation of mixed-race children in Korea was so desperate, that even a placement by “proxy,” which presented risks to the Korean child, was better than allowing the child to remain in South Korea, which many viewed to be a death sentence.²³ As a result, it was during these years that some agencies, such as Holt Adoption Program, had a failed adoption rate of ten percent.²⁴ While some mixed-race children did end up in loving homes, many others—due to their hasty placements—did not. Oral history interviews of Amerasians from this era, reveal that too many adoptees report having been sexually or physically abused by adoptive parents who had histories of mental health, domestic violence, alcohol and controlled substances, along with other criminal activities. The historical record also shows that in some tragic cases, there were instances where children died at the hands of their new adoptive parents as the result of abuse or negligence.²⁵ In 1961, permanent legislation was established to allow for Korean orphan’s immigration to the United States and the controversial “proxy” adoption practices ended. By 1961, there was approximately 2,000 mixed-race children left in Korea.²⁶ Of these remaining individuals, many were not young orphans, but were older children living with their Korean mothers in camptown communities. The children were reported to be “generally well-cared for,” “insulated from prejudice,” and receiving “plenty of love from their own mothers as well as from the others.” They appeared “relaxed, content, and emotionally secure,” and may have been “better off than the

²⁰ While Americans all had their various individual motivations for adopting a Korean child (some were influenced primarily by Christian sensibilities, others were motivated by Cold War liberalism, or infertility), many of them believed that rescuing a poor child from a war-torn country, to be their God-given duties as citizens of a greater, richer, more powerful nation. In other words, to adopt a Korean War orphan was to do one’s part as an American citizen, and by extension, in America’s global Cold War project.

²¹ “Holt,” September 17, 1957, Box 10, Folder 30, International Social Services Records, Social Welfare History Archives.

²² “Proxy” adoptions were comparatively risky, compared to adoptions involving state welfare institutions. In the “proxy” method, parents could legally adopt a child without ever having met him/her. Such a practice was viewed to not be in the best interest of the child, as states were normally involved in a very thorough matching process to make the best possible placement for each family. Through this matching process, the child remained in the custody of the state even as he/she lived with their prospective adoptive parents. During this time, social workers would regularly visit the adoptive family, making assessments about the home environment and child’s adjustment, until a final recommendation for adoption could be made. “Proxy” method did not involve local welfare institutions and instead skipped all of these safety measures intended to protect the child. Parents simply were handed over children from Korean orphanages without any sort of follow up afterwards.

²³ Even International Social Service, an international social welfare institution that had become very critical of adoption programs like Holt that practiced “proxy” adoptions, had—in very extreme circumstances—assisted in some of these adoptions. The few instances in which I observed this in their case records were those when immigration laws were expiring and a “proxy” adoption was the only way to ensure a child’s immigration. This exception was usually made only when an adoption involved an Amerasian child’s natural American family (whether that be the GI father, its grandparents, or other extended family members).

²⁴ An Analysis of the United Presbyterian Position on Orphans in Korea,” May 1961, Box 35, Folder 16, International Social Services, Social Welfare History Archives.

²⁵ “Letter from Reise to William T Kirk,” March 3, 1958, Box 10, Folder 31, International Social Services, Social Welfare History Archives.

²⁶ “Nation-wide Statistics on Mix Blood Children,” September 30, 1960, Box 34, Folder 26, International Social Service, Social Welfare History Archives.

average Korean child.”²⁷ US media reports had created such desire amongst Americans to adopt mixed-race Korean children, that there were more prospective adoptive families in the US than there were Amerasians in orphanages. In an effort to meet this demand, adoption agencies began approaching Korean mothers in camptowns. They went on what they called “baby hunts,” where social workers would go “to the front lines”²⁸ to look for mixed-race children, sometimes even offering Korean mothers money to relinquish them.²⁹ In at least one instance, an adoption professional became frustrated and physically attacked a Korean mother who refused to relinquish her child.³⁰ While we cannot be certain the exact motivations of social welfare workers at that time,³¹ it is clear that adoption agencies created Korean orphans with American dollars and power to the complete disregard of Korean women’s reproductive rights.

While some Korean women insisted on keeping her children, others, facing uncertainty about their child’s future, made the difficult decision to relinquish them in hopes they would find a rich family in America. Oral history narrative of mixed-race Koreans tells us that older children, facing extreme hardship and ridicule in school and on the streets, oftentimes begged their mothers to let them leave Korea. One woman told me that her mother had withdrawn her from school after the first grade, because she would come home heavily beaten every day. Knowing she had no future in Korea without an education, she asked her mother to send her to America for adoption. Another woman told me that she and her four brothers lived in a tiny one-room apartment with their mother. At nine-years old, she had to drop out of school in order to care for her younger siblings while her mother worked in the camptowns to support them. She convinced her mother to let her go to America for adoption so that she could get a good education and job, and eventually send money back to her struggling family. Adoptees such as these two women represent the nearly two-thousand mixed-blood children that were sent to the US for adoption between 1960 and 1966. Children sent in these years were typically older, as their mothers had tried to hold onto them for as long as they could.

What is ironic about all of this, is that while Americans claimed that they were saving GI babies from a racist and backwards Korean society, the US was plagued with its own racial issues during the 1950s and 1960s. White prospective parents asked adoption agencies for any Korean child as long as it was not “Negro.”³² Others requested “Korean-Caucasian” children “so as long as her looks are more Anglo than Oriental.” And in one case, I saw a prospective parent who planned to perform plastic surgery on their child’s eyelids to help them racially pass as White within their community.³³ Additionally, many states in the South upheld anti-miscegenation laws until 1965, which outlawed marriage and cohabitation between persons of different races.³⁴ In Jim Crow states, where public

²⁷ “Visit to Korea June 23 to July 9, 1965,” Box 35, Folder 2, International Social Services, Social Welfare History Archives.

²⁸ Su-Je Lee Gage, “Pure Mixed-Blood: The Multiple Identities of Amerasians in South Korea,” (PhD diss., Indiana University, 2007), pg. 97.

²⁹ “Enclosures to Mrs. Weber’s memorandum,” March 25, 1958, Box 34, Folder 21, International Social Services, Social Welfare History Archives.

³⁰ This observation was made by a Korean pediatrician named Dr. Rho in a document titled, “To: Files From Susan Pettiss,” June 5, 1958, Box 34, Folder 21, International Social Services, Social Welfare History Archives.

³¹ One report titled, “The Mixed Race Child,” (undated 1955, Box 34, Folder 22, International Social Services, Social Welfare History Archives), might provide us with some insight. This field study notes that “Girls who make a success of prostitution financially, are in position where they can hire an older woman or a friend to care for the child. The mother can then write directly to the father, ask for support, or better still, from her point of view, beg him to divorce his wife and come back and marry her. The children are being held for blackmail purposes, and not loved by the mother or given the security of a home environment.” Reports such as this one constructed Korean mothers not only as prostitutes, but as selfish, hardened professionals that did not even love her own children.

³² This was a common request amongst White prospective adoptive parents interested in Korean War orphans during the years of 1954-1966.

³³ This anecdote comes from an International Social Service Case File from 1956, found in Box 63, Folder 41310.

