

(財)女性のためのアジア平和国民基金

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TALL TALES

Jo-Ann Q. Maglipon

YESTERDAY, here at the TIMES I put down what I knew to be the unfinished business in Lola Rosa's life.

Or those things that she, at 69, was still raring to do, but which a bad heart, but maybe also a bad world, had rudely written finish to.

She was just the kind of woman to have unfinished business lying somewhere.

She may have been a bastard child of a landlord and a housemaid, she may have been dirt poor, unschooled beyond the grades, violated at 14, reduced to a sex slave at 15. And malaria, beatings to the head, miscarriages, and repeated rapes through nine months of the war may have left her with permanent disabilities—her balance was not good, her fingers could not always hold on to the pen, she slurred, and she could barely control the saliva dribbles from her mouth. But she was still a woman with a keen mind who knew what she wanted, and, even more extraordinary, knew how to go about getting it.

It was she who went to the Philippine Center for Investigative Journal-

Our Lola Rosa

ism or asked to be fetched by the people there, so that she could swap stories and ask endless questions. And when later she received \$18,000 from the Asian Women's Fund of Japan, she actually sent each one in PCIJ little envelopes with money tucked in.

It was not slush money, PCIJ executive director Sheila Coronel was sure. It was just the way Lola thought she could say thank you. So the PCIJ staff went about returning her envelopes very carefully. First, they had to make her see they appreciated her meaning, but, following that, make her understand that envelopes have never been necessary.

Lola said all right—and then promptly offered food.

Me, I always saw it as Lola's way of saying she wanted to be treated; not as a charity case or a poor victim, but as an equal, maybe even a friend. I think she understood perfectly that her beautiful book hunching at Fort Santiago, the readings by Charo Santos and Lani Mercado, and the offer to buy the movie rights to her story were all helping move her toward a better life. Not the least, a life that was showing her real respect at last. So that, once she came to the position where she had something of her own to give away, she did.

But this has always been the story of Lola Rosa's life. Nothing ever came simply, or easily.

The Asian Women's Fund money, for instance, was far from being a simple matter of a Filipina war victim accepting the donation of a private Japanese group touched by remorse. It had, for a stretch of time,

At the time, Lola Rosa was one of only three *lolas*—today there are 11—who had decided to accept the money offered.

But Nelia had taken the position that the Japanese government should take official responsibility for its criminal acts. She also believed it weakened the lawsuit filed against the Japanese government by 46 *lolas*. Lola Rosa among them—should any *lola* accept private recompense.

To be fair, Nelia says today that she and Lila Filipina, Inc., the organization of comfort women she organized, do not regard reparations from private Japanese groups to be mutually exclusive of those forthcoming from the Japanese government. And, indeed, within recent months she and Lola Rosa seemed to have started to rebuild their relationship.

But back then, Lola had only anxieties about Nelia whose high-mindedness, she felt, was well and good for those who had many more years to live. But she, she sighed many times, was old and sick. She no longer wanted to be dragged to rallies where she had to carry placards under the heat and rain. She didn't want any more marching. Her heart, she shook her head, could no longer take it. But finally she refused to be put, in her words, on any more display to raise those funds she never saw.

And her position on the Asian Women's Fund was unwavering. She thought all *lolas* should be allowed to accept the money. When she asked, were the *lolas* ever going to lie on something soft? Or stop bending their backs to do other

died since the lawsuit was filed in 1993. If it wins, if by this December or next March there is court judgment as expected, clearly the Japanese government's apology and money would still not have caught Lola Rosa alive.

She was happy, she said to me when she dropped in on my home many months back, that she could now serve her family a big lunch of fried chicken—"Mainit pa," said she—and a nice cake at the end of the meal. And that now they had a TV set, which always kept her in stitches, because it had all these funny things, like a talking pig!

At one point, she sighed, "*Alam ko pa na ng ibang lola tumanggap. Masyado lang silong takot kay Nelia.*"

Still, it should fill Lola's heart to know that two days after news of her death, Nelia Sancho was earnestly putting together testimonies and services to honor her memory. And that Nelia announced to all: "Lola Rosa was a hero."

But there was yet one thing that Lola, in that visit to my home, had said she thought of doing. She thought of returning to Tampang, to the home of the landlord that had been her father, the same home that had kept her mother as a housemaid. It was his grandchildren who had invited her, and the prospect was to her both exciting and frightening. She had always met her father only in the *kamalis* at the back of the house, and she wondered how it would feel to step foot for the first time ever in the big house.

But, she would only go if she could bring her own troop of sup-

Saturday 2-7-96 7 10

unfinished business

BY JO-ANN Q. MAGLIPON
Columnist

DEATH is one of those things that invariably leaves in its wake much regret and unfinished business. Quite possibly this is why, while we know the world to be imperfect, we always put up a fight anyway when the attempt is made to take us away from it.

For Maria Rosa Luna Heison—the woman the nation has come to know as Lola Rosa, Comfort Woman—this had to be particularly so.

[She will always be known as the first Filipina to have told the world that she was bonded into sexual sla-

very during the Second World War. That she was a young, 14-year-old, as hundreds of others were, forced by imprisonment and the threat of death into serving as official prostitutes for the Japanese Imperial army.

And she will always be given credit for having goaded other women like her into breaking an almost fatal silence. So that, together, they succeeded in disclosing a secret that had shamed them and marked them, unmercifully, for 50 long years.

But that Lola Rosa spoke out in 1992—when she still believed herself diminished by war and had no

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Lola Rosa: Regret and unfinished business

From Page 1

reason to think she would be hailed as the hero she was—tells us other things about her as well. Other things which, in the years thereafter, she would reveal about herself again and again.

Scrambling memory

That she had fight. That she had a mind of her own. That she had a scrambling memory for dates and names and details, not to mention a native intelligence. That she was tired of being poor. That she wanted to be remembered. That she wanted to be forgiven. And that she could forgive.

For in the end, she told everyone she had forgiven the Japanese.

But precisely because she was all this, she opened herself to much unfinished business. And when, on Monday last at the age of 69, she died, it should be easy for us to accept that it was not her plan, or her doing, to go so soon.

In fact, life was exciting.

If she had her way, she would have accepted all the speaking engagements that followed her after the publication of her biography, *Comfort Woman, Slave of Destiny*. It thrilled her to know that she, who had dreamt of becoming a doctor but was destined not to go beyond the seventh grade, was now being read at De La Salle University.

Her book, after all, was truly hers. She had written it in long hand, on yellow paper, over a period of a year. As the Philippine Center for Investigative Journalism, which published the

book, noted: "We helped her with some revisions, did some editing and divided the work into readable chapters. The structure and the language, however, are essentially Lola Rosa's. The illustrations are entirely hers as well. The subtitle, 'Slave of Destiny,' was also her idea."

