

# Yūjo, karayuki, ianfu no keifu

Yūzankaku Shuppan - Nihon josei aishi : yūjo, jorō, karayuki, ianfu no keifu / Kin Ichiben cho



Description: -

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Comfort women -- Asia.

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**mondai no honshitsu : kōshō seido to Nihonjin no fukashika / Fujime Yuki**

There was no publicity by the Indonesian government and it was therefore the elderly who benefited from these centres, not necessarily former comfort women.

**Yūjo, karayuki, ianfu no keifu / Kimu Irumyon**

Yoshiyuki characterizes prostitutes as outcasts from society and romanticizes the bonds between these women and male characters. We shall seek to understand this by recalling the history of the issue and the coming out of the comfort women. In the 2000s an anti-feminist offensive crystallized especially in connection with the disqualification of these former comfort women and the idea that their sole aim was to slander Japan and harm its image.

**Yūjo, karayuki, ianfu no keifu / Kimu Irumyon**

According to her statements, up to 1940 deceit was clearly the main way of recruiting women, similar to that employed by procurers in the region of north-east Japan Tōhoku, except that in Korea they were supported by the Japanese police.

**Yūjo, karayuki, ianfu no keifu (Book, 1997) [spaceneb.us.to]**

In addition to Japanese or Korean women recruited in Japan itself, the majority of them were young girls and women from the Japanese colonies of the time — Korea and Taiwan — driven into war zones by deception or force. This issue explains the support feminism attracted in the context of the democratization of South Korea, a process in which the assertion of national identity was accompanied by glorification of the national movement against Japanese colonial domination.

**Yūjo, karayuki, ianfu no keifu (Book, 1997) [spaceneb.us.to]**

Initially, Kōno Yōhei, then secretary-general of the Miyazawa cabinet, admitted in a public statement on 4 August 1993 that comfort stations had been established at the request of the Japanese army and that it was directly or indirectly involved in running them.

### **Yūjo, karayuki, ianfu no keifu / Kimu Irumyon**

In a patriarchal society with a Confucian culture, especially in the private and family sphere, like Korea in the colonial era and then in the post-war period, their existence remained a national shame in the ethnic sense, to be buried in silence Yamashita, 2008: 43. This episode indicates that from the 1970s the issue aroused particular interest and that it sold books for whatever reason, good or bad. This section includes an overview of the 'tradition' of Japanese prostitution and of the systematic public stigmatization of prostitutes, including the perception of pan-pan prostitutes as akujo.

### **Yūjo, karayuki, ianfu no keifu / Kimu Irumyon**

The writers emphasize physical and sexual desires as key aspects in their notion of humanism. The issue of the reliability of testimony On the other side, the testimony, all the more fragile in that it concerns facts which occurred more than 50 years ago, must be examined with caution. The establishment of equal and sovereign diplomatic relations.

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