³⁴ Because Korean orphans entered the United States via federal immigration law, they were still allowed to enter into racially segregated states via “proxy.” But some states refused to recognize the placements of Korean children into

schools remained racially segregated, there was some confusion as to where mixed-race children might attend school.³⁵ In home studies and reports on the child's adjustment, prospective parents also expressed concerns about their children's future marriage prospects, noting that they would probably not be able to marry outside of their own race. Although the GI baby's warm welcome in America was supposed to represent a drastic difference from life in Korea, it instead revealed all of the limitations of American society at the time.

Once in the United States, mixed-race Korean children were expected to forget about their Korean past,³⁶ as assimilation was viewed as evidence of a proper adjustment. Mixed-race adoptees were expected to be "all-American" children. Their Korean names Il-Sung, Mi-Ja and Jung-Sook were changed to that of Bobby, Susie, or Sarah. They were weaned off of soup and rice, and instead fed cereal and milk for breakfast. They forgot how to speak in Korean language, and were praised for their proficiency in English. Isolated from ethnic kin, many reported that they had never met another Korean person or even tasted kimchi until late into their adulthood. Yet, despite all of these efforts to erase their Korean past, mixed-race adoptees remained the targets of racism and prejudice in their new American communities. Many reported that they hated the way they looked due to their racial differences, even as young children.

Another tragic irony concerning mixed-race children's immigration to the United States, was that their placement into American families did not automatically confer upon them American citizenship. While adoptive parents were supposed to naturalize Korean adoptees one year following their placements, many parents simply forgot to do so or were not instructed to do so by the agencies that aided in their children's adoptions. Some adoptees discovered this fact late in life, when they went to collect government assistance for the elderly and were denied. Other adoptees became aware of this fact at a younger age, and have lived their lives in fear of deportation and run-ins with the law.³⁷ While adoption into American families was supposed to grant legitimacy, status, and citizenship, many mixed-race Korean adoptees have fallen through the cracks.

But, I do want to note that not all placements of Amerasians were so negative. In my research, I have spoken to adoptees who had warm and loving homes, and what they viewed to be good adoptive parents. These individuals are certain that they had better lives here in the US than they would have had, had they remained in Korea. They are now working as doctors, engineers, or other highly-skilled professionals, leading fulfilling lives with loving families of their own. The racism that they experienced in the US as a child, and now sometimes as adults, was the price they paid for a small piece of the American dream. Yet, still almost completely across the board, these individuals all feel that there is something missing, that "they have no beginning."³⁸ Many of these adoptees hope to be reunited with their birth families to find those beginnings—to discover where their lives began.

Recently, a group of mixed-race adult adoptees have created an organization called 325 KAMRA, whose mission is to unite families through DNA testing. Through their efforts, many mixed-race individuals adopted to American families during the 1950s and 1960s have found their birth fathers. But considering the fact that DNA testing has not yet reached the level of popularity in South Korea

American families as lawful, meaning that adoptive families were not legitimized under state laws and Korean children were not protected by state child welfare institutions, leaving them vulnerable to abuse and negligence.

³⁵ Many parents got around this issue by sending their children to private Christian schools affiliated with missions that operated in Korea. Others attempted to racially "pass" their Asian children into the dominant racial category of their communities.

³⁶ Some adoptees in this era also report that discussions of Korea within their communities were limited to descriptions of it as a war-torn country. Young girls were told that they could have been prostitutes, like their mothers, and were expected to be grateful for having been rescued from such a land.

³⁷ Currently, there is no clear pathway to citizenship for adoptees who were not naturalized before their eighteenth birthdays (the legal age in America).

³⁸ Oral history interview conducted by the author.

as it has in the United States, the organization still faces difficulties in reuniting its clients with their Korean birth families. To many, this is a huge disappointment as the vast majority of mixed-race Korean adoptees, having lived much of their lives in the United States, are more curious about their Korean mothers and their Korean pasts.

During my own field visits to camptowns in 2016, I regularly encountered elderly women, who had once worked in the military sex industry and had, many years prior, sent their mixed-race children to the US for adoption. Being mixed-race Korean myself, many often spoke to me about their children. They would say things like, “You look like the son I once had, who I sent to America.”³⁹ Some women even reported that they were looking for their sons or daughters and hoped to one day be reunited with them. It was so evident through these interactions that these women were still pained by this separation, even to this day. Many camptown women gave up their children, not realizing the legal implications of the documents they signed.⁴⁰ And while they may have relinquished their rights as mothers, they never forgot the children that they once had.


Throughout my paper, I have shown how social welfare workers and ordinary Americans reacted to the mixed-race issue with little regard to the reproductive rights of Korean mothers and Amerasian children. While one may argue that social workers had good intentions and were saving Korean children from a desperate situation in South Korea, my paper has shown the profound violence at the heart of this humanitarian effort, and by extension the ongoing social, cultural, and human consequences of US militarism in South Korea. Furthermore, because camptown women were considered lowly, despicable women whose sexual labor was made available to the US military—it was that much easier for American advocates of adoption to exploit camptown women’s reproductive labor and, in turn, lay claim

³⁹ From the field notes of the author.


⁴⁰ I saw this far too many times during my research of the International Social Service Case Files. Many Korean mothers did not realize that signing adoption papers meant that she was relinquishing her rights to even remain in communication with her child post-adoption. Some Korean mothers would write to her child stateside, in hopes of receiving a letter back. It was up to the complete discretion of the adoptive parents whether or not they would allow communication between their adoptive child and his/her Korean mother. In some cases, parents did allow this contact, but in most cases, contact between birth mother and natural child was viewed to be detrimental to the child’s adjustment, so it was not encouraged.

Presentation 4: Violence Against Women and Girls Fleeing War Zones

Dr. Phil Abir Alhaj Mawas



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TERRE DES FEMMES e.V.

29.03.2017

Violence Against Women and Girls Fleeing War Zones


Dr. Phil. Abir Alhaj Mawas



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Introduction


- Out of fear, rape, honor killings, torture, terror, sexualized violence by armed Islamists, women are fleeing from Iraq, Syria, Pakistan, Afghanistan
- Women experience homelessness, isolation, imprisonment and loss, they lose their family and health protection



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How are women mistreated in other cultures?


- Women are abused or killed for various ethnic, cultural, social and religious reasons
- Even before they are born they are getting discriminated: girls are getting breastfed for shorter periods and get medically neglected
- Girls have to work in the household/field to feed the family
- They are getting married early so to not become an economic burden on the family



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العنف ضد المرأة

- Women are often affected by violence and abuse
- Girls suffer from unfair distribution of household work. They are usually responsible for getting water and bread.
- This deep-seated discrimination ultimately results in families having no way to escape poverty.





More violence in context of war and armed conflicts

- Women and children are always innocent victims of war. They need to accept that their homes are destroyed, that they are driven out of their home countries with their families and that their close family members/friends are injured/murdered.
- They lose their jobs, men, fathers, sons and brothers. They lose their breadwinner/protector from violence and poverty.



Consequences of violence

- Sexualized violence is systematically used as a weapon of war in armed conflict.
- In addition to the military attacks and the destruction of necessary infrastructure, rape, sexual enslavement and forced marriages are one of the most important reasons for women's escape.