A movie

But as her body wasted, so did her voice. And the delight that had been hers for the little over four years that she had an audience could no longer be.

Then there was the much-talked about movie about her life. That excited her, too.

In her last months, she asked incessantly about when Star Cinema would finally make it. She told everyone, with a hoarse laugh to go, that it was her final dream to see her life on the big screen.

As she said many times over, "I want people to know my story. Then I know there was a reason for it happening to me."

However, Star Cinema had long put the film on indefinite hold. The outfit gave the unwieldy budget—P\$2M—as reason, saying it had wanted to import real Japanese actors and real Tora Tora planes and, overall, not to scrimp on production values. (Yet, the same studio had not balked at spending P\$75M on *Good-bye America*.) Earlier, its reason had been that it could not find someone to play the young Lola Rosa, or a young Vilma Santos. (But, industry talk is nife that the outfit is really more bothered by Vilma's

uncertain box-office draw.)

What it has not given for a reason, but is auspiciously closer to reality, is that it has become wary about gambling any sum at all. Especially on a story it is not sure is still "hot" five years after the first revelations of sexual slavery were made and one year after the comfort woman who made them had signed over the film rights. In a word, Star Cinema has made a business decision.

Unfortunately, it did not have the grace to inform Lola Rosa who waited eagerly to the last.

Legal battle

Then there was the major lawsuit that Lola Rosa had wanted to see through to victory.

She, along with 45 other comfort women, had filed suit for rape and sexual slavery against the Japanese government in a Japanese court of law. She had followed the case through its 17 hearings since 1993, appearing twice in court personally, including at the very first hearing held.

The last hearing has been set for this coming September 19, with the judgment expected by December this year at the earliest, or March next year at the latest.

Their Japanese lawyers had demanded US\$200,000 for each of the comfort women as individual reparation, over and above war reparations already paid government to government. The same lawyers of course caution that the actual amount, should the decision favor Lola Rosa and the other lolas, could be closer to

US\$20,000 to US\$40,000 for each.

Be that as it may, a victory in courts would mean making the new government officially culpable for its war crimes. And the lolas, of whom those war crimes were committed, would finally seize the justice denied them, and seize it within their times. As it is, 20 lolas have already passed away.

Lola Rosa had been vital in the legal battle.

As Lola Fedecia David, president of Lila Filipina, said yesterday gathering to mourn Lola Rosa's death: "We recognize Lola as our teacher. She was the first to speak. It really hurts that she is no longer here. We hold in our hearts the goodness she showed us. Rosa, wherever you are, we miss you."

Around her, the other lolas hug and bow their heads and weep. Another one of them is gone, while everyone there, has much business to complete.

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Sex slaves mourn death of Lola Rosa

(From page 1)

aves n death a Rosa

CURTO

Lola Rosa Henson died of a heart attack at who, like her, were ual slavery during could not help but

Grandmother) Rosa out in the open in she was forced to ary-run brothel for Japanese imperial

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of her bitter experi- f 15 led 46 other 1," organized un- to join her in fil- against the Japanese

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filed in Tokyo in 1993.

A total of 169 women have come out since, but 20 have died, including Lola Rosa. Of the 46 plaintiffs, she was the sixth to die.

Yesterday, the remaining Lolos of Lila Pilipina paid tribute to her. With songs and a recounting of their wartime ordeal, they vowed to keep up the fight.

Part of their statement read: "Lola Rosa Henson was the first of a multitude of voices that shattered the silence surrounding the crimes of violence, rape and sex slavery against the Filipino 'comfort women' by the Japanese Army in World War II.

"She has been a bright beacon and an active spokesperson for many other Lolos to demand their rights and justice from the Japanese government that robbed them of their humanity and dignity."

Pidencia David, 70, told reporters: "Her death has hurt us. We hope Japan will grant our demands while some of us are still alive."

Fighting time

Nelia Sancho, coordinator of the Asian Women's Human Rights Council based in Manila, said the Lolos' ages range from 67 to 84.

They themselves are fighting time to ensure that their battle for recognition and compensation is won.

At least four have serious heart ailments, like Lola Rosa. Four have cancer. At least 20 have tuberculosis.

All of them are afflicted with rheumatism. Their eyesight has weakened. Their bones ache as they hold protest marches and rallies.

Sadly, the Philippine government has failed to acknowledge their suffering. Among the countries whose women fell prey to the Japanese

piners which has refused to extend even financial assistance to the women.

"Not a cent or a sack of rice has the government given to help the Lolos," Sancho said. "The issue here is neglect and lack of support by our very own government."

It is said that the government is somehow discouraging the women from pursuing the court case against Japan. Instead, it is urging them to accept assistance from the Asia Women's Fund, which the Japanese government has established.

But most of the women have refused to accept payments from the fund, saying it was part of attempts by Japan to avoid taking full responsibility for its wartime actions.

Lola Rosa was among a handful of women who decided last year to accept compensation from the private fund, along with letters of apology from Japan's prime minister.

Last hearing

The last hearing of the compensation suit is on Sept. 19, after which the Tokyo court is expected to hand down its decision before the year ends at the earliest, or in March at the latest.

The demanded compensation is \$200,000 for each of the women.

Ironically, the Lolos have found more support from other countries.

In the United States, for example, Rep. William Lipinski has filed a resolution urging the Japanese government to apologize to the women and fully compensate each of them. The International Labor Organization has also passed a resolution pushing for state compensation from the Japanese government.

According to the Associated Press, Japanese Ambassador Yushita Hiroyuki sent flowers and a letter of condolence to Lola Rosa's family after her death.



HENSON

pay for burial costs.

The daughter said the money her mother received from the Asia Women's Fund was for medical treatment for a stroke her mother suffered last year.

Other members of Lila Pilipina said they would give personal tributes to Lola Rosa Saturday at a wake in her home in Pasay (

But for now, the Lolos are comforting other and singing the

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Once more, Lola Rosa

MARIA Rosa Henson, 69, died two days ago. It was a good death that capped a tumultuous life. She had spoken at last about that dark period in our history. Now her story as well as those of other women like her will forever remain in the national memory.

A few months ago, I was asked to write about the heinous crimes against women during that period. The piece was going to be included in the encyclopedia on the Philippines. I could not refuse. Writing was my way of saying, "Never again." Excerpts:

A woman emerges from the shadows after 50 years of recurring nightmares and silent screams. She tells her harrowing story. Other elderly Filipino women like her do the same.

Maria Rosa Henson was one of the "comfort women" forced to satisfy the sexual appetites of Japanese soldiers during World War II. In 1992, at the age of 65, she gathered enough courage and broke her silence. She even wrote a book about the cruelties she suffered. ("Comfort Woman: Slave of Destiny" was published by the Philippine Center for Investigative Journalism, with illustrations by Henson herself. A movie on her life is being planned.)

