

Sept 2018

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IS THE MUSEUM OF OBVIOUS HISTORY NECESSARY IN JAPAN, TOO?

–Blockage of DITF Theory, Virtue, Common Sense, and Fault-offsetting–

1. I would like to glance at the four points below before presenting my view on real-world issues.

(1) DITF Theory: The door-in-the-face (DITF) technique is a compliance method commonly studied in social psychology. The persuader attempts to convince the respondent to comply by making a large request that the respondent will most likely turn down, much like a metaphorical slamming of a door in the persuader's face. The respondent is then more likely to agree to a second, more reasonable request, than if that same request is made in isolation (Retrieved on September 9, 2018 from https://en.wikipedia.org/wiki/Door-in-the-face_technique). I consider it may be understood as reciprocation of charges and countercharges in a gentler manner to achieve a goal.

(2) Virtue: It is defined, according to Merriam-Webster, as 1a: conformity to a standard of right: morality; 1b: a particular moral excellence. 2: a beneficial quality or power of a thing. 3: manly strength or courage: valor. 4: a commendable quality or trait: merit. 5: a capacity to act: potency (Retrieved on September 9, 2018 from <https://www.merriam-webster.com/dictionary/virtue>).

(3) Common Sense: It is defined, according to Merriam-Webster, as sound and prudent judgment based on a simple perception of the situation or facts. She's very smart but doesn't have a lot of common sense: rely on common sense for personal safety (Retrieved on September 9, 2018 from https://www.merriam-webster.com/dictionary/common_sense).

(4) Fault-offsetting: Offset (verb) is defined, according to Dictionary.com, as to counterbalance as an equivalent does; compensate for; The gains offset the losses, and as to juxtapose with something else, as for purposes of comparison (Retrieved on September 9, 2018 from <https://www.dictionary.com/browse/offset>). Fault-offsetting,

therefore, is counterbalancing or compensating for fault between one party and the other party.

2. Now I will go into two real-world issues. They are issues regarding the Comfort Women and the Requisitioned Laborers, which are alleged to have existed before the end of the Pacific War, both of which pertain to Japan. Whenever the comfort women appear in this text below, the readers might as well equate the comfort women with the requisitioned laborers because the surrounding situations are quite similar with each other in their contexts. I will explain the two issues herein just in case the readers may not be familiar with the terms.

The issue of comfort women: Proponents—the party who claims there was an issue—allege more than 200,000 girls had been forcibly taken or kidnapped to warfront comfort stations and made to serve as sexual slaves and some of them had been killed. Opponents claim women volunteered to become comfort women under the public prostitution system and made a living by practicing business. After having perused materials left to date, [I estimate there were a little more than 5,000 comfort women in warfront](#), who worked as public prostitutes.

The issue of requisitioned laborers: The proponents allege Korean men—after having been forcibly taken to Japan—had been made to work in coal mines and other places under inhuman conditions and some of them had been irrationally killed. The opponents claim those men—after being recruited or agency-requisitioned for work in Japan—worked in the same living and working conditions as the Japanese men did and earned their salaries.

One of the diplomatic thorns between Japan and South Korea derives from interpretations of facts related to the two cases above.

According to a book titled [Gunkan Jima \(Warship Island\) written by Kunitoshi Matsuki](#) and published by Heart Publishing in August 2018, 60 comfort women statues had been raised in South Korea as of January 2017 and 19 comfort women statues and cenotaphs had been erected in the world as of May 2018. Three statues of requisitioned laborers are in South Korea as of December 2017. The proponents use them as means to allege human rights violations.

Mr. Matsuki also points out in his book the Independence Hall of Korea, the Seodaemun Prison History Hall, the War & Women's Human Rights Museum, and the National Memorial Museum of Forced Mobilization under Japanese Occupation show exhibits that carry similar agendas.

3. I have concluded the discussions on the issues of the comfort women and the requisitioned laborers would go in two directions below:

(1) Certain Japanese opinion leader and foreign sympathizers, not to mention the South Koreans, will continue their activities. That is, they would raise statues and cenotaphs all over the world. Cenotaphs will depict the now-defunct Japanese military forcibly made more than 200,000 girls serve as sexual slaves.

On the other hand, the Government of Japan continues to express apologies from the bottom of heart and feelings of remorse to all the women who, as comfort women, had experienced a variety of sufferings and had borne both physical and spiritual wounds that are unable to heal, regarding the setting up of the comfort stations and the soldiers' using the comfort women.

As for those villains who, by breaking law, kidnapped women and forced them to become sexual slaves, the Government of Japan will solicit cooperation of the International Criminal Police Organization and the likes to prosecute them.

The other certain opinion leaders of Japan continue to present relevant facts and claim that there were no forcible requisitioning of women and that the comfort women were issued identification certificates as public prostitutes, made a living by practicing business associated with sexual desire, and saved money by the end of the Pacific War.

(2) Representatives of the certain Japanese opinion leader and foreign sympathizers, not to mention the South Koreans, and representatives of the Government of Japan and the other certain opinion leaders of Japan will establish a cooperative venue to clearly define who the offenders and the victims were and then to make conclusions and terminate arguments of the issues as much as possible.

4. Having said that, I am tempted to fancy a slight departure from what the Japanese have done so far. If the proponents assert there is no room to take into consideration the DITF theory, virtue, common sense, and fault-offsetting, regarding the comfort women issue, the Japanese might attempt a breakthrough for the stalemate. What is seen in the offing is as follows.

(1) The Government of Japan will establish and operate a **Museum of Obvious History** in Japan. The museum will:

(a) Exhibit every material that is pertinent to the comfort women issue; and make efforts so that the people in the world can get familiarized with facts available.

(b) Launch a homepage to make known facts available to the public.

(c) Make available to the public those books, dissertations, movies produced by the certain Japanese opinion leader and foreign sympathizers, not to mention the South Koreans, as well as concerns and recommendations expressed by the United Nations Human Rights Council, the Committee on the Elimination of Racial Discrimination, the Committee on the Elimination of Discrimination against Women and the likes. Set up a corner to exhibit materials to recount occupation of Nanjing, China by the now-defunct Japanese Army.

(d) Invite applicants under quota restriction to the museum and have them tour the exhibits with a guide. Arrange a guided tour of the museum for every foreign dignitary, without exception.

(2) If the Government of Japan is to conclude the apologies and reparations offered so far would suffice for the issues, the other certain opinion leaders of Japan will establish and operate the museum in its behalf.

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