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- Women and girls become victims and witnesses of abuse and suffer from supply shortages and psychosocial disorders
- Women and children, who are not protected by relatives or aid organizations are forced into child labor and prostitution in war regions (Jehad nikah) or they are even abused as child soldiers.



Girls describing their fears:

- "When bullets were fired on the street in the main entrance of the other building, we slept in a cold and damp chamber, locked in the dark. We didn't had food, water or medical care."



Coercion of women and children to collect garbage



- Women are forced to do dangerous and humiliating work like begging and picking up garbage.
- Women were under emotional blackmail through men.



Discrimination against women in context of fleeing

- Defenseless and uneducated women and children are generally considered a criminal.
- Most people who live in flight have already experienced violence and negligence.
- Children were working on the street by day and could only return to their mothers over the weekend.



Girls represent the family honor

- The honor of a family depends on the social and sexual behavior of the female family members.
- Young women, who are subject into a certain role idea, are required to marry into virginity.
- Frequently, girls are married in their childhood years to prevent the girls from entering a sexual relationship before marriage.



Traditional gender roles are increasing in a state of war

- Boys are prepared early for their role as head of the family and "protector" of the family honor.
- Girls are strictly controlled and monitored by their fathers and brothers.
- Girls don't have the right to decide for themselves about their life, e.g. their profession, dating or living alone.





Parents want to protect their daughters through early marriage

Why do parents force their daughters to marry?

- The family wants to make a good decision for their daughters like finding a rich groom, safe early pregnancies
- Fear of parents of sexual harassment and violence, a dangerous way to school
- Cultural reasons: domestic violence, emotionally disturbed relationships between parents and children
- Social & socio-economic reasons: unemployment, poverty, war and armed conflicts, flight
- lack of teachers and other female role models



It's getting worse:

- According to the law, a rapist does not have to be held accountable if he marries the raped woman and remains married to her for at least five years.
How cruel for the woman: first she is raped, then forcibly married to become pregnant later.



Refugee Housing: A rich marriage market

Refugee girls who live in Jordan's patriarchal social structures are often given a clear role allocation.

A 15 year old girl marries as soon as possible. Basically every girl can be married against her will. This is done by a male guardian signing the marriage contract for her and her family.



Main target of Arabs in refugee camps

- Their idiom is: "Take a wife from the Asham Levante, and you will have a good life."
- The younger the better and more expensive. They easily pay 8,000 dinars. So girls are already married at 13 & 14 years old.
- Syrians are considered as diligent and obedient.



Four women? No problem!

- For an Arab man to look for a second or third wife is no problem. He wants to marry several women. If it gets too much for him, a divorce is not complicated and fast.
- What remains is a "disgraced" Syrian, who has even lesser chances for the future.



- Many parents send their daughters to work in foreign households.
- Girls who are recruited as domestic workers in cities or abroad, are at particular risk.
- Girls are often victims of trafficking or forced prostitution.
- Often the girls are resold several times and physically, mentally and sexually abused.



Girls in forced labor and risk factors

Girl labor: invisible and unpaid:

- They have to work at an early age.
- It's common in rural areas.
- The right to education is denied to girls or they carry the threefold burden of working at home, going to school and working outside the home.
- Education for girls is not considered a good investment for the future.



Social discrimination against women

In all Arabic countries exist explicit misogynist laws like:

- Laws on marriage, divorce, custody of children and heritage systematically discriminate women, because most of the civil status laws are based on conservative, male interpretations of Islamic Sharia law.



Violence against women in areas controlled by ISIS

In violent conflicts, women are at particular risk:

- Since they aren't armed they can't defend themselves.
- Their rights are limited: e.g. domestic violence, freedom of movement, early/forced marriage, sexual or gender-based violence, discrimination



Slave trade in the 21st. century

- Girls are getting abducted, beaten up in captivity, raped, humiliated, forced to read the Koran or sold on the slave market.
- They live only a few days or weeks with a fighter before they get sold again.
- Many women fled into the mountains and desert, starved to death and died of thirst.



The psychologist and orientalist Jan Ilhan Kizilhan reports:

- horrible atrocities against the Yazidi minority in northern Iraq: "Women are being sold, enslaved, raped and tortured by ISIS."
- The terrorist militia follows a fascist ideology, dehumanizes dissenters and commits a genocide against the Yazidis. The fate of the Yazidis is relatively well known



TERRE DES FEMMES



Thank you for your
attention!

Q&A

Referent*innen / Speakers

Nataly Jung-Hwa Han

Nataly Jung-Hwa Han ist seit 2012 die Vorstandsvorsitzende des Korea Verband e.V. Der Korea Verband ist eine politisch unabhängige NPO, in welcher sie seit 2009 verantwortlich für das koreanische Kommunikations- und Forschungszentrum ist. Mit ihrer Präsentation über „Trostrfrauen – Der Weg zur Versöhnung“ wurde sie seit 2010 zu zahlreichen Institutionen in vielen deutschen Städten eingeladen. Außerdem arbeitet sie als Deutsch-Koreanische Dolmetscherin für das Auswärtige Amt, das Deutsche Parlament und einige andere politische Stiftungen in Deutschland sowie Korea. Seit 2001 übersetzt sie den historischen Roman „Land“ von Pak Kyongni (21 Bände), welcher die koloniale Vergangenheit Koreas thematisiert. Sie hat sowohl Koreanisch, als auch Japanisch und Kunstgeschichte an der Freien Universität und der Humboldt-Universität zu Berlin studiert.

Nataly Jung-Hwa Han is chairwoman of Korea Verband e.V. since 2012. The Korea Verband is a politically independent NPO, in which she is in charge of the Korea Communication – and Research Center since 2009. With her multimedia presentation of “Comfort Women – the way to reconciliation”, she was invited to many institutions in various German cities since 2010. She works as a German-Korean interpreter for conferences and translates for the Federal Foreign Office, the German Parliament and various political foundations from Germany and Korea. Since 2001 she is translating the historical novel “Land” by Pak Kyongni (21 volumes), which covers the colonial past of Korea. She majored in Korean and Japanese studies and history of art at Free University and Humboldt-University of Berlin.

Carsten Rostalsky

Carsten Rostalsky ist Pfarrer in Dahme/Mark (EKBO). Seit über 20 Jahren leitet er den Korea-Arbeitskreis im Berliner Missionswerk. Erste Berührungen mit Korea traten im Jahre 1985, als er als Theologie-Student der DDR erstmals Nordkorea im Rahmen einer wissenschaftlichen Arbeit zum Thema Buddhismus besuchte. Zum 2. Theologischen Examen wählte er 1989 erneut ein fernöstliches Thema: die Minjung-Theologie in Südkorea. Später besuchte er die Minjung-Gemeinde und in den 90er Jahren reiste er zum ersten Mal nach Südkorea, wo er auch zu den „Trostrfrauen“ Kontakt aufbaute. Seitdem unterstützt er ihr Anliegen.

Carsten Rostalsky is a pastor in Dahme/Mark (EKBO). For more than 20 years, he has been leading the Korea-Arbeitskreis in Berliner Missionswerk. He first got in contact with Korean culture when he visited North Korea as a theological student of the GDR in context of a scientific work on the subject of Buddhism. For the 2nd Theological Examination in 1989 he chose again a far eastern theme: the Minjung theology in South Korea. Later he visited the Minjung community and in the 90's he traveled to South Korea for the first time, where he also got in touch with the "comfort women". Since then he supports their request.