Wrote she: "At two in the afternoon, the soldiers came. Some of them were brought by truck to the garrison. My work began, and I lay down as one by one the soldiers raped me. At 6 p.m. we rested for a while and ate dinner. Often I was hungry because our rations were so small. After 30 minutes, I lay down on the bed again to be raped for the next three or four hours. Every day, anywhere from 10 to over 20 soldiers raped me. There were times when there were as many as 30... At other times there were only a few soldiers, and we finished early."

The case of the comfort women or "juguanianfu" in the Philippines and Asian countries occupied by the Japanese Imperial Army during the war did not make it to the history books

HUMAN FACE

Ma. Ceres
P. Doyo



written shortly after that violent era. The sexual abuse the women suffered was not widely known and even the victims themselves did not want to dwell on them. But rising feminist consciousness and contemporary historical events gently pushed these war victims into the open. The time had come for them to speak.

In 1993, with the help of the Task Force on Filipino Comfort Women, 46 former Filipino comfort women, all in their 60s and 70s, filed a lawsuit against the Japanese government to seek redress and compensation. The Japanese government issued an apology and promised "gifts of atonement"—a 10-year \$1-billion program for the Asian victims. The International Commission of Jurists (ICJ) and the Task Force however criticized the plan as insufficient and recommended more immediate steps for rehabilitation and restitution.

Research shows that the Japanese military-sexual activity involved systematic planning and forcible drafting of about 200,000 Asian women in Japanese-occupied areas. This operation started after the Japanese invasion of China in 1937. The Japanese military provided their garrisons with so-called "comfort stations" which served as brothels with sex slaves for their men's exclusive use. This was the case in the Philippines, Korea, the South Sea islands, Malaysia, Indonesia (Dutch East Indies) and Manchuria (Northeast China).

At that time, Japan was a signatory to the "International Arrangement and Conventions for the Suppression of Traffic in Women and

Children" and was prohibited from sending Japanese comfort women abroad unless the women were prostitutes who were 21 years old and above. And yet when the Japanese invaded the Philippines in 1941 they brought with them a few Korean comfort women. And because they needed more women, they rounded up Filipinos to become their sex slaves....

This deliberate military operation was meant to keep the Japanese satisfied and sustain their military performance. An exclusive comfort station also supposedly prevented the spread of sexually transmitted diseases which could cause a decline in the men's fighting skills and could even find their way to Japan.

Comfort stations were set up in many places across the country, among them, Manila, Pampanga, Iloilo, Aklan, Sorsogon, Masbate.

Lucia Misa of Bulacan was 15 when Japanese soldiers entered her house. The soldiers bayoneted Lucia's parents and when her sister refused to go with them, they sliced off her breasts and disemboweled her. Lucia was brought to the garrison where she was held prisoner for three months. Every day she was raped by at least five soldiers.

Juanita Jamot was pregnant when 15 Japanese soldiers barged into their rented room in Grace Park and took away all the men. She and four other women were raped then brought to a building in Divisoria where they were held as sex slaves....

Although Japan was among the countries that ratified The Hague Convention of 1907 protecting civilians in occupied territories and therefore was bound by it, the Japanese Imperial Army violated many provisions. Sadly, tribunals that tried war crimes later, like the Military Tribunal for the Far East (Tokyo Tribunal), focused mainly on the maltreatment of prisoners of war (POW), innocent civilians, like the women who were used in military-sexual exercises, were of no consequence.

A candle for Lola Rosa

MARIA Rosa Luna Henson led a life that could not have been lived by anyone of lesser stuff.

Her tragedy, as she herself had described simply and heartbreakingly in her autobiography, began even before she was born. Her mother Julia was the daughter of a tenant farmer. To help feed the large Luna brood, Julia worked as maid for the landlord and, against her will, bore his child. The illegitimate daughter, Maria Rosa, would later turn out to be the single reason why her mother held on to life and sanity.

With the circumstances of her birth and poverty explained to her early on, Maria Rosa was determined to make something of herself. She wanted to become a doctor, and she took the steps toward this by striving to become the valedictorian in her class.

For a while, there seemed to be a way out of misery. And then, war struck. Maria Rosa, then 14, became one of the war's first casualties.

While this period of her life would be known to most Filipinos as the time she had suffered as a sex slave to the occupying forces, it was also the time when she exercised many other acts of heroism. Maria Rosa had joined the resistance movement, the Hukbalahap. It was in the course of performing task

for the underground organization—while delivering for the guerrillas guns and ammunition hidden under a cartful of corn—that she was taken by the Japanese and forced to become what would be referred to as a “comfort woman.” She suffered the slavery for nine months.

Despite the humiliation, the pain and the dark uncertainty that her life as a hostage brought to her, Maria Rosa still found time for more courage. While she herself could not yet be saved, she found no obstacle to trying to save others—on one occasion, the village of Lampang in her home province in Pampanga. After overhearing Japanese officers discussing their plan to burn down the village, Maria Rosa conveyed the information to one of the barrio residents. The villagers escaped, and the Japanese turned their wrath on their suspected informer, Maria Rosa. It was the torture chamber for her until the guerrillas finally found and freed her.

“
*She stood up,
held up her life
as a victim of
inhumanity and
demanded
justice.*
”

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Even after the war, life refused to take a quiet turn. This woman who had taken more than her share of trial and tribulations. Marriage did not work out too well with a man whose nobility of cause in the Hukbalahap did not match his personal character. She raised her three children alone, washing other people's clothes and working in a factory.

She would have gone on with her steady, silent survival but one day, a nongovernment organization went on radio calling on all “comfort women” who suffered during the Japanese occupation to come forward and claim justice.

The memories came back to Maria Rosa and tormented her. Finally, she decided. She would be tormented no more. She stood up, held up her life as a victim of inhumanity and demanded justice.

On August 18, Maria Rosa died, her quest for justice not quite won. She had won public attention to her plight and those of hundreds of other women similarly brutalized by Japanese soldiers. But reparation and remorse from those that violated her had been slow and niggardly. One wonders if, in the tortuous language that carried the apologies of the Japanese government, Maria Rosa's tormentors had truly asked for her forgiveness. Even from that, however, she would save them the trouble.

“I had learned to accept suffering. I also learned to forgive,” she said in her book.

As a Filipino, a woman and a human being, Maria Rosa's heroism will be hard to equal, let alone surpass.

Lola Rosa: Icon and survivor

3 SHE was the first to go public with her story, and her face, contorted in grief and pain, remains for me the singular image of the Filipino Comfort Woman.

3 Last year, "Lola" Rosa Henson published an account of her life and her ordeal that is searing in its simplicity and honesty. In her own words and drawings, she sums up a life that was ill-starred from the beginning: born the illegitimate daughter of a wealthy landlord and a young housemaid. The most compelling portions of "Comfort Woman: Slave of Destiny" are of course the months she spent as a sex slave in a Japanese garrison. So young was she that she had not yet had a period when she was forced to "service" dozens of Japanese soldiers a day. But it is from her account of her survival, recovery, and how she created a life for herself and her children that readers can draw valuable life lessons.

3 **RESCUED** from the garrison by a guerrilla raid, Rosa was a physical wreck, battered in body and mind, and fearing she would go mad.

I regained consciousness only two months after I was rescued from the garrison. I found myself in my mother's house. I wept when I saw my mother's face. I wanted to speak, but no words came from my mouth. I did not say a word for a long time.

My mother nursed me back to health, spoon-feeding me as if I were a baby. I could neither stand nor walk. I crawled like an infant. I could not focus my eyes well and everything I saw was blurred...

Every time I spoke, I began to drool, my saliva dripping from the corner of my mouth like a dog. My mother pitied me very much. I wept not only for my pain, but for hers. I tried to write so I could explain what had happened to me, but the pencil would drop from my fingers, and the words came badly...

Despite my speech difficulties, I managed

AT LARGE

Rina
Jimenez-David



to tell my mother all that had happened to me. My mother cried bitterly. She and I were very close, and I shared with her all my secrets...

I was the center of jokes then because of my speech difficulty. My neighbors thought that I had gone mad. Even my own mother, who was the only one who knew my secrets, was beginning to think that I was crazy because I kept muttering to myself, "Why did I not escape? Because they might kill me."

3 **SOON** after Liberation, her mother urged Rosa to get married. Domingo was a persistent suitor, who insisted on marrying her even after she told him she had been raped by the Japanese (she still could not bring herself to talk about the sexual slavery). Eventually, because he was a "good" man, Rosa acceded to her mother's urgings, even if she felt the "stain" of her defilement would haunt her forever.

My husband and I got along well. He had a good sense of humor, and in many ways we were compatible. When he was not working in the fields, he helped me take care of our daughters so I could do the washing and cooking. He liked to play with them. He would strum his guitar and sing them love songs...

My husband looked happy with his family. I attended to his needs and obeyed what he wanted me to do. I wanted to show him that I had healed. I was happy, too. For the first time since I was kept in the Japanese garrison, I was happy. I always remembered my mother's words, "Love develops in due course."

Domingo knew the past still haunted me. He would wake me up in the middle of the night whenever I had nightmares... Sometimes I hated him because he knew I had been defiled. But I continued to be nice to him, to serve him and please him. Maybe I even learned to love him.

3 **HER** marriage came apart, though, when Domingo joined the Hukbalahap and became a commander. He would later be killed in a military encounter. Rosa then became a single mother, working to feed and educate her three children. Then came the moment of personal liberation:

One morning in June 1992, while I was hanging my laundry on the clothesline, I heard a female voice on the radio talking about women who were raped and enslaved by Japanese troops during the Second World War.

I shook all over. I felt my blood turn white. I heard that there was a group called the Task Force on Filipino Comfort Women looking for women like me. I could not forget the words that blared out of the radio that day: "Don't be ashamed, being a sex slave is not your fault. It is the responsibility of the Japanese Imperial Army. Stand up and fight for your rights."

...Every day, I tuned in to the same radio program. At the same time, I tried to forget the announcement about comfort women. Many weeks passed, and I did not hear the announcement again. But on September 3, 1992, a Thursday, another woman spoke. It was Nelia Sancho, and she was repeating Liddy's (Nakpil-Alejandro) words. I wept in front of the radio. My daughter Rosario ran upstairs and found me sobbing.

"Mother, what happened?" she asked. "Why are you crying?" I could not answer. I only pointed to the radio. Nelia was still speaking and announcing a number to call. "I am that woman she is talking about," I said. Rosario hugged me. It was the first time she learned about what had been done to me.

ソウルの「水曜デモ」

元慰安婦問題めぐり
参加者100人熱く連帯

毎週水曜日の正午、ソウルの日本大使館前で市民団体などが中心となって日本に抗議を行う集会が開かれていた。恒例の「水曜デモ」が元慰安婦の女性たちへの公式謝罪と「国家賠償」を求めている集会の様子をソウルからリポートする。

(ソウル通信員・伊東順子)



夏休みということもあり高校生も参加した(6日、日本大使館前で。撮影・伊東順子)

91年に始まり
6日で276回に

毎週・正午・日本大使館前で

がりを見せた。

この日の集会には慰対協等元従軍慰安婦支援団体のほか、日本から「韓国学習と交流の旅」に訪れていた「神奈川人権センター」のメンバー二十三人も参加し代表の星野昌子理事長より連帯のアピールが行われた。アピールでは韓国訪問を通して日本の過去の過ちを身体験として受け止めたこと、日本政府の国家としての責任による戦後補償の実現などが訴えられた。

さらにアピールが日本でも問題になっている「自由主義史観」をめぐる教科書の問題に及ぶと、集会に参加していた高校生が発言を求めた。ソウルの北にある慶政市から友人四人とともに集会に参加していた韓泰勲君(26)は「日本は植民地時代と同じように韓国を一段低く見ていると思う」と語り「国際時代にふさわしい平等な国家関係を作るために、教科書に真実が書かれるよう努力してほしい」と訴えた。

集会の最後には「日本政府は国際法に基づく国家賠償をしろ」というシュプレヒコールとともに「欺まんの国民基金撤回」が叫ばれた。日本政府が一貫して国家賠償に応じない姿勢を見ている中、こうした限りの現実的方法として行われた「国民基金」は韓国で現在でも猛反発を招いており、この日の集会でも「国民基金」に対する批判が随所で行われた。

延喜が続く韓国。炎天下の日本大使館前で毎週水曜正午になると、二十人〜三十人の市民が集結する。これは九一年一月八日から韓国挺身隊問題対策協議会(慰対協)などの女性団体を中心に行われている「水曜デモ」で、六日で二百七十八回目を数える。

水曜デモは元慰安婦の救済策として日本が行っている「女性のためのアジア平和国民基金」に反対し、公式な謝罪と国家賠償を求める目的で行われているものだ。慰安婦問題は元々、日本に対する道義的な問題もその都度取り上げている。運動が長期化する中で、内部での路線の食い違いに