Prof. Dr. Godula Kosack

Prof. Dr. Godula Kosack, geboren 1944 in Mühlhausen, Thüringen, ist Soziologin und Ethnologin. Ihr Studium in Soziologie und Psychologie absolvierte sie in Frankfurt am Main und studierte danach European Studies an der University of Sussex, Großbritannien. 1971 schloss sie ihre Promotion bei Bottomore mit dem Thema „Immigration Workers and Class Structure in Western Europe“ ab.

Sie hat jahrzehntelang bei den Mafa in Nordkamerun geforscht und dort zahlreiche Projekte betreut. Aktuell ist sie ehrenamtliche Koordinatorin für das TDF-Projekt „Selbstbestimmung durch Bildung“, das Mädchen aus Nordkamerun den Schulbesuch und eine Berufsausbildung ermöglicht. Sie hat zu Frauenthemen (Frauen in Afrika, Hexenverfolgung, Wechseljahre, Patriarchat und Weltbilder) publiziert. Ihr Engagement gilt auch dem Kampf gegen Genitalverstümmelung in Afrika. Sie lebt in Leipzig, wo sie in der Städtegruppe mitarbeitet.

Prof. Dr. Godula Kosack, born 1944 in Mühlhausen, Thüringen, is a sociologist and ethnologist. She studied sociology and psychology in Frankfurt am Main and studied at the University of Sussex, UK. In 1971, she completed her promotion at Bottomore with her dissertation "Immigrant Workers and Class Structure in Western Europe".

She has spent decades researching and working on the Mafa in North Cameroon. Currently, she is a volunteer coordinator for the TDF project "Self-Determination through Education", which enables girls from Northern Cameroon to attend school and receive vocational training. She has published on women's issues (women in Africa, witch hunts, menopause, patriarchy and worldviews) and also committed herself against genital mutilation in Africa. She lives in Leipzig, where she works in the city group.

Dr. Regina Mühlhäuser

Regina Mühlhäuser, geboren 1971, ist eine deutsche Historikerin und studierte Geschichte, neuere deutsche Literatur sowie Sprache und Kultur Koreas an der Universität Hamburg und der Yonsei Universität in Seoul, Südkorea. Von 1996 bis 2001 hat sie als Redaktionsassistentin der „Beiträge zur Geschichte der nationalsozialistischen Verfolgung in Norddeutschland“ der KZ-Gedenkstätte Neuengamme. Ab 2001 arbeitet sie für zwei Jahre als wissenschaftliche Mitarbeiterin im Arbeitsbereich „Theorie und Geschichte der Gewalt“ am Hamburger Institut für Sozialforschung. Nach ihrem Stipendiat an der Hamburger Stiftung zur Förderung von Wissenschaft und Kultur und ihrer Arbeit als Research Fellow am Deutschen Historischen Institut Washington DC promovierte sie an der Philosophischen Fakultät der Universität zu Köln mit einer Arbeit zum Thema „Zwischen ‚Rassereinheit‘ und Potenzfantasien. Der nationalsozialistische Umgang mit Vergewaltigung, Prostitution, romantischen Verhältnissen und Kindern deutscher Männer in den besetzten Gebieten der Sowjetunion (1941-1945).“ 2008 war sie freie Mitarbeiterin der Mahn- und Gedenkstätte Ravensbrück. Bis 2015 war sie Gastwissenschaftlerin der Hamburger Stiftung zur Förderung von Wissenschaft und Kultur im Hamburger Institut für Sozialforschung.

Regina Mühlhäuser, born 1971, is a German historian and studied history, German modern history and Korean language and culture of Korea at the University of Hamburg and the Yonsei University in Seoul, South Korea. From 1996 to 2001 she worked as an editorial assistant of the "Beiträge zur Geschichte der nationalsozialistischen Verfolgung in Norddeutschland" at the Neuengamme Concentration Memorial Camp. From 2001 she worked for two years as a research assistant in the field of "Theory and History of Violence" at the Hamburg Institute for Social Research. After her scholarship at the German Historical Institute Washington DC, she completed her doctorate at the Philosophical Faculty of the University of Cologne with her thesis on Thema „Zwischen ‚Rassereinheit‘ und Potenzfantasien. Der nationalsozialistische Umgang mit Vergewaltigung, Prostitution, romantischen Verhältnissen und Kindern deutscher Männer in den besetzten Gebieten der Sowjetunion (1941-1945).“ In 2008 she worked as a freelancer for the Ravensbrück memorial place. Until 2015, she was a visiting scholar at the Hamburg Foundation for Promotion of Science and Culture at the Hamburg Institute for Social Research.

Yoon Mee-Hyang

Yoon Mee-Hyang ist Vorsitzende des "Korean Council for the Women Drafted for Military Sexual Slavery by Japan". Mee-Hyang trat als Projektassistentin in den Korean Council ein, als dieser 1990 gegründet wurde. Seitdem widmet sie seit zwanzig Jahren ihre ganze Kraft der Aufarbeitung der „Trostfrauen“-Problematik. Aktuell leitet sie als Vorsitzende alle wesentlichen Aktionen, wie die MittwochsDemonstrationen, nationale und internationale Kampagnen sowie Suchprogramme für Überlebende. Entsprechend dem Wunsch der Opfer, ihre Geschichte niemals wiederholt zu sehen, engagierte sie sich bei der Gründung des "War and Women's Human Rights Museum" und des „Butterfly Fund“.

Yoon Mee-Hyang is chairwoman of the Korean Council for the Women's Drafted for Military Sexual Slavery by Japan. Mee-Hyang joined the Korean Council as a project assistant when he it was founded in 1990. Since then, for twenty years, she put all her energies into resolving the "comfort women" problem. Currently, she is leading all major activities such as the Wednesday demonstrations, national and international campaigns and survivor search programs. In response to the victims' wish to never repeat their history again, she became involved in founding the "War and Women's Human Rights Museum" and the "Butterfly Fund".

Lee Na-Young

Lee Na-Young studierte Englisch und Literatur an der Yonsei Universität in Südkorea. Danach ging sie in die USA und absolvierte ihr Studium an der Maryland University in Women's Studies, wo sie auch promovierte.

Seit einigen Jahren engagiert sie sich für Frauenrechte. Seit 2014 ist sie Direktorin des Women's Committee for Peace Making und seit 2015 Chefredakteurin der koreanischen Frauenvereinigung (Korean Women's Studies). Seit 2017 ist sie Direktorin der Korea Democracy Foundation, Teil des Family Policy Strategic Planning Committee des Ministeriums für Gleichstellung und Familie sowie Vizepräsidentin der Koreanischen Akademischen Gesellschaft. Außerdem hat sie einige Bücher veröffentlicht, wie „Wir können die Resolution zur „Trostfrauen“-Frage von 2015 nicht so hinnehmen“ (위안부 합의, 이대로는 안된다) (2015) oder "Gender and Society" (젠더와 사회) (2016).