よる対立などもあり参加者は夏休みというころもある。体の参加もあって約百人が参集し、久しぶりに盛り上

【ロサンゼルス11日＝河野博子】第二次大戦中に、それまで三十年以上も勤め

日系人への米の補償 対象拡大求め訴えへ 戦時下の差別 突然解雇の労働者ら

ていた米国の鉄道、鉱山会社から突然解雇され、杜若から追い出された日系人の家族らが、合衆国政府を相手どり、謝罪と補償を求めて集団訴訟を起す準備を進めている。

米政府は、戦時中強制収容した日系人を対象に、八八年時限立法を制定し、謝罪と補償を行っているが、強制収容されなかった元鉄道、鉱山労働者は対象から除外されており、一年後にけまつた時限立法の期限切れを前に、謝罪・補償の対象の拡大を求める日系市民協会は十一日、ロサンゼルス市内で開いた記者会見で明らかにした。

日系市民協会によると、戦時中、突然解雇された日系人の鉄道、鉱山労働者は約八十人。現在、謝罪・補償対象に含めてもらえぬよう、司法省に要望書を出す運動を展開中。

司法省補償事務局によると、強制収容された日系人については、時限立法によって、これまで一人当たり二万がの補償が八万三千五百十一人に支払われている（総計十六億七千万ドル）。

元軍人らの補償求め
軍相に要望書を提出
在日支援の会
在日の戦後補償を求める会（李仁夏・共同代表）が十一日、在日韓国・朝鮮人の元軍人、軍属への補償を求めて厚生省と交渉を行い、厚生大臣あてに要望書を提出した。

提出に先立ち、同会の若手約十人が前日夜から交代

で厚生省の周囲を80周デモ行進した。

元慰安婦4人が 日本に謝罪要求 台北

【台北30日AP＝聯合】第二次大戦中、旧日本軍に慰安婦としての生活を強いられた韓国、台北、フィリピン出身の女性四人が三十日台北に集まり、日本政府

に対して謝罪と補償を要求した。

四人は「日本政府は自分が犯した罪を認めず、軍隊慰安婦に対する謝罪と補償を促した国連決議も順守しなかった」と非難し、「許せないのは、このような歴史的な罪状を次の世代に隠す、わい曲していることだ」と付け加えた。

韓国出身の七十歳の参加者はこの日の午前、台北

カンボジア在住
元従軍慰安婦
フンさんが50
年ぶりに帰郷
【ソウル30日＝聯合】日本軍に慰安婦として連行され、カンボジアに在住していたフンさんが五十年ぶりに家郷を懐し当った。

大韓連邦科学技術振興委員会のDNA鑑定の結果明らかになったもので、三十日午前六時、入院先である仁川市内の病院を妹の李順伊さん（こと）と出立し、飛行機で金海空港に到着した。

フンさんは馬山市庁と鎮東軍事務所に立ち寄り自分が住んでいた家を訪ねた後、妹の家がある陝川で一泊し、五十年ぶりに墓参をし、弟の墓であるチョウ・ソンエさんに会う予定になっている。

比元慰安婦、初めて名乗り

ヘンソンさん死去



【マニラ19日＝共同社電】フィリピンで初めて従軍慰安婦だったと名乗り出て、日本政府への初提訴行動の先駆的役割を果たしてき

たマリア・ロサ・ヘンソンさんが18日深夜、心臓発作のためマニラ首都圏バサイ市の病院で亡くなった。六十九歳だった。葬儀は同日午後二時、梅田会館などが二十日夕、ケソン市で追悼ミサを開く。

ヘンソンさんの自伝も生前の証言によると、太平洋戦争中の一九四三年、十四歳だった彼女はマニラに駐屯していた日本兵に暴行されたうえ、九カ月間におたり慰安婦にされたとい

る。彼女の証言がきっかけとなり、フィリピンでは次々と元慰安婦が名乗りを上げた。九三年四月には、ほかのフィリピン人女性とともに、旧日本軍の占領地で通った初めの元慰安婦となり、日本政府からの補償を求める団体から非難された。

ロサ・ヘンソンさん死去

フィリピン人
従軍慰安婦
スポーツマン的な存在



ロサさんは今年十一月から十四日まで肺炎のため入院し、十五日に退院したばかり。十八日朝には再び胸の痛みを訴え入院。同日夜に帰らぬ人となった。

フィリピン人元従軍慰安婦であり、フィリピン人元慰安婦のスポーツマン的な存在だったマリア・ロサ・ヘンソンさんが十八日午後十一時、マニラ市内の病院で心臓発作のため死亡した。六十九歳だった。

ロサさんは九二年にフィリピン人としては最初に元慰安婦であることと「慰安婦」の回想記を出版。第二次大戦中の一九四三年に日本軍に捕らわれ、四年にわたって慰安婦にされた。九九年に亡くなった。

ロサさんは昨年八月、慰安婦として初めて「女性七人の元慰安婦」として日本政府に公式謝罪と個人賠償を求める公的書状を提出したが、裁判途中での死

だった。ロサさんは今年十一月から十四日まで肺炎のため入院し、十五日に退院したばかり。十八日朝には再び胸の痛みを訴え入院。同日夜に帰らぬ人となった。

国民基金でフィリピンを担担している有馬寛和子副理事長は「突然のことである。ロサさんは自分自身で考え、非常に勇気がある人だった。自分の母親のように感じていたので、ショックを隠さずにいた」と語っている。

フィリピンでは現在、七十人余りが元慰安婦として名乗り出ており、そのうちロサさんを含む二十一人が国民基金の償い金を受け取っている。

（金井明）

'Comfort woman' Henson dies at 69

MANILA (Kyodo) Maria Rosa Henson, a Filipino woman who was forced into sexual slavery by the Japanese military during World War II, died of heart failure Monday in a hospital in Pasay near Manila, members of her family said Tuesday. She was 69.

Henson, who was the first Filipino to go public about the wartime ordeal, had worked to win compensation for the victims of sexual slavery, euphemistically called "comfort women."

Henson visited Japan several times to talk about her experiences and was one of the plaintiffs in a lawsuit filed against the Japanese government demanding compensation for comfort women in the Philippines.

In August 1996, she became one of the first Filipino comfort women to receive money and a written apology from Prime Minister Ryutaro Hashimoto as atonement for the atrocities committed by Japanese soldiers before and during the war.

After receiving the money and the letter, she told reporters that she would forgive the Japanese for what they did.