Lee Na-Young studied English and Literature at Yonsei University, South Korea. After that she went to the USA and graduated from Maryland University in Women's Studies where she also holds her PhD.

For several years now, she committed her work so support women's rights. Since 2014 she is a Director of the Women's Committee for Peace Making and since 2015 she is an editor-in-chief of the Korean Women's Association (Korean Women's Studies). Since 2017 she is director of the Korea Democracy Foundation, part of the Family Policy Strategic Planning Committee of the Ministry of Gender Equality and Family and also vice president of the Korean Academic Society. She wrote books such as "We cannot let the 2015 'comfort women' resolution as it is" (위안부 합의, 이대로는 안된다) (2015) or "Gender and Society" (젠더와 사회) (2016).

Yuri Doolan

Yuri Doolan (ursprünglich aus Cleveland, Ohio) ist Doktorand in amerikanischer Geschichte an der Northwestern University. Er spezialisiert sich auf asiatisch-amerikanische Geschichte und gelegentlich dem modernen Korea. Yuri arbeitet derzeit an einem Dissertationsprojekt, welches die internen Auswirkungen von US-Militärberufen im Ausland untersucht. In dem Projekt wird geforscht, wie der US-Militarismus nicht nur Menschen in besetzten Nationen betrifft (z.B. Koreaner in Südkorea), sondern auch in inländischen Kreisen – die Umformung amerikanischer Gemeinden und Ideen in Hinblick auf Rasse, Geschlecht, Krieg und nationaler Belange. Yuris Forschung wurde von verschiedenen Institutionen finanziell unterstützt, darunter der Social Science Research Council, die Korea Foundation, die Academy of Korean Studies und das Fulbright-Programm.

Im Jahr 2012 erhielt Yuri eine B.A. mit Auszeichnung für Geschichte und Koreanistik von der Ohio State University. 2013 erhielt er einen MA in Geschichte von Northwestern University. Yuri ist ein ehemaliger Auslandsstipendiat der Universität von Chicago und Gastwissenschaftler an der Ewha Womans Universität in Seoul, Südkorea.

Yuri Doolan is a PhD Candidate in American History at Northwestern University. He specializes in Asian American history with a minor in Modern Korea. Yuri is currently working on a dissertation project that examines the domestic ramifications of US military occupations abroad. This project is interested in how US militarism not only affects those in occupied nations (e.g. Koreans in South Korea), but has also reverberated into the domestic sphere—reshaping American communities and ideas about race, gender, war, and national belonging. Yuri's research has received funding and support from various institutions including: the Social Science Research Council, the Korea Foundation, the Academy of Korean Studies, and the Fulbright Program.

In 2012, Yuri received a B.A. with Honors Research Distinction in History and Korean Studies from The Ohio State University. In 2013, he was awarded an MA in History from Northwestern. Yuri is a former Traveling Scholar of the University of Chicago (through the Committee on Institutional Cooperation) in addition to Visiting Scholar of Ewha Womans University in Seoul, South Korea.

Dr. Phil Abir Alhaj Mawas

Dr. Phil Abir Alhaj Mawas ist in Syrien geboren und hat nach ihrem Abitur 1999 an der Universität Damaskus ein Soziologie Studium abgeschlossen. Nach ihrem zweiten Studium in Literaturwissenschaften belegte sie einige Deutsch Sprachkurse und schloss danach ein Promotionsstudium am Institut für Soziologie an der Technischen Universität in Chemnitz mit ihrer Dissertation über „Gewalt gegen Frauen in Syrien und Deutschland, eine qualitativ vergleichende Studie“ ab. Zwischendurch war Dr. Mawas immer wieder als Lehrkraft in Syrien tätig und arbeitete anschließend als wissenschaftliche Mitarbeiterin an der Universität Aleppo im Bereich der Geisteswissenschaften.

Anfang Oktober 2016 kam sie nach Deutschland um bei TERRE DES FEMMES für das Referat Flucht und Frauenrechte zu arbeiten und hält seitdem unter anderem Vorträge über Gewalt gegen Frauen und Kinder in bewaffneten Konflikten oder Themen mit Migrationsschwerpunkt.

Dr. Phil Abir Alhaj Mawas was born in Syria and graduated from the University of Damascus in 1999 with a degree in sociology. After completing her second degree in literature, she took several German language courses and then completed a doctoral degree at the Institute of Sociology at the Technical University in Chemnitz with her dissertation on "Violence against women in Syria and Germany, a qualitative comparative study". In between, Dr. Mawas repeatedly worked as a teacher in Syria and as a research assistant at the University of Aleppo in the field of humanities.

At the beginning of October 2016, she came to Germany to work for TERRE DES FEMMES at the Department Flight and Women's Rights. Since then she has given lectures on violence against women and children in armed conflicts or topics with migration focus.

Ute Koczy

Ute Koczy studierte Empirische Kulturwissenschaft, Völkerkunde und Geographie in Tübingen. Noch während dieser Zeit trat sie 1983 den Grünen bei. Ehrenamtlich aktiv wurde sie bei der Frauenrechtsorganisation TERRE DES FEMMES. Von 2005 bis 2013 war sie entwicklungspolitische Sprecherin der Bundestagsfraktion von Bündnis 90/Die Grünen. Davor hat sie 10 Jahre lang (1995 – 2005) Erfahrungen als Abgeordnete im Landtag NRW gesammelt und war außerdem Sprecherin für Kinder, Jugend und Familie sowie für Europa – und Eine-Welt-Politik. Seit 2014 ist sie Leiterin des Regionalbüros von Sven Giegold MdEP in Bielefeld, ehrenamtlich aktiv in der Initiative Fairtrade-Stadt Lemgo, im Vorstand von „urgewald e.V.“ und außerdem Bezirksvorsitzende OWL von Bündnis 90/Die Grünen.

Ute Koczy studied Empirical Cultural Studies, Ethnology and Geography in Tübingen. During this time she joined die Grünen in 1983. She became a volunteer in the women's rights organization TERRE DES FEMMES. From 2005 to 2013 she was a development spokeswoman for the parliamentary group of Bündnis 9/Die Grünen. Prior to that, she spent 10 years (1995-2005) gaining experience as a member of the state parliament of Nordrhein Westfalen and was also a spokeswoman for children, youth and family as well as for Europe and one-world-politics. Since 2014 she has been the head of the regional office of Sven Giegold MdEP in Bielefeld, a volunteer in the initiative Fairtrade-Stadt Lemgo, board member of "urgewald e.V." and also district chairman OWL of Bündnis 90/Die Grünen.

Melanie Bierbaum

Nach ihrem Studium der Allgemeinen und Vergleichenden Literaturwissenschaft an der Freien Universität Berlin, absolvierte Melanie Bierbaum von 2008 bis 2009 ein Gaststudium im englischsprachigen Studiengang „International Studies“ der Universität Århus in Dänemark. Danach studierte sie im Master-Programm „European Studies“ an der Europa-Universität Viadrina mit dem Schwerpunkt Menschenrechte und Migration.

Anfang November 2017 wurde sie Mitarbeiterin bei Dr. Anna Christmann, Mitglied des Deutschen Bundestages. Seit 2015 ist sie ehrenamtlich als Sprecherin der Berliner Aktionsgruppe gegen Menschenrechtsverletzungen an Frauen von Amnesty International e.V. aktiv.

After studying General and Comparative Literature at the Free University of Berlin, Melanie Bierbaum completed a guest study in the English-language degree program "International Studies" at the University of Århus in Denmark from 2008 to 2009. Afterwards she studied in the master program "European Studies" at the European University Viadrina with a focus on human rights and migration. At the beginning of November 2017 she became a colleague with Dr. med. Anna Christmann, Member of the German Bundestag. Since 2015, she has been a volunteer spokeswoman for the activist group against Human Rights Abuses against Women by Amnesty International e.V. in Berlin.

Anja Michaelson

Dr. Anja Michaelson ist wissenschaftliche Mitarbeiterin am Institut für Medienwissenschaft an der Ruhr-Universität Bochum. Ihre Forschungsschwerpunkte sind Gender, Race und Medien, kulturwissenschaftliche Affektforschung, Queer Theory und Kritische Adoptionsforschung. Ihre Dissertationsschrift *Kippbilder der Familie. Ambivalenz und Sentimentalität moderner Adoption in Film und Video* ist Anfang 2017 bei Transcript (Bielefeld) erschienen. Sie ist außerdem als Mitherausgeberin des Onlinejournal *kultur&geschlecht*. Derzeit arbeitet sie gemeinsam mit Kimura Byol, Tammy Ko Robinson und Jeanne Moderman an der Herausgabe des Sammelbands *Korean Adoptee Archives. Film, Art, and Activism*, sowie an einer Studie zu (post-)migrantischem Erinnern und Videokunst.

Anja Michaelson, Ph.D., is postdoctoral researcher at the Institute for Media Studies at Ruhr-University Bochum, Germany. Her research interests include: gender, race, media, Affect Studies/Public Feelings, Queer Theory and Critical Adoption Studies. Her dissertation *Tipping pictures of the family. Ambivalence and sentimentality of modern adoption in Film and Video* (Kippbilder der Familie. Ambivalenz und Sentimentalität moderner Adoption in Film und Video) has been published in 2017 with transcript (Bielefeld). She is co-editor of onlinejournal *kultur & geschlecht*. Currently, she is preparing a co-edited volume *Korean Adoptee Archives. Film, Art, and Activism*, with Kimura Byol, Tammy Ko Robinson and Jeanne Moderman, and a study on (post-)migrant memory in video art.



Künstlerische Arbeiten von Nine Yamamoto-Masson werden während der Konferenz ausgestellt.

Artwork by artist Nine Yamamoto-Masson will be exhibited in the venue during the conference.



Gil Won-Ok



Gil Won-Ok wurde 1928 bei Pjöngjang geboren. 1940 wurde sie im Alter von 13 Jahren vom japanischen Militär als Sexsklavin in die „Trost-Bordelle“ nach Harbin, China verschleppt. Mit 15 Jahren wurde sie zu einer „Trost-Station“ in Shíjiǎzhuāng, China, gebracht und musste dort bis zu ihrem 18. Lebensjahr bleiben. Nach dem Ende des Zweiten Weltkriegs gelang es ihr, nach Korea zurückzukehren, allerdings nicht in ihre Heimatstadt, da Korea damals schon geteilt war. Heute setzt sich Gil als Menschenrechtsaktivistin auch für die Frauen in ehemaligen und aktuellen Kriegsgebieten ein. Mit ihrer Hilfe wurde auch der Schmetterlingsfond begründet, der Mädchen und Frauen unterstützt, die von sexueller Gewalt in kriegesischen Konflikten betroffen sind.

Ms. Gil was born at Pyongyang in 1928. Japanese military soldiers abducted her in 1940 to the comfort station in Harbin, China, as a sex slave. She was only 13 years old at that time. She was moved to a comfort station in Shíjiǎzhuāng, China when she was 15 years old and had to stay there until she was 18 years old. She was able to come back to Korea after the Second World War ended but could not go back to her hometown since the two Koreas were already divided by then. Despite all the difficulties, Ms. Gil has been very active to fight for the dignity and human rights not only of the “comfort women” but also all women exposed to sexual violence. With her help, the Butterfly Fund was founded, which supports girls and women who are affected by sexual violence in military conflicts.

Gil Won-oks Lieder für den Frieden / Gil Won-oks Songs for Peace

Im Alter von 89 Jahren verwirklichte Gil Won-Ok ihren Traum. Am 14. August 2017 brachte sie eine CD mit dem Titel *GIL Won-Oks Friedenslieder* heraus. Darin enthalten sind 15 von ihr gesungene Songs. Sieben junge Menschen meldeten sich freiwillig und singen den Chor im Hintergrund. Ihr Kindheits- und Jugendtraum wurde wahr: Gil Won-Ok ist Sängerin.

At the age of 89, **Gil Won-Ok** realized her dream. On August 14, 2017, she released a CD titled *GIL Won-Ok's Songs for Peace*. It contains 15 songs sung by her. Seven young people volunteered and sang the choir in the background. Her childhood and teenage dream came true: Gil Won-Ok is a singer.

Einzelne Lieder können über die Website des Korea Verbands heruntergeladen werden /
Individual songs can be downloaded from the Korea Verband website:

<https://www.koreaverband.de/blog/2017/11/22/5-deutschlandbesuch-gil-won-ok/>



Friedenslieder von Gil Kiwon-Ok, CD-Cover, 2017
Peace Songs of Gil Won-Ok, CD-Cover, 2017

Künstler*innen / Artists

Ae-Rang Rhee

Ae-Rang Rhee hat in ihrer Heimat Süd-Korea freie Kunst studiert, bevor sie im November 2000 nach Deutschland gekommen ist, um in Berlin an der renommierten Ernst-Busch Schule Puppenspielkunst zu studieren. Nach ihrem Diplom hat sie langjährig am „Neuen Theater Halle“ gearbeitet, eigene Projekte als Puppenspielerin und Performerin im In- und Ausland verwirklicht.

Ae-Rang Rhee studied Free Art in her home country South Korea before coming to Germany in November 2000 to study puppetry at the renowned Ernst Busch School in Berlin. After completing her diploma, she spent many years working on the "Neues Theater Halle" and was able to realize her own projects as a puppeteer and performer in Germany and abroad.

Blattwerk / Foliage

Ihr Stück **"Blattwerk"** drückt Stärke und Verständnis durch Gemeinschaft aus, es steht für Nähe, Austausch und Veränderung. Das einzelne Blatt ist individuell und bedeutungsvoll. Die Performance beschäftigt sich in Figuren und Formen mit den Themen: Die Begegnung mit dem Einzelnen - in intimen kleinen Szenen - bildet dabei ebenso einen Schwerpunkt wie raumgreifende energetische Bewegungen. Hell und Dunkel, Laut und Leise, Nah und Fern, Langsam und Schnell, Spannung und Entspannung fungieren hierbei als Ausdruckspalette.

Her performance **"Foliage"** expresses strength and understanding through community, it stands for proximity, exchange and change. One single leaf is individual and meaningful. The performance deals with figures and forms with themes like: The encounter with the individual - in intimate and small scenes - is just as much a focus as large-scale energetic movements. Light and dark, loud and quiet, near and far, slow and fast, tension and relaxation act as a range of expression.