比元慰安婦、初めて名乗り

マリア・ロサ・ヘンソン

さん、フィリピンで初めて



元慰安婦の過去を明かす。18日深夜、心臓発作のためマニラ首都圏バサイ市中

央病院で死去。69歳。

1992年9月、旧日本軍に強制連行され、慰安婦として通った初めの元慰安婦となり、日本政府からの補償を求める団体から非難された。

（マニラ・川瀬真久）

なる。本書に「ある日本軍慰安婦の回想」（岩波書店刊）。

（マニラ・川瀬真久）

マリア・ロサ・ヘンソンさん（フィリピン元慰安婦）18日深夜、心臓発作のため、マニラ首都圏バサイ市の病院で死去。69歳。第二次世界大戦中に旧日本軍に強制連行され、慰安婦として通った初めの元慰安婦となり、日本政府からの補償を求める団体から非難された。

昨31日、日本書道家の協賛の手紙と、アジア女性基金からの奨励金を手紙の元慰安婦に宛てて受け取った。また、93年4月には、他の元慰安婦とともに、日本政府に正式な謝罪と賠償金を求める提訴。裁判は現在も係争中。判決を待たずに死去した。

慰安婦としての経験をまとめた自伝『ある日本軍慰安婦の回想』（岩波書店刊）がある。

（マニラ・川瀬真久）

「勝訴まで闘う」と参列者用辞
元従軍慰安婦告別式
【マニラ23日共同】今月18日、心不全のため89歳で死去したフィリピンの元従軍慰安婦、マリア・ロサ・ヘンソンさんの告別式が23日、マニラ首都圏バサイ市で行われ、参列した元従軍慰安婦らは、1993年4月に東京地裁に提訴した損害賠償訴訟に「勝利するまで闘う」と涙ぐみながら用辞を述べた。
ヘンソンさんはフィリピンで最初に旧日本軍の元従軍慰安婦だったと名乗り出た一人。
告別式には元従軍慰安婦約50人や、「女性のためのアジア平和国民基金」(アジア女性基金)の有識者、子嗣理事長、在マニラ日本大使館員ら計約80人が参列した。

‘Comfort women’ demand redress

MANILA (Kyodo) More than a dozen aging former “comfort women” from the Philippines urged the Japanese government Wednesday to pay compensation to Asian women who were forced into sexual slavery for Japanese soldiers before and during World War II.

The Filipino women said time is running out as many of them, now in their 60s and 70s, are dying.

“It’s about time that the Japanese government heeded our call for justice,” said Nella Sancho, who heads a support group for the women. She

said the women are still waiting for compensation and a direct apology from the Japanese government.

“We will not stop until the Japanese government heeds our call,” said Fedencia David, 69, a former comfort woman. “The fight goes on.”

Of the 169 Filipino women who have gone public with their stories since 1992 and said they were forced to work in military-run wartime brothels, 20 have so far died and many are sick, Sancho said.

The latest was Maria Rosa Henson, who died Monday at

the age of 69. Henson was the first former comfort woman to tell her story in 1992, saying she was kidnapped and raped by Japanese soldiers at age 14 in Pampanga Province.

Henson was among the 46 women who filed a damages suit in a Tokyo court in 1993 demanding ¥20 million each in compensation.

Seventeen hearings have so far been held, with the final one scheduled for Sept. 19. The women’s lawyers said the Tokyo District Court may hand down a decision in December or, at the latest, in March next year.

1997 3/21 Japan Times

「日本は公式補償を」

慰安婦問題で韓国が要求

【パリ＝聯合】韓国政府は十八日、国連人権小委員会から従軍慰安婦問題に関する報告書を受け、日本政府に対し公式的な補償処置を促した。

首席代表人である重慶英、国連大使は、現代版奴隷制度問題に対する代表報告書を通過して、日本政府が公式的な補償処置を回避したまま、民間基金などを通じた解決を模索している様子を失望を表明し、一九九六年に、R・クマラスワミ国連女性暴力問題人権保護官が募集した報告事項を土台にして日本政府に「被害者たちの納得する適切な処置」を取るよう促した。

宣大使は第二次世界大戦

中、旧日本軍の慰安所設立を旧日本政府が公式に許可したにもかかわらず、道徳的な責任だけを主張している点を批判しながら、大多数の被害者たちが民間基金の補償を拒否していることからしても、この基金自体が日本政府の責任回避の手段として、認識されているからだと指摘した。

韓国政府は、併せて今年六月に国際労働機関（ILO）総会が、従軍慰安婦問題と関連して日本政府の賠償処置を注視するという結論を出したのに対し、国連人権小委員会も、この問題に就いて強い関心を持つよう要請した。

一方、国連人権小委員会傘下の現代版奴隷制度実務委員会は、今回の人権小委員会に提出した報告書で、日本政府が従軍慰安婦問題解決のために国連機構と続けて協議することを要求しながら、来年も引き続きこの問題を議論する予定を決定したと明らかにした。

3

14版

1997年（平成9年）8月24日（日曜日）

慰安婦問題

日本苦境に？

【ジュネーブ23日路透電】国連人権委員会の「差別防止及び少数者保護小委員会」は23日までに、従軍慰安婦など、戦時の性的奴隷問題などを調査する特別報告官に、米国のケイ・マクドゥガル氏（女性）の任命を求める決議案を提出した。同氏は、慰安婦問題は国際法違反」との立場を明確にしており、任命された場合、今後とも国連の場で、従軍慰安婦問題に対する日本政府の法的責任が論じられるのは必至だ。

国連人権委 小委員会

追及の急先ぼうマクドゥガル氏 特別報告官に任命求める決議案

決議案は米などの委員が提出。従軍慰安婦や、旧ユーゴ内戦下の婦女暴行など、戦時下の性的奴隷・組織的暴行問題を調査・報告する特別

報告官として同氏の選出を求めた。選出された場合、リンダ・チャベス氏（米）の後任として、小委員会に提出されている中間報告を一年以内に完成することになる。

マクドゥガル氏は米委員の代理として小委員会に活動。昨年8月には従軍慰安婦問題を取り上げ、「日本軍は強制的に朝鮮半島、中国、フィリピンなどから20万人の慰安婦を徴用した」と発言したうえ、国際労働機関（ILO）の専門委員会が「従軍慰安婦は強制労働を禁じたILO条約に違反する奴隷だ」と指摘した例を引用。従軍慰安婦は国際法違反だ、と断言している。

慰安婦問題は、中国、韓国、朝鮮民主主義人民共和国（北朝鮮）などでは日本の国家賠償を求める声が強く、国連人権委員会でも指摘があった。

8/30/97 朝日

◆マニラ

特別写真

ケソン市の集合住宅。震災の大雨で洪水に浸水していたところ、びしょびしょになって、そこに住む避難民が避難した。避難民は、避難民支援団体の中核メンバーとして精力的に動き回っている。でも、その日は沈んでいた。「ロサが逝ってしまったからね」。ロサとは、フィリピンで初めて慰安婦だったことを告げられたマリヤ・ロサ・ヘンソンさんのことだ。八月十八日、六十九年の生涯に幕を閉じた。以来、ボラスさんの気持は晴れない。

従軍慰安婦の死

「アシア女性基金」から償い金を受け取ったからだ。「私は、日本政府からのお金以外は受け取れない。民間人は関係ないのだから」。ヘンソンさんと別の道を歩み始めた。ヘンソンさんは受け取った償い金三百円で自宅を改修し、孫たちに小遣いを与えた。ボラスさんは、娘