Mehr zu diesem Stück ist nachzulesen / More information about the performance:

<http://www.doam.org/index.php/projekte/menschenrechte/trostfrauen/1265-aktion-1000ste-demo-fuer-qtrostfraueng>



Aerang Rhee bei der Soli-Aktion „1000! Nein zu sexueller Gewalt im Krieg“ am 12. Dezember 2013 an der Freien Universität Berlin. (Foto: Yajima Tsukasa)

Aerang Rhee at the soli action "1000! No to Sexual Violence in War Zones" on December 12, 2013 at the Free University Berlin. (Photo by: Yajima Tsukasa)

Kazuma Motomura

Kazuma Motomuras Eltern stammen aus Japan und Simbabwe. Er wurde in Martial Arts, Street Dance und zeitgenössischem Tanztheater ausgebildet. In seiner Kunst sucht er nach Kommunikationsformen jenseits von Kultur und Form. Kazumas Inspirationsquellen liegen in Politik- und Umwelt. So arbeitete er z.B. nach der Revolution in Ägypten mit der Forsythe Company unter Richard Siegal an einem Projekt vor Ort. Auch andere international renommierte Choreographen nehmen den Kreativen gern immer wieder in ihrem Team auf.

Kazuma Motomura's parents are from Japan and Zimbabwe. He has been trained in martial arts, street dance and contemporary dance theater. In his art he searches for forms of communication beyond culture and form. Kazuma's sources of inspiration are politics and the environment. For example, after the revolution in Egypt he worked with the Forsythe Company under Richard Siegal on a project site. Other internationally renowned choreographers also gladly take him back into their team.

Performance "SPECTRE" - Die Geschichte eines Soldaten im Zweiten Weltkrieg / The story of a World War II soldier

Auf Anfrage koreanischer Aktivisten, entwarf Motomura eine Ein-Mann-Performance, die sich mit dem Schicksal der „Trostfrauen“ aus Sicht eines Soldaten auseinandersetzt. Je mehr er vom Schicksal der Lee Ok-Seon und anderen Trostfrauen erfuhr, desto mehr „(fremd)schämte er sich als japanischer Mann und fühlte, er müsse sich entschuldigen“ oder zumindest zur Aufarbeitung dieses Stückes Geschichte beitragen. Die Kunst-Performance wurde bereits in Deutschland und Japan zu entsprechenden Anlässen aufgeführt, in Japan wurde Motomura vom japanischen Künstlerkollektiv NOddIN unterstützt.

At the request of Korean activists, Motomura designed a one-man performance that explores the fate of "comfort women" from a soldier's perspective. The more he learned of the fate of Lee Ok-Seon and other comfort women, the more "he was ashamed of being a Japanese man and felt like he had to apologize" or at least contribute to reclaim this piece of history. The art performance has already been performed in Germany and Japan, in Japan Motomura was supported by the Japanese artist collective NOddIN.

Weitere Informationen / More information:

<https://www.bodypoet.info>



*Mahnwache am 13.08.2017 vor dem Brandenburger Tor. (Foto: Yajima Tsukasa)
Solemn Vigil on August 13, 2017 at Brandenburger Tor (Foto: Yajima Tsukasa)*

Ralf Korte und Kyungmin Sung

Das Künstlerpaar, Ralf Korte und Kyungmin Sung verbrachten lange Zeit auf Naxos in Griechenland und schliffen und formten aus kristallinen Marmorsteinen Schalen, die auf dem Wasser schwimmen. Eine dieser wunderlichen Schalen wird auf Empfehlung des Korea Verbandes an Frau Gil überreicht, um den Mut aller „Trostrfrauen“, die für ihre Rechte kämpfen, zu würdigen. Die Aufarbeitung und Ehrung der Geschichte der „Trostrfrauen“ ist wichtig, da sie mit Sicherheit zum grundlegenden Wandel der Stellung der Frau in der südkoreanischen Gesellschaft beitrug.

The artist couple, Ralf Korte and Kyungmin Sung, spent a long time on Naxos in Greece, grinding and shaping bowls made of crystalline marble, which can float on the water. One of these whimsical bowls will be presented to Ms. Gil on the recommendation of Korea Verband to pay tribute to the courage of all "comfort women" fighting for their rights. The reappraisal and honoring of the history of "comfort women" is important as it certainly contributed to the fundamental transformation of women's position in South Korean society.

Floating Sculpture – Ein Geschenk für Frau Gil Won-ok zur Ehrung ihres Mutes / Floating Sculpture – A Gift for Ms. Gil Won-ok to honor her courage

Floating Sculpture. Stein und Wasser – eine große Liebe. Die Gestalt der Schale, mit ihrer gebenden und empfangenden Eigenschaft wurde aus einem Block griechischen Marmors gearbeitet. Alle Schwere, aller Ballast wird zurückgelassen, um die perfekte Symbiose von Wasser, Licht und Stein zu ermöglichen.

Floating Sculpture. Stone and water - a great love. The shape of the bowl, with its giving and receiving property, was made from a block of Greek marble. All gravity, all ballast is left behind to allow the perfect symbiosis of water, light and stone.

Weitere Informationen / More information:

<http://www.korte-sung.de>



*Floating Sculptue 3 von Ralf Korte und Kyungmin Sung 2010
Floating Sculptue 3 made by Ralf Korte und Kyungmin Sung, 2010*

Jane Jin Kaisen

Jane Jin Kaisen wurde in Südkorea geboren, ist bildende Künstlerin und Filmemacherin und lebt in Kopenhagen, Dänemark. Kaisen ist Absolventin des Whitney Museum of American Art Independent Study Programme und hält einen MA in Interdisziplinären Studien der University of California in Los Angeles. Außerdem besitzt sie einen MA in Kunsttheorie der Royal Danish Academy of Fine Arts, an der sie gerade promoviert. Kaisen ist Mitbegründerin der Künstlergruppen UFOlab und itinerant_incisions sowie der Kollektive Orientity Exhibition und Kernteammitglied von In Migratory Times.

Jane Jin Kaisen was born in South Korea, is a visual artist and filmmaker and lives in Copenhagen, Denmark. Kaisen is a graduate of the Whitney Museum of American Art Independent Study Program and holds an MA in Interdisciplinary Studies at the University of California, Los Angeles. She also holds a MA in Art Theory at the Royal Danish Academy of Fine Arts, where she is also currently writing her PhD. Kaisen is co-founder of the artist groups UFOlab and itinerant_incisions as well as the Collective Orientity Exhibition and core team member of In Migratory Times.

Kunstdokumentarfilm / Art Documentary: The Woman, The Orphan, and The Tiger (2010)

Projekte wie *Tracing Trades* (2006), *The Woman, The Orphan, and The Tiger* (2010), *Light and Shadow* (2011), *Reiteration of Dissent* (Wiederholung der Meinungsverschiedenheit) (2011/16) und *Apertures/Specters/Rifts* (2016) bilden eine facettenreiche Untersuchung der gegenwärtigen Auswirkungen von Kolonialismus, Krieg und Militarismus aus einer geschlechtsspezifischen, diasporischen und dekolonialen Perspektive.

Projects such as *Tracing Trades* (2006), *The Woman, The Orphan, and The Tiger* (2010), *Light and Shadow* (2011), *Reiteration of Dissent* (2011/16) and *Apertures / Specters / Rifts* (2016) form a multifaceted exploration of the current effects of colonialism, war and militarism from a gender, diasporic and decolonial perspective.

Weitere Informationen / More information:

<http://janejinkaisen.com/the-woman-the-orphan-and-the-tiger/>



*Ausschnitt aus dem Filmprojekt
A Scene from the film project*

Nine Yamamoto-Masson

Nine Yamamoto-Masson ist eine französisch-japanische Künstlerin, Theoretikerin, Übersetzerin und Community Organizer. Sie promoviert an der Universität Amsterdam. In ihrer Kunst und akademischer Arbeit untersucht sie kolonial-patriarchalische Wissensregimes, künstlerisch-aktivistische Gegenerzählungen dazu, und mobilisiert radikale Kreativität als Widerstand und kritisches Forum. Sie ist Kodirektorin der Kunst-Aktivismus Platform Artists Without A Cause und arbeitet an vielen künstlerischen, aktivistischen und Migrant*innenprojekten, die sich gegen Rassismus, für Frauen/LGBTQI-Rechte und für aktive Solidarität mit geflüchteten Menschen einsetzen.

Nine Yamamoto-Masson is a French-Japanese artist, theoretician, translator and community organizer. She is doing her doctorate at the University of Amsterdam. In her art and academic work, she exhibits colonial-patriarchal knowledge regimes, and mobilizes artistic-activist opposites and radical creativity as a resistance and critical forum. She is co-director of the Art Activism Platform Artists Without A Cause and works at many artistic, activist and migration projects against racism and for women / LGBTQI rights and active solidarity with refugees.

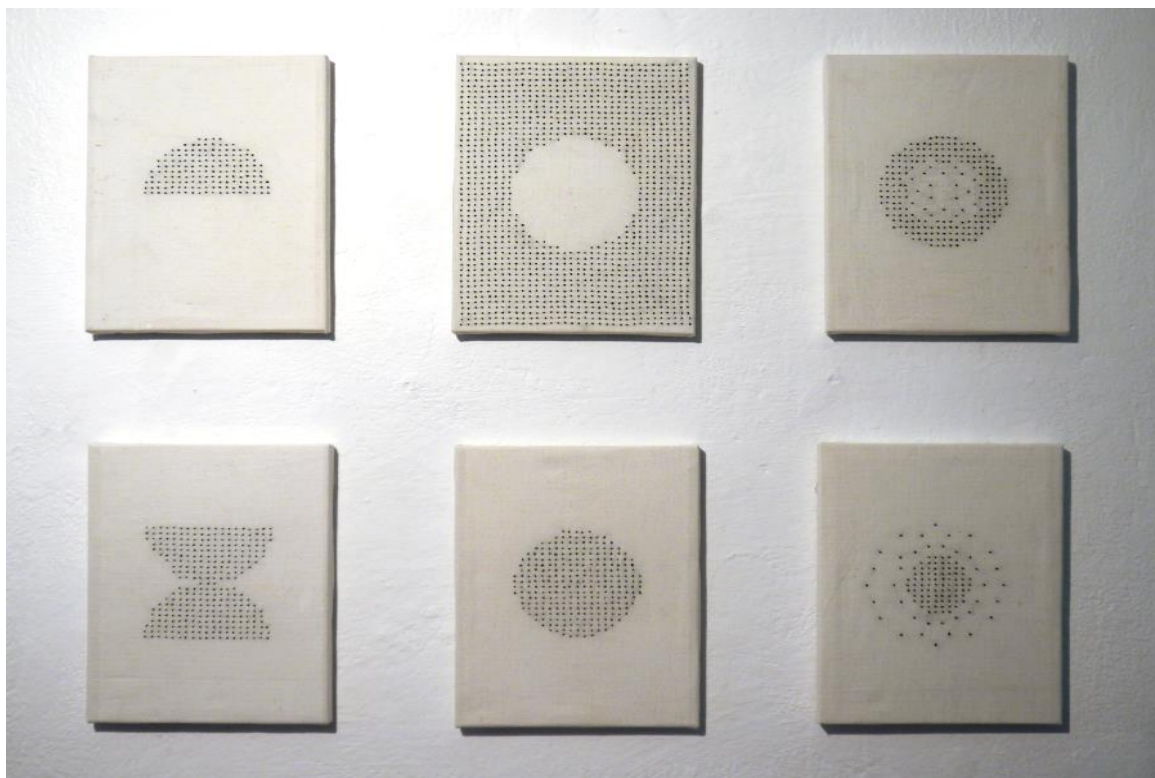
Senninbari – 1000 Stiche / Senninbari - 1000 Stiches

Senninbari sind gestickte Symbole, die an die traditionelle Stickerei japanischer Mütter für ihre Soldatensöhne erinnern. Damit setzt sich die Künstlerin mit den versteckten Geschlechterauswirkungen des Militarismus auseinander. Die Bilder werden im Veranstaltungs-Foyer ausgestellt.

Senninbari are embroidered symbols which reminiscent of the traditional embroidery of Japanese mothers for their soldier sons. In her work the artist deals with the hidden gender effects of militarism. The pictures are exhibited in the event foyer.

Weitere Informationen / More information:

<http://nineyamamotomasson.tumblr.com/fires>



Senninbari: 1000-Stiche, Textil auf Leinwand, 40 x 30, Ausstellung FLOW, Institut für Alles Andere, Berlin 2015.
Senninbari: 1000 stiches, textile on canvas, 40 x 30, FLOW exhibition, Institute for Everything Else, Berlin 2015

Zur AG „Trostfrauen“

Die AG Trostfrauen des Korea Verbands in Berlin ist eine Solidaritätsgruppe zur Lösung der „Trostfrauen“-Frage und wurde 2008 gegründet. Die Mitglieder der Gruppe kommen aus verschiedenen Ländern wie Deutschland, Japan, Korea, den Philippinen, Vietnam und dem Kongo. Bildung, Öffentlichkeitsarbeit und politische Kampagnen gehören zu den Aufgaben der AG „Trostfrauen“, mit dem Ziel, das Thema in Deutschland bekannt zu machen und sich mit den Betroffenen zu solidarisieren. Jede*r, der sich für Menschenrechte, Frauenrechte und das Thema „Trostfrauen“ interessiert, ist bei der AG willkommen.

About AG „Trostfrauen“

AG Trostfrauen of Korea Verband in Berlin is a solidarity group working to resolve the „comfort women“ issue. It was founded in November 2008. Its members come from Germany, Japan, Korea, the Congo and the Philippines. The group carries out civil education and public relations, and it carries out political campaigns advocating for justice for the „comfort women“ in Germany. Anyone interested in human rights, women's rights and the „comfort women“ issue is welcome to join the group.

Bitte unterstützen Sie unsere wertvolle Arbeit für ein langfristiges Engagement!
Please support us so we can continue our work long term!

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Korea Verband

DE 55 2501 0030 0439 7033 08

Verwendungszweck | Reason for payment: Trostfrauen

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Mehr Informationen | More information:

www.koreaverband.de | www.trostfrauen.de | www.facebook.de/trostfrauen

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