夫婦の経営する雑貨店の収入に頼る生活を送っている。

「でも」と彼女はいう。「ロサはあれてよかった。つかの間でも、夢見た生活ができたはずだから」。本心では、自分も大の関心した歴代の改修や、洪水で使えなくなった家財の買い替えをしようと願う。

「ロサは、私たちの勇気であり、象徴であり、すべてだった。もし、彼女がいなかったら、この国の従軍慰安婦問題は、歴史に姿を現すことはなかったはずだから。立場は違えど、彼女は私を応援してくれた。きつねね」。そういって、涙をぬぐった。

(奥田 明久)

慰安婦に関する 文献目録刊行へ

9/11 読 アジア女性基金
従軍慰安婦とされた女性

への償い事業を実施してい
る財団法人「女性のための
アジア平和国民基金」(略
称・アジア女性基金、原文
兵衛理事長)は一日また、
慰安婦に関する研究論文な
どを紹介した「文献目録」
を九月中にも刊行すると
を決めた。慰安婦問題の研
究や国民の理解に役立つ
のが目的で、昨年十二月ま
でに国内で発表・出版され
た論文やルポなど約千五百
点の題名を、タイトル、撰
載紙誌を日本語と英語で紹
介。日本政府の責任を問う
論文、教科書に慰安婦を記
述するところに対する論文
文、旧軍医が書いた戦時
など様々な立場の文献を
幅広く列挙する予定だ。

「金」元慰安婦団体 受給へ

「償い金」
三三九/五 韓国 国家補償請求は継続

【ワル4日 伊藤彰浩】

韓国の元慰安婦団体とその

遺族で作る「韓国「慰安婦

安婦」被害者・遺族の会」

代表の権台年さん(八三)は四

日、ソウル市内で本紙と会

見し、同会に参加する元慰

安婦約十人が、近く「女性

のためのアジア平和国民基

金(略称・アジア女性基

金)「に対し「償い金」の

受け取り意思を伝えると願

った。

元慰安婦への償い事業を

行っている同基金は、韓国

の元慰安婦に対し「償い金」

(一百万円)と、医療福祉

支援事業費(一人あたり三

百万円規模)を支給するこ

とになっているが、受け取

たのは今年一月に名乗りで

た七人のみ。同会が受け取

りを公式表明すれば、これに

纏くもの。権代表は「被害

者の高齢化が進んでいるた

め受け取りを決心した」と

理由を語った。

同代表はまた、前回一月

の支給が事前の発表もなく

「抜き打ち的」に行われたこ

とを批判し「受け取る場合

は日本に行き、堂々と受

け取るその意向を表明。ま

た同会が日本政府に求め

ている国家補償の請求は、

「償い金」の受け取りとは別

に継続していくと語った。

前回支給時には、韓国世

論が強く反発し、韓国政府

も「遺憾」の意を表明して

いるだけに、同会が受け取

りを公式に伝えれば、日韓

間で摩擦が生じるのは確実

とみられ、外交問題化する

可能性もある。

2/27/84日

故ヘンソンさん 市民80人が追悼

「従軍慰安婦」体験
公表した初の比女性

フィリピンで最初に「従軍慰安婦」と名乗り出た女性として知られ、先月18日に89歳で亡くなったマリア・ロサ・ヘンソンさんを

「しのぶ会」が21日、千代田区内のホールで開かれた。フィリピンからも元慰安婦の女性5人が参加。あなたのおかげで、私たちは名誉と正義を回復する闘いに立ち上がることができた」とヘンソンさんの勇気をたたえた。

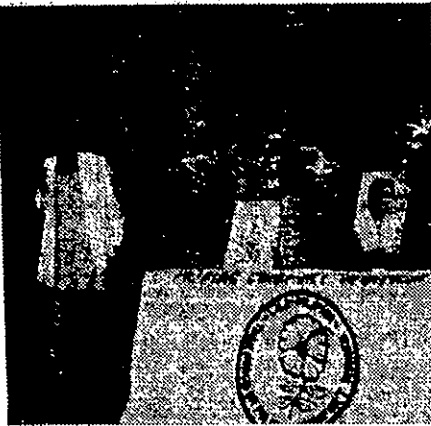
ヘンソンさんは1902年0月、戦時中の慰安婦の体験を公表。以来、内外を通じて日本政府に対し「謝

人権」を訴える運動に身を投じた。昨年8月には、

「女性のためのアジア平和国民基金」(アジア女性基金)から「償い金」を最初に受け取ったが、ヘンソン

さんの自宅が火事で焼けるなどの苦しい経済事情がその背景にあり、「苦渋の選択だった」という。

しのぶ会には支援者ら約80人が参加。記録ビデオでヘンソンさんの足跡を振り返った後、親しかった人々がヘンソンさんの思い出を語った。元慰安婦のサビーナ・ピリエガスさん(72)は「ロサのメッセージで、50年間、心に秘めてきた思いを明かすことができた。これからも私たちはあなたの打ち立てた運動を続けま



遺影の横で、ヘンソンさんの勇気をたたえるサビーナさん(左端)

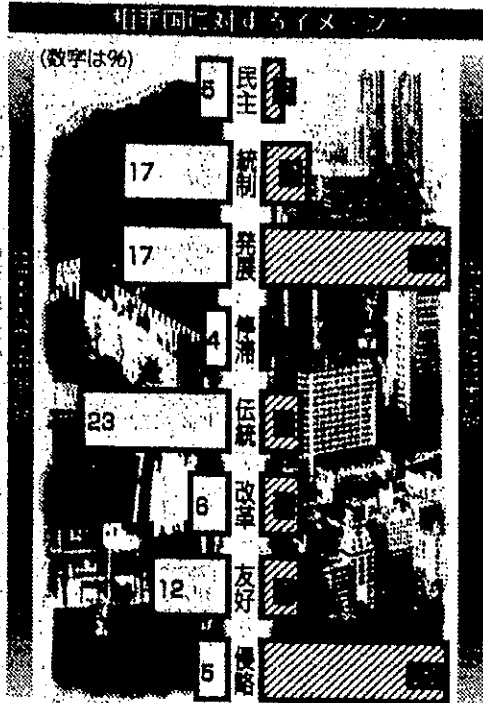
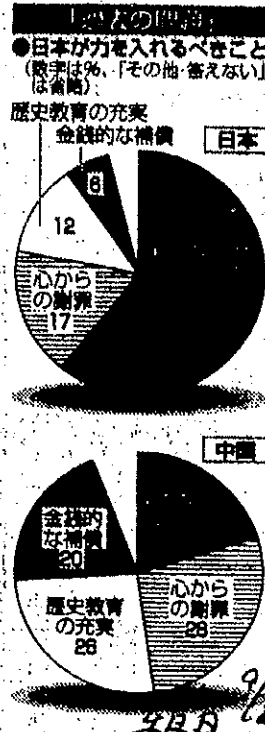
「謝罪」強く求める中国

日中関係

日中関係で自国の政府にもっと力を入れてほしいと、日本でも多かったのは「アジア・太平洋地域の平和の維持」。五十年代は70%と高く、特に男性の五十年代は80%だった。「戦争など過去に関する問題」がこれに続くが、世代別では二十代が最も高く、28%だった。

六例が「過去にとらわれない、新たな協力関係作り」とし、中でも五十年代は七割と高めた。「謝罪」や「新たな協力関係」が「謝罪」を上回った。

「謝罪」が28%でトップ。戦争体験世代である七十歳以上では、二人に一人が「謝罪」を求めている。ただ、中国でも二十代は「歴史教育の充実」や「新たな協力関係」が「謝罪」を上回った。



情報公開	4	3
防衛防止	11	25
治安	4	16
防衛力の強化	1	3
防衛力の削減	1	0
その他・答えない	2	2

＜問18＞ 国境の生活が豊かになるためには、両国によって自然が破壊されてもやむを得ないと思いませんか。

日	中
15	25
81	67
4	8

＜問19＞ 日本（中国）にとって、軍事的に脅威を感じる国はどこですか。一つだけあげてください。（カッコ内は中国調査の選択数）

日	中
10	54
18	21
7	3
29	0
0	0
0	1
0	1

アメリカ
中国（日本）
ロシア
北朝鮮
韓国
インド
ベトナム

その他の国	0	1
特になし	13	10
その他・答えない	12	9

＜問20＞ あなたは中国（日本）が好きですか。嫌いですか。

日	中
29	10
19	24
48	51
4	5

＜問21＞ あなたは中国（日本）に行ってみようと思いますか。

日	中
47	52
46	39
5	8

＜問22＞ あなたは中国（日本）に対して、どんなイメージを持っていますか。（回答カードから一つ選択）

日	中
5	3
17	7
17	29

民主
統制
発展

情報公開	4	1
防衛防止	23	6
治安	6	6
防衛力の強化	12	6
防衛力の削減	5	29
その他・答えない	11	13

＜問23＞ 日本と中国が国交を回復して25年たちました。日本と中国との関係は、いま、うまくいっていると思いますか。

日	中
44	40
40	29
16	31

＜問24＞ 日本と中国との関係で、政府がもっと力を入れた方がよいと思うのは、どんなことですか。（回答カードから一つ選択）

日	中
5	4
15	30
2	25
12	2
12	1
5	2
5	12

首脳外交
経済交流
科学技術協力
留学生など人の交流
違法な出入りの取り締まり
環境保護への協力
戦争など過去に関する問題

アジア・太平洋地域の平和の維持
スポーツ・文化交流
その他・答えない

日	中
22	18
4	2
7	6

＜問25＞ 日本は、中国に対して戦争など過去の問題についての謝罪を十分してきていますか。まだ十分ではないと思いませんか。

日	中
26	4
58	88
16	10

十分してきた
まだ十分
その他・答えない

＜問26＞ では、過去の問題についての日本の対応で、これからすべき、最も力を入れるべきだと思うのは、どんなことですか。（回答カードから一つだけ選択）

日	中
17	28
6	20
12	28
81	20
4	6

心からの謝罪
金銭的な補償
歴史教育の充実
過去にとらわれない新たな協力関係作り
その他・答えない

＜問27＞ 日本のいろいろな企業

が、中国に工場や事業所を作っています。あなたは、日本企業がもっと進出した方がよいと思いませんか。進出を抑えた方がよいと思いませんか。

日	中
44	39
39	47
17	14

もっと進出した方がよい
進出を抑えた方がよい
その他・答えない

詳細は「経研レポート」で

この世論調査の詳しい結果は、「経研レポート」の集計表とともに、10月発行の「朝日経研レポート」128号に掲載されます。一部800円（送料、郵賃を含む）。ご希望の方は住所、氏名、電話番号と「朝日経研レポート128号申し込み」と明記し、ファクス（03-5540-7478）か、はがき（郵便番号104-11、東京都中央区築地5の3の2、朝日新聞総合研究センター調査研究部）でお申し込み下さい。

韓国人強制連行初の和解

新日鉄が慰霊金200万円 国相手の訴訟継続

太平洋戦争中、日本製鉄 強制連行され、死した韓国人の遺族等とを求めた（現新日本製鉄）の釜石製鉄 人権用十一人の遺族が新 訴訟で、原告側と新日鉄側（釜石製鉄と釜石市）に強 日鉄と国に損害賠償や慰霊金などの和解が二十一日までに

成立した。
原告側によると、東京地裁で係争中の裁判手続外、和解で、原告が訴えを取り下げ、新日鉄は死した原告の父親ら釜石製鉄所の内、釜石製鉄所に合組（こうぐみ）した上で、約三千万円の慰霊金と韓国での慰霊費、

に支払った慰霊金も慰霊金と同額。
原告は韓国で遺族の洪水被害で、九五年九月に和解。新日鉄と国に総額約四千万円の損害賠償と遺族の返還のほか、日本と韓国の新聞への謝罪広告掲載も求めた。この請求は和解で取り下げた。

訴訟に上ると、原告の父と兄弟の十一人は四三年から四五年にかけて、国日本兵に拘束され、釜石製

鉄所に連行。十分な食事もなく強制労働を強いられ、上はとんが胃腸も支えられなかった。十一人は四五一年、連合軍による暴行で死した。

新日鉄は初「日本製鉄の債務を承継しない」として、請求棄却を求めたが、その後原告側と合組で遺族などの調査を開始。和解交渉も続いている。

法的責任もなし
新日本製鉄の副社長は「日本製鉄の債務を承継しない」として、請求棄却を求めたが、その後原告側と合組で遺族などの調査を開始。和解交渉も続いている。

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日本製鉄の債務を承継しない」として、請求棄却を求めたが、その後原告側と合組で遺族などの調査を開始。和解交渉も続いている。

強制連行の韓国人遺族 新日鉄と裁判外和解

太平洋戦争中に強制連行され、旧・日本製鉄（現・新日鉄）の釜石製鉄所（岩手県釜石市）で爆撃などで死した十一人の韓国人遺族が、新日鉄と国に損害賠償や慰霊金などの和解が二十一日までに成立した。

原告は、新日鉄と国に損害賠償や慰霊金などの和解が二十一日までに成立した。

原告は、新日鉄と国に損害賠償や慰霊金などの和解が二十一日までに成立した。

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